
OUR LADY OF VICTORY CHURCH

- AND -

NATIONAL SHRINE OF ST. PHILOMENA

THE SOCIETY OF SAINT PIUS X

November 20th, 2022 A.D. – Last Sunday After Pentecost



Hospitality

“Let the charity of the brotherhood abide in you and hospitality do not forget; for by this some, being not aware of it, have entertained angels.” (Heb. 13, 1-2)

“Wherefore receive one another, as Christ also hath received you unto the honor of God.” (Rom. 15, 7)

Gregorian Latin liturgy

Until 1969, the various Catholic liturgies were all of apostolic origin. The Gregorian Latin liturgy, celebrated in this church, follows the tradition of Saint Peter, the first Pope, and has never undergone any essential change till the present time. Every gesture, every word has been weighed and measured with the assistance of the Holy Ghost for the greatest glory of God and the salvation of souls.

Welcome Visitors!

We thank you for coming. Whether you are just visiting us for a brief time, looking for a spiritual home, are returning to the practice of Catholic faith or are interested in finding out more about the Catholic Church; we are happy to have you here, as you are.

Please take time to read this bulletin, to meet with the priest after Mass and to socialize.

Enter the Holy Temple of the Good Lord to worship Him. *Pax vobis!* Peace be with you!



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News and Announcements

Today we celebrate the Last Sunday after Pentecost. The liturgical Cycle ends with this last week of the ecclesiastical year and with it the history of the world which it has recalled to our minds from its origins at the time of Advent to its final term on this twenty-fourth Sunday after Pentecost. This mass has indeed a prophetic character. It makes us spectators of the convulsions which will shake the earth at the appearance of the Judge Who will render to each one according to his works. The preparation for the first advent of mercy engrossed the Church's care during the Season of Advent, the preparation for the second advent of justice has not ceased to preoccupy her since the coming of Jesus Who is the sole object of all her thoughts (Gospel).

Today's second collection will be for the St. Thomas More Priory.

Monday is commemorated the ancient feast of the **Presentation of the Blessed Virgin Mary** as a child in the Temple of Jerusalem by her parents St. Joachim and St. Anne. Tradition holds that all young Jewish girls were left in the care of the temple for a period of time, during which they were carefully instructed on religion and all their pious duties.

St. Cecilia was betrothed to a young pagan Valerius whom she warned that she had consecrated her virginity to God and that an angel guarded her body. He declared he would believe in Jesus Christ if he saw the angel. Having been baptized with his brother by Pope Urban in the catacombs, they both saw her angel brilliant with a divine light. They dedicated themselves to burying the bodies of Christians and were martyred for it. When St. Cecilia was taken to a large oven with the intention of suffocating her, she began to sing, which is why she is the patroness of musicians. Finally she was put to death in her house around A.D. 230.

St. John of the Cross (1542-1591) was a reformer of the Carmelite Order and is considered, along with Saint Teresa of Ávila, as a founder of the Discalced Carmelites. He is also known for his writings. Both his poetry and his studies on the growth of the soul are considered the summit of Spanish literature. He was canonized in 1726 by Pope Benedict XIII and is one of the thirty-five Doctors of the Church.

St. Catherine rose to perfection both in doctrine and holiness and by the age of eighteen had surpassed the most learned. She rebuked the Emperor Maximian for tormenting Christians and he, filled with admiration for her learning, assembled the most learned men to bring her to the worship of idols. On the contrary, several were converted to Christianity by the cogency of her arguments and he therefore ordered her to be scourged and eventually beheaded (around A.D. 310). She is one of the fourteen Auxiliary Saints and her body was carried by angels to Mt. Sinai where God's ministering angels brought His law to Moses.

Remaining special indulgences in November for praying for Poor Souls and for visiting cemeteries (Enchiridion Indulgentiarum 1999, n. 29):

A **partial indulgence**, applicable only to the souls in purgatory, is granted to the faithful who (1) devoutly visit a cemetery and at least mentally pray for the dead; or (2) devoutly recite lauds or vespers from the Office of the Dead or the prayer Eternal Rest.

*“The LORD is in his Holy Temple;
let all the earth keep silence before Him.”* (Hab. 2, 20)



ON BLASPHEMY by St. Alphonsus Liguori (Adapted)

“When, therefore, you shall see the abomination of desolation.” MATT xxiv. 15.

All sins are hateful in the sight of God; but the sin of blasphemy ought more properly to be called an abomination to the Lord. Every mortal sin, as the Apostle says, dishonors God. “By transgression of the law, thou dishonorest God.” (Rom. ii. 23.) Other sins dishonor God indirectly by the violation of his law; but blasphemy dishonors him directly by the profanation of his most holy name. Hence St. Chrysostom teaches, that no sin exasperates the Lord so much as the sin of blasphemy against his adorable name.

First Point: On the great enormity of the sin of blasphemy. What is blasphemy? It is the uttering of language injurious to God; it is, according to the definition of theologians, “*contumeliosa in Deum locutio*,” or, contumely against God. God! whom does man assail when he blasphemes? He directly attacks the Lord. The vindictive assail a man who is their own equal; but, by their blasphemies blasphemers appear to seek revenge against God, who does or permits what is displeasing to them. There is a great difference between an act of contempt towards the portrait of a king, and an insult offered to his person. Man is the image of God; but the blasphemer offends God himself. From the works of St. Jerome we may infer, that blasphemy is more grievous than theft, than adultery, or murder. All other sins, says St. Bernardine proceeds from frailty or ignorance; but the sin of blasphemy proceeds from malice.

Second Point: On the great rigor with which God punishes the sin of blasphemy. In pronouncing the sentence of their condemnation, God will say: It is not I that condemn you to hell; it is your own mouth, with which you have dared to revile me and my saints, that condemns you. Poor miserable blasphemers! They shall continue to blaspheme in hell for their greater torment: their very blasphemies in hell shall always remind them that they are damned for ever in punishment of their blasphemies on earth. But blasphemers are punished not only in hell, but even on this earth. In the Old Law they were stoned by the people. In the New Law they were condemned to death by the Emperor Justinian. St. Louis, King of France, ordered them to be punished by perforating their tongue, and by branding their forehead with a red hot iron; and when they afterwards relapsed into blasphemy, he ordained that they should die on the scaffold.

If the devil tempts you, follow the example of a certain young man, who, when tempted to blaspheme, went for advice to the Abbot Pemene. The abbot told him, that as often as the devil tempted him to commit this sin, his answer should be: Why should I blaspheme that God who has created me, and bestowed so many benefits upon me? I will forever praise and bless him. The young man followed the advice, and Satan ceased to tempt him. If you have hitherto contracted the abominable habit of blaspheming, renew every morning, as soon as you rise, the resolution of doing violence to yourself to abstain from all blasphemies during the day: and then say three Aves to most holy Mary, that she may obtain for you the grace to resist every temptation by which you shall be assailed.



To receive Holy Communion :

- You must be a **baptized Catholic**, having made a good confession since the last committed mortal sin - if any - in order to hopefully be **in the state of Grace**.
- You must believe in the doctrine of **Transubstantiation**. “*For anyone who eats and drinks without discerning the body eats and drinks judgment upon himself*” (1 Cor. 11:29).
- You must observe one hour of **Eucharistic fast** (*except water and medicine. However, we advise to abstain from food and alcohol for three hours and one hour for other liquid before Holy Communion*).
- One must not be a **public sinner** (*public adulterer, concubine, public homosexual*), or excommunicated, or interdicted.

- **The most important requirement** is to have a **great desire** to receive the Body, the Blood, the Soul and the Divinity of our Lord Jesus Christ.

You can humbly approach the Communion rail at any time after the Communion of the priest.

Then, open your mouth wide and extend smoothly and horizontally your tongue.

There is **no special order**, so that nobody should feel compelled to follow a general movement.

Do not judge your neighbor who abstains from receiving Holy Communion, as there is no obligation to receive it daily. However, “*Live in a manner to be able to receive communion every day!*” (St. Augustine)

In this Church, the faculty to absolve sins is directly granted to the priests by the Holy Father.

“I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship.” Rm 12:1

Out of respect for Our Lord Jesus Christ and for the edification of our neighbor, we beg all to appear in Church decent in deportment and modest in dress.

However, no one has the right to question others, especially visitors. It belongs to the parish priest alone to instruct the laity when they repeatedly dress or deport below expectation.

For gentlemen and lads: Neither shorts, T-shirts nor sneakers meet the norms of modesty.

For ladies and girls: Neither shorts, slacks, sleeveless, short nor low-cut dresses meet the norms of modesty.

Furthermore, according to apostolic custom or Church law, gentlemen are bareheaded in church; and ladies are requested to cover their heads.

Thank you for your charity.

Mass Times and Feasts from November 20th to November 28th

Date	Time	Devotion	Chapel	Feast Day
Sunday, 20 th	7:00 am 9:00 am 11:00 am 12:00 pm	Low Mass† Low Mass† Sung Mass† Holy Mass	Davie Davie Davie W Palm Bch	LAST SUNDAY AFTER PENTECOST <i>St. Valois, Confessor</i>
Monday, 21 st	7:30 am	Low Mass	Davie	Presentation of the Blessed Virgin Mary
Tuesday, 22 nd	————	————	————	<i>St. Cecilia, Virgin & Martyr</i>
Wednesday, 23 rd	————	————	————	<i>St. Clement I, Pope & Martyr</i> <i>St. Felicity, Martyr (Comm.)</i>
Thursday, 24 th	————	————	————	THANKSGIVING DAY <i>St. John of the Cross, Confessor & Doctor</i> <i>St. Crysogonus, Martyr (Comm.)</i>
Friday, 25 th	5:30 pm 6:30 pm	Confessions Low Mass	Davie Davie	St. Catherine of Alexandria, Virgin & Martyr
Saturday, 26 th	9:30 am 9:00 am 10:00 am	Holy Mass Confessions Sung Mass	W Palm Bch Davie Davie	<i>St. Sylvester, Abbot</i> <i>St. Peter of Alexandria, Bishop & Martyr (Comm.)</i>
Sunday, 27 th	7:00 am 9:00 am 11:00 am 12:00 pm	Low Mass† Low Mass† Sung Mass† Holy Mass	Davie Davie Davie W Palm Bch	I SUNDAY OF ADVENT
Monday, 28 th	————	————	————	FERIA

† Confessions available 1/2 hour prior to Holy Mass