



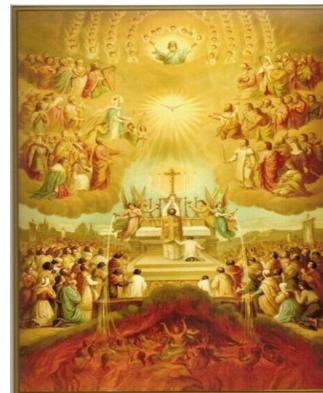
Our Lady of the Rosary Roman Catholic Church

Rev. John Trough

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Traditional Latin Mass: Last Saturday of every month

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October 30, 2021 Our Lady's Saturday

Sixth Apparition of Our Lady of Fatima

OCTOBER 13, 1917

As on the other occasions, the seers, Lucia, Francisco and Jacinta, first saw a bright light, and then they saw Our Lady over the holm oak.

Lucia: What does Your Grace wish of me?

Our Lady: I wish to tell you that I want a chapel built here in my honor. I am the Lady of the Rosary. Continue to pray the rosary every day. The war is going to end, and the soldiers will soon return to their homes.

Lucia: I have many things to ask you: if you would cure some sick persons, and if you would convert some sinners...

Our Lady: Some yes, others no. They must amend their lives and ask forgiveness for their sins.

Becoming sadder, she added, "Let them offend Our Lord no more for He is already much offended." Then, opening her hands, Our Lady shone the light issuing from them onto the sun, and as she rose, her own radiance continued to be cast onto the sun. At that moment, Lucia cried, "Look at the sun!" Once Our Lady had disappeared in the expanse of the firmament, three scenes followed in succession, symbolizing first the joyful mysteries of the rosary, then the sorrowful mysteries, and, finally, the glorious mysteries. Lucia alone saw the three scenes; Francisco and Jacinta saw only the first.

The first scene: Saint Joseph appeared beside the sun with the Child Jesus and Our Lady of the Rosary. It was the Holy Family. The Virgin was dressed in white with a blue mantle. Saint Joseph was also dressed in white, and the Child Jesus in light red. Saint Joseph blessed the crowd, making the Sign of the Cross three times. The Child Jesus did the same.

The second scene: A vision of Our Lady of Sorrows, without the sword in her breast, and of Our Lord overwhelmed with sorrow on the way to Calvary. Our Lord made the Sign of the Cross to bless the people. Lucia could only see the upper part of Our Lord's body.

The third scene: Finally, Our Lady of Mount Carmel, crowned queen of heaven and earth, appeared in a glorious vision holding the Child Jesus near her heart.

While these scenes took place, the great throng of 70,000 spectators witnessed the miracle of the sun. It had rained all during the apparition. At the end of the conversation between Our Lady and Lucia – when the Blessed Virgin rose and Lucia shouted, "Look at the sun!" – the clouds parted, revealing the sun as an immense silver disk shining with an intensity never before seen – though not blinding. This lasted only an instant. Then the immense disk began to "dance." The sun spun rapidly like a gigantic circle of fire. Then it stopped momentarily, only to begin spinning vertiginously again. Its rim became scarlet; whirling, it scattered red flames across the sky. Their light was reflected on the ground, on the trees, on the bushes, and on the faces and clothing of the people, which took on brilliant hues and changing colors. After performing this bizarre pattern three times, the globe of fire seemed to tremble, shake, and then plunge in a zigzag toward the terrified crowd. All this lasted about ten minutes. Finally, the sun zigzagged back to its original place and once again became still and brilliant, shining with its normal brightness. The cycle of the apparitions had ended. Many people noticed that their clothes, soaking wet from the rain, had suddenly dried. The miracle of the sun was also seen by numerous witnesses up to twenty-five miles away from the place of the apparition.

Feast of Christ the King

In his Encyclical of December 11, 1925, Pope Pius XI denounced the great modern heresy of laicism. It refuses to recognize the rights of God and his Christ over persons and peoples and organizes the lives of individuals, families, and of society itself, as though God did not exist. This Laicism ruins society, because in place of the love of God and one's neighbor, it substitutes pride and egoism. It begets jealousy between individuals, hatred between classes and rivalry between nations. The world denies Christ because it denies His royal prerogatives. It must be instructed on this subject. Now "a yearly feast can attain this end, more effectively than the weightiest documents issued by ecclesiastical authority". The Holy Father has instituted this new feast to be a public, social and official declaration of the royal right of Jesus, as God the Creator, to be known and recognized, in a way most suitable to man and to society by the sublimes acts of religion – particularly by Holy Mass. In fact, the end of the Holy Sacrifice is the acknowledgment of God's complete dominion over us, and our complete dependence on Him. And this act is accomplished, not only on Calvary but also through the royal priesthood of Jesus which never ceases in His kingdom, which is heaven. The great reality of Christianity is not a corpse hanging from a cross, but the risen Christ reigning in all the glory of His triumph in the midst of His elect who are His conquest. And that is why the Mass begins with the finest vision of the Apocalypse where the Lamb of God is acclaimed by angels and saints. The Holy Father has expressed his wish that this feast should be celebrated toward the end of the liturgical year, on the last Sunday of October, as the consummation of all the mysteries by which Jesus has established His royal powers and nearly on the eve of All Saints, where he already realizes them

in part in being the King of kings and the crown of All Saints; until He shall be the crown of all those on earth whom He saves, especially by the Mass. It is indeed principally by the Eucharist, which is both a sacrifice and a sacrament, that Christ, now in glory, assures the results of the victorious sacrifice of Calvary, by taking possession of souls through the application of the merits of His Passion and thereby unites them as members to their head. The end of the Eucharist, says the Catechism of the Council of Trent, is "to form one sole mystic body of all the faithful" and so to draw them in the cult which Christ, king-adorer, as priest and victim, rendered in a bloody manner on the cross and now renders, in an unbloody manner, on the stone altar of our churches and on the golden altar in heaven, to Christ, king-adored, as Son of God, and to His Father to whom He offers these souls.

All Saints

As the saints commemorated during the three first centuries of the Church were martyrs, and the Pantheon was at first dedicated to them, the Mass of All Saints is made up of extracts from the liturgy of martyrs. The Introit is that of the Mass of St. Agatha, used later for other feasts, the Gospel, Offertory, and Communion are taken from the Common of martyrs. The Church gives us on this day a wonderful vision of heaven, showing us with St. John, the twelve thousand signed (twelve is considered a perfect number) of each tribe of Israel, and a great multitude which no one can count, of every nation and tribe, of every people and tongue, stand before the throne and before the Lamb, clothed in white robes and with palms in their hands. Christ, our Lady, the blessed battalions distributed in nine choirs, the apostles and prophets, the martyrs crimsoned in their blood, the confessors adorned in white garments, and the chaste choir of virgins form, as the hymn of Vespers sings, the majestic court. It is composed of all those who here below were detached from worldly riches, gentle, suffering, just, merciful, pure, peaceful and persecuted for the name of Jesus. "Rejoice," the Master had foretold them, "for a great reward is prepared for you in heaven." Among those millions of the just who were faithful disciples of Jesus on earth are several of our own family, relations, friends, member of our parochial family, now enjoying the fruit of their piety, adoring the lord, King of kings, and Crown of All Saints and

obtaining for us the wished for abundance of His mercies.

All Souls

The feast of All Saints is intimately connected with the remembrance of the holy souls who, detained in purgatory to expiate their venial sins or to pay the temporal pains due to sin, are nonetheless confirmed in grace and will one day enter heaven. Therefore, after having joyfully celebrated the glory of the saints who are the Church triumphant in heaven, the Church on earth extends her maternal solicitude to the place of unspeakable torments, the abode of souls who equally belong to her. "On this day," says the Roman Martyrology, "commemoration of all the faithful departed, in which our common and pious Mother the Church, immediately after having endeavored to celebrate by worthy praise all her children who already rejoice in heaven, strives to aid by her powerful intercession with Christ her Lord and Spouse, all those who still groan in Purgatory, so that they may join as soon as possible the inhabitants of the heavenly city." Nowhere in the Liturgy is more vividly affirmed the mysterious unity which exists between the Church triumphant, the Church militant and the Church suffering, and never is better fulfilled the double duty of charity and justice incumbent on every Christian by virtue of his membership of the mystical body of Christ. It is through the every consoling dogma of the Communion of Saints that the merits and suffrages of the saints may benefit others. Whereby without infringing the indefeasible rights of divine justice, which are exercised in their full vigour after this life, the Church can join her prayers here on earth to those of the Church in heaven and supply what is wanting in the souls in Purgatory, by offering to God for them, by the Holy Mass, by indulgences, by the alms and sacrifices of her children, the superabundant merits of Christ's passion, and of His mystical members. Wherefore the Liturgy, the center of which is the sacrifice of Calvary continued on the altar, has always used this per-eminent means of exercising the favor of the departed the great law of charity; for it is a precept of charity to relieve our neighbor's wants as if they were our own, in virtue of the supernatural bond which unites in Jesus those in heaven, in purgatory and on the earth.

Wisdom of St. Francis de Sales

Do not lose your inward peace for anything whatsoever; not even if your whole world seems upset. Recommend all things to God, and keep yourself tranquil and in repose on the bosom of His Paternal Providence. Whatever happens, abide steadfastly in a determination to cling simply to God, trusting to His eternal love for you.

We shall soon be in eternity, and then we shall see what a small matter are all the affairs of this world. Nevertheless, we make ourselves anxious about them as if they were great things.

Prayer List

Please remember the following intentions:

Dennis Smith
Theresa Fishman
Sharon Rose
Michael Briggs, RIP
Father Trough
Success of the Mission

Upcoming

October 31: Feast of Christ the King
November 1: All Saints (Holy Day)
November 2: All Souls
November 20: Mass, 10:30 AM
November 28: 1st Sunday of Advent
December 18: Mass, 10:30 AM

*** Please note updated Mass schedule for November and December.**

If you are not receiving the mission newsletter, please contact Christy Hilliard, cahilliard7@gmail.com.

Rosary

Please join us for the Rosary. Sundays at 9 AM on Discord.
<https://discord.gg/K42TYCr>

Dress Code

Welcome! Out of respect for the True Presence of Our Lord in the Blessed Sacrament, and for the edification of our neighbor, we kindly request that all who come to our parish observe the basic traditional Catholic standards of dress for church attendance:

-Women and girls must cover their heads.
-Women and girls must wear dresses or skirts that cover the knee completely when standing or sitting. Slacks, shorts, sleeveless, tight or low-cut clothing, and dresses or skirts with long slits above the knees are not permitted.
-It is recommended for men and boys to wear suit coats and ties for Sunday Mass. Jeans and other casual attire are inappropriate for attendance at church.