

# Catholic Candle

☪ October 2023 ☪ catholiccandle.org ☪ catholiccandle@gmail.com

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## *Catholic Candle's* 2024 Catholic Calendar

The *Catholic Candle's* 2024 Traditional Catholic calendar is coming soon. It will be free to download and freely distributable.



### **Are You One in a Million? Not so.**

No, you are one in billions. Even so, God deals with each one of us, *one-on-one*, out of billions and billions of people. There are so many people in the world, and God watches over you just as if you were the only person. He knows when a single hair falls from your head and is aware of every event in your life.

We are completely dependent on God:

[T]he world is essentially dependent on God, and this dependence implies in the first place that God is the Creator of the world – the producer of its whole being or substance – and in the next place, supposing<sup>1</sup> its production, and that its continuance in being at every moment is due to His sustaining power.<sup>2</sup>

Nothing happens in the universe without God willing or at least allowing it. Although God never wills for people to sin, even sin He allows for his greater glory by bringing good out of the evil of sin. Whatever happens which is outside of our control, is God's will for us. This is the unanimous teaching of the Fathers and Doctors of the Church, "and God intervenes everywhere."<sup>3</sup>

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<sup>1</sup> In other words, given the fact that God did make the world.

<sup>2</sup> *Catholic Encyclopedia*, 1909, Robert Appleton Company, Vol. 6, p.614.

<sup>3</sup> Cf., *Trustful Surrender to Divine Providence*, Fr. Jean Baptiste Saint-Jure, S.J., and Blessed Claude De La Colombière, S.J., TAN Books, Rockford, Ill., 1983, Part I, p.14.

We should see Divine Providence in every step of our lives:

All that happens to us in this world against our will (whether due to men or to other causes) happens to us only by the will of God, by the disposal of Providence, by His orders and under His guidance, and if from the frailty of our understanding we cannot grasp the reason for some event, let us attribute it to Divine Providence, show Him some respect by accepting it from His Hand, and believe firmly that He does not send it (to) us without cause.<sup>4</sup>

We must understand Divine Providence better:

Divine Providence may be defined as the scheme in the Divine Mind by which all things treated [*i.e.*, everything] are ordered and guided efficiently to a common end or purpose. ... It includes an Act of Intellect and an Act of Will,<sup>5</sup> in other words, knowledge and power. And that there is such a thing as Divine Providence by which the entire universe is ruled clearly follows from the fact that God is the author of all things, and that order and purpose must characterize the action of an intelligent Creator.<sup>6</sup>

Without a doubt God wants us to be happy on earth and with Him in heaven for all eternity. Divine Providence helps us to live our lives and prepare us for our Particular Judgment, which is the first event to occur after we die. God will be the Judge and we will have to account for our every thought, word, act, and omission of our entire life. If we fail to make the grade, so to speak, it will be our own fault because God is most willing to help if we only ask, and if we live our life as we know He wants us to.

He gives us tools and gifts to accomplish this. However, we are cautioned not to misuse these gifts.

If you have wealth, do not glory in it, nor in friends because they are powerful, but in God Who gives all things and Who desires above all to give Himself. Do not boast of personal stature or of physical beauty, qualities which are marred and

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<sup>4</sup> Cf., *Trustful Surrender to Divine Providence*, Fr. Jean Baptiste Saint-Jure, S.J., and Blessed Claude De La Colombière, S.J., TAN Books, Rockford, Ill., 1983, Part I, p.17-18.

<sup>5</sup> Of course, in God, these “two” acts are really a single act, which is God’s only act and is God Himself, because He is entirely simple. The *Catholic Encyclopedia* is calling them two acts because of the way we consider it in human terms. This is like we say God is just and is merciful but those “two” virtues in God are really one virtue which is the same as God Himself. *Summa*, Ia, Q.3, a.7.

<sup>6</sup> *Catholic Encyclopedia*, 1909, Robert Appleton Company, Vol. 6, p.620 (bracketed word added for clarity).

destroyed by a little sickness. Do not take pride in your talent or ability, lest you displease God to Whom belongs all the natural gifts that you have.<sup>7</sup>

It is easy to see the world is an evil mess, in dire need of uncompromising traditional Catholics to demonstrate with much prayer and sacrifice what it takes to help reverse the evil trends. You may be ridiculed but with God's help, your zeal to carry on will increase. We are here on earth for a very short time, compared to eternity, so we must use every minute to live according to God's will, and avoid even the smallest sin.

God bless the *Catholic Candle's* readers!



***Catholic Candle* note (about the article on the next page, concerning the “new” SSPX):**

Occasionally, we call readers' attention to some aspect of the SSPX's liberalism. Someone could wonder:

Why mention the SSPX any longer, since they are unimportant as merely one of very many compromise groups?

It is true that a priest (or group) is of small importance when he (or the group) is merely one of countless compromisers. By contrast, an uncompromising priest is of great importance, even though he is only one.

However, regarding the “new” SSPX: we sometimes mention them for at least these four reasons, motivated by charity:

- New *Catholic Candle* readers might not be sufficiently informed of the N-SSPX's liberalism to avoid that group. Out of charity for them we occasionally provide these warnings to help these new readers appreciate the danger of the N-SSPX.
- Some longtime *Catholic Candle* readers might forget the N-SSPX poison or vacillate in their resolution to stay away from the N-SSPX, if they never received a reminder warning about the danger of the N-SSPX. This is like the fact that all it takes for many people to become conciliar is to never be reminded about the errors of Vatican II and the conciliar church. Out of charity for them we occasionally provide these reminders for readers who would otherwise “forget” the danger of the N-SSPX.

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<sup>7</sup> *Imitation of Christ*, Thomas à Kempis; Book I, Ch.8.

- The N-SSPX serves as an important study case to examine how leaving the truth often happens. It is a warning to us all about a very common way to depart from the truth and become unfaithful. Out of charity for ourselves we occasionally provide these insights about what happens when a person takes this common road of compromise that the N-SSPX is taking.
- Over time, the N-SSPX provides us with a thorough catalogue of liberal compromises, and studying those compromises and errors with the contrasting Traditional Catholic truth is a helpful means of studying our Faith and guarding ourselves from the principal errors of our time. This helps us to fulfill our duty of continually studying the doctrines of our Faith. Out of charity for ourselves, we use the occasion of the N-SSPX's liberalism to study our Traditional Catholic Faith better and the corresponding N-SSPX liberalism.
- If the SSPX ever abjured its liberalism, it could do great good as it used to do, without the grave problem of doubtful ordinations like most other groups.

## **In Case You Missed It**

### *N-SSPX Bishop Uses Conciliar Church*

The now-liberal SSPX recently held Mass and confirmations in the church of a conciliar diocese.<sup>8</sup> The linked article describing this event states that the conciliar people at this church were very “welcoming”.<sup>9</sup>

The article includes a picture of the (now-liberal) Bishop Tissier sitting in front of this conciliar church’s “mass” table, behind which is the tabernacle stuck to the wall.<sup>10</sup>

The article states that that conciliar church “also offers the Traditional Latin Mass at the parish historic chapel”. But the article does not mention that this chapel is a different building at a different location, and that the conciliar church used by the N-SSPX was a location only used for conciliar services.

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<sup>8</sup> <https://www.lifesitenews.com/news/sspx-holds-confirmations-at-florida-diocesan-church-with-approval-from-local-bishop/>

<sup>9</sup> <https://www.lifesitenews.com/news/sspx-holds-confirmations-at-florida-diocesan-church-with-approval-from-local-bishop/>

<sup>10</sup> <https://www.lifesitenews.com/news/sspx-holds-confirmations-at-florida-diocesan-church-with-approval-from-local-bishop/>

Here is a fuller view of this conciliar table and tabernacle: <https://asccsanford.org/watch-the-mass>

The website of this conciliar church shows that it features typical conciliar modernism such as English and Spanish “masses”, a “parish council”, and “parish synods” as well as women doing the “readings” of the “mass”<sup>11</sup> and administering the Ash Wednesday ashes.<sup>12</sup>

This conciliar hospitality was accorded with approval of the local conciliar “bishop”.<sup>13</sup> This should not surprise us, since the “new” SSPX is liberal and is conciliar in many ways<sup>14</sup>, *e.g.*, accepting 95% of Vatican II.<sup>15</sup>

Faithful and informed Catholics know that such a conciliar church is a very unfitting place to pray because:

- These churches are places of continual sacrilege;
- Catholic common sense and the love of God would make these places abhorrent to faithful and informed friends of God.
- Entering and being present in conciliar churches are occasions of scandal to others.

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<sup>11</sup> <https://asccsanford.org/watch-the-mass>

<sup>12</sup> <https://asccsanford.org/photoalbums/ash-wednesday>

<sup>13</sup> <https://www.lifesitenews.com/news/sspx-holds-confirmations-at-florida-diocesan-church-with-approval-from-local-bishop/>

Note: *Catholic Candle* holds that the supposed “consecrations” of conciliar “bishops” is inherently doubtful and should be ***treated*** as invalid. For further information about the doubtfulness of the conciliar “consecration” rite, read this analysis:

<https://drive.google.com/file/d/0B49oPuI54eEGZVF5cmFvMGdZM0U/view>

For more about the principle that it is our duty to *treat* doubtful consecrations and ordinations as invalid, read this article here: <https://catholiccandle.neocities.org/faith/new-ordination-doubtful.html>

<sup>14</sup> See, *e.g.*, articles at these links: <https://catholiccandle.org/category/resources-for-priests/society-of-st-pius-x/>

<sup>15</sup> [https://web.archive.org/web/20130603054101/http://www.sspix.org/sspx\\_and\\_rome/is\\_the\\_sspix\\_heretical\\_4\\_12-19-2012.htm](https://web.archive.org/web/20130603054101/http://www.sspix.org/sspx_and_rome/is_the_sspix_heretical_4_12-19-2012.htm)

- Conciliar churches are places doing the devils' work, accustoming people to the new conciliar religion, which is passed on, preached, and fostered there, amid ugliness, immodesty, banality, and heresy.

For a more thorough explanation about the evil of entering conciliar churches, read this article here: <https://catholiccandle.neocities.org/faith/evil-praying-conciliar-church> .



## ***Words to Live by – from Catholic Tradition***

### *An Apostolic Spirit in Times of Great Apostasy*

As the world becomes more evil, not only should we not cease our efforts to save the souls of those around us, but we should increase our efforts.

Words of Pope St. Gregory the Great, Sermon 18 on St. John's Gospel.



## **The Leftist Attack on the Moral Fiber of Society**

Let us reflect on the impoverished character we generally see in so many people in society around us, especially members of the last three generations. This moral decline is getting progressively worse as time goes on – with each passing year and with each new generation.

So many members of these generations display their weakness of character and their wallowing in vice through what they set as their highest values and goals: comfort, convenience, pleasure, entertainment, conformity, and being coddled.<sup>16</sup>

So many such people stand for *little-or-nothing* that requires personal sacrifice or for which they would willingly give up their lives.

- They “stand for” forcing the government to give free medical care to them and to others.

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<sup>16</sup> *The Coddling of the American Mind*, Atlantic Magazine, found here: <https://www.theatlantic.com/magazine/archive/2015/09/the-coddling-of-the-american-mind/399356/>

- They “stand for” having the federal government waive the repayments of their student loans.
- The “stand for” welfare payments and government subsidies for practically everything.
- They “stand for” forcing employers to pay workers more money through a government-mandated minimum wage.
- They “stand for” taxing more money from the rich.
- They “stand for” pressuring the government to bail out foolish risk-taking that turns out badly, such as building or buying a house in a flood zone.
- They “stand for” collecting money through being a “political activist” or a “community organizer” without having to get a real and productive job.
- They “stand for” street protests in order to get their way.
- They “stand for” commuter transit subsidies.
- They “stand for” the government forcing taxpayers to subsidize foolish and *non-cost-effective* electric cars, solar and wind power, and other boondoggles.
- And so on.

Many such people slouch through life seeking pleasure and entertainment. They are unwilling to make personal sacrifices. Sacrifice is painful – whereas their shallow lives are filled as much as possible with continual self-indulgence. Even if they are (gullibly) terrified by the emotional alarmism that the Establishment feeds them (*e.g.*, global destruction because of climate change), nonetheless, such a bogeyman does not make their *own lives* uncomfortable or require of *them* any significant sacrifice. They simply demand that the government “do something” to “fix” the problem.

They are unwilling to make personal sacrifices because pain is the opposite of the comfortable life at which they aim. They do not get married and they frustrate Nature through abortion by refusing the children whom God sends them or naturally would send them. This should not surprise us because marriage involves taking responsibility. Likewise, it involves accepting responsibility when a person welcomes into the world and into his family, the children that God would send him.

So many such people do not pursue the truth because that pursuit: 1) takes effort, 2) is unpopular, and 3) might present to them an uncomfortable conflict between the popular “correct” opinions they *want* to hold and whatever they might discover to really be the

truth. Thus, they find the truth to be “inconvenient” or they deny the existence of truth – instead saying everyone has his “own truth”, which merely means his opinion.

Instead of the truth, they merely latch onto the self-interested, “approved” propaganda that they are fed by the mainstream media, by the entertainment industry, by the universities, and by other leftists. These people would usually ignore an account of the truth available from a conservative source because such an account takes too much effort to find and because the truth could expose them to being accused by their peer group of “disinformation”.

The disciples of the leftist leaders do not value thinking or the truth but only value having the “correct” opinions. For this reason, they justly possess a reputation of wanting to silence whatever opposes their own “correct” opinions.<sup>17</sup> Such people cannot think-through, discuss, and debate ideas with those who have a contrary opinion. This is the reason why there are leftist fads such as “safe spaces” on college campuses where leftist students do not need to “fear” encountering someone who disagrees with them.<sup>18</sup>

At bottom, these people are stunted both in their intellects and in their wills. Because of their underdeveloped wills, they have no real love – *i.e.*, ***no real noble, sacrificial, unshakable love.***

When a person loves something, he stands for it. When he loves something, he fights for it. When he loves something, he honors and respects it, he sacrifices for it, and he is willing to die for it (if necessary).

Thus, we see that many such people in society do not love the truth and are not devoted to it. They do not have a real love of any people and do not have ***real*** friendships. Instead, they have convenient, comfortable, transitory liaisons, which are counterfeit “friendships” that Aristotle and St. Thomas Aquinas call “*friendships of pleasure*” and “*friendships of utility*”.<sup>19</sup>

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<sup>17</sup> Read, *e.g.*, this September 25, 2023 article in *Fortune Magazine* (a mainstream media publication) entitled: *Gen Z can't work alongside people with different views because they 'haven't got the skills to disagree' says British TV boss*, found here: <https://fortune.com/2023/09/25/gen-z-workers-skills-british-broadcasting-boss-alex-mahon/>

<sup>18</sup> *The Coddling of the American Mind*, Atlantic Magazine, found here: <https://www.theatlantic.com/magazine/archive/2015/09/the-coddling-of-the-american-mind/399356/>

<sup>19</sup> See, Aristotle's *Nicomachean Ethics*, Book 8, especially chapters 3-5, and St. Thomas's commentary on Book 8 of this work.



In contrast to these sham “friendships”, here is the character of the *real* sacrificial love of genuine friendship:

If a man should give all the substance of his house for love, he shall despise it as nothing.

*Canticle of Canticles, 8:7.*

Such real, committed love does not shrink in the face of difficulties. It lasts “until death do us part”, as Sacred Scripture teaches us:

Put me as a seal upon thy heart, as a seal upon thy arm, for *love is strong as death ....*

*Canticle of Canticles, 8:6.*

These people in society have no real love for persons around them and this is a reflection of their lack of any real love of God. Thus, they are irreligious, do not attend church, and have no spiritual anchor.

We should pray for these confused, pitiable followers of the leftist leaders who guide them down the path of unhappiness in this life, as a foreshadowing of the unspeakable eternal misery to come (unless they convert and repent).

Our being God’s tool in their conversion is a very worthy purpose for our lives!



## Mary’s School of Sanctity

### ***Lesson #27 The Spiritual Exercises of St. Ignatius — EXPLANATION OF THE THIRD WEEK OF THE EXERCISES – THE PASSION AND DEATH OF OUR LORD, PART TWO***

In this lesson we continue our consideration of the Passion and Death of Our Lord. We will take the two meditation suggestions of St. Ignatius and focus mainly on the nailing of Our Lord on the Cross and His death on the Cross. We will use as our framework the

one St. Ignatius gave for our first contemplation of the third week and then give considerations on our topic.<sup>20</sup>

### ***The Crucifixion and Death of Our Lord***

The ***preparatory prayer*** is the same as usual: ***I ask God Our Lord the grace that all my intentions, actions, and works may be directed purely to the service and praise of the Divine Majesty.***

***The FIRST PRELUDE is to call to mind the history, which here is how Christ Our Lord was nailed to the Cross, and the time He spent on the Cross.***

***The SECOND PRELUDE is a mental representation of the place. Here it will be to consider Calvary, its location outside the city walls of Jerusalem and to consider who is standing at the Foot of the Cross.***

***The THIRD PRELUDE is to ask for what I desire. Here it will be to ask for sorrow, grief, and a greater understanding of the tremendous price of sin – to see how the malice of sin is shown in Our Lord’s every suffering. I ask that in pondering His infinite Love for His Father and His infinite humility, I may increase my love for God.***

***The FIRST POINT is to visualize the persons at Calvary, and reflecting within myself, to strive to gain some profit from it.***

***The SECOND POINT is to listen to what they say, and likewise to draw some profit from it.***

***The THIRD POINT is to observe what they are doing and to draw some fruit from it.***

***The FOURTH POINT is to consider what Christ Our Lord suffers in His Humanity or wills to suffer, according to the passage that is being contemplated. Here I will begin with serious effort to strive to grieve, to be sad, and to lament. I will strive in like manner through the following points.***

***The FIFTH POINT is to consider how the Divinity hides Itself. That is to say, how It could destroy Its enemies and does not do so, how It leaves the most Sacred Humanity to suffer so cruelly. There is no pain that He did not take upon Himself because He wants to appease the Wrath of His Father and restore to His***

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<sup>20</sup> The Scriptural texts that pertain to this meditation are Matt. 27:35-39; Mark 15:24-38; Luke 23:34-46; John 19:23-37.

***Heavenly Father the honor and glory which sin, in its very malice and hatred, hurls at the Father.***

***The SIXTH POINT is to consider that all the suffering is for my sins which are included in the vast number of all sins, and to consider what I ought to do and suffer for Him. I must try with all the powers of my soul to throw myself at His Merciful Feet and weep for having offended so Majestic and Beloved a Father. I must beg for an increase of sorrow so I can obtain an increase in the love of God.***

***The COLLOQUY: Conclude with a colloquy to Christ Our Lord, and at the end say the “Our Father.”*** There are countless things to say to Our Lord. With so many considerations for this central topic of our Faith, one can easily open his heart and pour forth fervent prayers and tears. In this meditation, it is important to remember that when the exercitant’s heart is drawn to speak to Our Crucified Lord, considering should stop and the heart should be allowed to speak freely. Below, we will give some samples of sentiments which the exercitant can use if he wishes.

### **Painting the Scene and Giving Some Considerations.**

Our Lord has suffered so many humiliations so far in His Passion, from the ignominious treatment in the Garden and being arrested like a common criminal, to having His garments torn off His Body on Calvary. We can recall that He has already suffered the bloody scourging of His tender skin which had been prepared for His strikers by His bloody sweat. His Sacred Head has been crowned with thorns. “I have given My Body to the strikers, and My cheeks to them that plucked them: I have not turned away My Face from them that rebuked Me, and spit upon Me.” (Isaias 50:6)

He was crowned with a cap of thorns with a rim of reeds to help keep it on His Head. The Roman soldiers mocked Him as a king and struck His Head and this likewise forced the thorns (which were up to 1 and a 1/2 inches long) to press deep into His skull. <sup>21</sup>

We naturally recall to our minds the other humiliations that Our Lord suffered which include His condemnation and His being presented with the Cross (the cross-beam, called the *Patibulum*)<sup>22</sup> which He had to carry through the narrow streets to Calvary with a hostile crowd jeering at Him all the way.

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<sup>21</sup> This information is based on the researched and reported information about the Holy Shroud of Turin found both in Dr. Pierre Barbet’s book, *A Doctor at Calvary* and an article entitled *the Testimony of the Holy Shroud* published by POPE (Parents for Orthodoxy in Parochial Education), May, 1971.

<sup>22</sup> This information is based on the researched and reported information about the Holy Shroud of Turin found both in Dr. Pierre Barbet’s book, *A Doctor at Calvary* and an article

He fell under the weight of His Cross, showing the heavy weight of all of the malice of our sins. He met His loving and Sorrowful Mother along the way, yet this meeting only added to His broken Heart. He also met some pious women of Jerusalem who tried to console Him and He spoke briefly to them and forewarned them about the Fall of Jerusalem.

Simon of Cyrene was forced to help Him carry His Cross because Our Lord showed He was exhausted.

Yes, He willed to suffer these humiliations to repair for the dishonor shown to His Father by all of the sins of the entire human race. Think about how He foresaw all of this beginning from the moment of His conception in His dear Mother's womb. He spent His whole earthly sojourn anticipating all He would suffer and now His hour had come, thus, all was being fulfilled. "He humbled Himself, becoming obedient unto death, even to the death of the cross." (Phil.2:8)

After reaching the top of Calvary, they stripped Him of His garments. What an awful scene of humiliation and pain for Him. All His wounds from the bloody scourging have been torn open. Think again of the tenderness of His skin, which was caused by His having sweat blood.

The vertical part of the entire cross, the *stipes*, is fixed in the ground.<sup>23</sup> The executioners lay Our Lord down with His arms outstretched on the *patibulum*. "Because of thy anger and indignation: for having lifted me up thou hast thrown me down." (Psalm 101:11) He is appeasing the anger of His Father which has been provoked by all the sins of mankind.

Our Lord was, of course, exalted. His many miracles alone would be sufficient reason to exalt Him and now He is cast down degradingly to the ground. Look how patiently He obeys His executioners and spreads His arms out to show His great love for His Father. Remember His Infinite Love in His Divine nature is *only* for His Father as is fitting because His Father is the only One Who is worthy of this love. His Human nature, joined to His Divine nature, loves in the maximum degree that any human could ever be capable of, but we must not forget that His Human love is primarily directed to His heavenly Father. So, the love He directs to His Father is primary and the love that Our Lord has for us is only secondary. His primary purpose for suffering was to please His Father, and repair the injustice done to His Father. As a consequence of this reparation, we reap the

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entitled *the Testimony of the Holy Shroud* published by POPE (Parents for Orthodoxy in Parochial Education), May, 1971.

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benefits and are redeemed. How wonderful are the many results of the work of God's Providence especially because He works on many levels.

If we could only ponder all of His sufferings, both moral and physical, with these truths just mentioned in mind, our hearts would be struck with awe and gratitude. Hence, from dwelling on these sufferings, our love of Our Lord would naturally increase. How beautiful it is that He wanted to show us His Infinite Love for His Father. He clearly wanted us to understand His relationship with His Father and the love that He and His Father have for each other. How often He expressed His desire that everyone know that He was sent by His Father, "Now this is eternal life: That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." (John 17:3)

### **The Crucifixion**

Our Lord extended His arms. An assistant held out one of the arms, with the palm uppermost. The executioner took hold of the nail which was pointed at its end and had a square head which was 1/3 of an inch thick. He gave Our Lord's wrist a prick at the fold at the bottom of the palm. He gave one single blow with his great hammer and this was enough to fix the nail in the wood. All he needed to do was to give a few more taps and the nail was fixed firmly.<sup>24</sup>

Think how this nail penetrated the skin, the wrist muscle, and grazed the bones of the wrists, and pierced the Median nerve. This nerve was not cut in half but pierced through its center which caused Our Lord intense pain. His furrowed forehead tells of His indescribable pain. His face contracted in a way which was terrible to behold because of the fiery pain which darted through His fingers like lightning and then shot up His arm like a trail of fire to His shoulder, and then burst into His brain.<sup>25</sup> He did not cry out. "He opened not His mouth." (Isaias 53:7)

He did not faint despite this unfathomable pain. He willed to be conscious and bear it all because He loves His Father infinitely. He willed to have His human nature suffer in the extreme. "From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores: they are not bound up, nor dressed, nor fomented with oil." (Isaias 1:6)

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<sup>24</sup> This information is based on the researched and reported information about the Holy Shroud of Turin found both in Dr. Pierre Barbet's book, *A Doctor at Calvary* and an article entitled *the Testimony of the Holy Shroud* published by POPE (Parents for Orthodoxy in Parochial Education), May, 1971.

<sup>25</sup> This information is based on the researched and reported information about the Holy Shroud of Turin found both in Dr. Pierre Barbet's book, *A Doctor at Calvary* and an article entitled *the Testimony of the Holy Shroud* published by POPE (Parents for Orthodoxy in Parochial Education), May, 1971.

In addition, we should note that the laceration of this particular nerve trunk caused His thumb to immediately retract violently into the palm of His Hand and remain fixed there. (Even when rigor mortis set in, His thumbs were still stuck in this position.)<sup>26</sup>

The raw place on the nerve center remained in contact with the nail and was stretched like a violin string across the nail acting like the bridge. With every movement, the initial pain which the nail caused when penetrating the nerve was renewed.<sup>27</sup>

The other wrist was nailed in the same manner as the first, except this time, He knew experientially what to expect.

Because of the angle in which Our Lord's arms were stretched while He hung on the Cross, the weight that each nail had to bear was about 240 pounds.<sup>28</sup> We can see what a tremendous burden the weight of all sins is for Him *and* we can see the horrific malice of every sin!!

Now Our Lord was gotten to His Feet. The executioner and his assistant move Him backwards and place Him against the stake. They quickly lift the *patibulum* on top of the *stipes*. With two nails they attached the title of Our Lord's crime of being the King of the Jews.<sup>29</sup>

On the Cross, His Body naturally sagged a bit. Think of the torture of the nerves of His poor wrists being pulled and stretched at every movement. Then the executioners attached His Sacred Feet to the wood of our salvation. They bent Our Lord's knees and placed His left Foot against the Cross and drove a nail through the middle of It. Then

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<sup>29</sup> This information is based on the researched and reported information about the Holy Shroud of Turin found both in Dr. Pierre Barbet's book, *A Doctor at Calvary* and an article entitled *the Testimony of the Holy Shroud* published by POPE (Parents for Orthodoxy in Parochial Education), May, 1971.

they brought His left Foot in front of His right Foot and by pounding the same nail again, they pierced through the middle of the right Foot and into the wood. The executioners were very quick in their work.<sup>30</sup> They then dealt with the two thieves that were killed alongside of Our Lord. "...He was reputed among the wicked..." (Isaias 53:12) Picture now the three gibbets, side by side, facing the city which killed its God.

With Our Lord's Body now completely attached to the Cross, we can further study the immensity of His sufferings. In crucifixion, the victim usually dies of asphyxiation. How did this happen? The weight of the body pulled the crucified arms to a position for inspiration which caused the sides to be relatively immobile. This made breathing out very difficult and caused a progressive sense of suffocation. Since the lungs were in a condition of forced inspiration and unable to empty, normal oxygenation of the circulating blood could not take place and asphyxiation began. When one is suffering asphyxia, there is in the blood both a major lack of oxygen and too much carbon dioxide.

In order to breathe, the victim used his nailed feet as support, as he straightened his bent knees, lifted the body and brought his arms back to a horizontal position. The dragging on the hands was reduced and asphyxia temporarily disappeared as respiration was renewed. Then, because of fatigue, the body would drop and asphyxia would begin again. With repeated episodes of asphyxiation, the crucified victim soon developed symptoms of tetanus. Muscle spasms would begin in the forearms, then in the whole arm and then the lower limbs and the trunk. The muscles would contract and would not relax, namely, they would cramp. This type of general cramping is also known as tetanus (*tetanization*). Hence, this cramping would get so extensive that the person could no longer have the strength to lift himself to get any relief and suffocation would eventually finish him off. This type of death could take up to two days.<sup>31</sup>

Now let us study Our Lord's case where He directed His own Passion and Death. "...I lay down My life, that I may take it again. No man taketh it away from Me: but I lay it down of Myself, and I have power to lay it down: and I have the power take it up again..." (John 10:17-18)

Our Lord's death didn't take two days. It was the great Parasceve and the Lamb of God willed to die that day. In fact, He had the whole earth put on mourning for Him. "Now

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from the sixth hour there was darkness over the whole earth, until the ninth hour.”  
(Matt. 27:45) (Mark 15:33) (Luke 23:44)

We can imagine Our Dear Lord suffering this general cramping of all His muscles, which were bulging. He breathed shallowly and the air entered with a whistling sound, but scarcely came out any longer. His Face became flushed and turned a violet purple, and then blue. His Forehead was covered with sweat. His Eyes were prominent and rolling. His Head must have been pounding. Our Lord lifted Himself as we just described above in order to breathe and in order to relieve the pressure on His Hands. Remember that the pressure on each crucified wrist was about 240 pounds. Each time He wanted to breathe or speak He had to lift Himself and pivot on those poor wrist nerves.

The Sacred Arms had two deep furrows in the cramped muscles of the forearms and in these were two flows of blood. These indicate this process of lifting to breathe and the dropping with fatigue which occurred all the while Our Lord was on the Cross. (His fatigue was even greater because of His having been scourged after having an extensive hemorrhage from His bloody sweat.) His entire chest region was one massive cramp.<sup>32</sup>

What a price of suffering to pay for the sins of all mankind! Yet, He willed to speak while on the Cross and suffered more in order to do so. What did He want to say which He knew would be recorded in the gospels for us to read again and again? When a man is dying, he talks about what is important to him and/or what he wants to be remembered as saying. Our Lord is God and He shows His compassion for us by leaving us His precious words, His final will and testament, as it were.

“And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die.)” (John 12:31-32)

Yes, Our wonderful Savior, like a Magnet of Love, will draw us to Him by His words.

### ***Examination of Our Lord's last words:***

Imagine the scene of the Crucifixion with the Pharisees, Scribes, and the people standing around the crosses.

“And the people stood beholding Him, and the rulers with them derided Him, saying: He saved others; let Him save Himself, if he be Christ, the elect of God.

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<sup>32</sup> This information is based on the researched and reported information about the Holy Shroud of Turin found both in Dr. Pierre Barbet's book, *A Doctor at Calvary* and an article entitled *the Testimony of the Holy Shroud* published by POPE (Parents for Orthodoxy in Parochial Education), May, 1971. One can notice on the full figure of the Holy Shroud how the entire body seemed to be one cramp. The breast cavity looks enlarged and the breast muscles are rigid in a convulsive cramp.



“And the soldiers also mocked Him, coming to Him and offering Him vinegar. And saying: If thou be the King of the Jews, save thyself.” (Luke 23:35-37)

“And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God, and in three days buildest it up again; save thyself, coming down from the cross.

“In like manner also the chief priests mocking, said with the scribes one to another: He saved others; Himself he cannot save. Let Christ the king of Israel come down now from the cross that we may see and believe. And they that were crucified with Him reviled Him.” (Mark 15:29-32)

“In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others: Himself He cannot save. If He be the king of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him now deliver Him if He will have Him; for He said: I am the Son of God.

And the selfsame thing the thieves also, that were crucified with Him, reproached Him with.” (Matt. 27:41-44)

What horrifying blasphemies hurled against the Son of God and thereby hurled against God the Father and these gravely insulted the divine love that they have for each other! What ignorance they show that they have of things spiritual! What proud blindness they have! Our Lord knows this and so what does His mercy respond?

***“Father, forgive them, for they know not what they do.”*** (Luke 23:34)

Imagine the effect this has on the crowd. Of course, the Pharisees did not understand forgiveness. They wouldn't humble themselves. Their lives were surrounded with revenge and “an eye for an eye” mentality. Furthermore, they had envied and hated Our Lord for so long that they could only think of insulting Him. This was their way of taking revenge. They were inspired by their father, the devil.

Our Lord was setting an example that we ought to pray for our enemies when He prayed for His. “Therefore, will I distribute to Him very many, and He shall divide the spoils of the strong, because He hath delivered His soul unto death, and was reputed with the wicked: and He hath borne the sins of many, and hath prayed for the transgressors.” (Isaias 53:12)

We must forgive, pity, and pray for our enemies. We must give our enemies the benefit of the doubt that they are ignorant of the truth. We must count our blessings and understand that the Faith and truth are undeserved gifts of God. Furthermore, we must remind ourselves that these gifts are God's mercy shown to us. We must be grateful for what we have and not take things for granted. What God has given, He could certainly take away. We must beg Him to continue to have mercy on us.

Unlike the Jews, Dismas showed he was receptive to Our Lord's words of forgiveness. The good thief repented and was sorry for his mockery of Christ. "And one of those robbers, who were hanged, blasphemed Him, saying: If thou be Christ, save thyself and us. And the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil. And he said to Jesus: Lord, remember me when Thou shalt come into thy kingdom." (Luke 23:39-41)

Our Lord is so compassionate to one who humbles himself and admits the truth. He immediately responds to this repentant thief.

And Jesus said to him: "***Amen, I say to you: this day thou shalt be with Me in paradise.***" (Luke 23:43)

Yes, when Our Lord dies, He descends into hell, the Limbo of the Fathers. He announces their deliverance to the souls awaiting there. He knows that soon Dismas will have his legs broken, die, and join Him in Limbo.

Thus, Dismas will be with Christ in Paradise. As described in St. Matthew's Gospel the moment of Our Lord's death, "The graves were opened: and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the city and appeared to many." (Matt. 27:52-53)

And as Tradition teaches, when Our Lord ascended into heaven, the souls of the just went with Him into heaven.<sup>33</sup>

We know that Our Dear Mother Mary stood at the foot of the Cross with St. John the Apostle and Mary Magdalene. What anguish it was for her to see her Son suffer so! She had been infused with so much knowledge and she is the Virgin of virgins, most pure. Because of her infused knowledge and the prerogatives God had blessed her with, she understood the tremendous deed her Son was accomplishing and the justice He was fulfilling in order to open the gates of heaven. She understood, as much as a human could, His love for His Father. She knew the Scriptures well and was perhaps even reciting in her mind Psalm 21, which prophesied His Passion. The Pharisees' "Vah" still

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<sup>33</sup> Of course, we know from our catechism that Limbo still exists and will exist forever for all those souls not in the state of grace, who died before they could use their reason or who were never capable of using their reason. Of course, this includes the unborn. Limbo is a state of natural happiness where the souls are deprived of ever having the beatific Vision. Although limbo is in hell, it is not in the hell of the damned. The Church has consistently taught that parents have a grave moral responsibility to have their infants baptized as soon as possible so as to not deprive them of sanctifying grace which is essential for salvation.

rang in her ears as she pondered how this Scripture was being fulfilled before her very eyes.

Her Immaculate Heart ached at the blasphemies and evil around her. She shared her Son's ignominy with Him. No doubt the Pharisees and crowd mocked His Mother as well. She suffered to see Him suffer physically and she could surmise what mental anguish must have been His. Tradition calls her the Queen of Martyrs because she suffered a veritable martyr's death alongside of her Son. Their Hearts were so united in their mission of redemption. From the moment of her "Fiat," she was most likely anticipating what would happen to Him as the Savior Who would become the Paschal Lamb. She was pleased to suffer with Him.

Our Lord looked down from the Cross.

"When Jesus therefore, saw His Mother and the disciple standing by, whom He loved, He saith to His Mother, ***"Woman, behold thy son."***" (John 19:26)

Why did He call her Woman? This refers back to the promise of the Redeemer that God gave when He spoke to Satan after Adam's Fall. *"I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel."*

Mary is that Woman that crushes Satan with the death of her Divine Son on the Cross. Mary is God's Masterpiece Who He created without original sin so she could be the fitting Mother of His Son. He chose her to supply the human matter for the Incarnation. On the Cross Our Lord bequeathed her to us by giving her to St. John who represents baptized Catholics. Thus, she is the Mother of the members of the Mystical Body of Christ as she was the Mother of the Sacred Humanity of Our Lord Jesus Christ.

Those who are not baptized Catholics are in the family of the serpent. Those who are baptized are in the Mystical Body and hence children of Mary. God made her the Mediatrix of all graces and allowed her, in her finite nature, to join in the redemptive suffering of His Divine Son. So it is that we call her the Co-Redemptrix, certainly not making her equal to her Divine Son, but recognizing her sorrows, anguish, and pain at the Foot of the Cross. She willingly accepted St. John and us as well, as her children. Her tender Immaculate Heart united with the Holy Will of the Trinity and wants to accomplish the work of the Redemption of the Elect.

Then Our Lord completed the bequest.

"After that, He saith to the disciple, ***'Behold thy Mother.'*** And from that hour the disciple took her to his own." (John 19:27)

Antiquity tells us that St. John was the youngest apostle, about 17 years old at the beginning of Our Lord's public life. He was innocent and a virgin. He refers to himself,

modestly, as the beloved disciple. Our Lord allowed him to lay his head on His Bosom at the Last Supper. He followed Our Lord into the houses of Annas and Caiphas, and so, it does not surprise us that we find him at the Foot of the Cross. Although he, like the other apostles, lost the Faith, he was the first to recover it on Easter morning. “Then the other disciple also went in, who came first to the sepulchre: and he saw, and believed. For as yet they knew not the scripture that He must rise again from the dead.” (John 20:8-9)

He took care of Mary throughout the remainder of her life on earth. He obeyed her as if she were his mother. He was privileged to witness the death of Our Lord and write the last account of the Gospel<sup>34</sup> as well as three epistles and the Apocalypse.

Imagine the scene in which this interchange took place. Let us not forget the intense darkness that was upon the whole world.<sup>35</sup> God allowed nature to be affected by the Deicide which was occurring.

“And when the sixth hour was come there was darkness over the whole earth until the ninth hour.<sup>36</sup> And at the ninth hour, Jesus cried out with a loud voice, saying, **“Eli, Eli, lamma sabacthani?, which is being interpreted, My God, My God, why hast Thou forsaken Me?”** (Mark 15:34) In Latin, *Deus meus, Deus meus, quare me dereliquisti?*

It is remarkable to note that these very words are the beginning of Psalm 21. One cannot help wondering what Our Blessed Mother must have thought and felt at hearing that

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<sup>34</sup> It is interesting to note that St. John’s Gospel focuses on the Divinity of Christ and is the only account which gives us Our Lord’s precious words at His final discourse and prayer for the Church.

<sup>35</sup> Here is the eye-witness account that St. Dionysius the Areopagite wrote about this event to his fellow eye-witness, St. Polycarp:

When we were together at Heliopolis [ancient city, in Egypt, 6 miles northeast of Cairo] we both observed such an interference of the moon with the sun quite unexpectedly, for it was not the season of their conjunction; and then from the ninth hour until evening, beyond the power of nature, continuing in a direct line between us and the sun. And this obscuration we saw begin from the east, and so pass to the extreme of the sun’s orb, and again return back the same way, being thus the very reverse of an ordinary eclipse.

Epistle of St. Dionysius the Areopagite to St. Polycarp, quoted in the *Catena Aurea* on St. Matthew’s Gospel, ch.27, v.45, by St. Thomas Aquinas.

This eye-witness account is one example of the historical documentation of this extraordinary darkness which covered the whole earth.

<sup>36</sup> These are the Jewish hours of the day and correspond to *sext* (i.e., twelve noon) and *none* (i.e., three o’clock in the afternoon).

urgent cry of her Dear heart-stricken Son. The words of the entire Psalm probably went through her mind and oh, what heart-rending thrusts must have been plunged into her heart especially where this psalm refers to His Mother!

This psalm and others speak of the exquisite moral suffering Our Lord endured on the Cross. He felt with keen awareness the gravity of sin. He felt the immense wrath His Father has towards sin. His Father hates sin. Our Lord “became sin” to repair the injustice caused by sin.<sup>37</sup> How can the Divine Father hate the Divine Son? It is true that it is impossible for the Divine Father to hate the Divine Son and yet in some mysterious way Our Lord allowed His Human Soul to feel completely abandoned by the Father and to block the Beatific Vision that His Human Soul always saw and enjoyed.

Thus, the following words from the depths of the Word Incarnate as He suffered this *moral* pain on the Cross.

“There is no health in My Flesh, because of Thy wrath: there is no peace for My bones, because of My sins. For My iniquities are gone over My Head: and as a heavy burden are become heavy upon Me.” (Ps. 37: 4-5)

“My Heart is troubled, My strength hath left Me, and the Light of My Eyes itself is not with Me.” (Ps. 37:11)

*The light of My eyes itself is not with Me* could be taken as His vision of His Father seems gone or He did not allow Himself to feel any joy or consolation from It. He willed to suffer the absolute most that one could suffer both physically and spiritually.

“Save me, O God: for the waters are come in even unto My soul. I stick fast in the mire of the deep: and there is no sure standing. I am come into the depth of the sea: and a tempest hath overwhelmed Me.” (Ps. 68:2-3)

“For My soul is filled with evils: and My life hath drawn nigh to hell. I am counted among them that go down to the pit: I am become as a man without help, free among the dead... They have laid Me in the lower pit: in the dark places, and in the shadow of death. Thy wrath has come strong over Me: and all thy waves Thou hast brought in upon Me. Thou hast put away My acquaintances far from Me: they have set Me an abomination to themselves. I was delivered up, and came not

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<sup>37</sup> “For God indeed was in Christ, reconciling the world to Himself, not imputing to them their sins; and He has placed in us the word of reconciliation. For Christ therefore we are ambassadors, God as it were exhorting by us. For Christ, we beseech you, be reconciled to God. Him, Who knew no sin, He hath made sin for us, that we might be made the justice of God in Him.” (2<sup>nd</sup> Corinthians 5:19-21) Of course, St. Paul is speaking about Our Lord being a sin offering because Our Lord is the true Paschal Lamb.

forth: My Eyes languished through poverty. All the day I cried to Thee, O Lord: *I stretched out My Hands to Thee.*” (Ps. 87: 4-10)

“Thy wrath hath come upon Me: and Thy terrors have troubled Me. They have come round about Me like water all the day: they have compassed Me about together.” (Ps. 87:18-19)

“I am a worm and no man: a reproach of men and the outcast of the people.” (Ps. 21:7)

“For tribulation is very near: for there is none to help Me.” (Ps.21:12)

We can see from these quotes how He felt so abandoned by God and so very alone. He did not despair, but felt the horrors of the soul close to despair. Yet, He set the example that one should never give up begging God for help, through humble prayer.

His next words and the quotes which follow shed more light on His *physical* suffering.

**“I thirst.”** (John 19:28)

Again this harkens back to Ps. 21.

“I am poured out like water and all My bones are scattered.” (Ps. 21:15)

“My strength is dried up like a potsherd, and My tongue cleaveth to My jaws: and Thou hast brought Me into the dust of Death.” (Ps.21:16)

“They have pierced My Hands and My Feet: they have numbered all My bones.” (Ps.21:17)

“My Heart is like melting wax in the midst of My bowels.” (Ps. 21:15)

These quotes bespeak of Our Lord’s great thirst and physical torment. His bloody sweat, His scourging which was so severe, especially in the region of His Heart, and the tetanization of His muscles all were causes of great thirst.

Furthermore, Our Lord thirsted for souls. He saw how the majority of souls do not care about Him. His Sacred Heart is truly a furnace of Charity. As St. John saw when they pierced Our Lord’s side that blood and water came out. This water was really pericardial water from the sac that envelops the Heart. The heart muscle was inflamed and swollen and the sac had extra fluid in it because this is the way in which the body protects the heart. Having this extra fluid in the pericardial sac held the heart in a manner similar to a vise.

Remember He willed to suffer to the maximum intensity that a perfect human being could suffer. Why? Because He wanted to prove to us how much He loved His Father!

## **But what is His thirst like?**

For a parent to see wayward and confused children; and/or for one to see confused and worldly relatives and friends; to see so many souls being corrupted daily in the world around us, and to understand what they all are missing, namely, a sweet tender friendship with Our compassionate Lord and Savior— what spiritual torture this is for that soul! Now think how Our Lord saw all souls and every aspect about them from the beginning of time to the end of time. Oh what extreme agony for Him to bear!!! Where is their salvation? Why do they not love Him? Why do they not see what He is lovingly suffering? Why are they throwing away the happiness He was *so* willing to give them? Those who love Him and ponder this aspect ought to shudder with fear and grateful humility lest they, too, become callous to His pain and His friendship. We must cling to Him and constantly thank Him and beg Him for His continued mercies and the *sight* to see Him and appreciate Him.

***“It is consummated.”*** (John 19:30)

“I have glorified Thee on earth; I have finished the work which Thou gavest Me to do. And now glorify Thou Me, O Father, with Thyself, with the glory which I had before the world was, with Thee.” (John 17: 4-5) Our Lord is basically announcing that the Chalice of suffering which His heavenly Father gave Him to drink is now fully drunk. All sin has been atoned for and His Father is now appeased. His honor has been regained. The elect have been paid for. The Father gave the Elect to His Son and now the Son has done what was required of Him to save the Elect and give them back to the Father.

***“Father, into Thy Hands I commend My spirit.”*** (Luke 23:46)

“And Jesus crying with a loud voice, said, Father, into Thy Hands I commend My spirit. And saying this, He gave up the ghost.” (Luke 23:46)

Note that Our Lord went back to calling His Father by His name. Before the sacrifice of reparation was complete, He felt the Wrath of His heavenly Father and now that the reparation was finished, He no longer feels the wrath. He is ready to give up His Human Soul. Note too, that He decides the moment when His sacrifice is complete and He will die. “...I lay down My life, that I may take it again. No man taketh it away from Me: but I lay it down of Myself, and I have power to lay it down: and I have the power take it up again...” (John 10:17-18)

As we said above, the one crucified ultimately dies of suffocation because when he is so fatigued as to not be able to hold himself up anymore, asphyxia overtakes him.

Our Lord called out with a loud voice yielding up His Soul which means He was not dying of suffocation. This is one of the things that impressed the Centurion who said, “Indeed this man was the Son of God.” (Mark 15:39)

This is a profound scene because of all the things which occurred... “The veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent.” (Matt. 27:51)

“And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts.” (Luke 23:48)

With this we now turn to our colloquy suggestions.

### **Colloquy Suggestions: to Our Lord and to Our Lady**

#### **To Our Lord:**

***“Father, forgive them, for they know not what they do.”***

Oh, my Dear Merciful Lord, I admire Thy readiness to forgive. Please help me imitate Thine example. Because I am so quick to criticize and judge others, I need to stop and reflect how merciful Thou hast been to my poor soul. Help me consider the difficulties that others have and show patience to them. Help me to forgive those who misjudge me especially when I try to follow the principles that Thou hast shown me.

***“Amen, I say to you: this day thou shalt be with Me in paradise.”***

My dearest Jesus, how I long for Thee to say this to me, yet I am so unworthy. How many times have I been ungenerous in my service of Thee? I desire to amend my ways and from hence forward follow Thee more faithfully. Thy words to Dismas give me hope and courage that I can change and build proper habits of virtue. I thank Thee for Thine example of Mercy to him.

***“Woman, behold thy son.”      “Behold thy Mother.”***

Oh, most compassionate Savior, how can I thank Thee for giving me such a loving and tender Mother? I know that she will take good care of all my needs. She will teach me her ways. I am so unworthy of such a holy Mother. Please help me be a docile child of her who is the Mediatrix of all graces.

**To Our Lady:** Dearest Mother, bequeathed to me at the Foot of the Cross of thy Divine Son, I admire thy strength and faithfulness. Help me dear Mother to be faithful to thy Son. Help me ponder His sufferings both moral and physical.

***“Eli, Eli, lamma sabacthani?, which is being interpreted, My God, My God, why hast Thou forsaken Me?”***

Oh my suffering Jesus, when I ponder Thy sorrowful plea to Thy Father, my heart aches with love for Thee. Thou wast poured out like water. Poured, not trickled out. Thou gave everything to prove to me Thy Infinite Love for Thy Father. What more could Thou



have done? All Thy sufferings were in the most extreme measure that a man could bear and Thou are The Perfect Man! I am amazed when I think of how Thou didst plan every detail of how Thou could be humiliated the most and how every aspect of Thy physical pain could be the maximum. I cannot thank Thee enough for Thy examples which make Thy Cross a special school of sanctity.

***“I thirst.”***

When I ponder the many aspects of Thy thirst, O Lord, I cannot help loving Thee more and more. Thy physical thirst was horrific, of course, but when I think deeply about Thy moral thirst for souls, I am caught up in the torrent of Thy beautiful thirst. I can understand how Thou hast great desire to save souls. Thou hast inspired this thirst in me and I thank Thee for it with my whole heart. Please help me share Thy thirst with Thee.

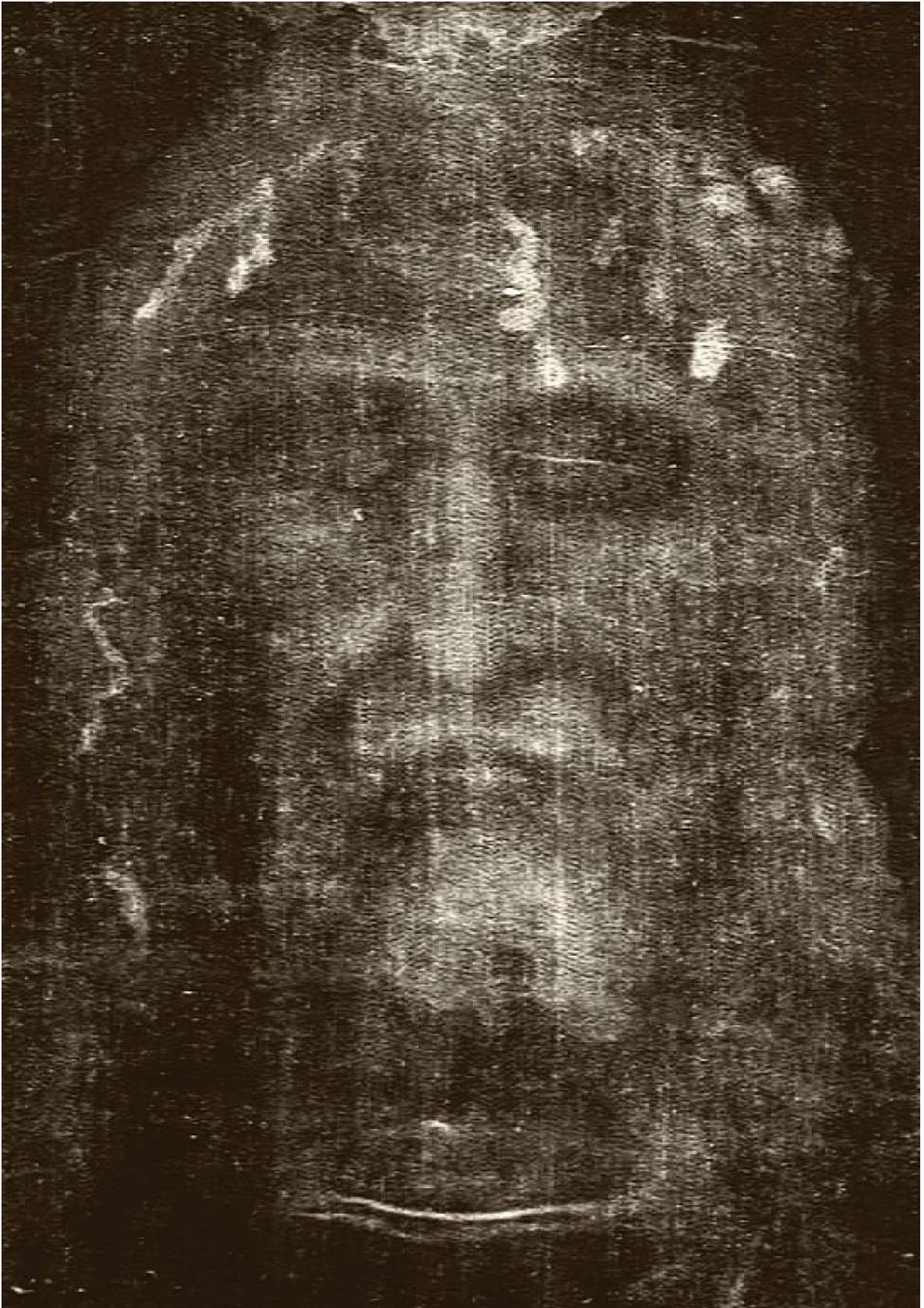
***“It is consummated.” “Father, into Thy Hands I commend My spirit.”*** Oh, my dying Jesus, how noble Thou art! I can see the Majesty of Thy Holy Face.<sup>38</sup> How can I thank Thee for all Thou hast done for me? I beg Thee to help me die worthily to be able to say to Thee, “into Thy Hands I commend my soul.”

Our next lesson will be an explanation of St. Ignatius’s Fourth Week which includes the contemplation on Our Lord’s Resurrection.

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<sup>38</sup> It is wonderful to note that the Face on the Holy Shroud has the citation “EX 314” at Our Lord’s upper right-hand corner of His Mouth. (EX 3:14 –“I am Who am.”)

And by turning the Face upside down one can see the Chalice with the Precious Blood in It in His beard.



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