

Diary of St. Faustina, Paragraph 741

[Note: I am praying for healing for all those who have been abused. I am also praying for the abusers to repent and live a life of reparation, penance and prayer. I am also praying for the conversion of those who lead people away from God and His sacraments. There is a hell, and it is miserable. If you or I had a son or daughter that fell into serious sins, we would want them to repent and follow Jesus. If not, eternity away from God is most miserable, and a matter of God's justice. We only have one chance to become saints—during this lifetime. Don't blow the chance!]

In the Dialogue of St. Catherine of Siena (d. April 29, 1380), God the Father tells St. Catherine that thanklessness is the source of all sin. The Dialogue also speaks about hell—just like the Diary.

Do we think about all the good things God has done for us—sending Jesus to teach us how to live and to set up a Church to give us grace? Do we thank God? Or do we purposely hold on to self-pity and focus on the perceived wrongdoings of others and on our wounds?]

741. Today, I was led by an Angel to the chasms of hell. It is a place of great torture; how awesomely large and extensive it is! The kinds of tortures I saw: the first torture that constitutes hell is the loss of God; the second is perpetual remorse of conscience; the third is that one's condition will never change; the fourth is the fire that will penetrate the soul without destroying it—a terrible suffering, since it is a purely spiritual fire, lit by God's anger; the fifth torture is continual darkness and a terrible suffocating smell, and, despite the darkness, the devils and the souls of the damned see each other and all the evil, both of others and their own; the sixth torture is the constant company of Satan; the seventh torture is horrible despair, hatred of God, vile words, curses and blasphemies. These are the tortures suffered by all the damned together, but that is not the end of the sufferings. There are special tortures destined for particular souls. These are the torments of the senses. Each soul undergoes terrible and indescribable sufferings, related to the manner in which it has sinned. There are caverns and pits of torture where one form of agony differs from another. I would have died at the very sight of these tortures if the omnipotence of God had not supported me. Let the sinner know that he will be tortured throughout all eternity, in those senses which he made use of to sin. I am writing this at the command of God, so that no soul may find an excuse by saying there is no hell, or that nobody has ever been there, and so no one can say what it is like.

I, Sister Faustina, by the order of God, have visited the abysses of hell so that I might tell souls about it and testify to its existence. I cannot speak about it now; but I have received a command from God to leave it in

writing. The devils were full of hatred for me, but they had to obey me at the command of God. What I have written is but a pale shadow of the things I saw. But I noticed one thing: that most of the souls there are those who disbelieved that there is a hell. When I came to, I could hardly recover from the fright. How terribly souls suffer there! Consequently, I pray even more fervently for the conversion of sinners. I incessantly plead God's mercy upon them. O my Jesus, I would rather be in agony until the end of the world, amidst the greatest sufferings, than offend You by the least sin.

Ordinary Means of Salvation and Being Free in the Lord—Cooperating with God's Plan and Grace

-Luke 9:23-24: Then [Jesus] said to all, "If anyone wishes to come after Me, he must deny himself and take up his cross daily and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake will save it." **[Surrender daily to Jesus!]**

1. Develop a deep faith life. (Ask for the gift of faith daily and spend time learning truth from the Bible, the *Catechism of the Catholic Church*, the lives of the saints, *Imitation of Christ*, etc.)

2. Improve your prayer life. (Will you spend an hour in prayer each day? This can be broken into various parts throughout the day: pray with Bible, 15 minutes; Rosary, 15 minutes; listen to God in silence, 15 minutes, read *Imitation of Christ*, etc.)

3. Live a virtuous and moral life. (Virtue = repeated good acts to build up God's Kingdom, such as living the Beatitudes and performing the Corporal and Spiritual Works of Mercy. Moral life = follow the Ten Commandments and the Precepts of the Church.)

4. Live a sacramental life. (Mass on Sundays and Holy Days; also try to go to daily Mass and Confession frequently. Receiving a Sacrament is a "direct touch" from God.)

2 Timothy 3:1-5: But understand this: there will be terrifying times in the last days. People will be self-centered and lovers of money, proud, haughty, abusive, disobedient to their parents, ungrateful, irreligious, callous, implacable, slanderous, licentious, brutal, hating what is good, traitors, reckless, conceited, lovers of pleasure rather than lovers of God, as they make a pretense of religion but deny its power. Reject them.

Isaiah 5:20-23: Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter! Woe to those who are wise in their own eyes, and shrewd in their own sight! Woe to those who are heroes at drinking wine, and valiant men in mixing strong drink, who acquit the guilty for a bribe, and deprive the innocent of his right!

Why We Sing and Pray in Latin at Mass

Dear Family,

This is my third bulletin in the last seven years explaining why we use Latin in the Mass. Before quoting the experts, let me state a few simple concepts. First, the Fathers of the Church (the pope with the bishops) convened for Vatican II from 1962-1965 and put together a document called *Sacrosanctum Concilium*. This document says to continue to use some Latin in the Mass (“care must be taken to ensure that the faithful may also be able to say or sing together in Latin those parts of the Ordinary of the Mass which pertain to them”—see 36, 54). Out of humble obedience, I chose to follow their simple requests. Second, the word *Catholic* means *universal*. So, whether I am in Germany or France or Mexico, I can participate in familiar (in a universal way) parts of the Mass by singing or saying them with the rest of the congregation, if Latin is being used—as it should be. (There have been two times when I concelebrated Mass in foreign countries. Not one ordinary part was said in Latin, so I could not pray one thing in a common language with them—disappointing.) Third, the Latin language is sacred (because it was nailed to the Cross) and has been used for a long time, and it is great to be able to pray to God in the same language as the saints who have gone before us.

Exorcists use Latin prayers; demons hate this language more than English. Ask the exorcists; they know. St. Gregory the Great codified the Traditional Latin Mass in 590 A.D. Holy Mother Church wrote this Mass to give greatest glory to God using Latin. Think of all the godly priests who prayed this Mass: St. Robert Bellarmine, St. John Vianney, St. Padre Pio, etc. Finally, we use very little Latin. We do two parts in Latin (*Sanctus, Sanctus, Santus*—Holy, Holy, Holy; *Agnus Dei*—Lamb of God) and one part in Greek (*Kyrie Eleison*—Lord, have mercy). The Greek was “absorbed” into the Latin Mass. If you sang all three of these back-to-back, it would take you 90 seconds. [*Amen* and *Alleluia* are Hebrew.] Many people from around the country (and locals) compliment our churches as being alive, welcoming, and reverent. They “love” the use of Latin at our Masses. We cannot please everyone, but we can provide the Infinite Jesus in the Eucharist and provide direct contact with Jesus in all the sacraments. Thank God for Confession!

Peace of Christ, *Fr. Michael*

*VATICAN CITY (Catholic News Service, June 28, 2005) -- Presenting the new *Compendium of the Catechism of the Catholic Church*, **Pope (now-emeritus) Benedict XVI** urged Catholics around the world to memorize the most common Catholic prayers in Latin. Learning the prayers in Latin as well as in one’s own language “will help Christian faithful of different languages pray together, especially when they gather for special circumstances,” the pope said.

*Simply put, praying in Latin is to pray in what has been a sacred language for the Church. It is a common feature of cultures down through human history that they often prayed in a language other than the language of the home and streets. To pray liturgically is to enter heaven, a world apart from the everyday world. To use another and more ancient language is a common way many cultures have underscored this.

At the time of Jesus, the synagogue services and the Temple liturgy used ancient Hebrew. Jesus and his contemporaries did not speak Hebrew at home or in the streets any longer. They spoke Aramaic. But when they prayed they instinctively used the ancient prayers which were Hebrew.

-Msgr. Charles Pope
(Diocese of Washington D.C.)

*An unmistakable feature of the Latin liturgical texts is their nobility and stately seriousness. They were composed by people who clearly knew that liturgical prayer is a manner of addressing Almighty God, the Lord of heaven and earth. Accordingly, they utilized not the language of the street or of the market or political forum, but instead, the speech appropriate at the court of a King to whom supplication is being made. Or to situate things more in the context of our culture: they employ the kind of speech one might use in addressing the president in a formal letter or the recipient of an honorary degree at a university commencement exercise. Now when these texts were rendered into English in the late 60s of the last century, they were translated in accord with certain definite cultural tendencies of that time. Starting in the 1960s, we began to prize speech that is blunt, clear, direct, casual and unadorned. And we developed a prejudice against language that seems fussy or overly ornamental.

-Father (now-Bishop) Robert Barron

*This history means having Mass in Latin isn’t the same as celebrating in a foreign language. The difference is that when St. Boniface brought Catholicism to Germany in the 8th Century, he celebrated Mass singing “*Sanctus, Sanctus, Sanctus Dominus,*” not “*Heilig, Heilig, Heilig Gott.*” When St. Francis of Assisi and St. Catherine of Siena assisted at Mass in Medieval Italy, they responded not in Italian, but in Latin: “*Et cum spiritu tuo.*” Saints Teresa of Avila and John of the Cross both wrote beautiful Spanish poetry in the 16th century, but at each Mass they said the *Pater Noster*, not the *Padre Nuestro*. Saints Therese of Lisieux and John Vianney lived in 19th century France, but at each Mass they prayed the *Agnus Dei*, not the *Agneau de Dieu*. Latin gives us a connection with 2000 years of history, with millions of Catholics from dozens of generations. Saints from the 4th, 12th and 20th centuries have sung these very hymns, hundreds of thousands of priests have said these same words of consecration, millions of Catholics have prayed these same Latin prayers.

-Father Gary Coulter
(Diocese of Lincoln, NE)

The Office is Closed on Tuesday

Fr. Peter is in Poland and Fr. Michael has a funeral in Walden, so both priests are away.

Two Masses on Tuesday

-**Our Lady of the Snow**, 7:30 a.m., two decades of the Rosary (no Holy Hour)

-**St. Ignatius** in Walden, 11 a.m. funeral for Lucy Suska, parishioner from Walden

No Wednesday Morning Mass this Week at St. Bernard

The new carpet is being installed.

That Man Is You! Friday, Sep. 14, at 7 a.m., OLS

Breakfast at 6:30 a.m. More details coming.

“Wisdom and Works of Mercy,” the third **Fr. Gaitley parish-based retreat** will be offered to all five parishes beginning the third week of January. This is a 10-week retreat. Those who have attended the first two retreats, “33 Days to Morning Glory” and “Consoling the Heart of Jesus” have been asking for this and know the quality of the program. Sign up will begin at each parish on November 1. Watch your bulletins as we get closer and invite your friends who may have been away from the church for awhile or are interested in some Catholic theology! Any questions, call Jeri, 970-531-8303.

Archdiocese of Denver Traveling Statue: Ask the Blessed Mother to Intercede for You

A newly commissioned beautiful statue of Our Lady of Fatima for the Archdiocese of Denver is at our church in Granby until September 14. She will be traveling to over 100 parishes and 37 schools. Her presence is a reminder for family prayer and enjoying saying the Rosary together. During our weekend and daily Masses, and during office hours (Monday to Thursday, 10 a.m. to 2 p.m.), come and pray with her for: (1) the conversion of hearts within your family tree and parish boundaries, (2) an end to abortion, (3) for protection of Christians worldwide, (4) a full restoration of the Catholic Church with unity in the Truth. **“The family that prays together, stays together!”**

Wanted: A Few Good Men and Women

We are looking for more lectors, sacristans, and ushers at all churches—especially at St. Bernard. Please contact Fr. Peter or Fr. Michael. Set the example; be a good follower of Christ.

More Than You Realize wants all of us to become more effective in how we interact with others in our everyday activity and within our church boundaries. Taking time out of your busy schedule to help a neighbor, friend or the church is **MTYR**. Patient listening to a friend, co-worker or family member is **MTYR**. A warm smile to a stranger is **MTYR**. Introducing yourself to the people in the pew behind

you is **MTYR**. As we continue to move forward in this initiative, it is these little ways of kindness that can start an avalanche of kindness within our community. Become **MTYR!!**

Saint Bernard Church will offer coffee, donuts and juice after 7 am Mass on September 16, October 14 and November 11. Please look for other parish coffee and donuts to take part in **MTYR**.

Call to Prayer: Get Out Your Weapons!

Each Friday, August 3 – September 28, answer the U. S. bishops’ call to pray and fast that a change in the U.S. Supreme Court will move our nation closer to the day when every human being is protected and welcomed in life. Join at www.usccb.org/pray/!

Calendar of Events

-**Sep 14 (Fri).** *That Man Is You!* OLS, 7 a.m.

-**Sep 16 (Sun).** StB, coffee and doughnuts after Mass

-**Oct 4-5 (Sat-Sun).** Promote *Imitation of Christ*

Mass Collections, September 1 – 2

St. Anne	\$ 3952
St. Bernard	1847
Our Lady of the Snow	3533
St. Peter	1104
St. Ignatius	165
Total	\$10601

Vocations Prayer Calendar

Please pray for our seminarians every day.

Sat—Thomas Scherer & Owen Limarta

Sun— Joe Bui & Sean Conroy

Mon—Men in our boundaries called to the priesthood

Tue—Grand/Jackson Women called to consecrated life

Wed—St. John Vianney Seminary staff

Thu—*Redemptoris Mater* Seminary staff

Fri—Men and women applying for formation

Mass Intentions and Schedule for StA, StB, and OLS

KEY: StA = St. Anne; StB = St. Bernard;

OLS = Our Lady of the Snow

-Sat, Sep 8, StA, 5 p.m., Joseph and Annette Burbach

-Sun, Sep 9, StB, 7 a.m., People in our region/visitors

-Sun, Sep 9, OLS, 9:30 a.m., +Terry Capistrant

Weekday Masses

-Mon, Sep 10, StA, 8:30 a.m., Peter/Kathleen Brownell

-Tue, Sep 4, OLS, 7:30 a.m., Mass of Reparation/healing

-**Fri, Sep 14, OLS, 10 a.m., Traditional Latin Mass**

-Hand missals will be provided. There are several experienced parishioners who can help you navigate.

Mass Intentions and Schedule for StP and StI

KEY: StP = St. Peter; StI = St. Ignatius (Walden)

-Sun, Sep 9, StP, 10 a.m., People in our region/visitors

-Sun, Sep 9, StI, 1 p.m., Tim and Barb Lytle

-**Tue, Sep 11, StI, 11 a.m.,** Funeral for Lucy Suska