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Volume X

The Six Commandments of the Catholic Church, Pt. I

“The Church’s Right to Command”

The Church wishes to be a spiritual mother to all the faithful. Therefore, she does everything possible for their spiritual welfare. This entails the making of laws which Catholics must observe in conscience.

Indeed, every society has the right to make laws for its own preservation and prosperity. The Church is the most perfect society, because she is of divine origin. Hence, she has power to make laws concerning everything connected with religion and worship.

If the Church has the right to make laws, those for whom the laws are made, the members of the Church, have the duty to obey them. Those who deny this duty, are condemned by the proclamations of Council of Trent.

Moreover, Jesus Christ declares that He made His will known through the Church: “He who listens to you, listens to Me.” (Luke 10:16). He also declares how extensive the powers of the Church are: “All that you bind on earth, shall be bound in heaven, and all that you loose on earth, shall be loosed in heaven.” (Matt. 18:18).

The Apostles claimed that their right to legislate came from God: “It is the Holy Ghost’s pleasure and ours...” (Acts 15:28). “You have not forgotten the warnings we have handed on to you by the command of the Lord Jesus.” (I Thes.4:2). It is also clear from the New Testament the Church has the power to punish those who disobey her: “If he will not even listen to the Church, then count him as one with the heathen and the publican.” (Matt. 18:17).

There are, of course, many commandments of the Church, to be found in Canon Law, but those usually called the “Six Commandments of the Church”, more particularly concern the ordinary spiritual life of the faithful in general.



“The First Commandment of the Catholic Church”

The First Commandment of the Church is to keep the Sundays and Holydays of obligation holy by assisting at Holy Mass and resting from servile work.

The very law of nature demands that a man should devote a certain amount of time to the service of God. God Himself has commanded us to keep the Sabbath holy. Now the Church tells us how we must observe these precepts of the law of nature and the positive law of God.

It is a mortal sin to neglect assisting at Holy Mass on Sundays and Holy Days of Obligation. The reason is because it is the transgression of the law in a grave matter and disobedience to the highest spiritual authority on earth. To miss Mass is to deprive God of the honor due to Him and it is to deprive our souls of many of the graces we need for salvation.

But why Mass? Cannot the Sabbath be kept holy without assisting at Mass? When we come to consider Holy Mass in a later instruction, we shall see that it is the official act of sacrifice of the True Holy Catholic Church, replacing under the new law the sacrifice of the Jews under the old law. It is, indeed, Calvary in our midst. The Church, speaking with divine authority, says that all her members must honor God at least weekly by the offering of sacrifice, and naturally this should be done on the day set apart by God for the purpose.

“Extent of the Obligation to assist at Mass”

All Catholics who enjoy the habitual use of reason, and who are at least seven years old, are under a grave obligation to assist at Holy Mass on Sundays and Holy Days of Obligation. There is no upper age limit to this obligation.

To fulfill this Church Law four things are required:

- a). One must be bodily present at Mass, i.e. present in such a way as to be considered as belonging to the group assisting at the Mass. Hearing Mass on the radio does not satisfy the requirement;
- b). One must attend the whole Mass. If a notable part is omitted, the obligation is not fulfilled. A part may be notable either in virtue of its importance or in virtue of its length. Any deliberate omission would be a venial sin, except possibly the Last Gospel, but to miss everything up to and including the Offertory, or everything up to and including the Gospel together with all that follows after the priest’s Communion, or everything from the end of the Preface to the beginning of the Consecration, or everything from the end of the Consecration to the Pater Noster would be grave omissions. Also, if one were to go outside of the Church during the Consecration and again through the priest’s Communion, one would not assist at Mass as required by this Commandment of the Church.

Note, too, that under all circumstances one must be present at the Consecration and Communion of the same Mass. If one has missed an essential part of the Mass, the missing of which might prevent him from fulfilling his obligations, he must make up for the omission by assisting at an entire Mass. To make up for slight omissions is praise worthy, but not obligatory.

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c). One must assist at Mass with sufficient attention so that he realizes, at least in a minimal way, what is going on at the altar, and that he refrain from any action which is incompatible with this attention.

d). One must have proper intention, i.e. of worshipping God by assisting at Mass. As long as one goes to Mass like others who go, this requirement is presumed to be present. Normally the obligation is fulfilled by assisting at Holy Mass in any Church, Chapel, or even in the open air.

“Excuses for Missing Mass”

In regard to this there is a magnificent tradition of strictness in the English-speaking world, a tradition which must be mentioned. But the principle is that if going to Mass would cause a moderately grave inconvenience, one is excused from the obligation of attending. So the following would be excused:

- 1). The sick, or those who must remain home to care for the sick or children.
- 2). Those who would be obliged to walk one hour(one way) to Church. A shorter journey would excuse in bad weather or if one were weak.
- 3). Servants who are forbidden by their employers to go, although they should try to change their position in order to be able to fulfill their obligation.
- 4). Those who cannot give up their work without relatively grave loss.
- 5). Workmen who by going to Mass would deprive themselves of reasonably necessary sleep.

It is far better to error on the side of strictness than to be too lax in estimating that which constitutes the inconvenience sufficiently grave to excuse attendance at Mass. It is always preferable to assist at Holy Mass in spite of all difficulties. One will certainly never be holy if one accepts every opportunity of escaping obligations. The fact that one is in the state of mortal sin does not excuse from attendance at Mass.

“Servile Work”

The Church commands all Catholics to keep Sunday holy—not merely to assist at Holy Mass. To enable them to do this, She orders them to abstain from servile work. By servile work we mean in general that which requires more of the body than of the mind. Nevertheless, not only the nature of the work must be taken into account, but also the way it is done and how it is commonly regarded. The motive (to make money) is not the main factor in determining whether a particular work is servile or not. The following are generally considered to be servile works: plowing, sowing, harvesting, sewing, cobbling, tailoring, printing, masonry work, all work in mines and factories. In some places custom justifies knitting and crocheting. It is also permitted to go walking, riding, driving, rowing, journeying, even though these be very fatiguing.

Literary and artistic works—studying, teaching, drawing, architectural designing, playing music, writing, typing, painting, delicate sculpturing, embroidering, taking photographs—are lawful, even if done for remuneration.

“To the King of ages, immortal and invisible, the only God, be honor and glory for ever and ever. Amen.”



Servile works are forbidden even though done as a form of recreation or for some pious purpose. Two and one half to three hours of such work, according to its arduousness, would be a mortal sin.

The following would excuse from the observance of the law forbidding servile work: serious inconvenience, works of charity towards those in need, necessity, public or private.

“My God, grant that I may love Thee, and let the only reward of my love be to love Thee more and more.”

“Holydays of Obligation”

The modern word “holiday” is derived from “holyday”. When the world was Catholic, during the centuries before it was disrupted by the Protestant revolution, holydays were feasts, and they were observed like Sundays by going to Mass and abstaining from servile work. When Protestantism came along, people no longer went to Mass, and so, holydays became holidays. But the True Catholic Church still insists on celebrating some holydays every year to bring to our minds in a special and emphatic way the great mysteries of our religion.

In the U.S.A., there are six such holydays of obligation: January 1st.—The Circumcision of Our Lord; 2) Ascension Thursday, 10 days before Pentecost; 3). August 15th.—The Assumption of Our Lady; 4). November 1st.—All Saints Day; 5). The Immaculate Conception; 6). December 25th.—Christmas Day.

Catholics regard the holydays of obligation as Sundays, with the same prescribed observances of Holy Mass and abstinence from servile work. It must be remembered that the purpose of the Church in making this Commandment is positive—to help Her children to do their duty towards God. Sunday is not meant to be merely a day of rest and pleasure; it is First and foremost God’s Day. Only when we have done our duty to Him can we be justified in taking rest or making it a day of pleasure.

While it is perfectly true that the only action we are bound to perform each Sunday is to assist at Holy Mass, it is equally certain that the mere assisting at Mass does not completely sanctify the day. One should also hear sermons, thus keeping oneself informed about the things that matter, attend Benediction to receive our Lord’s blessing, spend part of the day in good reading, visit the sick and the poor and in a word, make Sunday truly the Lord’s day. One special feature of Sunday should be that it gives the family an opportunity to meet together. It should be especially a “home day”. Nowadays, it is neither God’s day nor a home day for a majority of people, and that is a sad thing. Catholics should set the example by keeping not only the letter, but the spirit of the First Commandment of the Church.

“The Second Commandment of the Catholic Church”

The Second Commandment of the Catholic Church is to “fast and abstain on the days appointed.” This Commandment is important not only for the positive law it embodies, but also for the principle it implies—the necessity of mortification. The word “mortification” literally means “do to death”, and it is to be found in the Epistle of St. Paul to the Romans: “If you live a life of nature, you are marked out for death; if you mortify the ways of nature through the power of the Holy Ghost, you will have life.”



(8:13). Again he writes: “ You must deaden, then, those passions in you which belong to earth, fornication and impurity, lust and evil desire, and the love of money which is idolatry...(Col. 3:5). And, “Those who belong to Christ have crucified nature, with all its passions, all its impulses. (Gal. 5:24).

These sentences reveal to us the important fact that mortification is principally directed to life, not death. It is not meant to destroy nature, but to elevate it. The diseases of the soul are to be slain only that its true life may be restored and strengthened.

To some extent mortification is obligatory on all—in so far as it is necessary to overcome serious sin. Resistance to temptation often implies self-denial; but since sin must be resisted, self must be denied.

Those who wish to serve Christ more thoroughly try to subdue in themselves that “rebellion” of the flesh against the spirit, which is the incentive to sin. Hence, by prudent repression the passions and sensual desires are trained to conform to the rule of faith and reason. In order to achieve this objective, it is not sufficient merely to restrain the unlawful desires of the flesh; real training demands self-denial in matters which are certainly lawful.

The Catechism tells us that “the Church commands us to fast and abstain so that we may mortify the flesh and satisfy God for our sins. Cardinal Gaspari says: “ The Church prescribes fast and abstinence so that the faithful: may do penance for the sins they have committed; may be shielded from future sins; and may give themselves more effectively to prayer.”


After prayer, penance is the most effective means of cleansing the soul of past faults and guarding it against future falls. The continual insistence by Our Lord on the practice of penance is very obvious. When He was about to begin His Public Life, He has His Precursor proclaim: “Repent...the kingdom of God is at hand.”(Matt. 3:2). His mission is “to call sinners to repentance.”(Luke 5:32). He demands it from all: “I tell you...you will all perish... if you do not repent.”(Luke 13:5). The Apostles understood this so well that they insisted on it from the first: “Repent”, Peter said to them, “and be Baptized, every one of you,” (Acts 2:38). So penance is:

a) a duty of justice towards God to make up for the injustice of sin. Unless due reparation is made in this life, it will have to be made in Purgatory after death; b). a duty to Christ whom we are bound to obey and imitate; We must offer our expiations for sin in union with His. We are members of His Mystical Body. He, the Head, has been immolated; we too, must unite our sufferings with His; c). a duty to ourselves, to rid ourselves of the effect of past sins and to rectify any disorderly affections within us that will lead to sin in the future; d). a duty to our fellow men, for we are all members of the same body of Christ, the Church. Our works of satisfaction can contribute to the welfare of others.

“Fasting and Abstinence”

There is a great difference between fasting and abstinence. The law of fasting commands that there should be only one full meal in the day, but it does not forbid us to take a small quantity of food in the morning and evening, if we keep the local

*“My
God,
make us
be of
one
mind in
the truth
and of
one
heart in
charity.*



custom regarding quantity and quality. Meat may be taken at the principal meal (unless it is a day of abstinence also).

The law of abstinence from flesh meat forbids us to eat meat or soup made from meat, but it does not forbid the use of eggs, milk foods, or any condiments made from animal fats.

Who are bound to fast and abstinence? Unless lawfully excused or dispensed, all who are of sane mind and have completed their seventh year are bound to abstain; while all who have completed their twenty first year, are bound to fast until they begin their sixtieth year. Thus the obligation to abstain continues until the time of death. The sick, who need meat for their recovery, are excused from this obligation. Others who need meat in order to maintain their strength for very hard work, may be excused from this obligation. If one doubts whether he is excused from the law, but thinks he may have reasons to be dispensed from it, he should consult a priest. Those excused from fasting are: 1) the sick and convalescent; 2) those whose health fasting would notably impair; 3) nursing and expectant mothers; 4) those engaged in useful occupations if fasting would interfere with the proper performance of their duties. A sufficient reason may exist in other cases. When in doubt, consult a priest.

“When are We bound to Fast and Abstain?”

Days of complete abstinence: All Fridays; Ash Wednesday; Holy Saturday; the Vigils of the Immaculate Conception and Christmas.

Days of partial abstinence (the main meal with meat): Ember Wednesdays; Ember Saturdays; and the Vigil of Pentecost.

Days of fast: the weekdays of Lent; the Ember Days; and the Vigils of Pentecost, Immaculate Conception, and Christmas.

Note: No food is allowed outside the three meals permitted on fast days. Liquids do not break the fast.

“The Third Commandment of the Catholic Church”

The Third Commandment of the Church is to go to confession at least once a year. This law was enacted by the Fourth Council of the Lateran in 1215 A.D. Because the next Commandment of the Church requires Easter Communion, it is the custom to go to confession at Easter time before receiving Easter Communion, so this would fulfill the requirements of annual confession. All Catholics who have attained the use of reason, and have made their first Holy Communion, are bound by this law. The year to fulfill the obligation counts from the date of one's last good confession, but if the year has passed, the obligation still remains.

(Taken from *This is the Faith* by Francis J. Ripley; published by *Catechetical Guild Educational Society*; St. Paul, Minn., *Nil Obstat and Imprimatur* given January 25, 1951)

“Teach me, O Lord, to do Thy will, for Thou art My God.”



Sermon by Fr. Martin Stepanich O.F.M.;
“Spreading the Faith”

The ancient Hebrews were God’s Chosen People and they knew it, and were proud of it. They looked down with contempt on the Gentiles, as if to say, “You don’t belong!”

Later on, those of the Chosen People who became Christians still couldn’t forget their former glory and, as a result, some of them made the Gentile Christians feel as though they didn’t belong in God’s Church. St. Paul found this kind of trouble in Rome and was hard put to correct the thinking of the Jewish Christians with his Epistle to the Romans.

Jesus Christ established His Church, as you know, for all men—not just for one nationality or country, but for all nationalities and countries; not just for one race or color, but for all races and colors. This means that all men are called to be God’s Chosen People within His Church.

As God’s Chosen People, we are most fortunate in possessing the True Faith. But what do we do with this True Faith? Do we keep it all to ourselves, without even wanting to share it with others? Do we, in our mental attitude or in deed, ignore those outside the Faith, as if they shouldn’t belong? What do we ever do to help them find their way to the True Faith?

We should wake up and realize that all of us without exception have the obligation to help spread the True Faith of Christ, according to our ability and position and circumstances. And the charity of Christ in us will strongly urge us to do so.

We can do this, first of all, by good example. We must never underestimate the power of example, whether it is a good example or a bad example. It is nothing unusual to hear or read about non-Catholics who were impressed by the way certain truly good Catholics lived. They could see how these Catholics understood and appreciated their Faith and were proud of it and happy in it. This attracted the non-Catholics into the Church. The Catholic Digest, e.g., has in the past published stories about such converts and similar stories can be found in the several books about converts written by the well-known Fr. John O’Brien, of the University of Notre Dame.

Then, on the other hand, have you ever heard a non-Catholic condemn the Catholic Church just because of the bad example of certain Catholics? If you have, then I need not tell you what a stinging pain and a sickening feeling it is to hear something like that.

How heart-rending to hear non-Catholics say: “Your Church can’t be God’s Church when your people live like pagans—they lie and cheat and are just as dishonest as anybody else; they get drunk and are impure and some are more immodest than pagans; they don’t respect marriage, they don’t teach their children respect and discipline...” That’s how they talk when they speak frankly and don’t pull the punches.

We cannot deny that such persons can be found among us. Are any of us here present guilty of such things? Imagine what a hard time these persons will have on

*“Sweet
Heart
of my
Jesus,
grant
that I
may
ever
love
Thee
more.”*



Judgment Day, because by their bad example they have helped keep men out of God's Church.

And then there is also the opportunity we have to make Catholic reading matter available, in some way or other, to non-Catholics. Some Catholics have done much good in this way. Nowadays, there is much in the line of Catholic books and pamphlets, and magazines and newspapers, so that it's rather easy to try to spread the Faith through this method.

But there is also the spoken word that can be used whenever the situation or the circumstances are favorable. This naturally presupposes that we know our Faith well enough, but we should not let ourselves be held back by timidity and faintheartedness, or with the excuse that non-Catholics will automatically be offended if we speak to them about our religion, because this simply is not true.

In this connection, we ought to realize that many of our brethren outside the Fold are well disposed towards the Catholic Church, but are afraid to say anything. We like to recall that old woman in Youngstown Ohio, who some years ago (1955) became a Catholic just one month before her 100th birthday. A priest happened to be taking the parish census, so he stopped at her house. When he asked her if she was a Catholic, she answered and said: "No, but I always wanted to be one. Only nobody ever asked me."

My friends, whatever opportunities we do have to help God in the harvest of souls, let us use them to the best of our ability. Our Catholic Faith is a precious personal gift from God, that is true, but it is by its very nature also something to be shared with others.

(Given in Chicago, Ill. on December 9, 1962)

The Six Commandments of the Catholic Church, Pt.II

"The Fourth Commandment"

The Fourth Commandment of the Church is to receive Holy Communion at least once a year, and that at Eastertime. This Commandment was also laid down at the Lateran Council in 1216. The command to go to Holy Communion during the Easter season is a grave one and neglect of it for a number of years would be punished by deprivation of Christian burial. The Easter season begins on the first Sunday of Lent, and extends to Trinity Sunday, a week after Pentecost.

Note that both the 3rd. and the 4th. Commandments of the Church contain the words, "*at least*" to indicate that it is the Church's wish that we should go to Confession and receive Holy Communion frequently. Once a year is the bare minimum. The Commandment does not limit the duty but the time for fulfilling it. Even so, the grave obligation still exists even after the prescribed time has elapsed.

"O most Holy Trinity, who art dwelling by Thy grace within my soul, sanctify me more and more."



“The Fifth Commandment”

The fifth Commandment is to contribute to the support of the Church. Just as we are bound by the fourth Commandment of God to support our parents in their wants, so are we bound to help in the support of our spiritual fathers.

The priest is a representative of men in their dealings with God (Heb. 5:1). His means of support is the alms of the Faithful. “You know surely that those who do the temple’s work live on the temple’s revenues; that those who preside at the altar share in the altar’s offerings? And so, it is that the Lord has bidden the heralds of the Gospel live by preaching the Gospel” (I Cor. 9: 4-14). Hence by both the natural and divine law it is ordained that the faithful have a duty to contribute to the support of religion according to their means, so that God may be duly honored and worshipped and the Church extended.

“The Church and Money”

Unfortunately the Church in modern times is dependent on money. She could not exist in the world without it. The clergy have to be housed, fed, and clothed; property has to be preserved and repaired; worship has to be carried out in a becoming way, with vestments, lights, candles, and other necessities; many young have to be educated; priests have to be educated and trained in the seminaries; the vast schemes of charitable works sponsored by the Church depend largely on voluntary subscriptions.

Moral theologians are united in teaching that this Commandment of the Church binds under grave sin. The faithful have a duty to contribute according to their means. Yet, while the obligation is a grave one, they would not convict anyone of sin unless through his omission the clergy would suffer want or other people be overburdened.

“The Sixth Commandment of the Church”

The sixth Commandment of the Church is: “Not to marry within a certain degree of kindred, nor to solemnize marriage at forbidden times.”

Indiscriminate marriage has often been punished by nature itself; even in the Old Law, God restricted it; nowhere has it been permitted among civilized nations. The Church Commandment merely determines the limit of these restrictions. The civil law usually has similar precepts.

People related to one another by blood (i.e., consanguinity), by marriage (i.e. affinity), and through Baptism (i.e. spiritual relationship), are forbidden to marry within certain degrees.

In the direct line, which embraces all blood relatives originating from each other by procreation, marriage is invalid between all ascendants or descendants. In the collateral line marriage is invalid between blood relatives to the third degree (second cousins) inclusive.

Affinity exists between a husband and the blood relatives of his wife and between a wife and the blood relatives of her husband. Affinity invalidates marriage on all

*“O Jesus,
the friend
of little
children,
bless the
little
children
of the
whole
world.”*



degrees in the direct line (i.e. between, say, a woman and her stepson or stepfather), in the collateral line to the second degree inclusive (i.e. a man may not marry his late wife's sister).

Spiritual relationships annuls marriage between the person baptizing and the baptized, and between the baptized person and their sponsors.

In practice, those who are contemplating marriage should see the priest in plenty of time to make all the necessary arrangements and take care of all the preparations.

The times in which it is forbidden to marry with solemnity are from the first Sunday of Advent until after Christmas Day, and from Ash Wednesday until after Easter Sunday. Nobody is forbidden to marry at these times; what is forbidden is marriage with solemnity, i.e. nuptial Mass. Owing to the penitential nature of Advent and Lent, this is forbidden.

(Taken from, *This is the Faith*, by Francis J. Ripley; published by *Catechetical Guild Educational Society*; St. Paul, Minn., *Nihil Obstat & Imprimatur* given January 25, 1951)

The Following of Christ: Book 3, Ch.12:

“Of Acquiring Patience and Striving against Concupiscence”

O Lord God, patience as I perceive, is very necessary for me, for many adverse things happen to us in this life. For in whatsoever way I may arrange for my peace, my life cannot be without war and sorrow.

My son, so it is; for I would not have you seek for such a peace as to have no temptations, or to feel no adversity; but then, indeed, think you have found peace, when you shall be exercised in divers tribulations, and tried in much adversity. If you shall say you are not able to suffer much, how then will you endure the fire of purgatory? Of two evils, one ought always to choose the less. That you may, therefore, escape the future eternal punishment, endeavor patiently to endure present evils for God's sake. Do you think that men of the world suffer nothing or but little? You shall not find it so, though you seek out the most voluptuous.

But you say, they follow after many delights, and withal their own wills and therefore make small account of their tribulations?

Be it so, that they have all they desire; but how long do you think this will last? Behold, as smoke shall they vanish that abound in this world, and there shall be no remembrance of their past joys. Nay, even while they live, they rest not in the possession of them without bitterness, weariness, and fear. From the very same thing whence they conceive delight, thence frequently do they derive the penalty of anguish. It is just with them it should be so, that since they seek and follow inordinately their pleasures, they should not enjoy them without confusion and bitterness. Oh how short, how deceitful, how inordinate and shameful are all these pleasures! Yet, through sottishness and blindness, men understand this not, but, like dumb animals, for the poor pleasures of this mortal life they incur the death of the soul. But you, my



son, go not after your concupiscence, but turn away from your own will. Delight in the Lord, and He will give you the desires of your heart.

For if you would in truth taste of delight and be abundantly comforted by Me, behold, in the contempt of all things worldly, and in the cutting off of every sordid gratification, shall your blessing be, and consolation most abundant be rendered to you. And the more you withdraw yourself from all solace of creatures, the sweeter and the more powerful consolations will you find in Me. But you shall not attain to these at first without some sorrow and labor of conflict. Long-standing custom will make resistance, but by a better habit shall it be subdued. The flesh will complain, but by fervor of spirit shall it be reined in. The old serpent will instigate you, and trouble you anew; but by prayer he shall be put to flight; moreover, by useful employment his greater access to you shall be prevented.

Practical Reflections

True peace of soul consists in a humble and constant submission to the will of God under the severest pains and the most violent temptations. When you find within yourself nothing but repugnance, trouble, and despondency, it is then that by renouncing yourself, and giving yourself entirely into the hands of God, you will obtain true peace of soul. To separate yourself from everything pleasing, to accept everything as coming from the hand of God, to conquer on all occasions your repugnance, is the surest way to arrive at true peace.

Prayer

Thou alone, O Jesus, canst impart to us this interior peace, this peace of God, this ineffable peace, and this humble submission. We ask of Thee, and hope it from Thee. Give us this precious gift, we beseech Thee, which may keep our minds and our hearts in Thy faith and love. Amen.

*“By the
sign of
the Holy
Cross,
deliver
us from
our
enemies,
O our
God!”*

The Explanation of Our Mission and of Our Logo.

Since this is the first year of the “Mystical Rose”, it would seem only prudent that we explain why we call our newsletter, “Mystical Rose”, and why we have designed this Logo at the top of the first page.

The title, “Mystical Rose”, is taken from the Litany of the Blessed Virgin Mary.

The Logo of the crown of thorns, with the roses attached, symbolizes Our Lady’s suffering during Our Lord’s Passion and Death. It also symbolizes Her suffering for us, her spiritual children. The seven roses affixed to the crown of thorns represents the Seven Sorrows of Our Lady.

We dedicate this work to Our Blessed Mother and we ask Her to help and guide us, so that we may be able to serve God’s people by printing material that will be spiritually edifying: bringing those who read it to a better knowledge of their faith; a better understanding of what God requires of them in order to achieve salvation; and a more sincere desire to serve the Living God to the best of their ability.

Information about Catholicism is so very necessary in order to live a good life. The world in which we live today is in dire need of that information, in order to save mankind from its own self-imposed ignorance. We hope, by the grace of God, that our newsletter will help to inform.

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