



Newsletter of the
HOLY EUCHARIST APOSTOLATE
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Could You Not Spend One Hour With Me? MT XXVI – 40

GUARDING THE SOUL II

And Mary said: my soul magnifies the Lord...

Luke 46:1

Thou would be glad to be at present in the liberty of the glory of the children of God (*Rom. 5:2*). Thou would be pleased to be now at thine eternal home, and in the heavenly country abounding with joy; but that hour is not yet come: for this is yet another time, a time of war, a time of labor and trial.

Imitation of Christ, III, 49

Gather Together More Frequently

Try to gather together more frequently to give thanks to God and to praise him. For when you come together frequently, Satan's powers are undermined, and the destruction that he threatens is done away with in the unanimity of your faith. Nothing is better than peace, in which all warfare between heaven and earth is brought to an end.

None of this will escape you if you have perfect faith, and love toward Jesus Christ. These are the beginning and the end of life: faith the beginning, love the end. When these two are found together, there is God, and everything else concerning right living follows from them. No one professing faith sins; no one possessing love hates. *A tree is known by its fruit.* So those who profess to belong to Christ will be known by what they do. For the work we are about is not a matter of words here and now, but depends on the power of faith and on being found faithful to the end.

It is better to remain silent and to be than to talk and not be. Teaching is good if the speaker also acts. Now there was one teacher who *spoke, and it was made*, and even what he did in silence is worthy of the Father. He who has the word of Jesus can truly listen also to his silence in order to be perfect, that he may act through his speech and be known by his silence. Nothing is hidden from the Lord, but even our secrets are close to him. Let us then do everything in the knowledge that he is dwelling within us that we may be his temples, and he God within us. He is, and will reveal himself, in our sight, according to the love we bear him in holiness.

Make no mistake, my brothers; those who corrupt families will not inherit the kingdom of God. If those who do these things in accordance with the flesh have died, how much worse will it be if one corrupts through evil doctrine the faith of God for which Jesus Christ was crucified. Such a person, because he is defiled, will depart into the unquenchable fire, as will anyone who listens to him.

For the Lord received anointing on his head in order that he might breathe incorruptibility on the Church. Do not be anointed with the evil odor of the teachings of the prince of this world, that he may not lead you captive away from the life that is set before you. But why is it that we are not all wise when we have received the knowledge of God, which is Jesus Christ? Why do we perish in our stupidity, not knowing the gift the Lord has truly sent us?

My spirit is given over to the humble service of the cross which is a stumbling block to unbelievers but to us salvation and eternal life. St. Ignatius of Antioch, From his letter to the Ephesians

Saint Ignatius of Antioch, bishop and martyr

“Born in Syria, Ignatius converted to Christianity and eventually became bishop of Antioch. In the year 107, Emperor Trajan visited Antioch and forced the Christians there to choose between death and apostasy. Ignatius would not deny Christ and thus was condemned to be put to death in Rome. Ignatius is well known for the seven letters he wrote on the long journey from Antioch to Rome. Five of these letters are to churches in Asia Minor; they urge the Christians there to remain faithful to God and to obey their superiors. He warns them against heretical doctrines, providing them with the solid truths of the Christian faith.

The sixth letter was to Polycarp, bishop of Smyrna, who was later martyred for the faith. The final letter begs the Christians in Rome not to try to stop his martyrdom. ‘The only thing I ask of you is to allow me to offer the libation of my blood to God. I am the wheat of the Lord; may I be ground by the teeth of the beasts to become the immaculate bread of Christ.’ Ignatius bravely met the lions in the Circus Maximus.”

Biography from: www.americancatholic.org See also www.newadvent.org for more on St. Ignatius of Antioch

Imagination and Death

Gaudium et spes, nn. 18. 22

Imagination is completely helpless when confronted with death. Yet the Church, instructed by divine revelation, declares that God has created man in view of a blessed destiny that lies beyond the limits of his sad state on earth. Moreover, the Christian faith teaches that bodily death, to which man would not have been subject if he had not sinned, will be conquered; the almighty and merciful Savior will restore man to the wholeness that he had lost through his own fault. God has called man, and still calls him, to be united in his whole being in perpetual communion with himself in the immortality of the divine life. This victory has been gained for us by the risen Christ, who by his own death has freed man from death.

Faith, presented with solid arguments, offers every thinking person the answer to his questionings concerning his future destiny. At the same time, it enables him to be one in Christ with his loved ones who have been taken from him by death and gives him hope that they have entered into true life with God.

Certainly, the Christian is faced with the necessity, and the duty, of fighting against evil through many trials, and of undergoing death. But by entering into the paschal mystery and being made like Christ in death, he will look forward, strong in hope, to the resurrection. Christ has risen, destroying death by his own death; he has given us the free gift of life so that as sons in the Son we may cry out in the Spirit, saying: *Abba, Father!*

An Eagerness to Save Souls

Saint Angela Merici, 1470-1540

Foundress of the Ursulines Order

Mothers and sisters most dear to me in Christ: in the first place strive with all your power and zeal to be open. With the help of God, try to receive such good counsel that led solely by the love of God and an eagerness to save souls, you may fulfill your charge.

Only if the responsibilities committed to you are rooted firmly in this twofold charity will they bear beneficial and saving fruit. As our Savior says: *A good tree is not able to produce bad fruit.*

He says: A good tree, that is, a good heart as well as a soul inflamed with charity, can do nothing but good and holy works. For this reason Saint Augustine said: *Love, and do what you will, namely possess love and charity and then do what you will.* It is as if he had said: Charity is not able to sin.

I also beg you to be concerned about every one of your daughters. Bear them, so to speak, engraved upon your heart—not merely their names, but their conditions and states, whatever they may be. This will not be difficult for you if you embrace them with a living love.

Mothers of children, even if they have a thousand, carry each and every one fixed in their hearts, and because of the strength of their love they do not forget any of them. In fact, it seems that the more children they have the more their love and care for each one is increased. Surely those who are mothers in spirit can and must act all the more in the same way, because spiritual love is more powerful than the love that comes from a blood relationship.

Therefore, mothers most dear to me, if you love these your daughters with a living and unaffected charity, it will be impossible for you not to have each and every one of them engraved upon your memory and in your mind.

I beg you again, strive to draw them by love, modesty, charity, and not by pride and harshness. Be sincerely kind to every one according to the words of our Lord: *Learn of me, for I am meek and humble of heart.* Thus you are imitating God, of whom it is said: *He has disposed all things pleasantly.* And again Jesus said: *My yoke is easy and my burden is light.*

You also ought to exercise pleasantness toward all, taking great care especially that what you have commanded my never be done by reason of force. For God has given free will to everyone, and therefore he forces no one but only indicates, calls, persuades. Sometimes, however, something will have to be done with a stronger command, yet in a suitable manner and according to the state and necessities of individuals; but then also we should be impelled only by charity and zeal for souls.

To be near God is my happiness.

Psalm 73

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***In true contrition and humility of heart is brought forth hope of forgiveness;
a troubled conscience is reconciled; grace that was lost is recovered;
a man is secured from the wrath to come,
and God meets the penitent soul in the holy kiss of peace.***

Thomas a Kempis

Irish Catholicism's Distinctive Character

Thomas F. Roeser (1)

Irish Catholicism has stirred many images in literature and politics, including fondness for description of Chicago locations by parishes, which even Protestants and Jews would so designate. “Fallen-away” Catholics and bitterly critical novelists, among them James Joyce of Dublin and James T. Farrell of Chicago, would join playwright Eugene O’Neill in describing the culture—but the fond nostalgia outlives their literary scorn.

Novelists and historians have described the imagery: the sweet smell of incense during benediction...the ringing of the heavy church bells in the neighborhoods...martinet nuns dominating the grade schools...reverence for priests as intellectual superiors (since few other neighborhood professions save lawyers and doctors had university training)...veneration of clergy as living saints...Stations of the Cross...expansive talk and much laughter of men in neighborhood saloons...love of athletic competition...wakes in private homes that lasted all night (hence the name “wakes”) with whiskey poured surreptitiously in the kitchens...old spinsters telling their rosary beads...firm reliance on the Democratic party as the immigrant’s vehicle to social promotion. Add to these a strict view of sexual morality—idealization of women as actual and potential mothers, stemming from veneration of the blessed Virgin as the model for femininity.

Chicago Irish immigrants strict sexual morality and love of Catholicism’s trappings stemmed from an Old World heritage born of fervent teaching by a Dublin prelate who gave Catholicism its distinctive character, Paul Cardinal Cullen [1802-1880]. Born the son of an Irish farmer, Cullen went to Rome at age 18, was ordained as a youth, and worked his way into the church *curia*, remaining there as an influential member for 29 years. A brilliant intellectual and administrator, he taught theology at the Irish College in Rome and became its superior while in his late 20s—an unprecedented achievement. For decades he was the unofficial representative of Ireland to the popes as well as a favorite of Pius IX.

As Pius’ fervent counselor, Paul Cullen (served so long in Italy that he would lapse into Italian) returned to Ireland as Bishop of Armagh, serving as apostolic delegate to the Vatican and finally Archbishop of Dublin and Cardinal-Primate of all Ireland. His influence over a people he had found to be illiterate, superstitious, and largely fallen away from the faith can hardly be overestimated.

Finding the Irish demoralized by dregs of the Great Famine of the 1840s with only 20 percent attending regular Mass, he invigorated them into a nation that produced stirring demonstrations of faith and 90 percent Mass attendance. Humorless, and a rigid moralist, he stunned the country by fearlessly pronouncing that the Famine was punishment for laxity and a blessing in disguise to purify the Irish. He inveighed against concupiscence and prescribed early marriage and big families. As Pius IX was promulgating his most famous papal document, the *Syllabus of Errors*, which condemned heresy, materialism, liberalism, and atheism, Cullen was renewing an Irish Catholic faith that prompted worldwide attention. He copiously displayed pomp and ceremony, prompting awe and allegiance, inspiring among the Irish a love of Christ and His Mother, winning the admiration of a later pope, Pius X.

Tribute to the influence of Cullen was paid by Monsignor George A. Kelly, Ph.D., a founder of the Fellowship of Catholic Scholars, in an address to the Franciscan University in Steubenville, Ohio, on July 13, 1997. “My parents arrived on Ellis Island in 1908, with 25,000 of their countrymen and women, already formed as practicing Catholics, thanks to the wisdom and courage of Paul Cardinal Cullen of Dublin. This prelate, within 30 years (1850-1880), transformed the impiety of the Irish church into piety, almost single-handedly. By the time Cullen Catholics appeared in New York, The American Church itself was known worldwide for what Vatican II later called its ‘works of charity, piety and the apostolate.’”

Where, in an earlier era, Irishmen arriving in New York between 1847 and 1860 were “part of the pre-famine generation of non-practicing Catholics, if they were Catholic at all.” Said Monsignor Kelly, the contrast with Cullen Catholics who came to America was great. Monsignor Kelly pointed out that “on his deathbed in 1880[Cullen] could take some consolation in the knowledge that 90 percent of the Irish would be praying for him at Mass the Sunday he was laid to rest.” Cullen’s devotional revolution “made it a bit easier for the American bishops who, between 1900 and 1920 became pastors to 900,000 of the Cullen kind of Catholic,” summarized Kelly.

The Cross Exemplifies Every Virtue (2)

Thomas Aquinas

Why did the son of God have to suffer for us? There was a great need, and it can be considered in a twofold way: in the first place, as a remedy for sin, and secondly, as an example of how to act.

It is a remedy, for, in the face of all the evils which we incur on account of our sins, we have found relief through the passion of Christ. Yet, it is no less an example, for the passion of Christ completely suffices to fashion our lives. Whoever wishes to live perfectly should do nothing but disdain what Christ disdained on the cross and desire what he desired, for the cross exemplifies every virtue.

If you seek the example of love: *Greater love than this no man has, than to lay down his life for his friends.* Such a man was Christ on the cross. And if he gave his life for us, then it should not be difficult to bear whatever hardships arise for his sake.

If you seek patience, you will find no better example than the cross. Great patience occurs in two ways: either when one patiently suffers much, or when one suffers things which one is able to avoid and yet does not avoid. Christ endured much on the cross, and did so patiently, because *when he suffered he did not threaten; he was led like a sheep to the slaughter and he did not open his mouth.* Therefore Christ’s patience on the cross was great. *In patience let us run for the prize set before us, looking upon Jesus, the author and perfecter of our faith who, for the joy set before him, bore his cross and despised the shame.*

If you seek an example of humility, look upon the crucified one, for God wished to be judged by Pontius Pilate and to die.

If you seek an example of obedience, follow him who became obedient to the Father even unto death. *For just as by the disobedience of one man, namely Adam, many were made sinners, so by the obedience of one man, many were made righteous.*

If you seek an example of despising earthly things, follow him who is *King of kings and the Lord of lords, in whom are hidden all the treasures of wisdom and knowledge*. Upon the cross he was stripped, mocked, spat upon, struck, crowned with thorns, and given only vinegar and gall to drink.

Do not be attached, therefore, to clothing and riches, because *they divided my garments among themselves*. Nor to honors, for he experienced harsh words and scourgings. Nor to greatness of rank, for *weaving a crown of thorns they placed it on my head*. Nor to anything delightful, for *in my thirst they gave me vinegar to drink*.

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While the angels lie prostrate before Thee, O great God! And, struck with humble fear, fervently pay Thee their tribute of profound respect and ardent love, shall we mortals, who are the works of Thy hands and the price of Thy blood, appear in Thy presence with wandering eyes and dissipated minds, with cold and indifferent hearts, without addressing Thee, and almost without thinking of Thee? O my Saviour, suffer me not to be thus wanting in the respect and love which I owe to thy greatness, and which Thou does so much the more deserve as Thou does the more humble Thyself for the love of me.

Bishop Richard Challoner

When, in his own image
God created man,
He included freedom
In creation's plan.
For he loved us even
From before our birth;
By his grace he made us
Freemen of this earth.

Then in time, our maker
Chose to intervene,
Set his love in person
In the human scene.
Jesus broke the circle
Of repeated sin,
So that man's devotion
Newly might begin.

God to man entrusted
Life as gift and aim.
Sin became our prison,
Turning hope to shame.
Man against his brother
Lifted hand and sword,
And the Father's pleading
Went unseen, unheard.

Choose we now in freedom
Where we should belong.
Let us turn to Jesus,
Let our choice be strong.
May the great obedience
Which in Christ we see
Perfect all our service:
Then we shall be free!

Fred Kaan

STRANDED PRO-LIFE GROUP HOLDS ORIENTEM HIGH MASS IN MOTEL BAR

ChurchPOP Editor (3)

[Bold face occurs in original document.]

So many incredible stories keep coming out of the blizzard [of 1/16 in North East USA] that stranded pro-life groups on their way home from the March for Life [held in Washington, D.C.] Isn't God's providence amazing?

You've probably already heard of the Great [Pennsylvania] Turnpike Mass of 2016, but they weren't the only ones to have Mass while stranded. Another pro-life group stuck on the Pennsylvania Turnpike was able to make it to a nearby motel where **250 kneeling students sang Gregorian chant and celebrated an *ad orientem* HIGH Mass in the motel's bar room!**

"They knelt on the floor for the duration of the Mass," Fr. Joshua Caswell, SJC, one of the group's leaders, told ChurchPOP. "Tears could be seen on many faces-tears of gratitude, I think." He added: "I have never seen a more reverent scene."

Fr. Caswell is a priest at St. John Cantius Parish in Chicago, IL. The parish is famous for its spectacular beauty and traditional liturgical renewal. They send a Crusaders for Life student group to the March for Life each year (they all wear yellow; if you've attended the March for Life, you can't miss them...). This year, he and his brother Fr. Nathan Caswell (yes, biological brothers who are both priests!) led 165 middle and high school students to the March for life!

Like many groups, their buses got stuck on the Pennsylvania Turnpike. Thankfully, they were near a small town and were able to all walk to a nearby motel.

It was the students who got the idea to try to have Mass at the motel. "I doubted if it were possible," Fr. Caswell said. "but I promised I would look into it."

He called a nearby parish to try to get supplies. "Amazingly a priest answered, and he found a Catholic couple who risked a drive through the blizzard to bring us the things needed."

His brother Fr. Nathan went to a local convenience store to try to get some candles and happened to run into two Dominican sisters. They also had been stranded with a group of students and were praying they could find a priest to celebrate Mass for them.

According to Fr. Caswell, one of the sisters, Sr. Maria Faustina, O.P., later wrote: "When I realized I had to secure rooms for another night, I told the Lord that He had better find a way to get these kids to Mass. Two hours later Fr. Nathan walked into Sheetz convenience store looking for candles!"

The only place big enough to hold Mass in the motel happened to be the bar area. The motel owners graciously let them take over the space and the students did what they could to get it ready for Mass.

"The youth cleaned the bar room as best as they could and found whatever they could to beautify the space," Fr. Caswell explained. "Furniture was rearranged. A small crucifix over a clean bed sheet could be used as a reredos. A hotel desk bell would ring out the consecration. Br. Matthew Schuster gave a music practice to the youth. The Rosary was recited as Confessions were heard. The newly purchased linen-scented candles were lit for Mass.

Not only did the Dominican sisters' group come, but other people from the motel joined them, including the motel owners! "Word spread, and by the time Mass happened, there were as much as 250 people in the bar."

Fr. Caswell describes how the Mass was celebrated: "**We celebrated a sung Mass in the ordinary form *ad orientem*. Latin and English were used.** This Mass on Saturday evening would fulfill our Sunday obligation, presuming we would travel home on Sunday (we were wrong). We certainly might have celebrated Mass in the extraordinary form, but altar cards and other necessary items could not be found in the snow stranded hills of Pennsylvania."

They also sang beautiful music: **“The students, many of whom are enrolled in our choirs, sang the Gregorian Chant ordinaries from the *Misa de Angelis*—and with gusto!** The youth also sang some motets, including one in four parts. I think the whole experience of finding some comfort and solace in the Sacred Liturgy in this hardship really focused them. I have never seen a more reverent scene.”

Despite being in a bar, the students treated the Mass with the utmost respect: “Youth were kneeling around bar stools and behind pool tables. **They knelt on this floor for the duration of the Mass.** Tears could be seen on many faces—tears of gratitude. I think.”

Amazingly, the Mass had a spiritual impact on other people at the motel: “Hotel patrons were so impressed with the youth. We got a letter or two from people who were so moved by the youth’s devotion. I spoke to one Baptist, who exclaimed, ‘You know, you Catholics are all right.’”

Where do these young people get all of their energy and devotion? Fr. Caswell reveals their “secret.”

“It comes most of all (from) their participation in the Sacred Liturgy. Many of these youth are in our choirs, they participate in the liturgies. Their life of prayer is very centered. And when you’re disciplined in liturgy, when you leave Mass, when you leave liturgy, it adds to that enthusiasm, because you have something to give.”

Note: To see photos of this unique event and to read other stories from pro-life people stranded in the blizzard go to: ChurchPOP.com

Mini Review of Father Mac

Deacon Bill Crane

This *Newsletter* contains two samples of what one discovers while reading the late Tom Roeser’s *Father Mac – The Life and Times of Ignatius D. McDermott, Co-Founder of Chicago’s Famed Haymarket Center*. The book is the biography of Father Mac. Tom Roeser, among many things, loved the Catholic Church (he co-founded Catholic Citizens of Illinois), loved politics and loved Chicago. And he loved his good friend Father Mac. Those loves come through each page as not only do we learn about Father Mac but also George Cardinal Mundelein, St. Mary of the Lake seminary when it ordained 56 priests in a single year (the largest class ever), Chicago history and Chicago characters and so much more e.g. Irish Catholicism. The book is simply fascinating. “Behind the scenes” stories abound. Even if you aren’t familiar with Chicago or Father Mac and his work you will find it a most enjoyable “Catholic” book. We highly recommend it. It is a book you will want to share with others. For young readers it will provide an education and for older readers it will bring back many memories. Father Mac was a “priest’s priest”. That is my impression of him from reading Tom Roeser’s prose portrait. The book would be an inspiring gift for a seminarian, deacon, priest or anyone who loves the Church and its priests.

Order from: McDermott Foundation, 120 N. Sangamon St., Chicago, IL 60607 (312) 997-2750. It is also available at Amazon.com.

A Special Request

Deacon Bill Crane

Please pray for the repose of the soul of Colonel Alfred J. Muter, former reservist chaplain of the U.S. Army's 801st General Hospital in Chicago. He was also a colonial with the Salvation Army administering the Real Estate and Insurance departments at the Regional Headquarters also in Chicago.

During World War II, he served on a troop transport for 18 months and afterwards continued on active duty for two more years. His retirement was spent in Florida.

It was in his capacity with the Salvation Army, i.e. regarding its properties, that I met Colonel Muter in the 1970s. We became friends with common interests in several areas. During one of our discussions in 1978 Colonel Muter surprised me by giving me something he treasured. It was the bronze crucifix that he carried throughout WW II. It is a Regular Army issue with the initials U.S. engraved on the front of the base which is shaped like a candle holder. I.N.R.I. is stamped/embossed into the top part of the cross and the corpus of Jesus is silver plated. Catholic chaplains probably had the same type of crucifix.

It was a humbling experience to think that this, in all appearances to me, holy man wanted me to have his treasured crucifix. I told him I would think of him each time I looked at it and pray for him. I am sure I have missed saying a prayer every time I have looked at the crucifix. Your help is requested, to make up for those times I missed, by saying a prayer for the repose of the souls of Col. Muter and his family members. Thank you!

An Intelligent Faith

Colonel Alfred J. Muter

The child is self-centered and self-possessive. The babe in the cradle thinks the whole world belongs to him and that everybody is his servant.

Immature adults are unable to think clearly about the problems of the day. They become a liability to society rather than an asset. It is bad enough when a child goes into tantrums and throws his toys around, but it is much worse, especially in this nuclear age when an adult, president of a great corporation, or powerful union, or a great nation, tries to show off his immature mind.

We have to cross a bridge to an intelligent faith. Too many men and women with the bodies of adults go through life with a baby buggy or kiddie-car religion. It is just as essential that we grow up in our religious concepts and attitudes as it is that we mature in other ways...

Mature religion is God-centered, Kingdom-centered rather than self-centered. He is the Creator of all things good, and we are to love God with all of our mind, heart, and soul. If we seek first the Kingdom of God, then the things we need will come as a result of our being grown up.

From: *Chaplain's Corner*, in a U.S. Army publication, 1971.

We Must Not Allow Ourselves to be Corrupted

Saint Aelred, abbot

If someone wishes to love himself he must not allow himself to be corrupted by indulging his sinful nature. If he wishes to resist the promptings of his sinful nature he must enlarge the whole horizon of his love to contemplate the loving gentleness of the humanity of the Lord.

Further, if he wishes to savor the joy of brotherly love with greater perfection and delight, he must extend even to his enemies the embrace of true love.

But if he wishes to prevent this fire of divine love from growing cold because of injuries received, let him keep the eyes of his soul fixed on the serene patience of his beloved Lord and Savior.

From the Jerusalem Catecheses (4)

On the night he was betrayed our Lord Jesus Christ took bread, and when he had given thanks, he broke it and gave it to his disciples and said: "Take, eat: this is my body." He took the cup, gave thanks and said: "Take, drink: this is my blood." Since Christ himself has declared the bread to be his body, who can have any further doubt? Since he himself has said quite categorically, "This is my blood", who would dare to question it and say that it is not his blood?

Simon's Communion (5)

While an assistant at Our Lady of Peace [1936], we [Fr. Mac disliked the "vertical pronoun I"] would make a weekly visit to LaRabida sanatorium, a health facility for children. There we found an 8 year-old child, named Simon, who was crying. He was waiting for his parents to take him to Cook County Hospital, due to meningitis. One reason he didn't want to go was that he couldn't wear PJs, but a gown. Along with the toys on his bed was a Catechism. We picked it up and asked him: "What does this book do? Does it teach you to fly a kite in your backyard?" He looked at me with disgust and said, "No, it teaches me about God. I'm going to make my First Communion." We asked Simon, "Who is God? Why did God make you?" Finally – "Can God do everything?" Simon responded emphatically, "No." "What is there that God cannot do?" His answer was: "God can't tell a lie." That was worthy of Aristotle. Some weeks later, we visited the apartment of Simon's parents. There was a funeral wreath on the door. And inside, there was Simon, attired in his First Communion suit. He had exchanged his hospital gown for the PJs of eternal life.

Ignatius Mc Dermott

A Sad Corpus Christi Procession (6)

...Herod sent Him back to Pilate, clad, as He was, in the robe of a fool. He sent Him back when the day was already far advanced and when thousands were upon the streets and filled the air with cries of irony and shouts of diabolical rejoicing. What a cruel revenge! What a terrible humiliation! What a sad Corpus Christi procession. It is indeed meet and just that the same Christ, veiled under the appearance of bread, be borne annually in festive march, as in triumph, through the streets of cities and villages. It is indeed meet and just that He be greeted with songs of praise and hymns of thanksgiving to make Him forget, as it were, the wrong done Him in that ignominious procession.

Prayer

Grant, O Lord, that my whole delight may be to please Thee, and to do and to suffer whatever Thou will. No, my God, I ask no other consolation, than the happiness of being faithful to Thee, because I desire to love Thee more for Thyself than on my own account. May Thy love, O God, triumph over all the pursuits and repugnances of self-love! May Thou be all to me in time, that Thou may be my all for eternity. Amen.

Imitation of Christ, III, 49

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1. Thomas F. Roeser, *Father Mac The Life and Times of Ignatius D. McDermott, co-Founder of Chicago's Famed Haymarket Center*, pp19-21, Chicago, 2002, McDermott Foundation, 120 N. Sangamon St., Chicago, IL 60607 (312) 997-2750.
 2. Thomas Aquinas, in *The Liturgy of the Hours*, III, pp.1335-36, New York, 1975, Catholic Book Publishing Co.
 3. Reprinted from ChurchPOP.com with permission. ChurchPOP.com is a site for shareable Christian fun, humor, and inspiration.
 4. *The Liturgy of the Hours*, Volume II, p 621, New York, 1976, Catholic Book Publishing Corp.
 5. Thomas F. Roeser, *Father Mac The Life and Times of Ignatius D. McDermott, co-Founder of Chicago's Famed Haymarket Center*, p. 85, Chapter 6 heading, Chicago, 2002, McDermott Foundation, Chicago.
 6. Fr. James Groenings, S.J., *The Passion of Jesus*, pp 175-176, Rockford, IL, 1987, TAN.