

A.M.D.G.
Jesuit High School of New Orleans
CLASS OF 2019 PILGRIMAGE



THE SAN ANTONIO CATHOLIC MISSIONS
San Antonio, Texas May 29- June 1, 2015

Pilgrim Manual

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Manual Produced by Jeremy Reuther '01 & Matthew Orillion '98

TABLE OF CONTENTS

Itinerary.....	3
Horarium.....	4
Mission Information.....	9
Bus Patrons and Groups.....	17
Daily Prayers.....	24

Emergency Contact Phone Number:

504-931-7366 (Mr. Matt Orillion)

******To be used ONLY in case of an emergency******

CLASS OF 2019: San Antonio Pilgrimage
MAY 29 – JUNE 1, 2015

ITINERARY

Friday, May 29, 2015

6:00 a.m. Students arrive in Jesuit schoolyard (donuts and milk in school yard)
6:30 a.m. Buses depart for Grand Coteau, Louisiana
9:00 a.m. Holy Mass at St. Charles Borromeo
10:30 a.m. Lunch (Mike Serios's po-boys)
11:15 p.m. Depart Grand Coteau for San Antonio, Texas
7:00 p.m. Dinner at Rita's on the River
8:45 p.m. Walk to Alamo via Riverwalk to meet busses
9:30 p.m. Depart from Alamo
10:00 p.m. Arrive at Antonian Prep
11:30 p.m. Lights out

Saturday, May 30, 2015

6:15 a.m. Rise and pack
7:00 a.m. Depart Antonian Prep
8:00 a.m. Holy Mass at Our Lady of Guadalupe
9:00 a.m. Depart for Schlitterbaan
10:00 a.m. Schlitterbahn Waterpark (lunch and snack via armband)
5:00 p.m. Depart Schlitterbahn
6:00 p.m. Arrive Dave & Buster's
9:30 p.m. Depart Dave & Buster's for Antonian Prep
11:30 p.m. Lights out

Sunday, May 31, 2015

6:15 a.m. Rise and pack
7:00 a.m. Depart Antonian Prep
8:00 a.m. Holy Mass at San Fernando Cathedral
9:30 a.m. Tour of Missions (Alamo, San Jose, San Juan, and Concepcion)
11:30 a.m. Lunch near Mission Concepcion (Bill Miller's BBQ)
12:30 p.m. Buses depart for Six Flags Fiesta Texas (Dinner in Picnic Area, 6pm)
9:45 p.m. Depart San Antonio, TX, for JHS, NOLA

(Monday, June 1) Estimated arrival time in Jesuit schoolyard: 7 a.m.

FRIDAY, MAY 29, 2015

PREPARATIONS FOR DEPARTURE

5 Rules of Pilgrimage:

1. Don't complain.
2. Don't complain.
3. If you see a bathroom, use it.
4. If someone asks for something, give it to them.
5. If someone offers you something, take it.

By Rev. Stan Fortuna, C.F.R.

Theme of the Pilgrimage:

THE COMMUNION OF PERSONS

1. The Most Holy Trinity
 2. The Communion of Saints
 3. Missions as invitation to communion in the Church
 4. Communion in the class of 2019
-

PRAYER AT ST. FRANCIS XAVIER STATUE

O Deus, Ego Amo Te - St. Francis Xavier

*O God, I love thee, I love thee -
Not out of hope of heaven for me
Nor fearing not to love and be
In the everlasting burning.
Thou, thou, my Jesus, after me
Didst reach thine arms out dying,
For my sake sufferedst nails and lance,
Mocked and marred countenance,
Sorrows passing number,
Sweat and care and cumber,
Yea and death, and this for me,
And thou couldst see me sinning;
Then I, why should not I love thee,
Jesus, so much in love with me?
Not for heaven's sake; not to be
Out of hell by loving thee;
Not for any gains I see;
But just the way that thou didst me
I do love and I will love thee:
What must I love thee, Lord, for then?
For being my king and God. Amen.*

Translated by Gerard Manley Hopkins, S.J.

SATURDAY, MAY 29, 2015

GETTING READY FOR YOUR DAY:

1. Wear nice clothes for Mass at Our Lady of Guadalupe. You will put those clothes back on for *Dave and Buster's* in the evening.
2. Day Bag: Pack your Pilgrim Manual, bathing costume, towel, sunscreen, sunglasses, any spending money you will need at Schlitterbahn.
3. Overnight Bag: Pack all your things in your bag and place them under the bleachers in the gym.

OUR LADY OF GUADALUPE

“Patroness of the Americas”



In 1531 a "Lady from Heaven" appeared to a humble Native American at Tepeyac, a hill northwest of what is now Mexico City.

She identified herself as the ever virgin Holy Mary, Mother of the True God for whom we live, of the Creator of all things, Lord of heaven and the earth.

She made a request for a church to be built on the site, and submitted her wish to the local Bishop. When the Bishop hesitated, and requested her for a sign, the Mother of God obeyed without delay or question, sending her native

messenger to the top of the hill in mid-December to gather an assortment of roses for the Bishop.

After complying to the Bishop's request for a sign, she also left for us an image of herself imprinted miraculously on the native's *tilma*, a poor quality cactus-cloth, which should have deteriorated in 20 years but shows no sign of decay 475 years later and still defies all scientific explanations of its origin. It apparently even reflects in her eyes what was in front of her in 1531.

There is reason to believe that at Tepeyac Mary came in her glorified body, and her actual physical hands rearranged the roses in Juan Diego's *tilma*, which makes this apparition very special.

An incredible list of miracles, cures and interventions are attributed to her. Yearly, an estimated 10 million visit her Basilica, making her Mexico City home the most popular Marian shrine in the world, and the most visited Catholic Church in the world next to the Vatican.

Altogether 25 popes have officially honored Our Lady of Guadalupe. His Holiness John Paul II visited her Sanctuary four times: on his first apostolic trip outside Rome as Pope in 1979, and again in 1990, 1999 and 2002.

The Feast of Our Lady of Guadalupe is celebrated on December 12th. In 1999, Pope John Paul II, in his homily from the Solemn Mass at the Basilica of Our Lady of Guadalupe, during his third visit to the sanctuary, declared the date of December the 12th as a Liturgical Holy Day for the whole continent.

During the same visit Pope John Paul II entrusted the cause of life to her loving protection, and placed under her motherly care the innocent lives of children, especially those who are in danger of not being born.

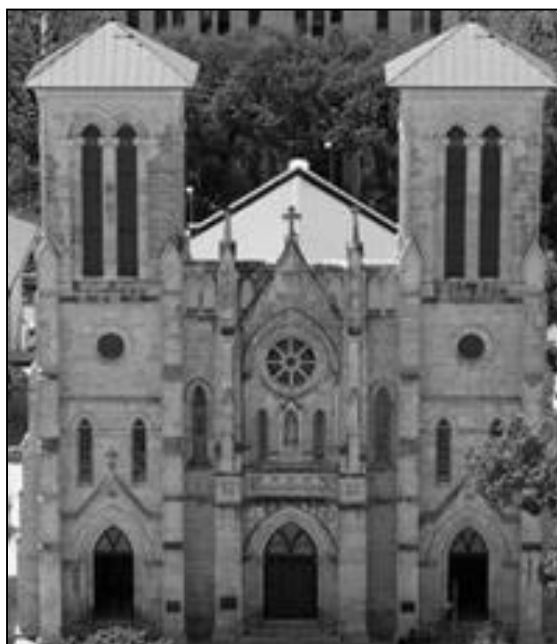
SUNDAY, MAY 29, 2015

GETTING READY FOR YOUR DAY:

1. Overnight bag: Pack everything you brought with you in your bag. We will not return to the gym tonight before going back to New Orleans. Bags should be stowed under the bus before you board.
2. Day Bag: Pack your rosary, sunscreen, sunglasses, spending money for Six Flags, and anything you'll need for the overnight bus ride (sleeping bag and pillow, etc.)

SAN FERNANDO CATHEDRAL

San Fernando Cathedral was founded in 1731 and is the oldest, continuously functioning religious community in the State of Texas. The Cathedral building has the added distinction of being the oldest standing church building in Texas, and for all of its more than 275 years, has been serving the people of the Archdiocese and San Antonio. For almost 90 years, San Fernando served as the church for all of the religious denominations of San Antonio as the Catholic Church was the only recognized religion of the Spanish and Mexican



governments prior to Texas' independence. San Fernando has become more than the geographic center; it has become an ecumenical, cultural, civic, and service center of San Antonio. San Fernando serves as a refuge for many of the poor in this area who come for help and trust their needs will be met. As the first church in the city, San Fernando has a rich history of responding to the people's needs in and around the church.

HISTORY OF THE SAN ANTONIO CATHOLIC SPANISH MISSIONS



The chain of missions established along the San Antonio River in the 18th century are reminders of one of Spain's most successful attempts to extend its New World dominion northward from Mexico. They were the greatest concentration of Catholic missions in North America. While tales of riches, such as those of the fabled region of Gran Quivira, spurred the conquistadors' advance across the Rio Grande, encounters with the Tejas Indians, for whom Texas was named, provided even greater impetus for Spain's colonization of its northern borderlands. The mission served to introduce native inhabitants into Spanish society. Catholicism, the very fiber of Spanish culture, was an assertive, nationalistic religion controlled and subsidized by the Crown. As an arm to the church, the mission was the vanguard for the spiritual conversion of New Spain's native inhabitants. Contrasted with the military might of the presidio, or the often self-serving policies of civil government, the mission acted as a tempering frontier influence, offering the Indians a less traumatic transition into European culture.

Threatened by French encroachments from Louisiana, Spain stepped up its colonization in 1690, establishing six missions in East Texas. In need of

a way station between these and other Franciscan missions in Mexico, weary friars also founded San Antonio de Valero (the Alamo) on the San Antonio River in 1718. Abundant water and timber in this verdant valley had long attracted Spanish explorers. Noting the substantial population of Coahuiltecan Indians nearby, Fray Antonio Margil de Jesus established a second mission, San Jose, near the river in 1720. The East Texas missions succumbed to drought, malaria, and French incursions, three were relocated in the San Antonio Valley in 1731. These missions, along with their presidio and settlement were the seeds for one of the most successful Spanish communities in Texas.

The missions flourished between 1745 and 1775, enjoying strong economies and peaceful coexistence between mission Indians and Spanish settlers. Later in the century increased hostility from Apaches and Comanches, coupled with inadequate military support, weakened the missions. Disease reduced the surrounding Indian population, accelerating the missions' decline. In 1824, all Texas missions were secularized, their lands redistributed among the mission Indians and the churches transferred to the secular clergy. The San Antonio missions today represent a virtually unbroken connection with the past. Bearing the distinctive stamp of generations of Indian and Spanish craftsmen, they live still as active parishes.

THE 1836 BATTLE OF THE ALAMO

ON FEBRUARY 23, 1836, THE ARRIVAL OF GENERAL ANTONIO LÓPEZ DE SANTA ANNA'S ARMY OUTSIDE SAN ANTONIO NEARLY CAUGHT THEM BY SURPRISE. UNDAUNTED, THE TEXIANS AND TEJANOS PREPARED TO DEFEND THE ALAMO TOGETHER. THE DEFENDERS HELD OUT FOR 13 DAYS AGAINST SANTA ANNA'S ARMY.

WILLIAM B. TRAVIS, THE COMMANDER OF THE ALAMO SENT FORTH COURIERS CARRYING PLEAS FOR HELP TO COMMUNITIES IN TEXAS. ON THE EIGHTH DAY OF THE SIEGE, A BAND OF 32 VOLUNTEERS FROM GONZALES ARRIVED, BRINGING THE NUMBER OF DEFENDERS TO NEARLY TWO HUNDRED. LEGEND HOLDS THAT WITH THE POSSIBILITY OF ADDITIONAL HELP FADING, COLONEL TRAVIS DREW A LINE ON THE GROUND AND ASKED ANY MAN WILLING TO STAY AND FIGHT TO STEP OVER — ALL EXCEPT ONE DID.

AS THE DEFENDERS SAW IT, THE ALAMO WAS THE KEY TO THE DEFENSE OF TEXAS, AND THEY WERE READY TO GIVE THEIR LIVES RATHER THAN SURRENDER THEIR POSITION TO GENERAL SANTA ANNA. AMONG THE ALAMO'S GARRISON WERE JIM BOWIE, RENOWNED KNIFE FIGHTER, AND DAVID CROCKETT, FAMED FRONTIERSMAN AND FORMER CONGRESSMAN FROM TENNESSEE.

THE FINAL ASSAULT CAME BEFORE DAYBREAK ON THE MORNING OF MARCH 6, 1836, AS COLUMNS OF MEXICAN SOLDIERS EMERGED FROM THE PREDAWN DARKNESS AND HEADED FOR THE ALAMO'S WALLS. CANNON AND SMALL ARMS FIRE FROM INSIDE THE ALAMO BEAT BACK SEVERAL ATTACKS. REGROUPING, THE MEXICANS SCALED THE WALLS AND RUSHED INTO THE COMPOUND.

ONCE INSIDE, THEY TURNED A CAPTURED CANNON ON THE LONG BARRACK AND CHURCH, BLASTING OPEN THE BARRICADED DOORS. THE DESPERATE STRUGGLE CONTINUED UNTIL THE DEFENDERS WERE OVERWHELMED. BY SUNRISE, THE BATTLE HAD ENDED AND SANTA ANNA ENTERED THE ALAMO COMPOUND TO SURVEY THE SCENE OF HIS VICTORY.

WHILE THE FACTS SURROUNDING THE SIEGE OF THE ALAMO CONTINUE TO BE DEBATED, THERE IS NO DOUBT ABOUT WHAT THE BATTLE HAS COME TO SYMBOLIZE. PEOPLE WORLDWIDE CONTINUE TO REMEMBER THE ALAMO AS A HEROIC STRUGGLE AGAINST IMPOSSIBLE ODDS — A PLACE WHERE MEN MADE THE ULTIMATE SACRIFICE FOR FREEDOM. FOR THIS REASON, THE ALAMO REMAINS HALLOWED GROUND AND THE SHRINE OF TEXAS LIBERTY.

+ THE FIVE JOYFUL MYSTERIES +

1. THE ANNUNCIATION: HUMILITY

In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, favored one! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end." But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God." Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.

2. THE VISITATION: CHARITY

During those days Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled."

3. THE BIRTH OF OUR LORD: POVERTY-DETACHMENT FROM THE WORLD

In those days a decree went out from Caesar Augustus that the whole world should be enrolled. This was the first enrollment, when Quirinius was governor of Syria. So all went to be enrolled, each to his own town. And Joseph too went up from Galilee from the town of Nazareth to Judea, to the city of David that is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary, his betrothed, who was with child. While they were there, the time came for her to have her child, and she gave birth to her firstborn son. She wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn. Now there were shepherds in that region living in the fields and keeping the night watch over their flock. The angel of the Lord appeared to them and the glory of the Lord shone around them, and they were struck with great fear. The angel said to them, "Do not be afraid; for behold, I proclaim to you good news of great joy that will be for all the people. For today in the city of David a savior has been born for you who is Messiah and Lord. And this will be a sign for you: you will

find an infant wrapped in swaddling clothes and lying in a manger.” And suddenly there was a multitude of the heavenly host with the angel, praising God and saying: “Glory to God in the highest and on earth peace to those on whom his favor rests.”

4. THE PRESENTATION OF OUR LORD: PURITY OF HEART, OBEDIENCE

When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, “Every male that opens the womb shall be consecrated to the Lord,” and to offer the sacrifice of “a pair of turtledoves or two young pigeons,” in accordance with the dictate in the law of the Lord. Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, awaiting the consolation of Israel, and the holy Spirit was upon him. It had been revealed to him by the holy Spirit that he should not see death before he had seen the Messiah of the Lord. He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, he took him into his arms and blessed God, saying: “Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in sight of all the peoples, a light for revelation to the Gentiles, and glory for your people Israel.” The child’s father and mother were amazed at what was said about him; and Simeon blessed them and said to Mary his mother, “Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed.” There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer. And coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem.

5. THE FINDING OF OUR LORD IN THE TEMPLE: PIETY

Each year his parents went to Jerusalem for the feast of Passover, and when he was twelve years old, they went up according to festival custom. After they had completed its days, as they were returning, the boy Jesus remained behind in Jerusalem, but his parents did not know it. Thinking that he was in the caravan, they journeyed for a day and looked for him among their relatives and acquaintances, but not finding him, they returned to Jerusalem to look for him. After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions, and all who heard him were astounded at his understanding and his answers. When his parents saw him, they were astonished, and his mother said to him, “Son, why have you done this to us? Your father and I have been looking for you with great anxiety.” And he said to them, “Why were you looking for me? Did you not know that I must be in my Father’s house?” But they did not understand what he said to them. He went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus advanced [in] wisdom and age and favor before God and man.

MISSION SAN JOSÉ Y SAN MIGUEL DE AGUAYO

One year after Fray Antonio Margil de Jesus left the failed missions in East Texas, he founded what would become the largest and best known of the Texas missions. After early travails, San Jose prospered, its 300 inhabitants sustained by extensive fields and herds of livestock. Viewed as the model among the Texas missions, San Jose gained a reputation as a major social and cultural center. A visitor in 1777 referred to the structure as the "Queen of the Missions."

So rich an enterprise was a natural target for mounted Apache and Comanche raiders. With technical help from the two or three presidial troops garrisoned there, San Jose residents learned to defend themselves.



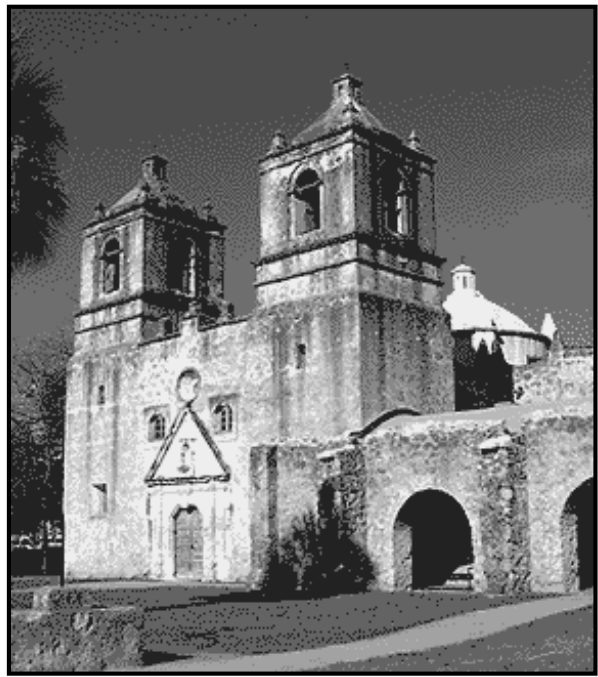
Already proficient with bow and arrow, Indians also practiced the use of guns and lances.

Although they could not prevent raids on their livestock, the mission itself was almost impregnable. In his journal, Fray Juan Agustin Morfi attested to the defensive character of mission San Jose: "It is, in truth, the first mission in America...in point of beauty, plan, and strength...there is not a presidio along the entire frontier line that can compare with it."

MISSION NUESTRA SEÑORA DE LA PURISIMA CONCEPCIÓN DE ACUÑA

The handsome church at Concepción looks essentially as it did more than 200 years ago when it stood at the center of local religious activity. Colorful geometric designs originally covered its surface, but the patterns have long since faded.

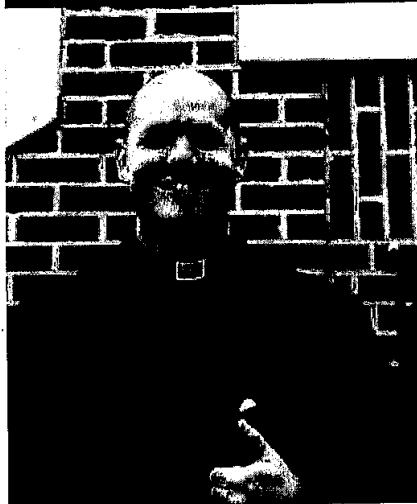
From the beginning, Mission Concepción hosted religious festivals. The friars strove to replace traditional Indian ritual through the demonstration of Christian ideals. Carvings of the saints and colorful paintings of other deities were popular visual representations of Catholicism among the Indians.



Morality plays, and celebrations such as Los Pastores, a colorful drama honoring the birth of Christ, were common practice. Many Indians continued to practice the Catholic faith after secularization. Today, some members of Concepción parish are likely descended from those early converts.

Original interior paintings still remain at Mission Concepción. Some are religious symbols. Others are decorative, imitating architectural elements.

Alpha Bus			Beta Bus			Gamma Bus		
Patron: St. Edmund Campion			Patron: St. Isaac Joques			Patron: St. Aloysius Gonzaga		
1	Mr. Matt	Orillion	1	Mr. Graham	Jarrott	1	Mr. Scott	Delatte
2	Mr. Mike	Prados	2	Mr. Joe	Chango	2	Mr. Michael	Armelin
3	Mr. Eric	Leefe	3	Mr. Darryl	Roule	3	Mr. Timmy	Harris
4	Stephen	Capella	4	Brendan	Besh	4	Earl	Johnson
5	Josh	DeBlieux	5	Chris	Mire	5	Jermaine	Bezu
6	Allen	Gaudet						
7	James	Sampognaro	6	Cameron	Maheu	6	Jacob	Acosta
			7	Palmer	Montalbano	7	Joshua	Armond
			8	Louis	Flores			
8	Julius	Anderson				8	Jack	Battaglia
9	Samuel	Bel	9	Roman	Bankson	9	Brenden	Berggren
10	John	Besh	10	Joseph	Bergeron	10	Gus	Bongiovanni
11	Michael	Buisson	11	Maxwell	Bond	11	Connor	Boylan
12	Jacob	Chase	12	William	Bostick	12	Maximo	Cambias
13	Nicholas	Cibilich	13	Blaine	Calcagno	13	David	Childs
14	Jordan	Diliberto	14	John	Cashen	14	William	Cronvich
15	Jason	Dominique	15	Stephen	Crocker	15	Daniel	Davilier
16	Samuel	Dreuil	16	David	Dillon	16	Zachary	DeBlieux
17	Mason	Edwards	17	Cole	DiMaggio	17	Matthew	Fanguy
18	Marseyas	Fernandez	18	Pierce	Doubleday	18	Adam	Francis
19	Dowen	Fife	19	Dylan	Dupre	19	Cyrus	Fuxan
20	Bradley	Fugetta	20	Nicholas	Dupuy	20	Grant	Greco
21	Beau	Gibbons	21	Davis	Edwards	21	Elliott	Hattier
22	Brady	Haag	22	Darren	Ferrier	22	Peter	James
23	Alexander	Hentze	23	Kyle	Fulton	23	Ethan	Kerrigan
24	Owen	Hite	24	Jack	Grady	24	Christopher	Langley
25	Jack	Juge	25	Jacob	Happel	25	Tyler	Lobitz
26	Britton	Khalaf	26	Heath	Horridge	26	Kyle	Lorio
27	Cameron	Kosloski	27	Damose	Ituah	27	Joseph	Maniscalco
28	Cole	LaCour	28	Maxwell	Juge	28	Scott	McKeough
29	Sebastian	Mac	29	Charles	Korndorffer	29	Maximilian	Miller
30	Benjamin	May	30	Nicholas	Lacour	30	Elijah	Morgan
31	Cael	Meilleur	31	Clyde	LeBlanc	31	William	Musser
32	Matthew	Moore	32	Matthew	LoCoco	32	Gregory	Nielsen
33	Benjamin	Morrison	33	Cade	Maginnis	33	Daniel	Paisant
34	Matthew	Nata	34	Devin	McCartney	34	Bennett	Pels
35	David	Nimmo	35	Cyril	Melville	35	Cooper	Posecai
36	Colby	Queyrouze	36	William	Moran	36	Donovan	Reynolds
37	Jonathan	Rink	37	William	Motes	37	William	Ruddy
38	Matthew	Sauviac	38	William	Newell	38	Spencer	Scandaliato
39	Dominic	Schof	39	Christian	Ordoyne	39	Connor	Schwartz
40	Eli	Shaw	40	Cole	Radetich	40	Ashton	Stevens
41	Alexander	Taunton	41	Stephen	Redfearn	41	Kel	Villarrubia
42	Matthew	Vlosich	42	Cole	Roy	42	Jacob	Vorbeck
43	Stephen	Zazulak	43	Christopher	Scamardo	43	John	Wegmann
44	Peyton	Toups	44	Andrew	Schwartz	44	Evan	Wicker
45	John	Zvonek	45	Alexander	Stapp	45	Joseph	Woodward
						46	Russ	Heath



As a young Blue Jay who walked the courtyard of Jesuit High School in the early 1990s, Nile Gross would not have seen the stone medallion bearing the name of Jesuit saint Edmund Campion, S.J., for the structure that includes these medallions was not erected until 2002. But this future priest would eventually come to know this Jesuit martyr quite well, so well, in fact, that Fr. Gross would come to say, “His story is my story.” In this Medallion article, Fr. Gross explains why Edmund Campion is so important to him and why he should be important to all Blue Jays.

Saint Edmund Campion, S.J. (1540–1581)

by Fr. Nile Gross '95

In the spring of 2003, I was blessed with the opportunity to renew my studies of Medieval and Renaissance Literature in the Master’s program at the University of New Orleans. My motivations for such studies were primarily recreational. My passion for the literature of this period would only later be outdone by my passion for the faith which such literature would begin to instill within me.

Almost all serious literature from these periods was, in fact, religious literature—a reality often overlooked in secular education. Faith was not a private matter in the medieval and renaissance worlds. On the contrary, one’s faith defined the person in many ways. In my earlier studies of English literature, this clear fact escaped my notice because I myself possessed no serious faith. I had rejected the faith of my youth—my Catholic faith—and accepted the secular worldview so effectively promoted by our modern culture. My reconnection with the Catholic faith during my studies at the University of New Orleans allowed for a more intimate understanding of not only the literature, but also the people of these literary periods.

Empowered by this newfound faith, I delved into the literature of these periods with a new fervor and a new direction, always focusing on the faith of the people and situations described. I became increasingly interested in the literature of Elizabethan England—Shakespeare, Spenser, Marlowe. This period, often referred to as the “golden age” of English literature, had been described by many of my university professors as a time of freedom and

enlightenment. All of England was united under the leadership of the Virgin Queen. Intrigued by the almost mythical persona of this great queen, I delved ever deeper into the history of the period.

What I discovered was not a story of grandeur and tolerance for all expressions of thought, but a story of spiritual oppression and violence toward a large percentage of the population of England—the Catholic population. King Henry VIII had defied the Pope and cleaved England from the Catholic world by making himself the head of the Church of England.

After the brief reign of her sister Mary, Elizabeth furthered the separation of England and Rome by surrounding herself with politicians particularly hostile to the Catholic faith, who were determined to systematically eliminate the old faith from England.

Laws were enacted; taxes were levied; the Catholic Mass was strictly forbidden.

This was the time of John Fisher and Thomas Becket, those great Catholic saints who defied a king in support of their Pope. This was the time of an ever growing number of young Jesuit priests ordained to bring the Catholic faith to the people of England, ordained to be martyrs for their faith, foremost among them a young man named Edmund Campion.

A shining star at Oxford and a favorite of Queen Elizabeth, Campion had at an early age allowed the allurements of fame and success to distract him from his Catholic faith. He took the Oath of Supremacy, promising loyalty to the Queen as head of the church, and deacon’s orders in the new “anglican” rite.



However, plagued by regrets for abandoning his Catholic faith, Campion soon left Oxford, fleeing first to Ireland and later to Douai, France, where he re-affirmed his Catholicism and entered the seminary, and later the Society of Jesus.

Soon Campion was ordered to return to his native England to provide for the needs of his Catholic countrymen—Mass, confession, prayer—and to win souls for Christ. The night before he left for England, a fellow priest inscribed on his doorpost: “Father Edmund Campion Martyr.” And martyr he would be! But not yet!

In June 1580, Campion returned to an England in which the whole Catholic manner of life had been dubbed criminal. Catholic priests and those who aided them were guilty of treason against the crown.

Despite such dangers, Campion’s return to his native country was not somber in any way.

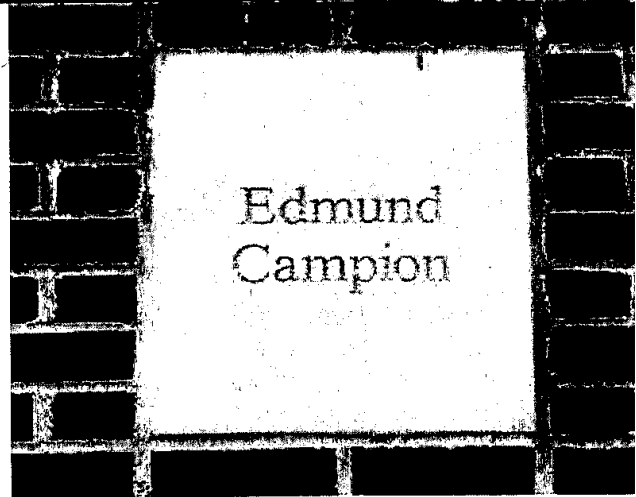
He was a missionary of hope, introducing a palpable gaiety wherever he traveled. Fear and despair fled before him. He stood for the Creed! He stood for Rome! The gates of hell could not prevail against this power!

Expecting to die for Christ, Campion wrote his final vindication, his final testament, to be dispersed on the occasion of his martyrdom. This document, known thereafter as *Campion’s Brag*, was prematurely dispersed among Catholics throughout England. In it he put forth his mission “to preach the Gospel, to minister the Sacraments, to instruct the

simple, to *reform* sinners, to confute errors—in brief, to *crie alarme* spiritual against foul vice and proud ignorance, wherewith many my dear Countryman are abused.”

He also pleaded with Queen Elizabeth to recognize the truth of the faith of her ancestors and return the country into the loving hands of the Roman Catholic Church.

Soon, the *Brag* found its way into the hands of the hostile authorities, and a countrywide manhunt for the Jesuit priest, Edmund Campion, was set in motion. Travel became increasingly difficult for Campion. He was forced to travel by cover of night, donning sometimes laughable costumes to escape detection. He traveled from one Catholic household to another, bringing a supernatural joy and the sacraments wherever he went. The authorities were always close behind. Campion, and those who traveled with him, oftentimes hid in secret corridors or behind walls for days until once again safe to embark to the next household. Nevertheless, his fervor never waned. He spoke with such eloquence and exuberance that many were converted by his



words despite the imminent threat to Catholics.

In July 1581, just over a year after returning to England to spread the gospel of Christ and his Church, Campion was betrayed and captured. He soon found himself before the Queen herself. He pledged allegiance to her as his sovereign ruler, but refused to accept her as head of the Church. She offered him his freedom and a public office if he would only become Protestant. He adamantly refused.

He was cast into prison and tortured. In an attempt to destroy Campion’s reputation, the authorities forced him into a public trial and theological debate in which, by all accounts, he came away the victor. Then on December 1, 1581, Campion became the martyr he felt called to be—executed at Tyburn while praying for Queen Elizabeth.

In 1970 Edmund Campion, the English martyr, was declared a saint by the Church he so loved. His feast day continues to be celebrated on December 1, the day of his glorious martyrdom.

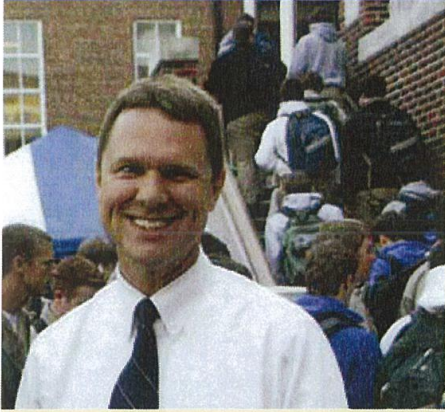
Many people, including myself, have neglected to recognize the grave injustices perpetrated against Catholics in the history of the English reformation. Many men and women lost their lives because of their strong conviction that the Pope is the spiritual head of the Church in the world. For centuries the Society of Jesus has defended this doctrine of the faith. Edmund Campion exemplifies this dedication. I often look to his example—the example of a man who, as a young man, shed his faith for earthly glories, but later came to know that only through his faith could he truly come to know himself.

His story is my story. His story is your story. Perhaps we will not be called to a bloody martyrdom, but we are all called to give our lives for Christ and his Church. Let the devotion of Saint Edmund Campion guide us in this calling. Let us never forget those who gave their lives for the Catholic faith.

St. Edmund Campion...pray for us. ■

Fr. Nile Gross '95 was ordained a priest on June 6, 2009. He serves at St. Clement of Rome Parish in Metairie where he oversees youth activities, adult education, and instruction for those interested in converting to Catholicism.

MEDALLION STORIES



Editor's Note: One of the stone medallions in the Traditions Courtyard bears the name **Isaac Jogues**, one of the Jesuit martyrs for whom the student chapel is named. Student activities director and English teacher **Mike Prados '83** tells us the story of this Jesuit saint.

"As a student at Jesuit, I attended monthly Mass in the Chapel of the North American Martyrs. Yet I knew absolutely nothing about the men the chapel is named for. When I returned to Jesuit as a teacher in the early 90s, I picked up a little bit of information about them—that they

were from France and were brutally tortured while trying to spread the faith. The gory stories were actually more of a source of amusement than inspiration. But then in the summer of 2002, all that changed."

In this entry of **Medallion Stories**, Prados reveals, not only Jogues's story, but also the source of his interest in this Jesuit so special to him.

Isaac Jogues, S.J. (1607-1646) *by Mike Prados '83*

In the summer of 2002, I spent a week at the shrine of the North American Martyrs in Midland, Ontario, with about 50 Jesuit students, some young alumni, and a few other chaperones on a pilgrimage in preparation for World Youth Day in Toronto. We lived at the shrine in large tents and ate simple meals. We attended Mass, traveled the paths of the martyrs by both foot and canoe, and venerated the relics of the martyrs where they were killed. Through this trip I got to know the eight martyrs personally and became inspired by their lives and their deaths. One of the martyrs, St. Isaac Jogues, has made a particularly deep impact on our high school community—students have taken his name as their Confirmation name, and just this past year, theology teacher Matt Orillion '98, a junior chaperone on the trip, named his first son after him. Long before Jogues was included on a medallion in the courtyard, his image was present on the school building. He is the Jesuit priest in the center of the pediment at the entrance to the chapel.

Isaac Jogues lived a fascinating life. He was born to a wealthy family in Orleans, France, in 1607. A pious and devout youth, he decided to enter the Jesuit novitiate at Rouen at the age of seventeen. Under the direction of Fr. Louis Lalemont, he learned of the work of the Jesuit missionaries in New France (Canada) and



developed a strong desire to work among the Huron and Algonquin allies of the French. Well-educated and adept at writing and teaching, he sailed to the New World in the summer of 1636 at age 29. Among his companions for the journey was Fr. Charles Garnier, another future martyr. Fr. Jogues, fully aware of the struggles and hardships to come, was prepared to offer his life while spreading the faith.

Soon after arriving in Quebec, Fr. Jogues embarked on a grueling 900-mile upriver canoe trek to meet Fr. Jean de Brebeuf at an outpost on the Lake Huron peninsula. He was to replace an exhausted Fr. Antoine Daniel, who was desperately

in need of rest and recuperation. Upon arriving at his destination, Fr. Jogues fell critically ill of a fever that was spreading among the missionaries and, soon after, among the Indians, who were quick to blame the epidemic on the "blackrobes" (Jesuits), threatening to kill them all. Fr. Brebeuf, however, managed to appease them and preserve the peace.

Under the guidance of Fr. Brebeuf and other older Jesuits, Fr. Jogues worked among the Hurons and their friendly neighbors, the Tobacco, for six years. Nicknamed "Ondessonk" (bird of prey), he learned the Huron language and customs, devoted himself to spreading the gospel and improving living conditions, and made

numerous mission trips to outlying settlements in the Great Lakes region.

Jogues spent much of his time laboring at Sainte-Marie, the central settlement of the entire mission, located near the mouth of the Wye River. Although Sainte-Marie was burned to the ground over 450 years ago, a fully reconstructed model now stands in its place next to the shrine. Our group from Jesuit was able to visit the site and attend Mass in its simple chapel.

In the summer of 1642, Fr. Jogues was appointed to lead an expedition to Quebec. On the return trip through the Mohawk Valley, his group was ambushed by a gang of warriors. The Mohawks were part of a confederation of Iroquois who were the sworn enemy of the Hurons. Many of the Hurons were killed or captured; some escaped into the woods. Although Fr. Jogues himself could have escaped, he surrendered when he saw that René Goupil, a Jesuit *donné* (lay helper), had been taken. Everywhere they were brought, the two were brutally tortured by men, women, and children. In addition to being regularly beaten and burned, Fr. Jogues had his fingernails torn off, his fingers chewed and crushed, and his left thumb cut off by an old lady. After being observed making the sign of the cross over a child, Goupil was tomahawked from behind and soon died in the arms of Fr. Jogues.

After over a year as a slave, Fr. Jogues escaped his captors through the trickery of the Protestant Dutch. In November of 1643, he set sail for France, landing on Christmas Day. Upon reaching the Jesuit residence in Rennes, the disheveled and shabbily dressed missionary was greeted with astonishment and great joy. News of his arrival spread quickly, creating quite a sensation in France as everyone who was anyone, including the Queen, desired to meet this “living martyr.” Fr. Jogues was even given special permission to say Mass by Pope Urban VIII despite the fact that his mutilated fingers prevented him from holding the Eucharist in his thumb and forefinger alone. All the attention was a bit much for Fr. Jogues, who only desired to escape the fame and return to his work among the Hurons, and by June of 1644, he was back in Quebec.

Fr. Jogues spent two years building up a new outpost in Montreal and trying to establish a lasting peace with the Iroquois before being sent as an ambassador to his former captives to broker a truce. Upon his return, the Mohawks were impressed by his courage and determination, a pact was confirmed, and a somewhat shaky peace was launched. Fr. Jogues returned to Quebec in July of 1646 with plans to spend the winter back with the Mohawks now that peace had been established. Unbeknownst to Fr. Jogues, however, an epidemic soon broke out among the Mohawks along with a blight falling upon their crops. Some of the Mohawks

quickly blamed their misfortune on the blackrobe, pointing out a mysterious box, containing some of his personal possessions, that he had left with them.

Returning to the Mohawk Valley in September, along with the young *donné* Jean de la Lande, Fr. Jogues was taken prisoner. Although most of the Mohawks wanted to free Fr. Jogues and preserve the peace, representatives of a hostile clan had their own ideas. They invited Fr. Jogues to have supper in one of their cabins, and as he entered he received a fatal tomahawk blow to the back of the head. The next morning, de la Lande was

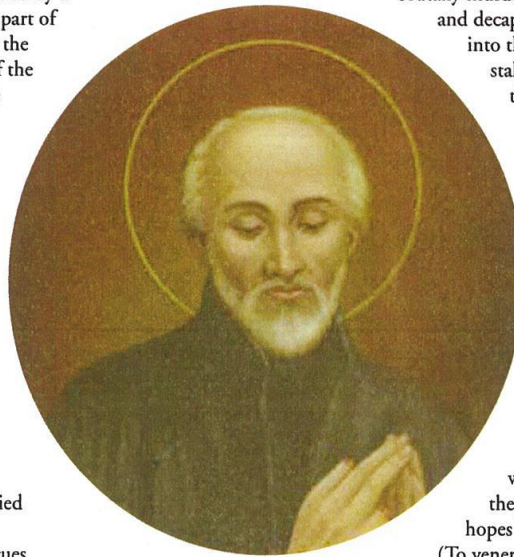
brutally murdered as well. The two were scalped and decapitated, and their bodies were thrown into the river. Their heads were placed on stakes facing the direction from which they had come, a clear warning to other blackrobes.

Over the next three years, five more Jesuit missionaries were martyred in Huronia. Fr. Antoine Daniel was pierced by a barrage of Iroquois arrows and bullets as he was concluding Mass. His body was then thrown into the flames of the burning chapel by his attackers. Fr. Jean de Brebeuf and Fr. Gabriel Lalemont were slowly and brutally tortured before being finished off by tomahawk blows to the head. Their Iroquois tormentors were so impressed by their courage that they tore out their hearts and ate them in hopes of gaining some of the same strength.

(To venerate their relics at the site of their martyrdom, we hiked eight miles, braving the heat and threat of deer flies.) Despite being encouraged to leave his dangerous and insecure mission, Fr. Charles Garnier remained at his post during the attack in which he was shot twice and tomahawked in the head twice. Fr. Noel Chabanel was attacked the following day by a Huron apostate who killed him and threw his body into a river.

Despite their horrific deaths, Isaac Jogues and his companions did not lose their lives in vain. Their faith, virtue, and bravery made an impression on converts for years to come and continue to be an inspiration today. On June 29, 1930, the eight North American Martyrs—six Jesuit priests and two *donné*—were canonized by Pope Pius IX. Their feast day is October 19.

Bringing their stories back to Jesuit High School six and a half years ago was an honor. Students and teachers began talking about the martyrs in their classes, and walking into the Chapel of the North American Martyrs took on new meaning for many of us. The martyrs teach us the value of devotion and perseverance, sacrifice and suffering. When we feel frustrated, inadequate, or uncertain, we can look to the deep faith and steadfast determination of these men as encouragement to move forward and live our lives for the Greater Glory of God. ■



A Model Saint for Today's Teens

St. Aloysius Gonzaga

(1568-1591)

By Matt Orillion '98

For close to a decade the Pro-Life Club at Jesuit High School, during the group's annual "March for Life" pilgrimage in our nation's capital in January, has attended a special Mass celebrated at St. Aloysius Gonzaga Church. In this 155-year-old church hangs a painting depicting Aloysius when he was 12-years-old receiving his first Holy Communion from Charles Borromeo, who at the time was an archbishop and cardinal, and himself a future saint.

Whenever it is time to visit St. Gonzaga Church, we are often weary from the long walks around the capital, although we eagerly anticipate the trek to the Mall where we will join 100,000 other young people witnessing to the dignity of human life in its earliest stages. In the meantime, St. Gonzaga Church provides all of us a welcome respite. Year after year, I find myself gazing up at the painting, wondering and contemplating...

Who is this young man? How did he respond to the grace that was offered to him? What can he teach us about the vocation of sanctity to which all are called by God?

Luigi Gonzaga, one of the three so-called Jesuit "boy" saints (John Berchmans and Stanislaus Kostka being the other two), was born March 9, 1568 to a noble and powerful family in the Lombardy region of Italy. His father, the Marquis of Castiglione, desired that his eldest son follow his example and enter into courtly life as a soldier. On the command of his father, Aloysius (as he eventually was called), began at the tender age of four to learn the ways of princes. However, he was a sickly

child and suffered with kidney disease, which prohibited young Gonzaga from fully participating in this training. It was about this time that the future saint began an alternative training regimen of intense prayer and penance — one that would lead him to another, more heavenly, Royal Court.



Aloysius Gonzaga receiving Holy Communion from Archbishop Charles Borromeo.

The journey to sainthood is never an easy one, since the ones to whom God offers this grace (that is, all of us) must pass through the Way of the Cross in order to enter the Heavenly Kingdom. Aloysius Gonzaga was certainly no exception, and the route he navigated holds for us important lessons for our own journey.

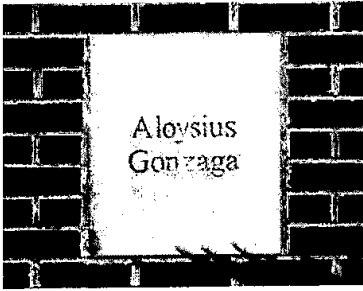
His biggest obstacle was his father. Determined to see his eldest son inherit his title, along with land,

wealth, and power, the Marquis sent Aloysius and one of his brothers to the court of the powerful Medici family in Florence. Aloysius was quickly repelled by what he saw as a licentious lifestyle. He privately resolved never to offend God by sin.

When Aloysius was 12, the Gonzaga family was visited by Charles Borromeo, the Archbishop and Cardinal of Milan. Upon learning that the child had yet to receive Our Lord in the Eucharist, the distinguished cardinal set about instructing him. On July 22, 1580, Aloysius Gonzaga received his first Holy Communion. (In addition to the painting in St. Gonzaga's Church, the scene is commemorated in one of the many beautiful stained glass windows that adorn the Holy Name of Jesus Chapel on the second floor of the administration and residence building at Jesuit High School. An extensive renovation of the small chapel is underway and includes the restoration of all the stained glass windows.)

Fortified with the graces of the Sacrament, Aloysius spent his adolescent years exploring his vocation, much to the dismay of his father who, in an effort to create distractions that might dissuade his son from pursuing such an austere life, sent him to live in some of the most notable courts of Italy.

Aloysius was only strengthened in his resolve to spurn an easy lifestyle. On the Feast of the Assumption (August 15) in 1583, he made the decision to enter religious life as a Jesuit. However, his Jesuit confessor made him acquire his father's permission before being allowed to enter the novitiate. The Marquis, of course,



refused and the battle between two strong wills escalated in its intensity over the next year. Aloysius was relentless in pursuing his goal of becoming a Jesuit and his father finally surrendered. On November 25, 1585, the 17-year-old Aloysius renounced his inheritance and entered the Jesuit novitiate in Rome.

From an early age, Aloysius did penance and he was known for radical mortifications of the flesh, including extreme fasting and flagellation. In the novitiate, the Jesuits required Aloysius to tone down his penance, to relax more, to eat appropriately, and obtain the proper amount of sleep. For a young man so zealous to resist the attractions of the world through the harsh practice of self-discipline, a directive to lessen his penances might have seemed offensive to Aloysius. Yet the practice of obedience to his superiors turned out to be the more satisfactory way to train himself in the virtues. Writing to his brother from the novitiate, Aloysius explained himself: "I am a piece of twisted iron; I entered religion to be untwisted straight."

In 1591, while Aloysius was still in training as a Jesuit, a plague broke out in Rome. Initially repelled by the sight of its victims, Aloysius overcame his fear and earnestly tended to their physical and spiritual needs. When several young Jesuits became infected with the disease, the superiors issued orders for Aloysius and other novices to stay away from the main hospital where the plague's contagious sick were brought.

Aloysius, perhaps encouraged by an

intuition that his earthly life would not last much longer, was persistent in seeking permission to continue his hospital work. The Jesuit superiors relented and allowed Aloysius to serve the sick in a different hospital where non-contagious patients were treated. Not long afterwards, Aloysius tended to one of his patients. Unbeknownst to everyone, the patient was infected and Aloysius soon contracted the plague.

Aloysius, bedridden since March 1591, was near death on several occasions, but each time, he would rally. On June 21, 1591, at the age of 23, Aloysius Gonzaga eyed the crucifix he clutched in his hands and tried to pronounce the name Jesus when he passed joyfully into eternal life. As a testament to his holiness, his Jesuit spiritual director, St. Robert Bellarmine, requested that upon his own death he be buried at the feet of Aloysius Gonzaga. His wish was honored.

Aloysius's short life was characterized by an ardent desire for purity, love for God in prayer, and the practice of charity. In a recent address to the school community, then-president Fr. Raymond Fitzgerald, S.J. '76 warned that we cannot be preoccupied with the long term, but must concern ourselves with "becoming the person God calls us to be today."

This, I think, rings true about the life of Aloysius Gonzaga. As the patron of Christian youth, he serves as a model for our students in learning to temper the rambunctiousness of adolescence in the cauldron of self-restraint and humility. Sin is no laughing matter. Aloysius knew this and prepared himself accordingly. However, he was not — for all his mortifications — a curmudgeon. He radiated joy in a heroic manner — the hallmark of the saints.

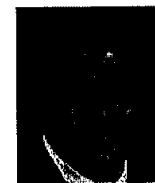
In fact, it seems fitting that each year the contingent of Jesuit high schools and universities prepare themselves spiritually for the "March for Life" in a church dedicated to the memory

of St. Aloysius Gonzaga. Here was a young Jesuit who took Jesus at his word that the greatest gift one can give is to lay down his life for his neighbor. Here was a young man who, in spite of the gift of purity, sought to tame his concupiscence before it tamed him. Here was a young noble who cast off the glories of the world and the flesh and, asking for a different crown, looked forward joyfully to serving in the Heavenly Court of Christ the King.

Aloysius Gonzaga provides a witness to us every January 22 that man was created for more than this life can offer and that the best way to give witness to that truth is to live one's life in the joy of the Gospel. The smiles on the faces and the joy in the hearts of the throngs witnessing to the dignity of every human person testify that Aloysius was right.

Aloysius Gonzaga was beatified in 1605, 14 years after his death. He was canonized some 120 years later in 1726. ✨

Matt Orillion '98 teaches theology



and is the director of student activities at Jesuit High School. The focus of his responsibilities has been student life and spirituality.

Before becoming the director of student activities in 2013, Matt moderated the Student Council for eight years and the Pro-Life Club for seven years. In 2012, he founded the St. Francis Borgia Student Leadership Institute. Matt was a 2013 recipient of the Profile of a Jesuit Teacher Award for excellence as an Ignatian educator at Jesuit. He graduated from UNO with a bachelor of science degree in exercise physiology and education. He earned a master's in theology from Our Lady of Holy Cross College. Matt and his wife Anne have three children. His email is orillion@jesuitnola.org.

MORNING PRAYER

Morning Offering to the Sacred Heart

O Jesus, through the Immaculate Heart of Mary, I offer You my prayers, works, joys and sufferings of this day for all the intentions of Your Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our associates, and in particular for the intentions of our Holy Father for this month.

The Magnificat

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior
for he has looked with favor on his lowly servant.
From this day all generations will call me blessed:
the Almighty has done great things for me,
and holy is his Name.

He has mercy on those who fear him in every generation.

He has shown the strength of his arm,
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,
and has lifted up the lowly.

He has filled the hungry with good things,
and the rich he has sent away empty.

He has come to the help of his servant Israel
for he remembered his promise of mercy,
the promise he made to our fathers, to Abraham and his children for ever.

Amen.

NIGHT PRAYER

General Examination of Conscience

1. Give thanks to God our Lord for the favors received.
2. Ask for the grace to know my sins and to rid myself of them.
3. Demand an account of my soul from the time of rising up to the present examination. I should go over one hour after another, one period after another. The thoughts should be examined first, then the words, and finally, the deeds.
4. Ask pardon of God our Lord for my faults.
5. Resolve to amend with the Grace of God. Close with an *Our Father*.

Night Prayer-Gospel Cantic

Lord, now you let your servant go in peace;

Your word has been fulfilled:

My own eyes have seen the salvation

Which you have prepared in the sight of every people:

A light to reveal you to the nations

And the glory of your people Israel.

Glory be...

SPANISH PRAYERS FOR MASS

GREETING

En el nombre del Padre, y del Hijo, y del
Espíritu Santo.

- *Amén.*

La gracia de nuestro Señor Jesucristo, el
amor del Padre, y la comunión del Espíritu
Santo estén con todos vosotros.

- *Y con tu espíritu.*

In the name of the Father, and of the Son,
and of the Holy Spirit.

-*Amen.*

The grace of our Lord, Jesus Christ, the love
of God, and the fellowship of the Holy Spirit
be with all of you.

-*And with your spirit.*

PENITENTIAL ACT

*Yo confieso ante Dios todopoderoso y ante
vosotros hermanos, que he pecado mucho
de pensamiento, palabra, obra y omisión.*

*Por mi culpa, por mi culpa, por mi gran
culpa. Por eso ruego a Santa María,
siempre Virgen, a los ángeles, a los santos y
a vosotros, hermanos, que intercedáis por
mí ante Dios nuestro Señor.*

Dios todopoderoso tenga misericordia de
nosotros, perdone nuestros pecados y nos
lleve a la vida eterna.

- *Amén.*

*I confess to almighty God, and to you, my
brothers and sisters, that I have sinned
through my own fault, in my thoughts and
in my words, in what I have done, and in
what I have failed to do; and I ask blessed
Mary, ever virgin, all the angels and saints,
and you, my brothers and sisters, to pray for
me to the Lord, our God.*

May almighty God have mercy on us, forgive
us our sins, and bring us to everlasting life.

-*Amen.*

KYRIE

Señor ten piedad.

- *Señor ten piedad.*

Cristo ten piedad.

- *Cristo ten piedad.*

Señor ten piedad.

- *Señor ten piedad.*

Lord, have mercy.

- *Lord, have mercy.*

Christ, have mercy.

- *Christ, have mercy.*

Lord, have mercy.

- *Lord, have mercy.*

READINGS

Palabra de Dios.

- *Te alabamos, Señor.*

The word of the Lord.

- *Thanks be to God.*

GOSPEL

El Señor esté con vosotros.

- *Y con tu espíritu.*

Lectura del Santo Evangelio según ...

- *Gloria a Ti, Señor.*

Palabra del Señor.

The Lord be with you

-*And with your spirit.*

A reading from the holy Gospel according...

-*Glory to you, O Lord*

- Praise to you, Lord Jesus Christ.

The Gospel of the Lord.

LITURGIA EUCARÍSTICA

El Señor esté con vosotros.

- *Y con tu espíritu.*

Levantemos el corazón

- *Lo tenemos levantado hacia el Señor.*

Demos gracias al Señor, nuestro Dios.

- *Es justo y necesario.*

The Lord be with you.

- *And with your spirit.*

Lift up your hearts

- *We lift them up to the Lord.*

Let us give thanks to the Lord our God.

- *It is right to give him thanks and praise*

SANCTUS

Santo, Santo, Santo es el Señor, Dios del Universo. Llenos están el cielo y la tierra de tu gloria. Hosanna en el cielo. Bendito el que viene en nombre del Señor. Hosanna en el cielo.

Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory, Hosanna in the highest. Blessed is He who comes in the name of the Lord, Hosanna in the highest.

CONSAGRACIÓN

TOMAD Y COMED TODOS DE ÉL, PORQUE ESTO ES MI CUERPO, QUE SERÁ ENTREGADO POR VOSOTROS. TOMAD Y BEBED TODOS DE ÉL, PORQUE ÉSTE ES EL CÁLIZ DE MI SANGRE, SANGRE DE LA ALIANZA NUEVA Y ETERNA, QUE SERÁ DERRAMADA POR VOSOTROS Y POR TODOS LOS HOMBRES PARA EL PERDÓN DE LOS PECADOS. HACED ESTO EN CONMEMORACIÓN MÍA.

TAKE THIS ALL OF YOU AND EAT IT, THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU. TAKE THIS ALL OF YOU AND DRINK FROM IT. THIS IS THE UP OF MY BLOOD, THE BLOOD OF THE NEW AND EVERLASTING COVENANT. IT WILL BE SHED FOR YOU AND FOR ALL SO THAT SINS MAY BE FORGIVEN. DO THIS IN MEMORY OF ME.

PADRE NUESTRO

Padre nuestro que estás en el cielo santificado sea tu Nombre; venga a nosotros tu reino; hágase tu voluntad en la tierra como en el cielo. Danos hoy nuestro pan de cada día; perdona nuestras ofensas, como también nosotros perdonamos a los que nos ofenden; no nos dejes caer en la tentación, y líbranos del mal.

Líbranos de todos los males, Señor y concédenos la paz ...

Tuyo es el reino, tuyo el poder y la gloria, por siempre, Señor.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Deliver us, Lord, from every evil, and grant us peace in our day...

For the kingdom, the power, and the glory are yours, now and forever.

RITO DE CONCLUSIÓN

El Señor esté con vosotros.

- *Y con tu espíritu.*

La bendición de Dios todopoderoso, Padre,
Hijo y Espíritu Santo, todos se santiguan
descienda sobre vosotros.

- *Amén.*

Podéis ir en paz.

- *Demos gracias a Dios.*

The Lord be with you.

-*And also with you*

May the blessing of almighty God, Father Son
and Holy Spirit, descend upon you and remain
with you forever.

-*Amen.*

Mass is ended, let us go in peace.

-*Thanks be to God.*

SALVE REGINA

Salve, Regina, Mater misericordiae,
vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exsules filii Evae,
ad te suspiramus, gementes et flentes
in hac lacrimarum valle.

Eia, ergo, advocata nostra,
illos tuos misericordes oculos
ad nos converte; et Iesum,
benedictum fructum ventris tui,
nobis post hoc exilium ostende.
O clemens, O pia, O dulcis, Virgo
Maria.

Hail, Holy Queen, Mother of Mercy,
our life, our sweetness and our hope!

To thee do we cry, poor banished
children of Eve; to thee do we send up
our sighs, mourning and weeping in
this valley of tears. Turn then, most
gracious advocate, thine eyes of mercy
toward us, and after this our exile,
show unto us the blessed fruit of
thy womb, Jesus.

O clement, O loving, O sweet Virgin
Mary!

O MARY CONCEIVED WITHOUT SIN,



Pray for us, who have recourse to thee.