

Fr. Perozich comments —

We are Catholics who have been rescued from the power of darkness and transferred into the kingdom of light by the sacrifice of Jesus, the only begotten Son of God. (Col. 1)

For this reason, I need to praise and invoke the Holy Name of Jesus in ACTS: adoration, contrition, thanksgiving, and supplication always and everywhere.

When people blaspheme the Holy Name by using “Jesus” to express some emotion, I turn their blasphemy into a praise by saying, “Blessed be His Holy Name.”

He is the Son of God.

He is our Creator.

He is our Redeemer.

He is our Savior.

He is the Way, the Truth, the Life.

He is everything.

While people with leadership and power in the church today speak of sexual rights, women’s rights, abortion rights, immigration rights, income distribution, inculturation, man made climate change, obedience to the United Nations, globalism, and other tangential topics which lead us way from faith into the entanglements of the world, let us speak the Holy Name of Jesus.

This young man below calls us back to our mission.

Romans 10:13ff

For “everyone who CALLS on the name of the Lord [JESUS] will be saved.” But how can they CALL on him in whom they have not BELIEVED? And how can they BELIEVE in him of whom they have not HEARD? And how can they HEAR without someone to PREACH? And how can people PREACH unless they are SENT? As it is written, “How beautiful are the feet of those who bring [the] good news!”

You and I need to continue to CALL on the name of Jesus.

You and I are not bishops nor Vatican officials, but we are Christians, an even greater calling where God SENDS us each day to the people He brings into our lives, so that we can PREACH Jesus in order that others HEAR, BELIEVE, and CALL on the name of Jesus for their salvation, joining us in our mission to make Jesus known so that all be saved and come to know Jesus.

THE WONDERS OF THE HOLY NAME OF JESUS



Nishant Xavier September 25, 2019

The matchless and mighty name of Our Lord and Savior Jesus Christ works countless wonders whenever it is invoked with living faith; deep devotion; genuine reverence; and, above all, deepest love. The Great Name of Our Lord Jesus Christ means “God our Savior.”

First Point: The Holy Name of Jesus obtains a treasury of graces for us.

St. Paul urges us to sanctify daily duty by offering up everything we do in the Name of Our Lord Jesus Christ: “All whatsoever you do in word or in work, do all in the Name of the Lord Jesus Christ, giving thanks to God and the Father by him” (Col. 3:17).

There can be nothing easier and also hardly anything better than to lovingly and devoutly repeat the Holy Name of Jesus Christ, God who became our Savior, many times every day.

Fr. Paul O’Sullivan writes beautifully:

This Divine Name is in truth a mine of riches; it is the fount of the highest holiness and the secret of the greatest happiness that a man can hope to enjoy on this earth. Read and see. It is so powerful, so certain, that it never fails to produce in our souls the most wonderful results. It consoles the saddest heart and makes the weakest sinner strong. It obtains for us all kinds of favors and graces, spiritual and temporal.

Two things we must do. First of all, we must understand clearly the meaning and value of the Name of Jesus.

Secondly, we must get into the habit of saying it devoutly, frequently, hundreds and hundreds of times every day. Far from being a burden, it will be an immense joy and consolation.

Second Point: The Name of Jesus is sweet, gentle and attractive. Devotion to it is a mark of predestination.

The great Saints of God teach us that the Name of Jesus contains within itself one of the shortest and sweetest ways to acquiring and retaining the grace of a sure and sound sanctity.

St. Montfort:

But what does the name of Jesus, the proper name of incarnate Wisdom signify to us if not ardent charity, Infinite Love and engaging gentleness? The distinctive characteristic of Jesus, the Savior of the world, is to love and save men. ‘No song is sweeter, no voice is more pleasing, no thought is more appealing, than Jesus Son of God.’ How sweet the name of Jesus sounds to the ear and the heart of a chosen soul! Sweet as honey to the lips, a delightful melody to the ears, thrilling joy to the heart.

Third Point: The Holy Name of Jesus is indulgenced and gains countless blessings for the Holy Souls.

Fr. Paul writes:

St. Paul tells us that Jesus merited the Name Jesus by His Passion and Death. Each time we say, “Jesus,” let us clearly wish to offer God all the Masses being said all over the world for all our intentions. We thus share in these thousands of Masses.

Each time we say, “Jesus,” we gain 300 days indulgence, which we may apply to the souls in Purgatory, thus relieving and liberating very many of these holy souls from their awful pains. They thus become our best friends and pray for us with incredible fervor.

And:

Another easy and efficacious way is by the constant repetition of short indulgenced prayers [applying the indulgence to the Souls in Purgatory]. Many people have the custom of saying 500 or 1,000 times each day the little ejaculation, “Sacred Heart of Jesus, I place my trust in Thee!” or the one word, “Jesus. ” These are most consoling devotions; they bring oceans of grace to those who practice them and give immense relief to the Holy Souls.

Those who say the ejaculations 1,000 times a day gain 300,000 days Indulgence! What a multitude of souls they can thus relieve! What will it not be at the end of a month, a year, 50 years? And if they do not say the ejaculations, what an immense number of graces and favors they shall have lost! It is quite possible — and even easy — to say these ejaculations 1,000 times a day. But if one does not say them 1,000 times, let him say them 500 or 200 times.

As we bow our heads and hearts at the Holy Name that delights Heaven and causes Hell to tremble, we must not forget to offer to God throughout the day all the merits that Jesus Christ Our Lord won for us by His incarnation, birth, life, death, and resurrection, offered for us all the time, in all the Holy Masses throughout the world.

A final word from the excellent work of saintly Fr. Paul Sullivan, “How to Share in 500,000 [now, sadly, less than in Fr. Paul’s time] Masses”:

The third intention we ought to have when saying “Jesus” is to offer all the Masses that are being said all over the world for the glory of God, for our own needs, and for the world at large. About 500,000 Masses are celebrated daily. And we can and should share in all of these.

The Mass brings Jesus to our altars. At every Mass He is once again present here on earth, as really as when He became man in His Mother’s womb. He also sacrifices Himself on the Altar as really and truly as He did on Calvary, though in a mystical, unbloody manner. The Mass is said, not only for all those who assist at church, but for all those who wish to hear it and offer it with the priest.

All we have to do is to say reverently, “Jesus, Jesus,” with the intention of offering these Masses and participating in them. By doing this we have a share in all of them.

It is a wonderful grace to assist at and to offer one Mass; what will it not be to offer and share in 500,000 Masses every day! Therefore, every time we say “Jesus,” let it be our intention:

1. To offer to God all the infinite love and merits of the Incarnation.
2. To offer to God the Passion and Death of Jesus Christ.
3. To offer to God all the 500,000 Masses being celebrated in the world – for His glory and our own intentions.

All that we have to do is to say the one word, “Jesus,” but knowing what we are doing.

St. Mechtilde was accustomed to offer the Passion of Jesus in union with all the Masses of the world for the souls in Purgatory. Our Lord once showed her Purgatory open and thousands of souls going up to Heaven as the result of her little prayer.

When we say, “Jesus,” we can offer the Passion and the Masses of the world, either for ourselves or for the souls in Purgatory, or for any other intention we please.

We should always, too, offer them for the world at large and our own country in particular.

TRUTHFUL & UNAFRAID

The two most important qualities.

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There are two qualities that any faithful Catholic must possess in superabundance these days: truthfulness and being unafraid.

These qualities must permeate every corner of Catholic life, including Catholic media coverage of the current condition of the Church.

When Pilate looked into the eyes of Our Lord and asked the timeless question of Truth Himself — "What is Truth"? — that became an archetype, a pattern of human response to God.

No Catholic can truly be Catholic who is not a lover of truth, both as a concept in itself as well as the Person of Truth.

Loving truth removes fear, makes one unafraid. The greater the love of truth, the less fear a person has; truthful and unafraid, the marks of a lively faith in the 21st century.

So, as things begin to heat up in preparation for the upcoming Amazon Synod in Rome, which Church Militant will be covering from the Eternal City, do not take your eye off the ball.

The main thrust of what's going on here is a further degradation of belief in the Real Presence.

The Catholic Church — and the Catholic Church alone — is the path to salvation.

All salvation comes through the Church because that is what the Son of God established, making His own mystical body the means of access to Him, and without access to Him, no one comes to the Father.

So, to try and incorporate into Catholicism aspects of other religions, to insist that salvation is possible by more than one means is not only wrong but blasphemous and diabolical.

Salvation through human means, under our own power, was, in fact, the temptation presented to our first parents — "You shall be like gods."

That line was a perversion of a supernatural reality that Satan himself had not yet comprehended as he spoke it.

The Holy Trinity has indeed provided a way for us to become like, not just gods in general, but God Himself, to be so closely incorporated into the divine life that we share in Him, not just spiritually but physically as well.

We can have the very DNA of God racing through our veins, His flesh joined to ours — actually, physically.

Not even the serpent had envisioned a scenario such as that, that the Infinite Spirit would unfold a plan to share life with finite matter, elevating it to a supernatural immortality.

Yet with God, all things are possible, as Our Lord told Peter and the Apostles as they pondered the very meaning of existence and the impossibility of achieving it — on their own that is.

We need God, not just in some spiritual sense, but since we are body as well as soul, we, of all men, must be saved and, therefore, have access to that salvation.

But if the body participates in sin, which all of ours surely do, then it too must be purified, just as the soul needs to be purified.

During our earthly lives, the soul which is eventually saved is in the process of purification, of sanctification. So why not also the body? After all, human beings are not just souls, we are material realities as well, beings of flesh.

For this reason, the Son of God pre-ordered, pre-ordained that since the fall of humanity involved not just our spirits, but also our bodies, that our bodies also would have access to His divine life.

So enter the reality of Holy Communion, a common holy union of both body as well as soul with the Divine.

And the ultimate goal of that holy common union is to prepare us in the body as well as the soul for the resurrection of the last day.

For this reason, to replant the flag of divine love into the minds and hearts of Catholics, Church Militant produced our documentary *The Holy Eucharist: God's Lamb*.

The threats to the Faith from within the Church must be expressed fully, in all truth, unafraid of the consequences.

What is being fought is the lie from the serpent in the garden — nothing less.

And one day, every single Catholic, to whom much has been given, will face the terrible question about how much we did or did not love truth, how unafraid we were to love.

All Catholics entertaining any hope of salvation must realize the hour at hand — the hour of truth and being unafraid.