

SS. Peter and Paul Roman Catholic Mission

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To Restore and Defend Our Ecclesiastical Traditions of the Latin Rite to the
Diocese of Harrisburg

SS. Peter and Paul Roman Catholic Chapel

129 South Beaver Street, York PA 17401

“...this missal is hereafter to be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may freely and lawfully be used... **Accordingly, no one whatsoever is permitted to infringe or rashly contravene this notice of Our permission, statute, ordinance, command, precept, grant, direction, will, decree and prohibition. Should any person venture to do so, let him understand he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.**”

Pope St. Pius V, Papal Bull, *QUO PRIMUM*, Tridentine codification of the “received and approved” immemorial Roman rite of Mass



Third Sunday after Easter

Ss. Cletus & Marcellinus, Popes & Martyrs

Within the Octave of the Solemnity of St. Joseph

Our Lady of Good Counsel

April 26, 2026

The Church rejoices because Christ is risen and has delivered us (Alleluia); so she sends up cries of joy (Introit), and sings the praises of God (Offertory).

“A little while and now you shall not see Me,” said our Lord in the Cenacle.... and you shall lament and weep”;...and “again a little while and you shall see Me...and your heart shall rejoice” (Gospel). When the apostles beheld our Lord again they experienced this joy which still overflows into the Easter liturgy. And just as Easter is a type of the external Pasch, so this is the same joy which will be felt by the Church when, having with sorrow begotten souls to God, she sees her Lord once more, triumphant in Heaven, at the end of time; but a short season compared with eternity. He will change our sorrow into joy which no man shall take from us (Gospel).

This holy joy begins here below, for our Lord has not left us orphans, but comes to us by the Holy Ghost, whose grace fills us with the hope of future bliss. As strangers and pilgrims journeying to heaven in the train of our risen Lord, we should not cling to the vain pleasures of the world but rather as St. Peter tells us, we should follow the precepts, positive and negative of the Gospel (Epistle), that professing ourselves Christians, we may “reject those things which are contrary to the name, and follow such things as are agreeable to the same” (Collect). So may we come to the heavenly kingdom whose joy and glory are described for us by St. John. “One of the seven angels said to me: Come and I will show thee the bride, the wife of the Lamb. And I saw the new Jerusalem coming down out of Heaven prepared as a bride adorned for her husband. Alleluia. How beautiful is she become, this bride from Lebanon” (Response).

Let us eat the Lord’s Passover, that this nourishment of our souls may protect also our bodies (Postcommunion), and that subduing our worldly desires, it may make us love the things of heaven (Secret).

INTROIT:

Ps. 65. Shout with joy to God, all the earth, alleluia; sing ye a psalm to His name, alleluia; give glory to His praise, alleluia, alleluia, alleluia.

Ps. Say unto God, how terrible are Thy works, O Lord. Because of the multitude of Thy strength Thy enemies shall cringe before Thee. Glory be, etc. Shout with joy to the God, etc.

COLLECT:

O God, who showest to those that are in error the light of Thy truth, that they may return into the way of justice, grant unto all those who are admitted into the fellowship of Christ’s religion, that they may avoid those things that are contrary to that name and follow such things as are agreeable to Thee. Through our Lord, etc.

Being appeased, turn to Thy flock eternal Shepherd, and through blessed Cletus and Marcellinus, Thy Martyrs and Supreme Pontiffs, whom Thou didst make the Pastor of the whole Church, guard and protect it forever. Through our Lord, etc.

O God, who in Thy ineffable providence didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother, grant, we pray, that we may deserve to have him as intercessor in heaven whom on earth we venerate as protector. Who livest and reignest, etc.

O God, who hast given the Mother of Thy beloved Son to be likewise unto us a mother, and hast made famous this her beauteous picture, by causing it miraculously to appear in our midst: grant unto us, we beseech Thee, never to depart from her counsels and, by this means ordering our lives after thine own heart, one day happily to reach our heavenly fatherland. Through the same, etc.

EPISTLE: 1 Peter 2, 11-19

Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles: that whereas they speak against you as evil-doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling, or to governors as sent by him for the punishment of evildoers and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men: love the brotherhood: fear God: honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy before God: in Christ Jesus our Lord.

EXPLANATION: St. Peter here urges the Christians to regard themselves as strangers and pilgrims upon this earth, looking upon temporal goods only as borrowed things, to which they should not attach their hearts, for death will soon deprive them of all. He then admonishes them as Christians to live in a Christian manner, to edify and lead to truth the Gentiles who hated and calumniated them. This should especially be taken to heart by those Catholics who live among people of a different religion; for they can edify them by the faithful and diligent practice of their holy religion, and by a pure, moral life lead them to the truth; while by lukewarmness and an immoral life, they will only strengthen them in their error, and thus injure the Church. St. Peter also requires the Christians to obey the lawful authority, and therefore, to pay all lawful duties and just taxes faithfully, because it is the will of God who has instituted lawful authority. Christ paid the customary tribute for Himself and Peter (Matt. 17, 26), and St. Paul expressly commands that tolls and taxes should be paid to whomsoever they are due (Rom. 13, 7). St. Peter finally advises servants to obey their masters whether these are good or bad, and by so doing be agreeable to God who will one day reward them.

ASPIRATION: Grant me the grace, O Jesus! to consider myself a pilgrim as long as I live and as such to use the temporal goods. Give me patience in adversities, and so strengthen me, that I may willingly obey the lawful authority, though its laws and regulations should come hard and its tribute press upon me.

GREAT ALLELUIA: Alleluia, alleluia.

Ps.110. The Lord sent redemption to His people, alleluia,

Luke 24. It behoved Christ to suffer and to rise from the dead; and so to enter into His glory, alleluia.

GOSPEL: John 16, 16-22.

At that time Jesus said to His disciples: A little while, and now you shall not see Me: and again a little while, and you shall see Me: because I go to the Father. Then some of His disciples said one to another: What is this that He saith to us: A little while, and you shall not see Me; and again a little while, and you shall see Me, and because I go to the Father? They said therefore: What is this that He saith, A little while? We know not what He speaketh. And Jesus knew that they had a mind to ask Him. And He said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see Me; and again a little while, and you shall see Me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow: but I will see you again and your heart shall rejoice: and your joy no man shall take from you.

What is the meaning of Christ's words: A little while and you shall not see me; and again a little while and you shall see me?

St. Chrysostom applies these words, which Christ spoke to His apostles a few hours before His passion, to the time between the death of Jesus and His Resurrection; but St. Augustine, to the time between the Resurrection and the Ascension, and then to the Last judgment at the end of the world, and he adds: "This little while seems long to us living, but ended, we feel how short it is." In affliction we should console ourselves by reflecting, how soon it will terminate, and that it cannot be compared with the future glory, that is awaiting eternally in heaven him who patiently endures.

Why did our Saviour tell His disciples of their future joys and sufferings?

That they might the more easily bear the sufferings that were to come, because we can be prepared for sufferings which we know are pending; because He knew that their sufferings would be only slight and momentary in comparison with the everlasting joy which awaited them, like the pains of a woman in giving birth to a child which are great indeed, but short, and soon forgotten by the mother in joy at the birth of the child. "Tell me" says St. Chrysostom, "if you were elected king but were obliged to spend the night preceding your entrance into your capital city where you were to be crowned, if you were compelled to pass that night in much discomfort in a stable, would you not joyfully endure it in the expectation of your kingdom? And why should not we, in this valley of tears, willingly live through adversities, in expectation of one day obtaining the kingdom of heaven?"

PETITION Enlighten me, O Holy Spirit! that I may realize that this present life and all its hardships are but slight and momentary, and strengthen me that I may endure patiently the adversities of life in the hope of future heavenly joys.

OFFERTORY:

Ps. 145. Praise the Lord, O my soul. In my life I will praise the Lord, I will sing to my God as long as I shall be, alleluia.

SECRET:

Confer on us, O Lord, by these mysteries the moderation of our earthly desires; and teach us to love the things of heaven. Through our Lord, etc.

By the offered gifts, we beseech Thee, O Lord, that Thou kindly enlighten Thy Church, so that Thy flock may everywhere progress and prosper, and Thy shepherds, under Thy guidance, may be pleasing to Thy name. Through our Lord, etc.

Supported by the patronage of the spouse of Thy most holy Mother, we beseech Thy clemency, O Lord, that Thou wouldst make our hearts despise all earthly things and love Thee, the true God, with perfect charity. Who livest and reignest, etc.

Hallow, we beseech Thee, O Lord, the sacrifice we offer up, and may the mighty prayers of blessed Mary the Mother of God, and Mother of Good Counsel, make it avail for our salvation. Through our Lord, etc.

PREFACE FOR EASTER:

It is truly meet and just, right and profitable unto salvation, that we should at all times extol Thy glory, O Lord, but more especially at this season when Christ our Pasch was sacrificed. For He is the true Lamb that hath taken away the sins of the world; who by dying hath overcome our death, and by rising again hath restored our life. And therefore with the angels and archangels, the thrones and dominions, and the whole host of heavenly army we sing a hymn of Thy glory, saying again and again: Holy, holy, holy, etc.

COMMUNION:

John 16. A little while, and ye shall not see Me, alleluia; and again a little while and ye shall see Me, because I go to the Father, alleluia, alleluia.

POSTCOMMUNION:

May the Sacraments, which we have received, O Lord, we ask, refresh us with spiritual nourishment and preserve us with bodily assistance. Through our Lord, etc.

Being appeased, O Lord, guide Thy Church, which has been nourished by holy refreshment, that under Thy direction and powerful rule it may receive increase of liberty and may continue in religious integrity. Through Christ our Lord, etc.

Refreshed at the fount of divine blessing, we beseech Thee, O Lord our God, that as Thou dost gladden us by the protection of blessed Joseph, so by his merits and intercession Thou wouldst make us partakers of his heavenly glory. Through our Lord, etc.

May, at all times, O Lord, the venerable intercession of Thy glorious Mother, Mary ever a virgin, be our hope. She has loaded us with everlasting gifts: may she ever make us to see what it behoveth us to do, and may she strengthen us to the fulfilling thereof. Who livest and reignest, etc.

It "covereth" first the sins of others, and then consequently, our own.

**But before all things have a constant mutual charity among yourselves:
for charity covereth a multitude of sins. 1 Peter 4, 8**

Faithfully do what God expects of you each moment, and leave the rest up to Him.

I assure you that living in this manner will bring you great peace. St. Jane Francis de Chantal



Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy.

"It behooves us unanimously to observe the ecclesiastical traditions, whether defined or simply retained by customary practice of the Church." St. Peter Canisius

PROPER OF THE SAINTS FOR THE WEEK OF APRIL 26th:

Date	Day	Feast	Rank	Color	F/A	Mass Time/Intention/Notes
26	Sun	3 rd Sunday after Easter Ss. Cletus & Marcellinus, PpMm Within the Octave Our Lady of Good Counsel	sd	W		Mass 9:00 AM, Members of Mission; Confessions 8:00 AM; Rosary of Reparation 8:30 AM
27	Mon	St. Peter Canisius, CD <i>Within the Octave</i>	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
28	Tue	St. Paul of the Cross, C <i>St. Vitalis, M</i> <i>Within the Octave</i>	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
29	Wed	Octave Day of St. Joseph <i>St. Peter of Verona, M</i>	dm	W		Mass 8:30 AM; Rosary of Reparation before Mass
30	Thu	St. Catherine of Siena, V	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
1	Fri	Ss. Philip & James, App First Friday	d2cl	R	A	Mass 8:30 AM; Rosary of Reparation before Mass; Benediction & Holy Hour of Reparation
2	Sat	St. Athanasius, BpCD <i>Within the Octave</i> First Saturday	d	W		Mass 9:00 AM; Confessions 8:30 AM; Benediction & Holy Hour of Reparation with Rosary
3	Sun	Finding of the Holy Cross 4 th Sunday after Easter St. Alexander I, P & Comp. Mm	d2cl	R		Mass 9:00 AM, Members of Mission; Confessions 8:00 AM; Rosary of Reparation 8:30 AM

ANNOUNCEMENTS:

Ss. Peter & Paul Chapel is open to its members at any time of the day or night for visits to our Lord in the Blessed Sacrament.

The first step to be taken by one who wishes to follow Christ is, according to Our Lord's Own words, that of renouncing himself--- that is, his own senses, his own passions, his own will, his own judgment, and all the movements of nature, making to God a sacrifice of all these things, and of all their acts, which are surely sacrifices very acceptable to the Lord. And we must never grow weary of this; for if anyone having, so to speak, one foot already in Heaven, should abandon this exercise, when the time should come for him to put the other there, he would run much risk of being lost. St. Vincent de Paul

The perennial Conflict for Every Faithful Catholic, for Every Age

We must shortly prepare for some wonderful change to be worked, either on the side of God or of Satan; for those who are really animated with Catholic feeling will never remain satisfied with the mere shadow of antiquity; and Protestants and infidels clamour loudly against the trifling return to mere decorum that has already been accomplished in certain places. The via media is rapidly narrowing on those who tread that dangerous and deceptive road: it will soon be utterly impracticable. Two paths will then present themselves for choice: this returns to England's Church, with her priests, her altars, her sanctuaries, and her ancient solemnity, communion with Christendom, and part with her glorious saints and martyrs of old; that, on to the conventicle, with its preaching throne and galleries, the divisions of dissent, and portion with heresiarchs and blasphemers. The hour is at hand when ambiguous expressions and subtle evasions will no longer shelter or conceal. Men must stand forth the avowed champions of Catholic truth or Protestant error; and blessed indeed will they be who, at the hour of trial, fail not, but, counting all loss as gain in the cause of Christ, apply themselves to the holy work of England's conversion, like blessed Austin of old, strengthened and supported by that rock of Peter which cannot be moved, and against whom the world and Satan shall never prevail. Augustus Welby Pugin, noted Catholic 19th century architect, *The Present State of Ecclesiastical Architecture in England*

CONSOLATION IN TRIALS AND ADVERSITIES

You shall lament and weep (John 16, 20).

That Christian is, most foolish who fancies that the happiness of this world consists in honors, wealth, and pleasures, while Christ, the eternal Truth, teaches the contrary, promising eternal happiness to the poor and oppressed, and announcing eternal affliction and lamentation to those rich ones who have their comfort in this world. How much, then, are those to be pitied who as Christians believe, and yet live as if these truths were not for them, and who think only how they can spend their days in luxury, hoping at the same time to go to heaven where all the saints, even Christ the Son of God Himself, has entered only by crosses and sufferings.

PRAYER IN TRIBULATION O good Jesus! who hast revealed, that we can enter heaven only by many tribulations (Acts 14, 21), hast called them blessed who in this world are sad, oppressed, and persecuted, but patiently suffer, and who hast also taught us, that without the will of Thy Heavenly Father, not one hair of our head can perish (Luke 21, 18): I therefore submit entirely to Thy divine will, and beg Thy grace to endure all adversities for Thy sake, that after this life of misery I may enjoy eternal happiness with Thee in heaven.

All sin, says St. Thomas, proceeds from self-love, for we never commit sin without coveting some gratification for self. From self-love spring those three branches of sin mentioned by St. John: "the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life" (1 Jn. 2:16), which are love of pleasure, love of riches, and love of honors. Three of the deadly sins, lust, gluttony, and sloth, spring from love of pleasure, pride springs from love of honors, and covetousness from love of riches. The remaining two, anger and envy, serve all these unlawful loves. Anger is aroused by any obstacle which prevents us from attaining what we desire, and envy is excited when we behold anyone possessing what our self-love claims. These are the three roots of the seven deadly sins, and consequently of all the others. Let these chiefs be destroyed and the whole army will soon be routed. Hence we must vigorously attack these mighty giants who dispute our entrance to the promised land.
Ven. Louis of Granada, *The Sinner's Guide*

Remember, O Most Gracious Virgin Mary....

Several years ago the chaplain in a prison in Nancy had the reputation of converting all criminals whom he had accompanied to the guillotine. On one occasion he found himself alone, shut up with an assassin who refused to go to confession before death. The cart, with the condemned man, passed before the sanctuary of Our Lady of Refuge. The old chaplain prayed: "Remember, O most gracious Virgin Mary, that never was it known that anyone who had recourse to thy intercession was abandoned. Convert this criminal of mine: otherwise I will say that it has been heard that you have not heard." At once the criminal was converted.
Rev. Reginald Garrigou-Lagrangé, O.P., *Life Everlasting*

Come what may, happen what will, let those complain who will, tire yourself as you must, but even if you die half-way along the road... tend always toward the goal.....Do not tarry on the way, but strive like strong men until you die in the attempt, for you are here for nothing else than to strive. St. Teresa of Jesus, *The Way of Perfection*

Vatican International Theological Commission Teaches:

Our conclusion is that the many factors that we have considered ... give serious theological and liturgical grounds for hope that unbaptised infants who die will be saved and enjoy the beatific vision (of God).

Vatican's International Theological Commission on the status of Limbo.

The Catholic Church Teaches:

Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. John 3:5

On account of this rule of faith, even infants are truly baptized unto the remission of sins. Moreover, if anyone says that in the kingdom of Heaven there will be some place where infants live who departed this life without Baptism, without which they cannot enter into the kingdom of Heaven which is eternal life: let him be anathema.

Pope St. Zosimus, Denzinger: 102, n.2; Canon 2, XVI Council of Carthage

All the faithful must confess only one Baptism, which regenerates in Christ all the baptized, just as there is one God and one faith. We believe that this Sacrament, celebrated in water and in the name of the Father, Son, and Holy Spirit, is necessary for children and grown-up people alike for the perfect remedy of salvation. Council of Vienne, (Denz. 482)

If anyone says that Baptism is optional, that is, not necessary for salvation: let him be anathema.

Council of Trent, Canon 5, (Denz. 691)

Our heretics, more audacious than Pelagians, deny that Baptism is necessary, not only for the remission of sin, but also for the attainment of Heaven. However, those who imagine that there is another remedy besides Baptism openly contradict the Gospel, the Councils, the Fathers, and the consensus of the universal Church. St. Robert Bellarmine

I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel. Which is not another, only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema. For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.

St. Paul to the Galatians

It should be our principal business to conquer ourselves, and, from day to day, to go on increasing in strength and perfection. Above all, however, it is necessary for us to strive to conquer our little temptations, such as fits of anger, suspicions, jealousies, envy, deceitfulness, vanity, attachments, and evil thoughts. For in this way we shall acquire strength to subdue greater ones.

St. Francis de Sales

"There are some so much inclined to mortify themselves that they take care to find in everything some means of mortification. What a beautiful practice is this, and of how much advantage." St. Alphonsus Rodriguez

One of the things that keep us at a distance from perfection is, without doubt, our tongue. For when one has gone so far as to commit no faults in speaking, the Holy Spirit Himself assures us that he is perfect. And since the worst way of speaking is to speak too much, speak little and well, little and gently, little and simply, little and charitably, little and amiably. St. Francis de Sales

In the Moral Order – Modernism is the Refuge of the Slothful

Sloth in general, *pigritia*, is a voluntary and culpable repugnance to work, to effort, and consequently a tendency to idleness, or at least to negligence, to pusillanimity, which is opposed to generosity or magnanimity. Sloth is an evil disposition of the will and of the sensible appetites, by which one fears and refuses effort, wishes to avoid all trouble, and seeks a *dolce farniente*.... When idleness affects the accomplishment of the religious duties necessary to sanctification, it is called *acedia*. It is an evil sadness: opposed to spiritual joy, which is the fruit of generosity in the love of God. **Acedia is a disgust for spiritual things, a disgust which leads one to perform them negligently, to shorten them, or to omit them under vain pretexts. It is the cause of tepidity. This sadness, which is radically opposed to that of contrition, depresses the soul and weighs it down because it does not react as it should. Then it reaches a voluntary disgust for spiritual things, because they demand too much effort and self-discipline.** Whereas devotion, which is the promptness of the will in the service of God, lifts the soul up, spiritual sloth weighs down and crushes the soul and ends by causing it to find the yoke of the Lord unbearable and to flee the divine light, which reminds it of its duties. St. Augustine says: "Light which is so pleasant to pure eyes, becomes hateful to infirm eyes which can no longer bear it." This depressing sadness, the result of negligence, and this disgust, which is at least indirectly voluntary, are quite different from the sensible or spiritual aridity which, in divine trials, is accompanied by true contrition for our sins, by fear of offending God, by a keen desire for perfection, by a need of solitude, of recollection, and of the prayer of simple gaze. **Rev. Reginald Garrigou-Lagrange, O.P., *The Three Ages of the Interior Life***

Why the Modern Clerics Lack “Counsel, Reason, and Inspiration”? They have been “gathering from strange and unwholesome streams”!

But the chief and special glory of St. Thomas, one which he has shared with none of the Catholic Doctors, is that the Fathers of Trent made it part of the order of conclave to lay upon the altar, together with sacred Scripture and the decrees of the supreme Pontiffs, the *Summa* of Thomas Aquinas, whence to seek counsel, reason, and inspiration. Our first and most cherished idea is that you should all furnish to studious youth a generous and copious supply of those purest streams of wisdom flowing inexhaustibly from the precious fountainhead of the Angelic Doctor.... be careful to guard the minds of youth from those which are said to flow thence (from St Thomas), but in reality are gathered from strange and unwholesome streams. Pope Leo XIII, *Aeterni Patris* (1879)

Again, if we are to avoid the errors which are the source and fountain-head of all the miseries of our time, the teaching of Aquinas must be adhered to more religiously than ever. For Thomas refutes the theories propounded by:

- the Modernists in every sphere,
- in philosophy, by protecting, as We have reminded you, the force and power of the human mind and by demonstrating the existence of God by the most cogent arguments;
- in dogmatic theology, by distinguishing the supernatural from the natural order and explaining the reasons for belief and the dogmas themselves;
- in theology, by showing that the articles of faith are not based upon mere opinion but upon truth and therefore cannot possibly change;
- in exegesis, by transmitting the true conception of divine inspiration;
- in the science of morals, in sociology and law, by laying down sound principles of legal and social, commutative and distributive, justice and explaining the relations between justice and charity;
- in the theory of asceticism, by his precepts concerning the perfection of the Christian life and his confutation of the enemies of the religious orders in his own day.
- Lastly, against the much vaunted liberty of the human reason and its independence in regard to God he asserts the rights of primary Truth and the authority over us of the Supreme Master.

Pope Pius X, *Doctoris Angelici*, 1914

THIRD SUNDAY AFTER EASTER

GOD’S PILGRIMS

PRESENCE OF GOD - Grant, O Lord, that the things of earth may not take hold of my heart and impede it from aspiring to heaven.

MEDITATION:

1. Today the liturgy begins to direct our thoughts toward the coming Ascension of Jesus: “A little while, and now you shall not see Me . . . because I go to the Father.” The Gospel (*Jn 16, 16-22*) which relates this passage is taken from the discourse that Our Lord made to the Apostles at the Last Supper. His purpose was to prepare them for His departure, before He went to His Passion; but the Church presents to us this farewell speech of Jesus today, before His Ascension. Having accomplished His mission, Jesus must return to the Father who sent Him. One day we shall have to do the same; earth is not our lasting dwelling, but the place of our pilgrimage. Jesus has said so: “A little while, and now you shall not see Me; and again a little while, and you shall see Me” These words which were enigmatic for the Apostles, who did not understand them, are now clear to us: “a little while”-that is our short lifetime, and very soon we too must leave the earth and follow Jesus to heaven where we shall see Him in His glory. Then, as our Lord said, “your heart shall rejoice; and your joy no man shall take from you.” However, before reaching this happy state, we have to endure the difficulties, struggles, and sufferings of life on earth. Although it is “short” compared with the “eternal weight of glory” (2 *Cor* 4, 18) which awaits us, the Lord knows that for us, overcome as we are by the trials of life

on earth, it is “much” and painful. He warns us, therefore, so that we shall not be scandalized: “You shall lament and weep, but the world shall rejoice . . .” The world rejoices and wants to rejoice at any cost, because it is immersed in the pleasures of this life, with no thought of what awaits it beyond. If it cannot escape the inevitable sufferings of life, it tries to stifle its sorrow in pleasure, by contriving to extract from every fleeting moment all the enjoyment possible. A Christian does not do this; he imposes on himself a life of sacrifice and renunciation, in view of heavenly happiness: “You shall be made sorrowful,” said Jesus, “but your sorrow shall be turned into joy.”

2. The Epistle (*1 Pt 2, 11-19*) likewise exhorts us to live on earth with our eyes turned toward heaven. “Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul.” The pilgrim cannot delay to enjoy the pleasures and joys which he meets on the road, or he will endanger the success of his journey and may even run the risk of not reaching the end. So the Christian, God’s pilgrim, cannot allow himself to be detained by the things of earth; he can use them and even enjoy them, if Providence puts them in his way, but only with a detached heart which immediately leaves them behind. Nothing can delay him, for he is in a hurry to reach the goal. The life of a Christian is like that of a traveler in a foreign land, who never delays because he is anxious to get back to his own country. The Secret of the Mass very aptly puts on his lips the following prayer: “May these mysteries, O Lord, quench the ardor of our earthly desires, and teach us to love only the things of heaven!” We need this prayer very much, for present satisfactions and goods, with their tangible, concrete character, may always make an impression on our senses and heart, even to the point of detaining us in our progress toward heaven, and of making us forget the emptiness of all earthly things. Another characteristic of the pilgrim is that he is never satisfied until he reaches his native land; this unrest throws a veil of sadness over his life. Thus, the Christian, God’s pilgrim, can never be wholly content until he reaches heaven and possesses God. Today, sighing, he runs toward Him; he quickens his step, sustained by the hope of meeting Him “face to face” some day. His hope, however, is accompanied by a feeling of sadness, because he hopes for what he does not yet possess. His is the holy sadness of those who are seeking God. Let us thank God if He has made us experience this; it is a good sign; it is a sign that our heart has been captivated by His love, and that earthly things can no longer satisfy it. Once again the words of Jesus comfort us: “Your sadness shall be changed into joy.”

COLLOQUY:

“O my Delight, Lord of all creatures and my God! How long must I languish for Your presence? O tedious, O painful, O dying life! What lonely, hopeless solitude! When then, O Lord, when, when ... What shall I do, my sovereign Good. What shall I do? Must I desire not to desire You? Ah! my God and Creator, You wound and do not heal; You strike but leave no wound; You kill to give more life! In a word, O my Lord, You do what You wish, because You are almighty! Let it be so, my God, because it is Your will; I have no other will than to love You.

“O Lord, my Creator, my anguish draws this complaint from me, making me speak of that for which there is no remedy until You provide one. My soul is in a narrow prison: it longs for liberty, yet would not move one slightest degree from Your will. O my Glory, either increase my pain or cure it altogether.

“O death, in you is life, and I know not why men dread you! Yet who that has not always loved God would not fear you? Since I am such a one, what do I desire and ask? Will death be the punishment which my faults have deserved? Do not permit it, O my Sovereign Good, for it cost You much to redeem me!

“O my soul, submit to the will of your God; it is best for you. Serve Him and trust in His mercy; when by penance you have won some little claim to pardon for your sins, He will ease your pain. Do not try to rejoice until you have suffered. But, O my true King and Lord, I am incapable even of this, unless You sustain me by Your power and majesty. With Your help, I can do all things” (T.J. Exc, 6).

It is very good and holy to consider the passion of our Lord, and to meditate on it, for by this sacred path we reach union with God. In this most holy school we learn true wisdom, for it was there that all the saints learned it. Therefore, be constant in practicing every virtue, and especially in imitating the patience of our dear Jesus, for this is the summit of pure love. Live in such a way that all may know that you bear outwardly as well as inwardly the image of Christ crucified, the model of all gentleness and mercy. For if a man is united inwardly with the Son of the living God, he also bears his likeness outwardly by his continual practice of heroic goodness, and especially through a patience reinforced by courage, which does not complain either secretly or in public. Conceal yourselves in Jesus crucified, and hope for nothing except that all men be thoroughly converted to his will. St. Paul of the Cross, founder of the Passionists

The Mass is the most favorable occasion to speak with the eternal Father, because then we offer Him His only Son as a victim for our salvation. Before celebrating, reflect on the sufferings of your Redeemer, commune peaceably with Him, even in the midst of dryness; carry to the altar the needs of the entire world. St. Paul of the Cross

How wonderful are the treasures which are enclosed in the divine Eucharist! I exhort you, even though you live in the world, to receive Communion often, but with piety. Holy Communion is the most efficacious means of uniting one's self to God. Always prepare yourself well for this sacred banquet. Have a very pure heart, and watch over your tongue, for it is on the tongue that the Sacred Host is laid. Carry Our Lord home with you after your thanksgiving, and let your heart be a living tabernacle for Jesus. Visit Him often in this interior tabernacle, offering Him your homage, and the sentiments of gratitude with which divine love will inspire you. Preserve carefully the sentiments of love with which you are filled after Communion. St. Paul of the Cross

All who wish to be children of God must make the Incarnate Lord be born again in their hearts, the Child whom the angels praised on that blessed night. From Him, as their Master, they have to learn how to become meek and humble of heart. He is the model of simplicity and obedience, whom they must copy as accurately as possible. St. Peter Canisius

"Who is to be called a Christian? He who confesses the doctrine of Christ and His Church. Hence, he is truly a Christian who thoroughly condemns and detests, the Jewish, Mohammedan, and the heretical cults and sects." St. Peter Canisius

In one city, a prominent man had been won to heresy, because the devil, taking the form of the Blessed Virgin, appeared at the heretics' meetings and encouraged him to join them. Peter, determined to win the man back to the truth, went to the meeting and, when the devil appeared in his disguise, held up a small pyx in which he had placed a consecrated Host. "If you are the Mother of God," cried Peter, "adore your Son!" The devil fled in dismay and many were converted. Among other miracles, St. Peter predicted that he would be murdered by heretics, who indeed waylaid him on the road between Como and Milan. Peter went to his death singing the Easter Sequence, and fell unprotesting beneath the blows of his assassins. Carino cut his head with an ax, and then his companion Dominic stabbed him. As Peter rose to his knees and commended himself to God, Carino killed him with a blow of his axe to Peter's side. One of his murderers, "Blessed" Carino, was touched by grace at the sight of a saint, was converted, and eventually became a Dominican at Forli. To him as to us, Peter had pointed out the way to heaven when he traced on the dust of the road, in his own blood, the creed that had lighted his path: "Credo in Unum Deum." St. Peter of Verona, OP (Martyr)

St Catherine was born on Annunciation Day, March 25th, 1347, which in that year was also Palm Sunday. By the time she was weaned, Siena had lost 80,000 people in the Black Death, which was sweeping over Europe. Overgrown fields and empty houses were grim reminders to those who were left and to those of the new generation.....On Shrove Tuesday, 1366, while the citizens of Siena were keeping carnival, and Catherine was praying in her room, a vision of Christ appeared, accompanied by His mother and the heavenly host. Taking the girl's hand, Our Lady held it up to Christ, who placed a ring upon it and espoused her to Himself, bidding her to be of good courage, for now she was armed with a faith that could overcome all temptations. To Catherine the ring was always visible, though invisible to others. The years of solitude and preparation were ended and soon afterwards she began to mix with her fellow men and learn to serve them. Like other Dominican tertiaries, she volunteered to nurse the sick in the city hospitals, choosing those afflicted with loathsome diseases—cases from which others were apt to shrink. St. Catherine of Siena, Dominican Tertiary, Doctor of the Church, Patron Saint of Third Order Dominicans

St. Philip, like Ss. Peter and Andrew, was of Bethsaida in Galilee. He died at Hierapolis in Phrygia, on the cross, like them. It is he whom Jesus addresses at the multiplication of the loaves and it is through him as intermediary that the Gentiles seek to address the Saviour. To him also we owe what the Master said in His discourse at the Last Supper: "Philip, who seeth Me, seeth My Father" (Gospel). To go to Christ is to go to God, for the works of the Messiah have proved His divinity (Gospel). It is in virtue of His divine nature that He rose again, and the two apostles whose feast coincides with the Easter feasts, by their martyrdom (Introit, Epistle) confirm the truth of which they have been witnesses.

St. James, called the Minor, was of Cana in Galilee. A cousin of our Lord, he had for brother the Apostle Jude, and was made, by Peter, bishop of Jerusalem. It is of him that St. Paul speaks when he says: "I did not see any apostle except James the brother of the Lord." Called upon by the High Priest to deny Jesus, he was thrown down from the terrace of the Temple and his head was broken by the blow of a club.

Their names are inscribed in the Canon of the Mass. Feast of Ss. Philip and James, Apostles

Prayer to Saint Philip

O Saint Philip, chosen disciple of the Lord, who brought Nathaniel to Christ, who most zealously preached thy Lord, Jesus Christ, and out of love to Him willingly gave thyself to be nailed to the cross, and put to death, obtain, I beseech thee, for me, and for all men, grace with zeal to bring others to the practice of good works, to have a great desire after God and His truths, and, in hope of the eternal blissful contemplation of God, to bear patiently the adversities and miseries of this life. Amen.

Prayer to Saint James

O Saint James, who lived so temperately and strictly, who, like thy master, prayed so earnestly and constantly for thy tormentors, I beseech thee that thou wouldst procure us from Jesus grace, after thy example, to live sober and penitential lives, and to worship God in spirit and in truth. Obtain for us, therefore, the spirit with which thou didst write thine epistle, that we may follow thy doctrine, be diligent in good works, and, like thee, love and pray for our enemies. Amen

Why the Feast of Ss. Philip and James on May 1st and not that of St. Joseph the Worker?

In the 1962 Indult Missal of the Roman Rite, the feast of Ss. Philip and James was translated from May 1st to May 11th so that the feast of St. Joseph the Worker could be instituted on May 1st corresponding with the International Workers Day celebrated by Marxist revolutionaries in what was in effect an early practical application of "liberation theology." In former times, as Dom Gueranger said, the Church christened pagan festivals, making use, with complete freedom, of dates and ceremonies and endowing them with an entirely new, and Christian, significance in their intent and practice, only so doing when she exercised sufficient social and political influence to insure a complete supplanting of any pagan admixture in Catholic practice. In this case however, the Catholic principle was completely inverted by enrolling St. Joseph in the service of a pagan festival. This was done in 1955 during the reign of Pope Pius XII upon the recommendation of the Liturgical Commission directed by Fr. Annibale Bugnini, the alleged Freemason. Fr. Bugnini argued that in "some countries there are popular non-Christian feasts that can be Christianized by celebrating some great Christian feast on the same day: for example, the feasts of St. Joseph" that would "achieve new brilliance if it were coordinated with the concrete exigencies of a particular culture." It has been more than seventy years since this novel approach of Fr. Bugnini has been employed to "Christianize" Marxist nations with no evident success. The Blessed Virgin Mary at Fatima proposed a radically different approach to the problem.

Karl Marx was an practicing Satanist. The Marxists apparently chose May 1st because it is the most important ancient pagan festival celebrated in honor of the demon known as "Beltaine" in the British Isles and by other names throughout Europe. The name is believed to

literally mean Bel-Fire, lord or god of light. It is the worship of the scriptural demon known as Baal in a pagan rite once requiring ritual human sacrifice.

Once the feast of St. Joseph, the Worker, was established on May 1st, it was argued that two feasts of St. Joseph so close together was a problem. Therefore, the Feast of the Solemnity of St. Joseph Patron of the Universal Church, a double of the First Class with a Common Octave, established by Blessed Pius IX for the universal Church in 1847 on the eve of, and in response to, the revolutionary Masonic uprisings in Europe, which was celebrated on the Wednesday following the second Sunday of Easter, was suppressed. The Church, having shamefully slighted her great patron, has since suffered the most ignoble degradations in her great history.

Ss. Peter and Paul Roman Catholic Mission from its inception embraced the "received and approved" immemorial Roman rite and rejected the 1962 Bugnini transitional Missal and its calendar for two major reasons:

1) The Catholics of Ss. Peter and Paul Roman Catholic Mission hold to the Ecclesiastical Traditions of the Roman Rite by virtue of our rights as baptized Catholics and not by virtue of Indult or grant of any particular and conditional legal privilege.

An indult is the permission to do something that is normally considered illegal. The 1962 Missal was regarded as an Indult by Pope Benedict XVI, Pope John Paul II, the Roman curia and its Ecclesia Dei Commission, the Fraternity of St. Peter, the former Society of St. John, the Institute of Christ the King Sovereign Priest, and every bishop in the world holding ordinary jurisdiction until the recent publication of *Summorum Pontificum*. This document declared that the 1962 missal to have never been illegal, and consequently could never have been justly relegated to the status of an "Indult." The Motu Proprio however enacted an entirely new set of conditions for the exercise of what then became a grant of legal privilege exercised under specific conditions. In 2021 Pope Francis with *Traditionis Custodes* suppressed *Summorum Pontificum* and returned the 1962 Bugnini transitional Missal to the status of an Indult. An immemorial tradition can never be the subject of an Indult or grant of legal privilege and thus the members of Ss. Peter and Paul Roman Catholic Mission adhere to the immemorial Roman rite as it existed before the liturgical innovations of the Bugnini liturgical reform.

2) The 1962 Missal was primarily the work of the Liturgical Commission headed by Fr. Annibale Bugnini who would later give the Church the 1965 Missal and the 1969 Missal (Novus Ordo). It is correctly identified as a Bugnini transitional Missal. When asked in 1962 if that Missal was the end of the liturgical changes, **Fr. Bugnini replied: "Not by any stretch of the imagination. Every good builder begins by removing the gross accretions, the evident distortions; then with more delicacy and attention he sets out to revise particulars. The latter remains to be achieved for the Liturgy so that the fullness, dignity and harmony may shine forth once again."** Thus such feasts as the Solemnity of St. Joseph, the Chair of St. Peter at Rome, St. John before the Latin Gate, the Finding of the Body of St. Stephen, all but three octaves, and many other liturgical changes, considered "**gross accretions and evident distortions**" by those who would eventually give the Church the liturgical "**fullness, dignity and harmony**" of the Novus Ordo, were done away with in the 1962 Missal.

After the establishment of Ss. Peter & Paul Roman Catholic Mission, the Diocese of Harrisburg offered the 1962 Missal by virtue of Indult, then according to the conditions of *Summorum Pontificum* as a grant of legal privilege, and now under the restrictions of *Traditionis Custodes* again as an Indult for *Traditionis Custodes* legally suppressed the 1962 Bugnini transitional Missal which had in fact been done with the Bugnini reforms of 1965. We are grateful that many conservative Catholics benefitted from the opportunity to attend a mitigated Latin rite of Mass, in a beautiful church at a convenient time and location. All this was made possible in response to the dedicated work of the members of Ss. Peter and Paul Roman Catholic Mission. Our hope is that it will continue and introduce many Catholics to the Latin Mass from which they have been most unjustly deprived. It is however unfortunate that they have not experienced the "received and approved" immemorial Roman rite in all its purity. Attending the Latin Indult comes at the price of their agreement that what they are given is a gratuitous concession that can be withdrawn or modified at any time and for any reason as has been done. They must accept that the Vatican II pastoral Council was exempt from all error and the legitimacy of the Novus Ordo liturgical rite. An unspoken condition is silence to the doctrinal and moral errors of the Conciliar Church.

We at Ss. Peter and Paul hold our immemorial traditions as rights necessary in the fulfillment of our duties to profess our Faith in the public forum and for the condign and perfect worship of God. Once these rights are recognized we understand and agree that properly constituted authority can justly regulate them but they can never reduce them to the status of an Indult or grant of legal privilege. It is next to impossible that this authority could ever regard the 1962 Missal as the normative expression of the immemorial Roman rite because this would entail the public condemnation of all who reduced it to the status of an Indult.

Humility restrains the appetite from aiming at great things against right reason, while magnanimity urges the mind to great things in accord with right reason. Hence it is clear that magnanimity is not opposed to humility, indeed, they concur in this, that each is according to right reason. St. Thomas

There is not a more splendid genealogy than was St. Joseph; among all the monarchs of the earth there is none to compare with him... Joseph is the glory of nobles and the consolation of workmen; he is the condemnation of those sectaries who, born of ignoble blood, desire to reduce all to one vulgar level, destroying all distinction of name, rank or property, by which process society itself would soon be entirely destroyed. Edward Healy Thompson, *Life and Glories of St. Joseph*

Calumny and Detraction by Fr. Kenneth Baker, S.J.

It is possible to injure another's good name either by telling lies about that person or by revealing hidden faults which should not be revealed.

One of the main reasons why lies are forbidden by the Eighth Commandment is that they destroy community and healthy social relationships. Since man is a social being he absolutely needs human society in order to grow to full maturity as a man. Consequently, whatever militates against human community is contrary to man's nature, contrary to the will of God and therefore forbidden by God.

Obviously, there are different kinds of lies. "Lies of convenience", that is, lies told in order to extricate oneself from an embarrassing situation, normally do not damage the reputation of another. If successful, they are known only in the depths of the conscience of the one who told them. There are different kinds of statements that injure the reputation of another.

It is possible to injure another's good name either by telling lies about that person or by revealing hidden faults which should not be revealed. To tell lies about another person is called *calumny* or slander. To reveal the hidden faults or sins of another without sufficient cause, in such wise that the person's reputation or good name is seriously damaged, is called the sin of *detractio*. Many people find it hard to remember the exact meaning of each of these words. Years ago one of my grade school teachers, a Franciscan nun, told me that the way to remember which is which is to concentrate on the *l* and the *t*. If you remember that *l* stands for "lie" and *t* stands for "truth", you can recall the difference between calumny and detractio.

I do not believe that it is necessary to belabor the point that each person has a right to his or her good name. A good name is something that we earn by reason or our good deeds. It concerns the public estimation of a person's intellectual and moral excellence. In a very real sense, a person's good name is his or her property — it belongs to the person concerned as a strict right. Hence the violation of a person's good name is a sin against the virtue of justice.

The good name or reputation of another can be damaged, or even totally destroyed, in a number of ways. To calumniate another is certainly to ruin his good name and so to do him an injustice. Many Catholics seem to be unaware of the fact that detractio is also a sin — a sin contrary to the Eighth Commandment. The seriousness of the sin, in the case of both calumny and detractio, depends upon the gravity of the injury done to the other party. The sin can be either venial or mortal, depending on the circumstances.

While treating of the Seventh Commandment, I pointed out that the sins against justice require some kind of *restitutio*. It is often hard to determine, in a given case, how this is to be done and how much restitution is required, but the basic principle stands. It follows then, since both calumny and detractio are violations of justice, that both demand some kind of restitution. A person who has lied about another can often right the wrong he has done by retracting the lie and stating the truth. In the case of detractio the situation is more difficult, since it is not a matter of lying but of revealing the hidden sins or faults of another that should not be revealed in these circumstances. Frequently little can be done in the practical order. One cannot deny the statements since they actually are true; to deny them would be to add a lie to the previous detractio. Some moralists recommend, in this situation, apologies and praise of the person's good points.

Do you know what a *rash judgment* is? It is an internal act of the mind by which one person attributes evil actions or motives to another without any kind of evidence for such a judgment. A rash judgment is a kind of lie to oneself. Such judgments damage another person in our own eyes, when there is no really objective reason for doing so. Because of our fallen human nature we all tend to make rash judgments about others — often without even reflecting on what we are doing. It is especially easy to judge rashly people we do not like, people who have offended us, people who differ from us in one way or another. It is unreasonable to make rash judgments. Such judgments involve a misuse of our interior faculties, especially our mind and our will. Hence they are contrary to the Eighth Commandment and sinful. We should examine ourselves to see if we occasionally rashly judge others and we should strive to make our judgments correspond to the facts.

What is in our minds is eventually uttered by our tongues. The tongue is a small member of the body, but it possesses great power — either for good or for evil.

Limbo is not a “medieval” invention!

It will happen, I believe ... that those last mentioned [infants dying without baptism] will neither be admitted by the just judge to the glory of Heaven nor condemned to suffer punishment, since, though unsealed [by baptism], they are not wicked. ... For from the fact that one does not merit punishment it does not follow that one is worthy of being honored, any more than it follows that one who is not worthy of a certain honor deserves on that account to be punished.

St. Gregory Nazianzan, Father & Doctor of the Church of the 4th century

Religious Liberty - the doctrine that the creature possesses a right to hold his Creator in contempt - is the fruit of Pride

What is clear concerning St. Thomas Aquinas' teaching on the virtue of humility is that it is both a necessary virtue for salvation, along with being an inclusive perfection. With true humility, the soul virtually possesses all of the perfections necessary for salvation. Such is the unique character of humility and the way in which it most accurately mirrors the greatest of the virtues, charity. Since humility is a confession and affirmation of the majesty of God, it engenders a spiritual condition by which we are disposed to accept all that which God desires for us. "Be humble, and thou shalt obtain every grace from God" (Eccles iii, 21). Because it by means of this virtue, and this virtue alone, that a free and intellectual creature is rightly subordinated to its Creator, which is the "position" all such creatures must be in to receive any of the spiritual benefits of the Blessed Trinity. St. Thomas teaches that, "Acquired humility is in a certain sense the greatest good" (*Humilitas acquisita est maximum bonum secundum quid*).

Not only is humility an encompassing virtue and perfection, engendered both by the grace of God and the cooperative will of the free creature, it is, also, a matter of divine mandate. Man, because of his metaphysical relationship to God, has the moral obligation to cooperate with the Holy Ghost in His pacification of the soul. It is impossible to achieve man's final, supernatural end without humility's passive acceptance of the perfect good which God seeks to give, the good of His own being. "No one reaches the kingdom of Heaven except by humility" (*Ad regnum coelorum nemo venit nisi per humilitatem sine aliis*) says St. Augustine.
Dr. Peter Chojnowski, Humility and the Great-Souled Man

“I Believe in the Communion of Saints”

“I am a partaker with all them that fear thee, and that keep thy commandments.” (Ps.118: 63). As we say that a member is a partaker of the entire body, so are we partakers with all that fear God. St. Ambrose

Humility in human relations:

In man, two things have to be considered: that which is of God, and that which is of man. . . But humility in the strict sense means the awe in virtue of which man subjects himself to God. Consequently man, with regard to that which is of himself, must subject himself to his neighbor with regard to that which is of God in him. But humility does not require that one subject that which is of God in himself to that which seems to be of God in the other. . . Humility likewise does not require that one subject that which is of himself to that which is of man in the other. St. Thomas Aquinas

“Erroneous judgment... unjust accusation...rebellion”

For you, the former rite of Mass is a sign of your false ecclesiology and a matter on which to assail the Council and its work of reform. You take as pretext or as your alleged justification that only in the former rite are the authentic sacrifice of the Mass and the authentic ministerial priesthood preserved, their meaning unobscured. We reject out-of-hand this erroneous judgment and unjust accusation; we cannot permit the divine Eucharist, sacrament of unity, to be made the source of division (1 Cor 11:18); we cannot permit you to make use of it as an instrument and symbol of your rebellion.

Pope Paul VI, addressing Archbishop Marcel Lefèbvre, October 2, 1976. Six months before this remark, in April 1976, Paul VI removed Archbishop Bugnini, the primary author of his *Novus Ordo* (now called the “Ordinary Form”) as Secretary of the Consilium for the Implementation of the Constitution on the Liturgy, he then dissolved the Consilium, and exiled Bugnini to the post of papal nuncio to Iran because the Pope had seen convincing evidence that Bugnini was a Freemason.

Speaking of John XXIII: You Never Know Who's Listening - Except for God

With Padre Pio, his [John XXIII] relationship was certainly far from idyllic. In 1923, already, while passing through Foggia as the national director of the Pontifical Missionary Works, invited to call on San Giovanni Rotondo, He declined. And when, on the “*Settimana Incom*,” in a long journalistic service it was written that, among other things, Pope John XXIII had defined Padre Pio a “saint”, and that the Capuchin had even predicted his election to Pope, on August 16, he wrote in his own hand to his secretary, monsignor Loris Capovilla, from Castel Gandolfo:

“Would you please write, privately, on my behalf, to monsignor Andrea Ceserano, archbishop of Mafredonia, that what was written on “*Incom*” about the relationship between Padre Pio and I, is an utter invention. I have never had any association with him, nor have I met him or written to him, nor has it ever occurred to me to send him any blessing, nor was I ever asked, directly or indirectly, to do so, either before or after the Conclave, or ever. As soon as monsignor Dell’Acqua is back, we should see to it that a stop be put to these fabrications, which do no honor to anyone.”

In addition: on July 19, 1960, monsignor Maccari met John XXIII, who gave him the assignment of an “Apostolic Visit” to San Giovanni Rotondo, already decided on July 13. And the Pope then followed closely this sad “affaire” which ended negatively for Padre Pio (accused even of immorality), with disciplinary measures against him.

It must be known: shortly before that “Apostolic Visit,” a sacrilegious recording of the confessions held by Padre Pio had been made; a recording decided by Monsignor Terenzi, parish priest of the Divino Amore [famous Virgin Mary’s Sanctuary], in Rome, and executed by some Capuchins, with the cover of an Excellency from the Holy Office. Well, John XXIII, too, was said to be “guilty” of that “sacrilegious recording.”

Monsignor Capovilla, in a letter to father Antonio Cairoli (postulator of the Cause of John XXIII), on November 6, 1986, calls that statement “insulting and slanderous,” but then he adds, “... when at the end of the (Apostolic) Visit, the Pope asked me whether I had listened to the 22 recordings of the “wiretaps,” and I replied that I had refused to do it, he confided to me that he had not done it either.”

Hence the Pope knew of those sacrilegious wiretaps (...). The Pope refused to listen to them, but they had made it, however, to his antechamber. It is deduced in fact by a “denial” of Monsignor Maccari, toward the close of his memorial.

It was, however, a very grave action, one deserving of the intervention of the Holy Office. And yet, John XXIII tolerated that sacrilege, as he was aware of it, and, subsequently, in lieu of punishing the offenders, he punished the victim. Poor Padre Pio! And on the occasion of his 50 years of Mass, he [Padre Pio] never received a telegram of congratulation from the Vatican, whereas two other friars received the telegram on that very day. Moreover, he was also denied the faculty of imparting the papal blessing, while Pius XII had granted it to him on two occasions, between 1957 and 1958. And he was even denied a simple Apostolic blessing. In addition, the “*Osservatore Romano*” was even ordered to make no mention of Padre Pio’s 50th anniversary of Mass.

Fr. Luigi Villa, *John XXIII "Blessed", Too?*

The "miracle" attributed to the intercession of Paul VI by the Congregation for the Cause of the Saints Premature rupture of amniotic fluid in a five month fetus did not result in health problems as doctors had predicted. The "miracle" then is that a doctor's diagnosis and/or prognosis was incorrect.

“Thank you very much, thank you very much, that’s the nicest thing that anyone’s ever done for me...”

The noble simplicity of Paul VI’s funeral at Piazza S. Pietro, emceed by my former mentor Archbishop Virgilio Noè, was the epitome of the conciliar liturgical reform’s *sobrietas romana* and noble simplicity that his papacy championed with clear vision and firm determination. The coffin was slightly raised above the ground. It was draped in plain white cloth with the Book of the Gospels on top and the paschal candle nearby. The rite was carried out with dignity, gravity, and noble simplicity. The spontaneous applause of the people as the coffin was carried inside the basilica for interment was a moving tribute to the pope who successfully steered the Church through the calm and tempest of Vatican II’s *aggiornamento*. Fr. Anscar Chupungco, OSB, Modernist Liturgical Expert and admirer of Paul VI, *What, Then is Liturgy?*, Commenting on the funeral of Paul V

"Those who cannot remember the past are condemned to repeat it." - George Santayana

When the Arian poison had contaminated not only a limited area, but the whole world, almost all the bishops of the Latin Church fell into heresy. Forced by violence or deceived by guile. It was like a fog fallen upon the spirits and hiding which road to take. In order to be safe from this contagious plague, the true disciples of Christ had to prefer the ancient beliefs rather than all the false novelties. St. Vincent of Lerins on the Arian heresy

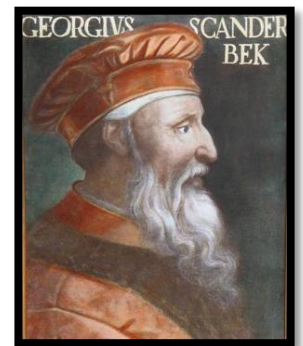
"One Lord, One Faith, One Baptism."

With reference to its object, faith cannot be greater for some truths than for others. Nor can it be less with regard to the number of truths to be believed. For we must all believe the very same thing, both as to the object of faith as well as to the number of truths. All are equal in this because everyone must believe all the truths of faith--both those which God Himself has directly revealed, as well as those he has revealed through His Church. Thus, I must believe as much as you and you as much as I, and all other Christians similarly. He who does not believe all these mysteries is not Catholic and therefore will never enter Paradise. St. Francis de Sales, *The Sermons of Saint Francis de Sales for Lent Given in 1622*



A Providential Man : George Kastrioti (1405-1468), known by his Turkish pseudonym, Skanderbeg, which means, "Lord Alexander", after Alexander the Great, perhaps the greatest of Catholic Crusaders; He Always Kept Company with Our Lady of Good Counsel (Feast Day 4-26)

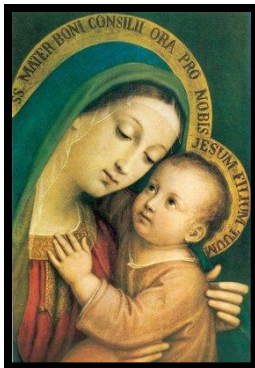
According to his contemporaries, Skanderbeg was tall and slender with a prominent chest, wide shoulders, long neck, and high forehead. He had black hair, fiery eyes, and a powerful voice. So warlike was his nature that he truly needed to wage



battle from time to time. He killed more than two thousand Turks with his own hands. He was a master of all weapons, swift and ingenious, a general with a quick and certain gaze, audacious and resolute.

Naturally possessed of a fiery temper, anger would go to his head quickly and set his eyes ablaze. But he would dominate his battle stemmed from customs were pure, and inspiration. rebuilding Albania come.

For one who has In Prince he was the man of Dillon writes: "He return, not only power, which Clá Dias, *The Mother*



anger, biting his lips until they bled. His courage in this struggle over his evil passions. All in all, his his manner noble and elevated. Mary was his strength Under her protection he immediately began and preparing it for the new wars that were sure to

Faith, his life is a glorious epic of a devotee of Mary.

Skanderbeg the people had found courage in battle with certainty of victory; Providence, the defender of the country, the protégé of Our Lady. Monsignor loved the sanctuary of Mary with a devoted, enthusiastic love; and Mary in made him a model of Christian perfection, but also gave him an invincible preserved not only Albania but also Christendom during his reign." João S. *of Good Counsel of Genazzano*

Old Evangelization vs. New Evangelization

The old evangelization held that a man, like all men born with original sin and an enemies of God, if he believes what God by His Son, Jesus Christ, had revealed and repents from his sins, would raise his dignity by being Baptized because the sacrament would remove all guilt of sin and make him a "child of God" and heir to eternal life with God in heaven.

The Novus Ordo Church now preaches the novel doctrine of Religious Liberty which is the belief that the natural dignity of man is so great that he possesses the right not to believe what God has revealed, and the right not to do what God commands or do what He forbids. Oddly, the Novus Ordo Church holds that Baptism actually lowers the dignity of man because it takes away his right of Religious Liberty, and if he should, for some reason, become a traditional Catholic, well then, he would be so undignified as to become a "heretic" and "schismatic."

Celebrate the Octave Day of the Solemnity of St. Joseph

Spend your life in honouring St. Joseph, and your love and homage will never equal the love and homage paid to him by Mary; it will approach never so distantly to the obedience, the love, the homage paid to him for thirty years on earth by the Son of God. But in proportion as your heart grows towards him in the reverence and unbounded confidence of a son will you trace in your soul a more faithful copy of the Incarnate Word. Rev. Herbert, Bishop of Salford, *Letter on Devotion to St. Joseph, 1877*

In 2022 there were 42,000 nuns left in the United States with an average age of over 80 years. Only 1% of these nuns are under 40 years of age.

"Love Cannot Be Silenced" - With a decline of 73% since Vatican II and an average age of 74 years, we will soon be entertained by the silence of the grave!

The Vanishing of the Nuns

The New York Times

Michael Winerip | December 2, 2012

In 1965, when the average age of a baby boomer was 10, there were 180,000 nuns in the United States. Today there are about 56,000. But even more dramatic than this decline is the age of the average Roman Catholic sister — 74 years old.

Will there even be nuns in the church by the time the millennials reach middle age? Will the boomers be the last generation to know nuns as a large and powerful force in American Catholicism?

Sister Kathy Sherman of LaGrange Park, Ill., at 60, a young nun by today's standards, came of age during the Vietnam War, playing antiwar protest songs on her guitar. These days, Sister Sherman — whose voice sounds a lot like Judy Collins — has become known for a protest song she's written (**Love Cannot Be Silenced**), aimed at the Vatican's efforts to rein in American nuns.



Soldier from the Israeli Army desecrates image of Jesus Christ during their current invasion of southern Lebanon. This is what they do when not killing women and children and other non-combatants.

Has a more inanely naive comment ever been uttered?

The conditions of modern life have eliminated those innumerable obstacles by which, in the past, the sons of this world impeded the free action of the Church. Pope "Novus Ordo Saint" John XXIII

Zionism - the modern belief that the Jewish people as a whole are the real messiah

Auschwitz, along with so many other concentration camps, remains the horribly eloquent symbol of the effects of totalitarianism. It is our duty to make a pilgrimage to these places, in mind and heart, on this 50th anniversary. As I said at the Mass celebrated in 1979 at Brzezinka near Auschwitz: "I kneel at this Golgotha of the modern world."

John Paul II, Message on the Fiftieth Anniversary of the end of WW II

The Apostles, disciples of Christ, are held to be teachers of the faithful; the valiant Confessors give battle, the heroic martyrs triumph, and Christian hosts, armed by God, always prevail over the devil. All these have been men, alike in valor, unlike in their strife, glorious in their victory. Hence, O Christian, you are but a faint-hearted soldier if you think you can conquer without a battle, triumph without a struggle. Use your strength, fight manfully, wage a fierce battle. Remember your covenant, consider your situation, study your battlefield. You have pledged yourself to a contract, you have taken up a responsibility, you have enlisted in an army. St. John Chrysostom

Novus Ordo "Saint" John Paul II taught the novel doctrine that by the Incarnation, when the "Word was made flesh," all men became "Son(s) of the living God" regardless of faith or reception of the sacraments.

All of you who are still seeking God, all of you who already have the inestimable good fortune to believe, and also you who are tormented by doubt: please listen once again, today in this sacred place, to the words uttered by Simon Peter. In those words is the faith of the Church. In those same words is the new truth, indeed, the ultimate and definitive truth about man: the son of the living God—"You are the Christ, the Son of the living God." John Paul II, first homily, October 27, 1978

"Little sisters!.... Little sisters!.... My God!... My God, have pity on me! I can't take anymore!... I can't take anymore! And yet I must endure... I am... I am reduced... No, I would never have believed one could suffer so much... never! never! (and looking upon the crucifix) Oh, I love Him.... My God, I love you!" St. Therese of Lisieux, her dying words

"The Holy Roman Church firmly believes, professes and preaches that all those who are outside the Catholic Church, not only pagans but also Jews or heretics and schismatics, cannot share in eternal life and will go into the everlasting fire which was prepared for the devil and his angels, unless they are joined to the Church before the end of their lives., and that nobody can be saved, no matter how much he has given away in alms and even if he has shed blood in the name of Christ, unless he has persevered in the bosom and unity of the Catholic Church."
Pope Eugene IV, Council of Florence, *Cantate Domino*, 1441, ex cathedra

On the Necessity of the Sacrament Baptism for Salvation: St. Gregory Nazianzen

"If you were able to judge a man who intends to commit murder solely by his intention and without any act of murder, then you could likewise reckon as baptized one who desired baptism. But, since you cannot do the former, how can you do the latter? If you prefer, we will put it this way: If, in your opinion, desire has equal power with actual baptism, then make the same judgment in regard to glory. You would then be satisfied to desire glory, as though that longing itself were glory. Do you suffer any damage by not attaining the actual glory, as long as you have a desire for it? I cannot see it!"
St. Gregory Nazianzen, Bishop, Confessor, Father & Doctor of the Church, Oration on Divine Light

Doctrine may develop in itself in "due proportion".... with "no variety of its definition." Dogma cannot develop in itself because its "proportion" and "definition" are fixed by God. It can only develop in its implications!

"Shall we then have no advancement of religion in the Church of Christ? Let us have it indeed, and the greatest . . . But yet in such sort that it be truly an advancement of faith, not a change (*sed ita tamen ut vere profectus sit ille fidel, non permutatio*), seeing that it is the nature of an advancement, that in itself each thing (severally) grow greater, but of a change that something be turned from one thing into another. . . . Let the soul's religion imitate the law of the body, which, as years go on, develops indeed and opens out its due proportions, and yet remains identically what it was. . . . Small are a baby's limbs, a youth's are larger, yet they are the same. . . . So also the doctrine of the Christian religion must follow those laws of advancement; namely, that with years it be consolidated, with time it be expanded, with age it be exalted, yet remain uncorrupt and untouched, and be full and perfect in all the proportions of each of its parts, and with all its members, as it were, and proper senses; that it admit no change besides, sustain no loss of its propriety, no variety of its definition. Wherefore, whatsoever in this Church, God's husbandry, has by the faith of our fathers been sown, that same must be cultivated by the industry of their children, that same flourish and ripen, that same advance and be perfected." St. Vincent of Lerins, *Commonitorium*, nfl. 28, 29

"The doctrine which God has revealed has not been proposed as some philosophical discovery to be perfected by the wit of man, but has been entrusted to Christ's Spouse as a Divine deposit to be faithfully guarded and infallibly declared. Hence sacred dogmas must ever be understood in the sense once for all (*semel*) declared by Holy Mother Church; and never must that sense be abandoned under pretext of profounder knowledge (*altioris intelligentiae*)." Vatican Council I, Sess. iii. chap. 4

THE CONNECTION BETWEEN DOGMA & DEVOTION; THE WORSHIP OF GOD IN SPIRIT & TRUTH

Now our Divine Lord, speaking to the woman of Samaria, said, 'You adore that which you know not;' because they were 'an idolatrous people, of mixed race, partly of Israel, partly of the nations brought and planted in a portion of the Promised Land. They had intermarried with the people of Israel, they had received the books of the Pentateuch, and they had a sort of fragmentary knowledge of the old revelation; but they did not rightly know the True God; and so much as they did know of the True God, they did not know truly. Therefore they could not worship Him 'in spirit and in truth.' For this cause our Divine Lord said, 'You worship that which you know not;' and He then further said, 'We adore that which we know, for salvation is of the Jews.' The full and pure light of revelation is in Jerusalem. The true knowledge of the True God is with us; and yet the time is coming when 'they that adore shall adore neither in this mountain nor in Jerusalem, but everywhere in spirit and in truth.'

From these words I draw one conclusion, namely, that knowledge is the first and vital condition of all true worship. You will remember how S. Paul at Athens found an altar 'to the unknown God,' and how he commended the people for their intentions of piety, but reproved them for their ignorance. He said, 'Him whom you ignorantly worship, Him I declare unto you.' Without knowledge there can be no adoration 'in spirit and in truth;' and just in the measure of our knowledge will our adoration be more or less perfect, that is, intelligent and spiritual. If our knowledge be full and perfect, so will our adoration be. From this let us draw two consequences, and then pass on.

The first is this. How great is the superstition of those who for centuries have pleased themselves by accusing the Catholic Church of teaching that 'ignorance is the mother of devotion.' The other consequence is: that the mother of all true knowledge relating to God, and therefore the mother of all true worship, is the Holy Catholic Church alone. Is it not a masterpiece of craft that the father of lies should have so darkened the understandings of our adversaries as to lead them into the profound superstition of believing that we keep people in ignorance in order to make them devout? **My purpose, then, will be to trace out the connection between what the world scornfully calls dogma and devotion, or the worship of God 'in spirit and in truth.'**

Cardinal Henry Edward Manning, *The Glories of the Sacred Heart*, Chapter 3, Dogma, the Source of Devotion