

## 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**



### Fifth Sunday after Easter

**St. Antoninus, Bishop & Confessor**

**Ss. Gordian & Epimachus, Martyrs**

**May 10, 2026**

### Ascension Thursday

The liturgy continues to sing of the Risen Christ and exhorts us in this Rogation week to unite ourselves to His prayer, in which He asked almighty God that through His ascension, His Humanity might share in the glory which as God, He had possessed from all eternity (Offertory). We too shall some day share this glory which He has obtained, since He has freed us from sin by the efficacy of His blood (Introit, Alleluia, Communion). In contrast to the man who beheld himself in a glass and presently forgot what manner of man he was, we must look into the perfect law of liberty and constantly put it into practice (Epistle). And since at His departure Christ has left us a consolation in the power to pray “in His name”, “that our joy may be full”, ask of God through our Lord, that we may not remain without fruit in His knowledge, believing that He “came out from God”, we may merit to enter with Him into His Father’s Kingdom.

The Rogation days, three days of penance before Ascension Thursday, owe their origin to St. Mamertus, bishop of Vienne in second half of the 5<sup>th</sup> century. The city of Vienne had suffered various calamities for which the bishop ordered the faithful to perform three days of public penance walking in processions and chanting appropriate psalms and canticles of supplications. The devotion was so successful that it was renewed annually and soon spread throughout the church in Gaul. The devotion soon took on the form of barefoot processions between stational churches lasting six hours each day with fasting. We have historical records of the great Charlemagne and St. Elizabeth of Hungary walking barefoot in these processions. The practice was sanctioned and adopted by Rome in the 8<sup>th</sup> century where they became known as the Lesser Litanies, in distinction to the Greater Litanies of April 25<sup>th</sup>. The word, “litany”, means supplication. Although no penance is any longer formally prescribed by the Church for these days, it is salutary to recite the Litany of the Saints. Let us in some manner imitate our ancestors in the Faith and enter into the penitential spirit of these days for the needs of our Holy Mother, the Church.

It is in the basilica of St. Peter, dedicated to one of the chief witnesses of our Lord’s ascension, that this mystery which marks the end of our Lord’s earthly life, is “this day” (Collect) kept.

In the forty days which followed His resurrection, our Redeemer laid the foundations of His Church to which He was going to send the Holy Ghost.

All the Master’s teachings are summed up in the Epistle and Gospel for today. Then He left this earth and the Introit, Collect, Epistle, Alleluia, Gospel, Offertory, Secret, Preface and Communion celebrate His glorious ascension into heaven, where the souls He had freed from Limbo escort Him (Alleluia), and enter in His train into the heavenly kingdom, where they share more fully in His Divinity.

The ascension sets before us the duty of raising our hearts to God. So, in the Collect, we are led to ask that we may dwell with Christ in spirit in the heavenly realms, where we are called one day to dwell in our risen bodies.

During the octave the Credo is said: “I believe in one Lord Jesus Christ, the only-begotten Son of God...Who ascended into heaven...He sitteth at the right hand of the Father.” The Gloria speaks in the same sense: “O Lord Jesus Christ, the only-begotten Son...Who sitteth at the right hand of the Father, have mercy upon us.” In the Proper Preface which is said until Pentecost, we give thanks to God because His Son, the risen Christ, “after His resurrection appeared and showed Himself to all His disciples; and while they beheld Him, was lifted up into heaven.”

In the same way, during the whole octave, a Proper Communicantes of the feast is said, in which the Church reminds us that she is keeping the day on which the only-begotten Son of God set at the right hand of His glory the substance of our frail human nature, to which He had united Himself in the mystery of the Incarnation.

We are reminded daily in the liturgy at the Offertory *Suscipe Sancta Trinitas*, and in the Canon *Unde et memores*, that at our Lord's command the Holy Sacrifice is being offered in memory of the "blessed passion of the same Christ Thy Son our Lord," and also His resurrection from hell and His glorious ascension into heaven.

The truth is that men are saved only by the mysteries of the passion and resurrection united with that of the ascension. "Through Thy death and burial, through Thy holy resurrection, through Thy admirable ascension, deliver us, O Lord" (*Litany of the Saints*).

Let us offer the divine Sacrifice to God in memory of the glorious ascension of His Son (*Suscipe, Unde et memores*); while we nourish within our souls an ardent desire for heaven, the "delivered from present dangers." We may "attain to eternal life" (*Secret*).

#### **INTROIT:**

*Isa. 48.* Declare the voice of joy, and let it be heard, alleluia: declare it even to the ends of the earth; the Lord hath delivered His people, alleluia, alleluia.

*Ps. 65.* Shout with joy to God, all the earth: sing ye a psalm to His name, give glory to His praise. Glory be, etc. Declare the voice, etc.

#### **COLLECT:**

O God, from whom all good things do proceed, grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy guidance may perform them. Through our Lord, etc.

May we be helped, O Lord, by the merits of Saint Antoninus, Thy Confessor and Bishop; that as we proclaim Thy wonderful power in him, so we may glory in Thy mercy towards ourselves. Through our Lord, etc.

Grant, we pray, almighty God, that we, who keep the solemn feast of Thy blessed Martyrs Gordian and Epimachus, may receive aid from their intercession with Thee. Through our Lord, etc.

#### **EPISTLE:** *James 1, 22-27.*

Dearly Beloved, Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass: for he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: to visit the fatherless, and widows in their tribulation, and to keep one's self unspotted from the world.

**EXPLANATION** True piety, as St. James here says, consists not only in knowing and recognizing the word of God, but in living according to its precepts and teachings; in subduing the tongue, the most dangerous and injurious of all our members; in being charitable to the poor and destitute, and in contemning the world, its false principles, foolish customs and scandalous example, against which we should guard, that we may not become infected and polluted by them. Test thyself, whether thy life be of this kind.

**ASPIRATION** O Jesus! Director of the soul! Give me the grace of true piety as defined by St. James.

**GREAT ALLELUIA:** Alleluia, alleluia. Christ is risen, and hath shone upon us whom He redeemed with his blood, alleluia, *John 16.* I came forth from the Father, and am come into the world: again I leave the world, and go to the Father, alleluia.

#### **GOSPEL:** *John 16, 23-30.*

At this time, Jesus saith to his disciples: Amen, amen, I say to you, if you ask the Father, anything in my name, he will give it you. Hitherto, you have not asked anything in my name. Ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day, you shall ask in my name: and I say not to you that I will ask the Father for you, for the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to him: Behold, now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee: by this we believe that thou comest forth from God.

##### ***Why does God wish us to ask of Him?***

That we may know and confess that all good comes from Him; that we may acknowledge our poverty and weakness which in all things need the help of God; that we may thus glorify Him and render ourselves less unworthy of the gifts which He has promised us.

##### ***What is meant by asking in the name of Jesus?***

By this is meant praying with confidence in the merits of Jesus, "who," as St. Cyril says, "being God with the Father, gives us all good, and as mediator carries our petitions to His Father." The Church, therefore concludes all her prayers with the words: "Through our Lord, Jesus Christ." It means also that we should ask that which is in accordance with the will of Christ, namely, all things necessary for the salvation of our soul; to pray for temporal things merely in order to live happily in this world, is not pleasing to Christ and avails us nothing. "He who prays for what hinders salvation," says St. Augustine, "does not pray in the name of Jesus." Thus Jesus said to His disciples: Hitherto you have asked nothing in my name, "because," as St. Gregory says, "they did not ask for that which conduces to eternal salvation."

##### ***Why is it that God sometimes does not grant our petitions?***

Because we often pray for things that are injurious, and like a good father, God denies them to us, in order to give us something better; because He wishes to prove our patience and perseverance in prayer; because we generally do not pray as we ought; to be pleasing to

God, prayer should be made when in a state of grace and with confidence in Christ's merits, for the prayer of a just man availeth much (James 5, 16); we must pray with humility and submission to the will of God, with attention, fervor, sincerity, and with perseverance.

***At what special times should we pray?***

We should pray every morning and evening, before and after meals, in time of temptation, when commencing any important undertaking, and particularly in the hour of death. God is mindful of us every moment, and gives us His grace. It is, therefore, but just that we think often of Him during the day, and thank Him for His blessings.

***How can we, in accordance with Christ's teachings (Luke 18, 1), pray at all times?***

By making the good intention when commencing our work, to do all for the love of God, and according to His most holy will; by raising our hearts to God at different times during the day; frequently making acts of faith, hope, love, and humility, and by repeating short ejaculations, such as: O Jesus! grant me grace to love Thee! Thee only do I desire to love! O be merciful to me! Lord hasten to help me.

***What is the signification of the different ceremonies that Catholics use at their prayers?***

The general signification is that God must be served, honored and adored, not only with the soul but with the body; when we pray aloud we praise God, not only with the mind, but also with our lips; when we pray with bowed and uncovered head, with folded, uplifted, or outstretched hands, on bended knees, with bowed and prostrated body, we show our reverence and subjection to the majesty of God, before whom we, who are but dust and ashes, cannot humble ourselves enough. These different ceremonies during prayer are frequently mentioned in both the Old and the New Testaments, and Christ and His apostles have made use of them, as for instance, the bending of the knees, falling on the face, etc.

***Which is the best of all prayers?***

The Lord's Prayer which Christ Himself taught us, and commands us to repeat. When said with devotion, it is the most powerful of all prayers (Matt. 6, 9-13; Luke 11, 2-4).

**OFFERTORY:**

*Ps. 65.* O, bless the Lord our God, ye Gentiles, and make the voice of his praise to be heard: who hath set my soul to live, and hath not suffered my feet to be moved: blessed be the Lord, who hath not turned away my prayer, and his mercy from me, alleluia.

**SECRET:**

Receive, O Lord, the prayers of Thy faithful with offerings of victims, that by these services of pious devotion we may pass to heavenly glory. Through our Lord, etc.

May Thy saints, we pray, O Lord, in all places bring us joy, that while we recall their merits, we may experience their intercession. Through our Lord, etc.

Graciously receive, O Lord, the offerings we set apart for Thee through the merits of Thy blessed Martyrs Gordian and Epimachus and grant that they may be to us a help for evermore. 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:**

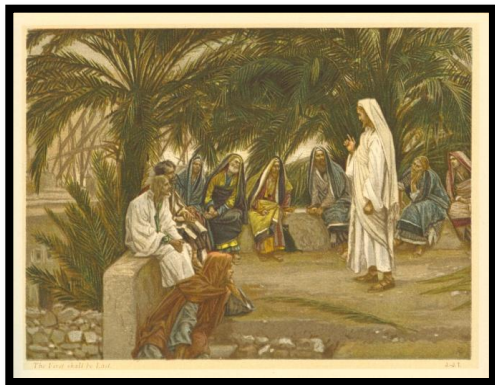
*Ps. 95.* Sing ye to the Lord, alleluia; sing ye to the Lord, and bless His name: show forth His salvation from day to day, alleluia, alleluia.

**POSTCOMMUNION:**

Grant us, O Lord, fed with the virtue of a heavenly table, to desire what is right and to gain what we desire. Through our Lord, etc.

Grant, we pray Thee, almighty God, that we who offer thanks for the gifts which we have received, may, through the intercession of blessed Antoninus, Thy Confessor and Bishop, receive yet greater blessings. Through our Lord, etc.

We ask, almighty God, that we who have received the food of heaven may, through the intercession of Thy holy Martyrs Gordian and Epimachus, be protected by it against every adversity. Through our Lord, etc.



**Amen, amen, I say to you, if you ask the Father, anything in my name, he will give it you. Hitherto, you have not asked anything in my name. Ask, and you shall receive, that your joy may be full.**

**PROPER OF THE SAINTS FOR THE WEEK OF MAY 10<sup>th</sup>:**

Date	Day	Feast	Rank	Color	F/A	Mass Time/Notes
10	Sun	5 <sup>th</sup> Sunday after Easter St. Antonimus, BpC Ss. Gordian & Epimachus, Mm	sd	W		Mass 9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM
11	Mon	Ferial Day				Mass 8:30 AM; Rosary of Reparation before Mass; Rogation Day (Lesser Litanies)
12	Tue	Ss. Nereus & Comp., Mm	sd	R		Mass 8:30 AM; Rosary of Reparation before Mass; Rogation Day (Lesser Litanies)
13	Wed	St. Robert Bellarmine, BpCD <i>Vigil of the Ascension</i>	d	W		Mass 8:30 AM; Rosary of Reparation before Mass; Rogation Day (Lesser Litanies)
14	Thu	Ascension Thursday	d1cl	W		Mass 8:30 AM & 6:00 PM; Rosary of Reparation before Mass
15	Fri	St. John Baptist de la Salle, C <i>Within the Octave</i>	d	W	A	Mass 8:30 AM; Rosary of Reparation before Mass
16	Sat	Within the Octave St. Ubaldus, BpC St. John Nepomucene, M BVM- Queen of Apostles (Sat. after Ascension)	sd	W		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation before Mass
17	Sun	Sunday within the Octave St. Paschal Baylon, C Within the Octave	sd	W		Mass 9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 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.

St. James lays great stress on our being attentive to the truths we have been taught, and on our guarding against that culpable forgetfulness, which plays such havoc with thoughtless souls. Many of those who have this year received the grace of the Easter mystery, will not persevere; and the reason is, that they will allow the world to take up all their time and thoughts, whereas they should use the world as though they did not use it. Let us never forget, that we must now walk in newness of life, in imitation of our risen Jesus, who dieth now no more. Dom Gueranger, *The Liturgical Year*, Fifth Sunday after Easter

The monk of St. Gall's who has left us so many interesting details regarding the life of Charlemagne, tells us that this holy emperor used to join the processions of these three days [of Rogation], and walk bare-footed from his palace to the station church. We find St. Elizabeth of Hungary, in the thirteenth century, setting the example: during the Rogation days, she used to mingle with the poorest women of the place, and walk bare-footed, wearing a dress of coarse stuff. St. Charles Borromeo, who restored in his diocese of Milan so many ancient practices of piety, was sure not to be indifferent about the Rogation days.... He ordered fasting to be observed during these three days; he fasted himself on bread and water. The procession, in which all the clergy of the city were obliged to join, and which began after the sprinkling of ashes, started from the cathedral at an early hour in the morning, and was not over till three or four o'clock in the afternoon...If we compare the indifference shown by the Catholics of the present age for the Rogation days, with the devotion wherewith our ancestors kept them, we cannot but acknowledge that there is a great falling off in the faith and piety. Dom Gueranger, *The Liturgical Year*, The Rogation Days

**"An event of the Holy Spirit"? – The Holy Ghost speaks with one voice**

It is necessary to rediscover the texts of the Council, it is necessary to rediscover the very words of the Council, because they are to be read on one's knees! ...because it is an event of the Holy Spirit.

Mauro Cardinal Piacenza, Prefect of the Congregation for Clergy, in an interview to Vatican Radio

There are two methods to subdue anger. First, that before a person undertakes to act, he places before his mind the contumelies and sufferings which he will likely encounter, and, by reflecting on the shame borne by our Saviour, prepares himself to bear them patiently. Secondly, that when we behold the excesses of others, we direct our thoughts to our own excesses, by which we offend others. This consideration of our own faults will lead us to excuse those of others. For a person who piously considers that he also has something which others must bear patiently in him will be easily disposed to bear patiently injuries he receives from others. St. Gregory the Great

**St. Thomas gives us a profound reason for this. All sin, he says, 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***

## **SHORT EXPLANATION OF THE LORD'S PRAYER**

### ***Of what does the Lord's Prayer consist?***

It consists of an address, as an introduction to the prayer, and of seven petitions which contain all that we should ask for the honor of God, and for our own salvation. The address is thus: Our Father who art in heaven:

### ***What does the word "Our" signify?***

In the communion of saints we should pray for and with all the children of God; we should be humble and preserve brotherly love towards all men.

### ***Who is it that is here called our "Father"?***

Our Father is God who has made us His children and heirs of His kingdom through His Son in the sacrament of Baptism.

### ***Why do we say "Who art in heaven", since God is everywhere?***

In heaven God is present as Father in the beatific vision to those who die in the state of grace. To remind us that our true home is heaven, for which we, should ardently long, because our God as Father is there, and there He has prepared our inheritance.

### ***For what do we ask to the first petition: "Hallowed be Thy name?"***

That we and all men may truly know, love, and serve God.

### ***For what do we pray to the second petition: "Thy kingdom come?"***

That the Church of God; the kingdom of Christ, may extend over the whole earth, and the kingdom of sin and the devil be destroyed; that Christ may reign in our hearts and in the hearts of all; and that God will deign to receive us into the kingdom of heaven when our earthly pilgrimage is ended.

### ***For what do we ask to the third petition: "Thy will be done on earth as it is to heaven?"***

We beg that God would enable us, by His grace, to do His will in all things, as the blessed do it in heaven. In these three petitions we seek, as taught by Christ, first the kingdom of God, that all the rest may be added unto us (Luke 12, 31).

### ***For what do we ask in the fourth petition: "Give us this day our daily bread?"***

We beg for all necessities for body and soul. Also translated as "supersubstantial bread" referring to the Holy Eucharist.

### ***Why does it say, "this day?"***

The words "this day" signify that we should not be over anxious for the future, but place all our confidence in God who will provide the necessities of life.

### ***What do we ask for in the fifth petition: "Forgive us our trespasses, as we forgive those who trespass against us?"***

We beg that God will forgive us our sins, as we forgive others their offenses against us. Those who make this petition, and still bear enmity towards their neighbor, lie in the face of God, and will not receive forgiveness (Mark 11, 25-26).

### ***What is asked for in the sixth petition: "Lead us not into temptation?"***

We ask God to avert all temptations or at least not to abandon us when we are tempted. We cannot, indeed be entirely free from them in this world, they are even necessary and useful for our salvation: for without temptation there is no combat, without combat no victory and without victory no crown.

### ***What do we ask for in the seventh petition: "Deliver us from evil?"***

We beg that God would free us from all evil of soul and body. Is also translated as "Deliver us from the evil one," that is, the devil.

**Who has given me the power to judge my brethren? When I thus constitute myself their judge and in the tribunal of my thoughts condemn first one and then another, I am usurping an authority I do not possess and which belongs to God alone: "For God is Judge" [Ps. 49, 6]. And if this is not pride, what is pride? In punishment of such arrogance God often permits us to fall into the very faults that we have condemned in others, and it is well for us to remember the teaching of St. Paul: "Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another thou condemnest thyself" [Rom. 2, 1].**  
**Fr. Cajetan Mary da Bergamo, *Humility of Heart***

## **INSTRUCTION CONCERNING THE PROCESSIONS ON ROGATION DAYS**

### ***What are processions?***

Processions are solemn religious assemblages of persons marching together, and are instituted by the Catholic Church partly to encourage the piety of the faithful, partly in remembrance of graces received, and in thanksgiving for them. Processions were approved by the Fathers of the Church from the earliest ages. Those who take part in them in a true spirit will reap wholesome fruit of Christian piety.

### ***Are processions something new?***

No, they were the custom in the very earliest centuries of the Church, as testified by the acts of the martyrs, of Saints Cyprian, Lucius, Boniface, and the Fathers of the Church, Saints Basil, Chrysostom, Ambrose, Gregory, and others. They are also founded on Scripture. Thus King David caused the Ark of the Covenant to be carried in solemn procession to Jerusalem (II Kings 6), and Solomon, his son, had it carried in solemn procession into the new temple (III Kings 8, 1-6).

***What do processions signify?***

Processions are a figure of our pilgrimage on earth; we are strangers and wanderers here below, our journey reaches from this valley of tears to the heavenly Sion, the procession therefore returns into the house of God; our journey leads over the thorny ways of life, the procession therefore takes place in the open air, where the pilgrim is exposed to all kinds of weather; they are a powerful incentive to fervor in prayer for the faithful; when hundreds, even thousands of faithful praise God aloud, or cry to Him for help and mercy, must not even the coldest heart be roused to vivid, fervent devotion, since Christ has promised to be present even where two or three are assembled in His name? Processions are an open acknowledgment that praise, thanks and adoration are due to God alone, while they are a public profession of our faith in Christ, the Crucified; they are a solemn thanksgiving for being permitted to profess Christ, our Lord, before the whole world, as also for all the graces obtained through Him; they are a public testimonial of our faith in the one, holy, Catholic Church, whose members are united by the same bond of faith, and who form under their head, Christ, one family in God. Finally, they are a sign of the triumph of Christian faith over the darkness of heathenism. If processions are solemnized with such intentions, with order and dignity, with fervent devotion, in the light of faith, they are indeed a pleasing sight for angels and men

***Why are banners and the cross carried in procession?***

The cross signifies that we are assembled as Christians, in the name of Jesus, in whose name we begin and end our prayers, through whose merits we expect all things from the Heavenly Father, and whom we must follow: on our journey to heaven; the red and white banners indicate that we must walk in all innocence under the banner of Christ, and fight unto death against sin, against the world and the devil, and be as ready as were the martyrs to give our life for our faith; the blue banners indicate that we must walk the road of self-denial and mortification, with really humble and penitent feelings for our sins. The banners are also emblematic of Christ's victory over death and hell, and of the triumph of His religion over the pagans and Jews.

***Why do we go around the fields in processions?***

To beg God to bless the fields with His fatherly hand, to give and preserve the fruits of the earth, and, as He fills the animals with blessings, and gives them food at the proper time, so may He give to us also our necessary food.

***What is the origin of the procession on St. Mark's day and on Rogation Days?***

The procession on St. Mark's day was instituted even before the time of Pope Gregory the Great (607) who, however, brought it into fervent practice, "in order," as he says, 'to obtain, in a measure forgiveness of our sins.'" The same pontiff introduced another, called the Sevenfold Procession, because the faithful of Rome took part in it in seven divisions, from seven different Churches, meeting in the Church of the Blessed Virgin. It was also named the Pest Procession, because it was ordered by St. Gregory to obtain the cessation of a fearful pestilence which was at that time raging in Rome, and throughout all Italy. This pestilence so poisoned the atmosphere that one opening his mouth to sneeze or gape would suddenly fall dead; (hence the custom of saying God bless you," to one sneezing, and of making the sign of the cross on the mouth of one who gapes). The same holy pope ordered the picture of the Blessed Virgin, which is said to have been painted by St. Luke, to be carried in this procession, and that the intercession of this powerful mother be these supplications and the pestilence asked. God heard ceased. It is said that the processions in Rogation Week owe their origin to St. Mamertus, Bishop of Vienne in France; in the neighborhood of which city there were, in the year 469, terrible earthquakes which caused great destruction, the fruits perished and various plagues afflicted the people. The saintly bishop assembled the faithful, recommended them to seek refuge in the merciful God, and led them in procession around the fields. Such processions spread over France, and gradually throughout the Christian world; they are held in order to obtain from God the averting of universal evils, such as war, famine, and pestilence, and are, at the same time, a preparation for the Ascension of Christ who is our most powerful mediator with His Father, and whom we should invoke especially during these days.

***With what intentions should we take part in a procession?***

With the intention of glorifying God, of thanking Him for all His graces, and of obtaining aid and comfort from Him in all our corporal and spiritual needs; with the view of professing our faith openly before the whole world, and with the sincere resolution of always following Christ, the Crucified, in the path of penance and mortification. He who entertains other intentions and takes part, perhaps, for temporal advantages, or for sinful pleasures, or to avoid labor, etc., sins against God and the Church who weeps over and condemns such abuses.

**Jesus, Son of God and Son of Man, King of Angels and of men, is not only your God, your Saviour and your Sovereign Lord, but is also your head and you are "members of His Body," as St. Paul says: "of His flesh and of His bones" (Eph. 5, 30). You are consequently united with Him in the most intimate union possible, that is, the union of members with their head. You are united with Him spiritually by faith and by the grace He gave you in Holy Baptism. You are united with Him corporally in the union of His Most Sacred Body with yours in the Blessed Eucharist. It necessarily follows that, just as the members are animated by the spirit of the head, and live the same life, so you must also be animated by the spirit of Jesus, live His life, walk in His ways, be clothed with His sentiments and inclinations, and perform all your actions in the dispositions and intentions that actuated His. In a word, you must carry on and perpetuate the life, religion and devotion which He exercised upon earth.**  
**St. John Eudes, The Four Foundations of Sanctity**

## **EFFICACIOUS PRAYER**

## **FIFTH SUNDAY AFTER EASTER**

**Presence of God :** O Jesus, make me understand that my prayer is of no avail unless it is made in Your Name; that my faith is vain unless I convert it into works.

**Meditation:**

1. In today's Gospel, taken again from the discourse of Jesus after the last Supper (*Jn* 16, 23-30), the Church continues to prepare us for the Ascension and Pentecost. " I came forth from the Father and am come into the world, " Jesus said, " again I leave the world,

and I go to the Father. " Thus He announces His approaching Ascension. Having reached the end of His ministry on earth, Jesus presents it in synthesis as a long journey from the Father to the world and from the world to the Father. These words repeat the idea of " pilgrimage, " which every Christian should apply to his own life, considering it as " a night spent in a bad inn " (T.J. Way, 40), a " night " during which his heart is turned toward the radiant tomorrow of eternal life.

" The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. " Jesus is now referring to Pentecost, to the intervention of the Holy Spirit by whom Jesus will enlighten His Apostles, giving them a clear understanding of the divine mysteries, so that the Father will no longer be unknown to them. All that we can study and learn about the things of God is a dead letter if the Holy Spirit does not enlighten us concerning them. Our need for Him is absolute; our desire for His coming should be unbounded.

Yet another subject is brought to our attention in today's Gospel. Jesus had spoken to the Apostles many times about prayer and the way they should pray; today He reveals the secret of efficacious prayer : " If you ask the Father anything in My Name, He will give it you. " Jesus is going, but He leaves the Apostles an unfailing means of approach to the Father : to present themselves in His own Name, the Name of the God-Man who, because He sacrificed Himself for the glory of His Father and for our salvation, deserves to be " heard for His reverence " (Heb 5,7) .

2. To pray " in the Name of Jesus " establishes the conviction that our prayers, as well as all our good works, have no value unless they are founded on the infinite merits of Jesus. We must be persuaded that, however much we do or pray, we are always unprofitable servants " (Lk 17, 10) ; we have no sufficiency in ourselves, but all our sufficiency comes from the Crucified. Consequently, the first condition of prayer made " in the Name of Jesus " is humility, an ever deeper and more realistic sense of our nothingness. It must be complemented by the second condition, a boundless confidence in the merits of Jesus, which surpass all our poverty, misery, necessities, needs. In view of Jesus' infinite merits, we can never ask too much in His Name; we can never be too bold in imploring the plenitude of divine grace for our souls, in aspiring to that sanctity which is hidden, perhaps, but genuine. There is no fault, no want of fidelity, no evil tendency, no sin, which, if sincerely detested, cannot be cleansed, purified, and pardoned by the Blood of Jesus; there is no weakness which He cannot cure, strengthen, and transform. Moreover, there is no creature of good will, no matter how weak and insignificant, who, in the Name of Jesus, cannot aspire to sanctity.

However, in order to make our prayer effective, a third condition is required : our life must correspond to our prayer, our faith must be translated into good works. " Be ye doers of the word and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was. " This strong exhortation of St. James, which is found in today's Epistle (Jm, 22-27), is an urgent reminder of the practical character of the Christian life. Vain is our prayer, vain our confidence in God, if we do not add our generous efforts to perform all our duties, to live up to our high vocation. We can, and we should, hope for everything in the Name of Jesus, but He expects a constant effort on our part to be entirely faithful to Him.

#### **COLLOQUY:**

" Almighty God, Father of our Lord Jesus Christ, You who are so merciful, be merciful to me, for whatever I can find that is most precious, I devoutly offer You; I present in humble supplication all that is dear to me. I have nothing that I have not offered to Your Majesty; I have nothing more to add, since I have sent You my Hope, my Advocate : Your beloved Son. I have sent Your glorious Son as a Mediator between You and me; I have sent Him as an Intercessor, by whom I hope to obtain pardon. I have sent that Word whom You sent to atone for my guilt, and I show You the Passion which Your Son suffered for me. He is the Sacred Victim whom I offer to appease You, so that You will look favorably upon me. Great, indeed, is my wrong-doing, but my Savior's justice is much greater. Even as God is superior to man, so is my wickedness inferior to His goodness, in quality as well as in quantity.

" What fault committed by man has not been expiated by the Son of God made man? What pride can be so immeasurably inflated, that it could not be brought down by such humility? Truly, O my God, if we were to weigh both the offenses committed by sinners, and the grace of God the Redeemer, we would find that the difference equaled not only the distance between east and west, but the distance between hell and the highest heaven. O wonderful Creator of light, by the terrible sorrows of Your Son, pardon my sins! Grant, O God, that His goodness may overcome my wickedness, that His meekness may atone for my perversity, that His mildness may dominate my irascibility. May His humility make amends for my pride; His patience, for my impatience; His benignity, for my harshness; His obedience, for my disobedience; His tranquility; for my anxiety, His sweetness, for my bitterness; may His charity blot out my cruelty! " (St. Augustine).

**An evil bishop, a bad priest, a layman in grievous sin are dead members of the Body of Christ, and therefore not true members, if we understand 'member' in the strict sense of an integral part of a living body. However, these same 'dead members' are very vital members if we consider them as instruments of activity within the Church. So that the Pope and bishops are real heads, the teachers and preachers are real eyes and tongues of the Body of Christ, even when they have fallen from the grace of God. For while it is true that a Christian becomes a living member of this Body through charity, yet in the Providence of God the instruments of operation in the Church are constituted by the power of orders and jurisdiction, which can be obtained and exercised even by a man who is personally an enemy of God.**

**Hence the great difference between a physical body, in which a dead member cannot serve as a vital instrument, and the supernatural Mystical Body, where this is not only possible but actually happens. To explain the paradox we should recall that in natural bodies their work depends entirely on the health and soundness of the organs by which they act. But the Mystical Body of Christ can operate independently of the virtue and vitality of its members, because the soul of this Body, which is the Holy Spirit, can function equally through good instruments as through bad, through instruments that are alive as through those which are dead. St. Robert Bellarmine, *On the Church Militant***

**To love is to labor, to detach and strip oneself for God's sake, of all that is not God. St. John of the Cross**

## Ascension Thursday

It is in the basilica of St. Peter, dedicated to one of the chief witnesses of our Lord's ascension, that this mystery which marks the end of our Lord's earthly life, is "this day" (Collect) kept. In the forty days which followed His resurrection, our Redeemer laid the foundations of His Church to which He was going to send the Holy Ghost.



All the Master's teachings are summed up in the Epistle and Gospel for today. Then He left this earth and the Introit, Collect, Epistle, Alleluia, Gospel, Offertory, Secret, Preface and Communion celebrate His glorious ascension into heaven, where the souls He had freed from Limbo escort Him (Alleluia), and enter in His train into the heavenly kingdom, where they share more fully in His Divinity.

The ascension sets before us the duty of raising our hearts to God. So, in the Collect, we are led to ask that we may dwell with Christ in spirit in the heavenly realms, where we are called one day to dwell in our risen bodies.

During the octave the Credo is said: "I believe in one Lord Jesus Christ, the only-begotten Son of God... Who ascended into heaven... He sitteth at the right hand of the Father." The Gloria speaks in the same sense: "O Lord Jesus Christ, the only-begotten Son... Who sittest at the right hand of the Father, have mercy upon us." In the Proper Preface which is said until Pentecost, we give thanks to God because His Son, the risen Christ, "after His resurrection appeared and showed Himself to all His disciples; and while they beheld Him, was lifted up into heaven." In the same way, during the whole octave, a Proper Communicantes of the feast is said, in which the Church reminds us that she is keeping the day on which the only-begotten Son of God set at the right hand of His glory the substance of our frail human nature, to which He had united Himself in the mystery of the Incarnation.

We are reminded daily in the liturgy at the Offertory *Suscipe Sancta Trinitas*, and in the Canon *Unde et memores*, that at our Lord's command the Holy Sacrifice is being offered in memory of the "blessed passion of the same Christ Thy Son our Lord," and also His resurrection from hell and His glorious ascension into heaven.

The truth is that men is saved only by the mysteries of the passion and resurrection united with that of the ascension. "Through Thy death and burial, through Thy holy resurrection, through Thy admirable ascension, deliver us, O Lord" (Litany of the Saints).

Let us offer the divine Sacrifice to God in memory of the glorious ascension of His Son (*Suscipe, Unde et memores*); while we nourish within our souls an ardent desire for heaven, the "delivered from present dangers." We may "attain to eternal life" (Secret).

**We know the truth not only through our reason but also through our heart. It is through the latter that we know first principles (of the understanding, i.e.: the first principle of identity; A thing is what it is.), and reason... tries in vain to refute them. The skeptics have no other object than that, and they work at it to no purpose.... That is why those to whom God has given religious faith are very fortunate, and feel quite legitimately convinced, but to those who do not have it we can only give such faith through reasoning, until God gives it by moving their heart, without which faith is only human and useless for salvation.**

**Blaise Pascal, *Pensées***

## THE ASCENSION OF OUR LORD

## FORTY DAYS AFTER EASTER

**PRESENCE OF GOD** - O Jesus, who ascended into heaven, grant that I, too, may live there in spirit.

### MEDITATION:

1. The central idea in the liturgy today is the raising of our hearts toward heaven, so that we may begin to dwell in spirit where Jesus has gone before us. "Christ's Ascension" says St. Leo, "is our own ascension; our body has the hope of one day being where its glorious Head has preceded it" (RB). In fact, Our Lord had already said in His discourse after the Last Supper, "I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again and will take you to Myself; that where I am, you also may be" (*Jn 14,2-3*). The Ascension is, then, a feast of joyful hope, a sweet foretaste of heaven. By going before us, Jesus our Head has given us the right to follow Him there some day, and we can even say with St. Leo, "In the person of Christ, we have penetrated the heights of heaven" (RB). As in Christ Crucified we die to sin, as in the risen Christ we rise to the life of grace, so too, we are raised up to heaven in the Ascension of Christ. This vital participation in Christ's mysteries is the essential consequence of our incorporation in Him. He is our Head; we, as His members, are totally dependent upon Him and intimately bound to His destiny. "God, who is rich in mercy," says St. Paul, "for His exceeding charity wherewith He loved us... hath quickened us together in Christ... and hath raised us up... and hath made us sit together in the heavenly places through Christ Jesus" (*Eph 2,4-6*). Our right to heaven has been given us, our place is ready; it is for us to live in such a way that we may occupy it some day. Meanwhile, we must actualize the beautiful prayer which the liturgy puts on our lips: "Grant, O almighty God, that we, too, may dwell in spirit in the heavenly mansions" (Collect). "Where thy treasure is, there is thy heart also" (*Mt 6,21*), Jesus said one day. If Jesus is really our treasure, our heart cannot be anywhere but near Him in heaven. This is the great hope of the Christian soul, so beautifully expressed in the hymn for Vespers: "O Jesus, be the hope of our hearts, our joy in sorrow, the sweet fruit of our life" (RB).

2. Besides the hope and the joyful expectancy of heaven so characteristic of the Ascension feast there is a note of melancholy. Before the final departure of Jesus, the Apostles must have been very much disturbed: each felt the distress of one who sees his dearest friend and companion going away forever, and finds himself alone to face all the difficulties of life. The Lord realized their state of mind and consoled them once more, promising the coming of the Holy Spirit, the Comforter: "He commanded them," we read in the Epistle (*Acts 1, 1-11*), "that they should not depart from Jerusalem, but should wait for the promise of the Father... you shall be baptized with the Holy Ghost, not many days hence." But even this time the Apostles did not understand! How much they needed to be enlightened and transformed by the Holy Spirit, in order to accomplish the great mission which was to be entrusted to them! Jesus continued: "You shall receive the power of the Holy Ghost coming upon you and you shall be witnesses unto Me... even to the uttermost part of the earth." For the moment, however, they were there,

around the Master, weak, timid, frightened, like little children watching their mother leave for a distant, unknown land. In fact, " while they looked on, He was raised up, and a cloud received Him out of their sight. " Two angels came to distract them from their great amazement and to make them realize what had happened. Then, placing their trust in the word of Jesus, which would henceforth be their only support, they returned to Jerusalem where, in the Cenacle, they awaited in prayer the fulfillment of the promise. It was the first novena in preparation for Pentecost : " All these were persevering with one mind in prayer with... Mary, the Mother of Jesus " (*ibid.* 1,14).

Silence, recollection, prayer, peace with our brethren, and union with Mary : these are the characteristics of the novena we too should make in preparation for the coming of the Holy Spirit.

#### **COLLOQUY:**

" O my God, O my Jesus, You are going away and leaving us! Oh! what joy there will be in heaven! But we have to remain here on earth. O eternal Word, what has Your creature done for You, that You should do so much for him and then ascend into heaven to glorify him even more? Tell me, what has he done for You, that You should love him so much? What has he given You? What do You look for in him? You love him so much that You give Yourself to him, You who are all things, and besides whom there is nothing. You want from him his entire will and intellect, because when he gives them to You, he gives You all that he has. O infinite Wisdom, O supreme Good, O Love, O Love so little known, little loved, and possessed by so few! Oh! our ingratitude, cause of every evil! O Purity, so little known and so little desired! O my Spouse, now that You are in heaven, seated at the right hand of the eternal Father, create in me a pure heart and renew a right spirit within me" (St. Mary Magdalen dei Pazzi).

" Alas! how long this exile is, O Lord, and how the desire to see You makes it seem longer still! O Lord, what can an imprisoned soul do? . . . I want to please You. Behold me, Lord! If I have to live longer in order to serve You further, I refuse none of the crosses which may await me on earth. But alas, Lord, alas! These are but words; I am capable of nothing else. Permit my desires, at least, to have some value in Your sight, O my God, and do not regard my lack of merit!

" Ah! my works are poor, my God, even if I could perform many! Then why should I remain in this life, so full of misery? Only to do Your will. Could I do anything better than that? Hope, therefore, my soul, hope. Watch carefully, for you know not the day nor the hour. Everything passes quickly, even though your desire makes a short time seem very long. Remember that the more you struggle, the greater the proofs of love you will be giving to your God, and afterwards the more you will enjoy your Beloved in happiness and felicity without end" (T.J. Exc, 15).

**Let us listen at the gates of Hell and hear the lamentations of the eternally damned. They exclaim: "What hath pride profited us" (Wisd. 5, 8)? What use or advantage was our pride to us? Everything passes and vanishes like a shadow, and of all those past evils nothing remains to us but the eternal shame of having been proud.**

**Their remorse is vain, because it is the remorse of despair. Therefore while there is still time let us consider the matter seriously, and say: "What advantage have I derived from all my pride? It makes me hateful to Heaven and earth, and if I do not insist upon mortifying it, it will make me odious to myself for all eternity in Hell." Let us lift up our eyes to Heaven, and, contemplating the Saints, exclaim: "Behold how their humility has profited them! Oh, how much glory have they gained by their humility!" Now, humility is looked upon as madness by the worldly, worthy only of scorn and derision; but a time will come when they will be obliged to recognize its virtue, and to exclaim, in seeing the glory of the humble: "Behold how they are numbered among the children of God." (Wisd. 5, 5)**

**If I am humble, I shall be exalted with that glory to which God exalts the humble. O my God, humble this mad pride which predominates within me. "Thou shalt multiply strength in my soul" (Ps. 137, 3), for, "my strength hath left me" (Ps. 37, 11). And I will not and cannot do anything without Thy help. In Thee I place all my trust, and beseech Thee to help me. "But I am needy and poor; O God, help me. Thou art my helper and my deliverer: O Lord, make no delay" (Ps. 69, 6).**

**Fr. Cajetan Mary da Bergamo, Humility of Heart**

**The promise made in Holy Scripture that 'they that instruct many to justice shall shine as stars for all eternity' is addressed not only to the great doctors of the science of salvation, but also to the humblest Christian teacher, and the supreme Pontiff, when inscribing the name of John Baptist De La Salle among those of the blessed, declared that the inspired words 'apply in an especial manner to those who, like him, have left all things and devoted themselves to the instruction of the baptized from earliest infancy in the teaching of the Gospel and the precepts which lead to life eternal.**

**Dom Gueranger, *The Liturgical Year*, St. John Baptist De La Salle**

**If I am good to all, I am very good to those who confide in Me. Dost thou know which souls take the greatest advantage of my goodness? They are those who hope the most. Confident souls steal my graces!**

**Jesus Christ to Sister Benigna Consolata Ferrero (d.1915)**

**Blessed John Dominici, the great Dominican preacher, was completing his plans for the reform of the Dominican house at Fiesole, which had been decimated by the plague and the effects of the Great Schism. The young Antoninus at fifteen years of age looked far too frail for the task so Blessed John sent the applicant home and told him to return when he had memorized the very large and forbidding book called *The Decretum*. Thinking that he would never see him again, Blessed John could only offer Antoninus the Dominican habit when he returned in a year with the entire book memorized. Antoninus wore the habit for fifty-four years becoming the Archbishop of Florence. Cosimo de Medici, the ruler of Florence and born the same year as St. Antoninus, said, "Our city has experienced all sorts of misfortunes: fire, earthquake, drought, plague, seditions, plots. I believe it would today be nothing but a mass of ruins without the prayers of our holy archbishop."**

**Sister Mary Dorcy, O. P., *St. Dominic's Family*, St. Antoninus, O. P., Archbishop of Florence**

"Thy Cross, O Lord, is the source of all blessings, the cause of all graces: by it the faithful find strength in weakness, glory in shame, life in death." St. Leo the Great

A holy secrecy shrouds the reconciliation made between God and the penitent. This sacramental secrecy deserved to have its martyr. When Jesus instituted the sacrament of Penance- that second baptism, wherein the Blood of our Redeemer washes away the sins of the Christian soul- he willed that man should not be deterred from confessing his humiliations to his spiritual physician by the fear of their ever being revealed. How many hidden martyrdoms have there not been, during these eighteen hundred years, for the maintenance of this secret, which, whilst it gives security to the penitent, exposes the confessor to obloquy, injustice, and even death! But the martyr we honour today was not one of these hidden sufferers. His testimony to the inviolability of the sacramental seal was public; he gave it amidst cruel tortures; it cost him his life.

Dom Gueranger, *The Liturgical Year*, Feast of St. John Nepomucen, May 16<sup>th</sup>

Man being constituted of a body and a soul, it is just that the body, with its various capabilities, which are so many gifts of God, should come forward on the side of religion, especially as it is the nature of man to need external assistance to enable him to rise to the meditation of divine things.

Internal piety, therefore, requires to be excited and nourished by ceremonies, or certain sensible signs.

Moreover, every man ought to be religious and pious, not only so as to be conscious within himself that he worships God, but also to the extent of promoting the piety and instruction of his fellow-men, especially of those who are entrusted to his care; and this cannot be done, unless we profess by some external sign the intimate sense of religion with which we are animated.

In the ceremonial and discipline of the Church there is no part without its use. That which might seem the most trifling has its proper object, and serves in some way or other to promote habits of humility, order, patience, recollection, and religion, so as to build up the Catholic character. Hence the Fathers of the Council of Trent pronounce an anathema against all who should say that the received and approved rites of the Catholic Church may be despised or omitted *ac libitum* by the priests, or that they may be changed [to new ones] by any pastor of the churches [whomsoever]. A most important and incalculably beneficial sentence, which saves Catholic piety from being at the mercy of weak, ignorant, though perhaps well-meaning men, who, in proportion to their weakness and ignorance, are generally vain of being reformers or modifiers of ancient things.

Fr. Michael Muller, CSSR, *The Holy Sacrifice of the Mass*

"The virtue of contemplative men, and the stupidity of the clever, alone preserve the world in a state of perfect equilibrium... The devil has the sagacity of the former without their virtue, and the malice of the latter without their stupidity, and his destructive force and immense power come precisely from this combination." Don Juan Donoso Cortes, *Catholicism, Liberalism and Socialism*

### Procession of the Blessed Sacrament

The holy Council (of Trent) declares that there has been most piously and religiously introduced into God's Church the practice, that each year on a certain special feast, the august and venerable Sacrament should be honored with singular veneration and solemnity, and that It should be reverently and with every honor carried in processions through the public roads and places. For is most just that certain holidays should be appointed, whereon all Christians should, with special and unusual demonstrations, evince their gratitude and mindfulness towards their common Lord and Redeemer, for this so unspeakable and truly divine favor, in which is represented His victory and triumph over death. And it was also necessary, that thus invincible truth should triumph over lying and heresy; that her enemies, seeing all that splendor, and being in the midst of such great joy of the whole Church, should either grow wearied and acknowledge their being beaten and broken, or, being ashamed and confounded, should be converted. Council of Trent, Sess. 13

Let us listen at the gates of Hell and hear the lamentations of the eternally damned. They exclaim: "What hath pride profited us" (Wisd. 5, 8)? What use or advantage was our pride to us? Everything passes and vanishes like a shadow, and of all those past evils nothing remains to us but the eternal shame of having been proud.

Their remorse is vain, because it is the remorse of despair. Therefore while there is still time let us consider the matter seriously, and say: "What advantage have I derived from all my pride? It makes me hateful to Heaven and earth, and if I do not insist upon mortifying it, it will make me odious to myself for all eternity in Hell." Let us lift up our eyes to Heaven, and, contemplating the Saints, exclaim: "Behold how their humility has profited them! Oh, how much glory have they gained by their humility!" Now, humility is looked upon as madness by the worldly, worthy only of scorn and derision; but a time will come when they will be obliged to recognize its virtue, and to exclaim, in seeing the glory of the humble: "Behold how they are numbered among the children of God." (Wisd. 5, 5)

If I am humble, I shall be exalted with that glory to which God exalts the humble. O my God, humble this mad pride which predominates within me. "Thou shalt multiply strength in my soul" (Ps. 137, 3), for, "my strength hath left me" (Ps. 37, 11). And I will not and cannot do anything without Thy help. In Thee I place all my trust, and beseech Thee to help me. "But I am needy and poor; O God, help me. Thou art my helper and my deliverer: O Lord, make no delay" (Ps. 69, 6).

Fr. Cajetan Mary da Bergamo, *Humility of Heart*

"Those who blindly and indiscriminately defend every decision of the supreme Pontiff are the very ones who do most to undermine the authority of the Holy See—they destroy instead of strengthening its foundations." Rev. Melchior Cano, O.P., Council of Trent

It is a work of mercy to correct those who are wrong; and be sure that it is a great sin not to chastise sinners, especially when they cause scandal to others. St. Francis Xavier

### Once in our culture, common knowledge - “None is good but God alone.” (Luke 18-19)

There is no wisdom in sneering at him who truly studies words. Words, even the idlest, are signs, and signs of things, realities, which things, realities, are to be come at only through the signs. The term God and the adjective good, are one and the same word; and from this we learn that our Anglo-Saxon ancestors called by one and the same name, the supreme being, and that which it is proper to be, to desire, to do, or to possess. Therefore, say our wise modern philosophers, our Anglo-Saxon ancestors believed that the supreme being is good; thus proving that Balaam’s ass, or rather that Balaam himself, yet liveth and speaketh. Say, rather, therefore, they believed and incorporated into their every-day speech, the great truth, the foundation and spring of all heroism, that nothing is proper to be sought after, to be done, or possessed, which is not Godlike, or divine. They found not God in good; but good in God. What shall I be? A God-man, God-like. What shall I do? That which is God-like. What shall I prize? A God-ly soul. They did not conceive of Good, independent of God,—make that conception the standard, and bring God to it, as before a tribunal, to ascertain whether he conformed to it, or not; but they regarded God himself as the standard, and whatever conformed to him, they called good, and said, That be, do, possess, live for, die for,—nothing else is worth a wish or a thought.

Orestes Brownson, *The Present State of Society*

When St. Francis Jerome, S.J. was preaching to abandoned women in the streets of Naples, one of their number insulted him from her window and ridiculed his discourse. The Saint warned her that within eight days God would punish her, and on the eight day he invited his audience, who had assembled at the same place, to visit the woman that had interrupted him. She was found by them lying dead upon the floor of her room. 'Catherine,' said the Saint, addressing the dead body, 'for the greater glory of God and the edification of those standing by, answer me, Where are you?' The departed soul returned for an instant, and gave an answer distinctly heard by all present - 'In hell for eternity.' Fr. Henry S. Bowden, *Lives of the Saints*

“The Catholic Church alone is the body of Christ; the Holy Ghost gives life to no one who is out of this body.”  
St. Augustine, Epist. 185, § 50, Edit. Bened.

“A Christian ought to fear nothing so much as to be separated from the body of Christ (the Church). For, if he be separated from the body of Christ, he is not a member of Christ; if not a member of Christ, he is not quickened by his Spirit.”  
St. Augustine, Tract. xxvii. in Joan., n. 6, Col. 1992, tom. iii.

Tolerance is the last virtue of a depraved society. When an immoral society has blatantly and proudly violated all the commandments, it insists upon one last virtue, tolerance for its immorality. It will not tolerate condemnation of its perversions. It creates a whole new world in which only the intolerant critic of intolerable evil is evil.  
Hutton Gibson, died 5-12-2020

### “The Devil is fighting a decisive battle”

#### Sr. Lucy also told me:

“Father, the Devil is fighting a decisive battle against the Virgin and, as you know, what most offends God and what will gain him the greatest number of souls in the shortest time is to gain the souls consecrated to God. For this also leaves unprotected the field of the laity and the Devil can more easily seize them.

“Also, Father, tell them that my cousins Francisco and Jacinta made sacrifices because they always saw the Blessed Virgin was very sad in all her apparitions. She never smiled at us. This anguish that we saw in her, caused by offenses to God and the chastisements that threaten sinners, penetrated our souls. And being children, we did not know what measures to devise except to pray and make sacrifices. ...”

#### Referring to the vision of Hell that Our Lady showed her and Jacinta and Francisco, she said:

“For this reason, Father, it is my mission not just to tell about the material punishments that will certainly come over the earth if the world does not pray and do penance. No, my mission is to tell everyone the imminent danger we are in of losing our souls for all eternity if we remain fixed in sin.

“Father, we should not wait for a call to the world from Rome on the part of the Holy Father to do penance. Nor should we wait for a call for penance to come from the Bishops in our Dioceses, nor from our Religious Congregations. No, Our Lord has often used these means, and the world has not paid heed. So, now each one of us must begin to reform himself spiritually. Each one has to save not only his own soul, but also all the souls that God has placed on his pathway.

“Father, the Blessed Virgin did not tell me that we are in the last times of the world, but I understood this for three reasons:

“The first is because she told me that the Devil is engaging in a battle with the Virgin, a decisive battle. It is a final battle where one party will be victorious and the other will suffer defeat. So, from now on, we are either with God or we are with the Devil; there is no middle ground.

“The second reason is because she told me, as well as my cousins, that God is giving two last remedies to the world: the Holy Rosary and devotion to the Immaculate Heart of Mary. And, being the last remedies, that is to say, they are the final ones, means that there will be no others.

“And the third, because in the plans of the Divine Providence, when God is going to chastise the world He always first exhausts all other remedies. When He sees that the world pays no attention whatsoever, then, as we say in our imperfect way of talking, with a certain fear He presents us the last means of salvation, His Blessed Mother.

If we despise and reject this last means, Heaven will no longer pardon us, because we will have committed a sin that the Gospel calls a sin against the Holy Spirit. This sin consists in openly rejecting – with full knowledge and will – the salvation that is put in our hands.

“Also, since Our Lord is a very good Son, He will not permit that we offend and despise His Blessed Mother. We have as obvious testimony the history of different centuries where Our Lord has shown us with terrible examples how He has always defended the honor of His Blessed Mother.

“Prayer and sacrifice are the two means to save the world. As for the Holy Rosary, Father, in these last times in which we are living, the Blessed Virgin has given a new efficacy to the praying of the Holy Rosary. This in such a way that there is no problem that cannot be resolved by praying the Rosary, no matter how difficult it is - be it temporal or above all spiritual - in the spiritual life of each of us or the lives of our families, be they our families in the world or Religious Communities, or even in the lives of peoples and nations.

“I repeat, there is no problem, as difficult as it may be, that we cannot resolve at this time by praying the Holy Rosary. With the Holy Rosary we will save ourselves, sanctify ourselves, console Our Lord and obtain the salvation of many souls.

“Then, there is devotion to the Immaculate Heart of Mary, our Most Holy Mother, holding her as the seat of mercy, goodness and pardon and the sure door to enter Heaven. This is the first part of the Message referring to Our Lady of Fatima, and the second part, which is briefer but no less important, refers to the Holy Father.” Sister Lucy of Fatima to Fr. Augustin Fuentes in 1957

Still we must despair of no one, whether he appear to us to be within the fold, or is more clearly without and opposed to us. But spiritual men, or men who are making true and earnest effort to this end, never leave the fold; and if through some perversity or compulsion on the part of men they were to be driven out, this does but prove them more than if they remained unmolested, seeing they never rise against the Church, but remain fast bound by the unbreakable bond of charity to the solid rock of unity.  
St. Augustine, (De baptismo contra Donatistas, 1, 17, 26, P.L. xliii, 123)



There is one other truth – that no men see the nature of sin so clearly as those who are freest from sin; just as no intelligence knows sin with such an intensity of knowledge as God Himself. Our Divine Lord Jesus Christ, the sinless Son of God, knew sin in all its hatefulfulness so as no other human heart has ever known it. His Immaculate Mother—because sinless—knew the sinfulness of sin by the light of her intelligence, and by a pure horror of her whole spiritual nature. So in like manner the Saints of God, each one of them in the proportion of his sanctity; and so you likewise in the measure in which you are free from sin, in that measure will you hate it, in that measure you understand and estimate its sinfulness. And if at any time in your life you have committed sin—in the measure in which you are separated from your past life, in the measure in which that old character of yours has been taken off, and you can see ‘the old man’ which you have sloughed off, that old being and nature of yours which cleaves to you no longer, which you look on as a thing hideous and horrible,

belonging to you no more, belonging to your childhood, boyhood, or youth, but yours no longer now—in that measure you understand the sinfulness of sin. You can look back on your past life, and understand your sins as you did not understand them then; and when you come to die, your present character and your present life will be seen by you in a light, brighter and more intense than that under which you see them now. Look up, therefore, into the light of God’s presence, and pray God to make you to know yourselves as He knows you, and to see yourselves as He sees you now; for when you have seen the worst of your sins, what are they compared with those which God sees in you? Therefore do not let us ever think that we know all our sins yet, do not let us imagine that we fully know our own sinfulness. We are only beginning to learn it, and we shall have to learn it all our life. There are three great depths which no human line can sound—the depth of our sinfulness, the depth of our unworthiness, and the depth of our nothingness. If you are beginning to learn those three things, happy are you. Be not afraid, the more you see your own sinfulness; and for this reason. Who is showing it to you? It is the light of the Spirit of God. It is He Who alone searches the heart, Who alone makes us know ourselves; and the more you see of your own sinfulness; the truer pledge you have of His presence; that He is with you, that He is within you, that He is busy about your salvation. He is giving you a pledge and a promise that every sin you see He will help you to repent of and every sin you repent of shall be washed away in the Precious Blood of Jesus Christ. Cardinal Henry Edward Manning, *Sin and Its Consequences*

**St. Pius X identified Emmanuel Kant as the Philosophical Father of Modernism because Kant denied that objective truth can be known and communicated to others.**

Thinking men may to-day be divided into two classes: those who go back beyond Kant, and those who have received, as it were, their philosophic initiation and baptism from his *Critique*.

Auguste Sabatier, Dean of the Faculty of Protestant theology in Paris, quoted by Jules Leberton, S.J., Professor, Catholic Institute of Paris, *The Encyclical (Pascendi) and Modernist Theology*

It is perfectly clear and evident, that the very notion of civilization is a fiction of the brain, if it rest not on the abiding principles of truth and the unchanging laws of virtue and justice, and if unfeigned love knit not together the wills of men and gently control the interchange and character of their mutual service. ... Undoubtedly that cannot be by any means accounted the perfection of civilized life which sets all legitimate authority at defiance; nor can that be regarded as liberty which, shamefully and by the vilest means spreading false principles, and freely indulging the sensual gratification of lustful desires, claims impunity for all crime and misdemeanor, and thwarts the goodly influence of the worthiest citizens of whatever class. Pope Leo XIII, *Inscrutabili*, 1878

## PROVIDENCE OF GOD

### GOD CONTROLS ALL EVENTS, WHETHER GOOD OR BAD

Nothing happens in the universe without God willing and allowing it. This statement must be taken absolutely of everything with the exception of sin. ‘Nothing occurs by chance in the whole course of our lives’ is the unanimous teaching of the Fathers and Doctors of the Church, ‘and God intervenes everywhere.’

*I am the Lord, He tells us Himself by the mouth of the prophet Isaias, and there is none else. I form light and create darkness; I make peace and create evil. I, the Lord, do all these things. It is I who bring both death and life, I who inflict wounds and heal them, He said to Moses. ‘The Lord killeth and maketh alive, it is written in the Canticle of Anna, the mother of Samuel, He bringeth down to the tomb and He bringeth back again; the Lord maketh poor and maketh rich, he humbleth and he exalteth. Shall there be evil (disaster, affliction) in a city which the Lord hath not done? asks the prophet Amos: Good things and evil, life and death, poverty and riches are from God Solomon proclaims. And so on in numerous other passages of Scripture.*

Perhaps you will say that while this is true of certain necessary effects, like sickness, death, cold and heat, and other accidents due to natural causes which have no liberty of action, the same cannot be said in the case of things that result from the free will of man. For if, you will object, someone slanders me, robs me, strikes me, persecutes me, how can I attribute his conduct to the will of God who far from wishing me to be treated in such a manner, expressly forbids it? So the blame, you will conclude, can only be laid on the will of man, on his ignorance or malice. This is the defense behind which we try to shelter from God and excuse our lack of courage and submission.

It is quite useless for us to try and take advantage of this way of reasoning as an excuse for not surrendering to Providence. God Himself has refuted it and we must believe on His word that in events of this kind as in all others, nothing occurs except by His order and permission.

Let us see what the Scriptures say. *He wishes to punish the murder and adultery committed by David and He expresses Himself as follows by the mouth of the prophet Nathan: Why therefore hast thou despised the word of the Lord, to do evil in my sight? Thou hast killed Urias the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Urias the Hittite to be thy wife. Thus saith the Lord: Behold, I will raise up evil against thee out of thy own house, and I will take thy wives before thy eyes and give them to thy neighbor and he shall lie with thy wives in the sight of this sun. For thou didst it secretly, but I will do this thing in the sight of all Israel, and in the sight of the sun.*

Later when the Jews by their iniquities had grievously offended Him and provoked His wrath, He says: *The Assyrian is the rod and the staff of my anger, and my indignation is in his hands. I will send him to the deceitful nation, and I will give him charge against the people of my wrath, to take away the spoils, and to lay hold on the prey, and to tread them down like the mire of the streets.*

Could God more openly declare Himself to be responsible for the evils that Absalom caused his father and the King of Assyria the Jews? It would be easy to find other instances but these are enough. Let us conclude then with St. Augustine: “All that happens to us in this world against our will (whether due to men or to other causes) happens to us only by the will of God, by the disposal of Providence, by His orders and under His guidance; and if from the frailty of our understanding we cannot grasp the reason for some event, let us attribute it to divine Providence, show Him respect by accepting it from His hand, believe firmly that He does not send it us without cause.”

Replying to the murmurs and complaints of the Jews who attributed their captivity and sufferings to misfortune and causes other than the will of God, the prophet Jeremias says to them: *Who is he that hath commanded a thing to be done, when the Lord commandeth it not? Do not both evil and good proceed out of the mouth of the Highest? Why doth a living man murmur, a man suffering for his sins? Let us search our ways, and seek, and return to the Lord. Let us lift up our hearts with our hands to the Lord in the heavens, saying, We have done wickedly and provoked thee to wrath; therefore thou art inexorable.*

Are not these words clear enough? We should take them to heart for our own good. Let us be careful to attribute everything to the will of God and believe that all is guided by His paternal hand.

Trustful Surrender to Divine Providence by Father Jean Baptiste Saint-Jure & St. Claude de la Colombiere

## AND THE PROVIDENCE OF GOD FOR THE MEANS OF SALVATION

“Granted that everyone is bound to believe something explicitly, no untenable conclusion follows even if someone is brought up in the forest or among wild beasts. For it pertains to divine providence to furnish everyone with what is necessary for salvation, provided that on his part there is no hindrance.

Thus, if someone so brought up followed the direction of natural reason in seeking good and avoiding evil, we must most certainly hold that God would either reveal to him through internal inspiration what had to be believed, or would send some preacher of the faith to him as he sent Peter to Cornelius.” St. Thomas, De Veritate q. 14, a. 11, ad 1

“God did not bind His power to the ministers of the Church so as to be unable to give angels power to administer the sacraments. And since good angels are messengers of truth; if any sacramental rite were performed by good angels, it should be considered valid, because it ought to be evident that this is being done by the will of God.” St. Thomas, Summa Theologiae III, q. 64, a. 7

**“When a man stops believing in God he doesn’t then believe in nothing, he believes anything.”  
G. K. Chesterton**

**Western Civilization is at its end! Either conversion to the Catholic faith or complete descent into barbarism are the only options!**

Since *civilization* is the reign of social law issuing in social stability and in the security of life, limb and property, and a stable relation of mutual confidence and trust between man and man, it is quite obvious that such stability must rest upon an ethical basis, that is to say, upon the virtues of honesty, truthfulness, good-will, respect for the rights and feelings of others, self-restraint and submission to just law. It is obvious, too, and history confirms it a thousand times, that these virtues can have no stability or binding power in society so long as they rest only on the quicksand of mere external propriety and expediency. No, my good Friends, the virtues which make up a civilization require a more solid foundation than mere convenience and self-interest, and this bed-rock of civilization can only be the *moral law* accepted as an *imperative duty*—as the Will flowing from the Nature of a Divine Lawgiver. Rev. Demetrius Zema, S.J., *The Thoughtlessness of Modern Thought*, 1933

If we are disciples of Jesus Christ, a new mind, new loves, new hatreds, new fears, new hopes, new aspirations, new affections, new desires have sprung up in us. 'If any man be in Christ Jesus, he is a new creature' and in a new creation. A change has passed upon him so great that he may feel day after day the words of our Divine Lord fulfilled in him: 'In that day ye shall know that I am in My Father, and you in Me, and I in you.' Cardinal Henry Edward Manning, *Sin and Its Consequences*

"You speak to us of progress, liberalism and civilization, just as if we were savages, and did not know the meaning of the words. But these grand words, which you take out of their proper sense, it is we who taught them to you, and have given you the real meaning of them and the realities they represent. Every one of these words has and will have, forever, a thoroughly Christian signification; and on the day when that sense perishes all sincere liberalism, all real civilization, will perish also." Msgr. Felix-Antoine-Philibert Dupanloup (1802-1878), Bishop of Orleans, defending Blessed Pius IX Syllabus of Errors against its liberal critics.

**Virgin Most Faithful**

St. Mary of Agreda, a saint who frequently bi-located to perform evangelical work among native American Indians as documented by several contemporary witnesses, says in the *City of God* that the Blessed Virgin Mary was initially assumed into heaven with the Ascension of her divine Son, Jesus Christ, and remained there for three days while at the same time bi-locating with the Apostles and the seminal Church praying in the Cenacle for the coming of the Holy Ghost. St. Mary of Agreda reports that the Blessed Virgin was given the free choice of remaining in heaven and reigning as its queen or returning to earth to help the infant Church. At the Incarnation Jesus Christ, as the divine Word, stripped Himself of His divine prerogatives to cloth Himself in our human nature. As St. Paul says: "Who being in the form of God, thought it not robbery to be equal with God: But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross" (Philippians 2:6-8). The Blessed Virgin Mary in like manner of her divine Son "emptied" herself of her heavenly glory, "becoming obedient unto death," for the sake of the Church and each of the faithful children entrusted to her individually at the foot of the Cross by her dying Son. Her glory now in heaven is now humanly unfathomable and her love for each



of her children equally a mystery that will last for all eternity. We can never place sufficient confidence in her motherly protection.

"A day will come when the Jewish Nation will cease to oppose order and will turn in sorrow and repentance to Him Whom they rejected before Pilate. That will be a glorious triumph for the Immaculate Heart of Our Blessed Mother. Until that day dawns, however, their naturalistic opposition to the True supernatural Order of the world must be exposed and combated." Rev. Denis Fahey, C.S. SP., *The Kingship of Christ and the Conversion of the Jewish Nation*

"The first rule for interpreting an author's texts is not to interpret them in such a way as to make him contradict himself." Fr. Garrigou Lagrange, O.P., "Our Saviour and His Love for Us", p. 44

"O Lady, God lives in you and you live in Him. You clothe Him with the substance of your flesh, and He clothes you with the glory of His Majesty." St Bernard of Clairvaux