

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 immemorial “received and approved” Roman rite of Mass



Easter Sunday

April 5, 2026

Paschaltide, beginning on Holy Saturday and ending on the Saturday after Pentecost, forms one single feast day in which are celebrated the mysteries of our Lord’s Resurrection and Ascension and the descent of the Holy Ghost on the Church.

Easter Sunday, the greatest feast of the year, the station is kept, as on Christmas, at Saint Mary Major. The Church never separates Jesus and Mary, and today, in one and the same triumph, she honors the Mother and the Son. Before all else, the Risen Christ offers the homage of His gratitude to His Father in Heaven (Introit). In her turn the Church gives thanks to God inasmuch as by the victory of His Son, He has reopened the way to Heaven, and implores Him to assist us that we may attain this, our final goal (Collect). For this, Saint Paul tells us, just as the Jews eat the Paschal Lamb with unleavened bread, so we must feast on the Lamb of God, with the unleavened bread of sincerity and truth (Epistle and Communion), that is free from the leaven of sin. In the Gospel and the Offertory we read of the coming of the holy women to the sepulcher to embalm our Lord. They find an empty tomb but an angel proclaims to them the great mystery of the Resurrection. Let us joyfully keep this day on which our Lord has restored life to us in His own rising from the dead (Easter Preface), and affirm with the Church that “the Lord is risen indeed,” and like Him, make our Easter a passing to an entirely new way of life.

INTROIT:

Ps. 138. I arose, and am still with Thee, alleluia: Thou hast laid Thy hand upon me, alleluia : Thy knowledge is become wonderful, alleluia, alleluia.

Ps. Lord, Thou hast proved me and known me: Thou hast known my sitting down and my rising up. Glory be, etc. I arose, etc.

COLLECT:

O God, who through Thine only-begotten Son hast on this day overcome death, and opened unto us the gate of everlasting life, as by Thy helpful grace Thou dost prosper our good desires, so do Thou accompany them with Thy continual help. Through our Lord, etc.

EPISTLE: *1 Cor. 5, 7-8*

Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our Pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Explanation The Apostles selected the leaven as a type of the moral depravity from which the Christian community and every individual Christian should be free. Let us, therefore, purge out the old leaven of sin by true penance, that we may receive our Paschal Lamb, Jesus, in the Most Holy Eucharist with a pure heart.

GRADUAL:

Ps. 117. This is the day which the Lord hath made: let us be glad and rejoice therein. Give praise to the Lord, for He is good : for His mercy endureth forever. Alleluia, alleluia.

1 Cor. 5. Christ our Pasch is sacrificed.

SEQUENCE:

Forth to the Paschal Victim, Christians, bring; Your sacrifice of praise:
The Lamb redeems the sheep; And Christ the sinless one,
Hath to the Father sinners reconciled.
Together, death and life; In a strange conflict strove.
The Prince of life, who died,
Now lives and reigns.
What thou sawest, Mary, say; As thou wentest on the way.
I saw the tomb wherein the living one had lain; I saw His glory as He rose again;
Napkin and linen clothes, and angels twain: Yea, Christ is risen, my hope, and he
Will go before you into Galilee.
We know that Christ indeed has risen from the grave:
Hail, Thou King of Victory, Have mercy, Lord, and save. Amen. Alleluia.

GOSPEL: Mark 16, 1-7

At that time, Mary Magdalen, and Mary the mother of James, and Salome brought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulcher, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulcher? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulcher, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished. Who saith to them, Be not affrighted; ye seek Jesus of Nazareth, who was crucified: He is risen, He is not here; behold the place where they laid Him. But go, tell His disciples, and Peter, that He goeth before you into Galilee; there you shall see Him, as He told you.

Why did the holy women desire to anoint the body of Jesus with sweet spices?

Out of love for Jesus. This love God rewarded by sending to them an angel, who rolled back the great stone from before the mouth of the sepulcher, comforted them, and convinced them that Christ was really risen from the dead. From this we learn that God always consoles those who seek Him. The angel sent the holy women to the disciples to console them for Christ's death, and in order that they might make known His resurrection to the world. St. Peter was specially named not only because he was the head of the apostles, but also because he was sadder and more dispirited than the others on account of his denial of Our Savior.

How did Our Savior prove that He was really risen from the dead?

By showing Himself first to the holy women, then to His disciples, and finally to five hundred persons at once. His disciples not only saw Him, but also ate and drank with Him, not once only, but repeatedly, and for forty days.

It was through combat and inexpressible sufferings that Our Savior gained victory. So it is also with us. Only by labor, combat, and sufferings shall we win the crown of eternal life; though redeemed by Christ from the servitude of Satan and sin, we shall not be able to enter the kingdom of Christ unless, after His example and by His grace, we fight till the end against the flesh, the devil, and the world; for only he that perseveres to the end shall receive the crown (2 Tim. 2, 5).

Why did the angel send the women to the disciples, and especially to Peter?

Because the disciples were to announce the Resurrection of Christ to the whole world, and they were now much saddened, and disturbed because of His death. Peter was the head of the apostles, and on account of having three times denied our Lord, he was greatly dejected and faint of heart, and was, therefore, above all to be comforted.

What encouragement does the Resurrection of Christ give us?

It encourages us to rise spiritually with Him, and live henceforth a new life (Rom. 4, 4), which we do if we not only renounce sin, but also flee from all its occasions, lay aside our bad habits, subdue our corrupt inclinations, and aim after virtue and heavenly things.

ASPIRATION I rejoice, O my Jesus, that Thou hast victoriously risen from death. By Thy triumph over death, hell and the devil, grant us the grace to subdue our evil inclinations, walk in a new life, and die to all earthly things. Amen.

INSTRUCTION It is certainly true that Christ, by His death on the cross and by His resurrection, has rendered perfect satisfaction; and effected man's redemption (Heb. 9, 12); but we must not imagine that there is no further need of doing penance, or of working out our salvation. For, as the children of Israel, though freed from Pharaoh's bondage, had to fight long and against many enemies in order to gain the Promised Land, so also must we, though freed by Christ from the servitude of the devil, battle against our enemies to the end of our lives to obtain the promised, heavenly land, for no one is crowned unless he has properly fought (II Tim. 2, 5). We must apply the merits of the redemption and satisfaction of Christ to our soul by the frequent reception of the holy sacraments; by imitating His virtues; by patiently bearing our trials and sufferings, and by a penitential life.

OFFERTORY:

Ps. 75. The earth trembled and was still, when God arose in judgment, alleluia.

SECRET:

Receive, we beseech Thee, O Lord, the prayers of Thy people along with the offerings of victims, that the way opened by these paschal mysteries may lead us by Thine aid to the consolations of eternity. 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 on this day 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:

I Cor. 5. Christ our Pasch is sacrificed, alleluia; therefore let us feast in the unleavened bread of sincerity and truth, alleluia, alleluia.

POSTCOMMUNION:

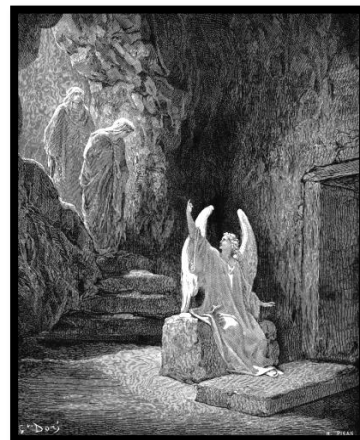
Pour forth upon us, O Lord, the spirit of Thy charity, and be Thy loving kindness make to be of one mind those whom Thou hast fed with these paschal sacraments. Through our Lord, etc.

DISMISSAL:

Go, the Mass is ended, alleluia, alleluia.

Thanks be to God, alleluia, alleluia.

“Be not affrighted; ye seek Jesus of Nazareth, who was crucified: He is risen, He is not here; behold the place where they laid Him.”



PROPER OF THE SAINTS FOR THE WEEK OF APRIL 5th:

Date	Day	Feast	Rank	Color	F/A	Mass Time/Notes
5	Sun	Easter Sunday <i>(St. Vincent Ferrer, C)</i>	d1cl	W		9:00 AM; Rosary of Reparation 8:30 AM; Confessions 7:00 AM
6	Mon	Easter Monday	d1cl	W		Mass 8:30 AM; Rosary of Reparation before Mass
7	Tue	Easter Tuesday	d1cl	W		Mass 8:30 AM; Rosary of Reparation before Mass
8	Wed	Easter Wednesday	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
9	Thu	Easter Thursday	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
10	Fri	Easter Friday	sd	W	A	Mass 8:30 AM; Rosary of Reparation before Mass
11	Sat	Easter Saturday <i>(St. Leo the Great, PCD)</i>	sd	W		Mass 9:00 AM; Confessions 8:30 AM; Rosary of Reparation 8:30 AM
12	Sun	Low Sunday	dm	W		9:00 AM; Rosary of Reparation 8:30 AM; Confessions 8:00 AM

So, then, the Mystery of Easter is to be ever visible on this earth; our risen Jesus ascends to heaven, but he leaves upon us the impress of his Resurrection, and we must retain it within us until he again visits us. And how could it be that we should not retain this divine impress within us? Are not all the mysteries of our divine Master ours also? From his very first coming in the Flesh, he has made us sharers in everything he has done. He was born in Bethlehem: we were born together with him. He was crucified: our ‘old man was crucified with him.’ He was buried; ‘we were buried with him.’ And therefore, when he rose from the grave, we also received the grace that we should ‘walk in the newness of life.’ Such is the teaching of the Apostle, who thus says: ‘We know that Christ rising again from the dead, dieth now no more; death shall no more have dominion over him; for in that he died to sin, (that is, for sin,) he died once; but in that he liveth, he liveth unto God.’ Dom Gueranger, *The Liturgical Year*

The foundation of this power and dignity of Our Lord is rightly indicated by Cyril of Alexandria. “Christ,” he says, “has dominion over all creatures, a dominion not seized by violence nor usurped, but his by essence and by nature.” His kingship is founded upon the ineffable hypostatic union. From this it follows not only that Christ is to be adored by angels and men, but that to him as man angels and men are subject, and must recognize his empire; by reason of the hypostatic union Christ has power over all creatures. But a thought that must give us even greater joy and consolation is this that Christ is our King by acquired, as well as by natural right, for he is our Redeemer. Would that they who forget what they have cost their Savior might recall the words: “You were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb unspotted and undefiled.” We are no longer our own property, for Christ has purchased us “with a great price”; our very bodies are the “members of Christ.” Pope Pius XI, *Quas Primas*, December 11, 1925

“Whom seekest thou?” It is to each one of us, as to Mary Magdalen, that Jesus addresses this question. Can we reply that we are seeking Him alone? Jesus appeared to Mary who “loved Him much” before appearing to the other holy women. If we wish to find the Lord quickly we must love Him much and seek Him with great love. Fr. Gabriel of St. Mary Magdalen, *Divine Intimacy*

**“A new commandment I give unto you : ‘that you love one another’ as I have loved you, that you also love one another” (Jn. 13). Jesus revealed to us the perfection of fraternal charity on the same evening that He instituted the Eucharist, as if to indicate that such perfection should be both the fruit of the Sacrament of the Eucharist and our response to this great gift.
Fr. Gabriel of St. Mary Magdalen, *Divine Intimacy***

...the great movement of apostasy being organized in every country for the establishment of a One-World Church which shall have neither dogmas, nor hierarchy, neither discipline for the mind, nor curb for the passions, and which, under the pretext of freedom and human dignity, would bring back to the world (if such a Church could overcome) the reign of legalized cunning and force, and the oppression of the weak, and of all those who toil and suffer. ...Indeed, the true friends of the people are neither revolutionaries, nor innovators: they are traditionalists. St. Pius X, *Notre Charge Apostolique* , 1910

**Grant, O good Jesus, that my soul may always fly toward You, that my entire life may be one continual act of love. Make me understand that any work which is not done in Your honor is a dead work. Grant that my piety may not become just a habit, but a continual elevation of my heart!
O my Jesus, supreme Goodness, I ask of you a heart so enraptured with You that nothing can distract it. I wish to become indifferent to everything that goes on in the world, and to want You alone, to love everything that refers to You, but You above everything else, O my God! And my spirit, O Lord, my spirit - grant that it may be zealous in seeking You and may succeed in finding You, O sovereign Wisdom! St. Thomas Aquinas**

The word “heliotropium” is the Latin name for an ancient plant which had the unique habit of turning to face the sun at all times. The plant’s name is derived from two Greek words: helio, meaning “sun,” and tropos, meaning “turn.” The Roman writer Pliny wrote of this plant, “I have often spoken of the wonderful property of the heliotrope, which turns itself round with the sun, even on a cloudy day, so great is its love of that luminary. But at night it closes its azure flower, as if from missing its rays.”

Thus the heliotrope excellently represents the attitude of the faithful soul toward the Will of God, which is represented by the sun. This sun must ever be gazed upon by us with fixed and unshrinking eye, in whatever direction its course may bend; and this one thing must we ever resolve in our mind: “As it pleases God, so does it please me. The Will of God alone is to me the rule of life and death. As it hath pleased the Lord so shall it be done. Blessed be the Name of the Lord.”

Fr. Jeremias Drexelius, *Heliotropium, Conformity of the Human Will to the Divine*

INSTRUCTION ON EASTER

What is the festival of Easter?

Easter, in Latin Pascha, signifies passing over, and has the following historical origin: Under Pharaoh, King of Egypt, the Jews in that country groaned under intolerable bondage. God had mercy on His people, and the hour of deliverance came. By His command the first-born of all the Egyptians was killed by an angel. The Jews had been ordered by God to be ready for emigration, but first to kill a lamb, eat it in their houses in common, and sprinkle the doorposts with its blood. And the angel of death, by order of God, passed the doors sprinkled with the blood of the lamb, and did no harm to any child of the Israelites, whilst he slew all the first-born sons of the Egyptians. In grateful memory of this passing their doors, the Jews observed the festival of Easter, the Pasch, or Passover. After the death of Jesus, the apostles introduced the same festival into the Church in grateful remembrance of the day on which Jesus, the true Easter Lamb, took away our sins by His blood, freed us from the angel of eternal death, and passed us over to the freedom of the children of God.

Where, during this time, was Christ’s holy soul?

In Limbo, that is, the place where the souls of the just who died before Christ, and were yet in original sin, were awaiting their redemption.

What have we to expect from the resurrection of Christ?

That our bodies will rise again from death. (Rom. 7, 2) For if Christ our head is alive, then we His members must also become reanimated, because a living head cannot exist without living members.

What is meant by the Alleluia sung at Easter time?

In English Alleluia means Praise the Lord, and expresses the joy of the Church at the Resurrection of Christ, and the hope of eternal happiness which He has obtained for us.

Why does the Church on this day bless eggs, bread, and meat?

To remind the faithful that although the time of fasting is now ended, they should not indulge in gluttony, but thank God, and use their food simply for the necessary preservation of physical strength.

**God is a Lamb that avails you not, my Christian,
If you become not also a lamb of God.
The cross on Golgotha redeems not from evil,
If it is not also erected in thee;
The dear Christ’s death aids you not, my Christian,
Until in Him and for Him you also have died.
Angelus Silesius**

“There is one that humbleth himself wickedly, and his interior is full of deceit.” Ecclus. 19:23

Rights Are Derived From Duties and Every Catholic Has A Duty to Profess His Faith
The “External Profession of Faith” is Manifested Through Our Ecclesiastical Traditions

Both God and the Church command the external profession of faith. The Divine precept to profess one’s faith externally is easily gathered from the words of St. Paul: “The heart has only to believe, if we are to be justified; the lips have only to make confession, if we are to be saved” Rom (10, 9-10), and it follows from the very nature of man himself who must worship God not only with his mind but also with his body.... According to St. Thomas the divine precept obliges man to make an external profession of his faith when failure to do so would detract from the honour due to God or cause injury to the spiritual welfare of one’s neighbour.

Rev. Dominic Prummer, *Handbook of Moral Theology*

Regina Coeli - ANTHEM TO THE BLESSED VIRGIN

There is a venerable tradition connected with this joyous anthem. It is related that a fearful pestilence raged in Rome, during one of the Easters of the pontificate of St. Gregory the Great. In order to propitiate the anger of God, the holy Pope prescribed a public procession of both people and clergy, in which was to be carried the portrait of our blessed Lady painted by St. Luke. The procession was advancing in the direction of St Peter’s; and as the holy picture, followed by the Pontiff, was carried along, the atmosphere became pure and free from pestilence. Having reached the bridge which joins the city with the Vatican, a choir of angels was heard singing above the picture, and saying: ‘Rejoice, O Queen of heaven, alleluia! for He whom thou didst deserve to bear, alleluia! hath, as he said risen from the grave, alleluia!’ As soon as the heavenly music ceased, the saintly Pontiff took courage, and added these words to those of the angels: ‘Pray to God for us, alleluia!’ Thus was composed the Paschal anthem to our Lady. Raising his eyes to heaven, Gregory saw the destroying angel standing on the top of the Mole of Hadrian, and sheathing his sword. In memory of this apparition the Mole was called the Castle of Sant’ Angelo, and on the dome was placed an immense statue representing an angel holding his sword in the scabbard. Dom Gueranger, *The Liturgical Year*, Easter

Bright Queen of Heaven! thy joy declare; Alleluia. For He, whom thou deserved to bear; Alleluia.

Hath, as He said, rose from the grave; Alleluia. Petition God our souls to save; Alleluia.

V. Rejoice and be glad O Virgin Mary. Alleluia.

R. For He is truly risen. Alleluia.

Let Us Pray

O God, Who by the resurrection of our Lord Jesus Christ, Thy Son, hast vouchsafed to rejoice the world, grant, we beseech Thee, that by the intercession of His Virgin Mother, Mary, we may receive the joys of eternal life, through the same Christ, our Lord. Amen

They shall look on him whom they pierced (John 19, 37).

Who shall render account to him, who is ready to judge the living and the dead (1 Peter 4, 5).

“There was a rainbow round about the throne, in sight like unto an emerald. . . And from the throne proceeded lightnings, and voices, and thunders; and there were seven lamps burning before the throne” (Apoc. 4, 3-5).

Such are the images whereby Holy Scripture portrays the judgment-seat of Jesus Christ. Who of all mankind can venture to raise his eyes to this fiery throne? Will it not be more dazzlingly bright than the lightnings and fiery flashes of a tempest?

The Divine Judge will seat Himself upon this throne and His grave countenance will be visible to men and Angels. All created beings will tremble with awestruck reverence. St. John declares this in the Apocalypse: “I saw a great white throne, and One sitting upon it, from whose face the earth and Heaven fled away, and there was no place found for them” (Apoc. 20, 11). In these words the prophet of the New Testament appears to indicate that the Heavens and the earth will not be able to bear to meet the eye of their Judge; that all rational beings, both Angels and men, will quake at the sight of His stern countenance.

That the Angels also will fear and tremble, is asserted by St. Augustine, in the following passage from his writings: “When Our Lord says that the powers of Heaven shall be moved, He alludes to the Angels; for so terrible will the judgment be, that the Angels will not be exempt from fear; they too will tremble and be afraid. For just as when a judge sits in judgment his grave countenance not only strikes terror into the culprits before him, but over-awes the officials standing around, so when all mankind are brought to judgment the celestial ministers will share the universal horror and alarm.”

St. John Chrysostom corroborates this statement, when he says: “Every one will then be filled with astonishment, with apprehension, with terror, for even the Angels will be sore afraid.”

Many other Fathers of the Church and commentators upon Holy Scripture express a similar opinion.

Rev. Martin Von Cochem, OSFC, *The Four Last Things – Death, Judgment, Hell and Heaven*

THE RESURRECTION OF THE LORD

EASTER SUNDAY

PRESENCE OF GOD - O risen Jesus, make me worthy to share in the joy of Your Resurrection.

MEDITATION:

I. “This is the day which the Lord hath made; let us be glad and rejoice therein” (RB). This is the most excellent day, the happiest day in the whole year, because it is the day when “Christ, our Pasch, has been sacrificed.” Christmas, too, is a joyous feast, but whereas Christmas vibrates with a characteristic note of sweetness, the Paschal solemnity resounds with an unmistakable note of triumph; it is joy for the triumph of Christ, for His victory. The liturgy of the Mass shows us this Paschal joy under two aspects: joy in truth (*Epistle*: I Cor. 5, 7-8) and joy in charity (*Postcommunion*).

Joy in truth: According to the vibrant admonition of St. Paul, “Let us celebrate the feast, not with old leaven . . . but with the unleavened bread of sincerity and truth.” In this world there are many ephemeral joys, based on fragile, insecure foundations; but the Paschal joy is solidly grounded on the knowledge that we are in the truth, the truth which Christ brought to the world and which He confirmed by His Resurrection.

The Resurrection tells us that our faith is not in vain, that our hope is not founded on a dead man, but on a living one, the Living One par excellence, whose life is so strong that it vivifies, in time as in eternity, all those who believe in Him. "I am the Resurrection and the Life; he that believeth in Me, although he be dead, shall live" (Jn 11, 25). Joy in truth: for only sincere and upright souls who seek the truth lovingly and, still more, "do the truth" can fully rejoice in the Resurrection. We are sincere when we recognize ourselves for what we are, with all our faults, deficiencies, and need for conversion. From this knowledge of our miseries springs the sincere resolve to purify ourselves of the old leaven of the passions in order to be renewed completely in the risen Christ.

Truth, however, must be accomplished in charity-*veritatem facientes in caritatem*, doing the truth in charity (Eph 4, 15); therefore the Postcommunion prayer that is placed on our lips is more timely than ever: "Pour forth upon us, O Lord, the spirit of Thy love, to make us of one heart." Without unity and mutual charity there can be no real Paschal, joy.

2. The Gospel (Mk 16, 1-7) places before our eyes the faithful holy women who, at the first rays of the Sunday dawn, run to the sepulcher, and on the way, wonder: "Who will roll back the stone from the door of the sepulcher for us?" This preoccupation, although it is well justified on account of the size and weight of the stone, does not deter them from proceeding with their plans; they are too much taken up with the desire of finding Jesus! And behold! hardly have they arrived when they see "the stone rolled back." They enter the tomb and find an Angel who greets them with the glad announcement: "He is risen; He is not here." At this time, Jesus does not let Himself be found or seen; but a little later when, in obedience to the command of the Angel, the women leave the tomb to bring the news to the disciples, He will appear before them saying, "All hail!" (Mt 28, 9), and their joy will be overwhelming.

We, too, have a keen desire to find the Lord; perhaps we have been seeking Him for many long years. Further, this desire may have been accompanied by serious preoccupation with the question of how we might rid ourselves of the obstacles and roll away from our souls the stone which has prevented us thus far from finding the Lord, from giving ourselves entirely to Him, and from letting Him triumph in us. Precisely because we want to find the Lords we have already overcome many obstacles, sustained by His grace; divine Providence has helped us roll away many stones, overcome many difficulties. Nevertheless, the search for God is progressive, and must be maintained during our whole life. For this reason, following the example of the holy women, we must always have a holy preoccupation about finding the Lord, a preoccupation which will make us industrious and diligent in seeking Him, and at the same time confident of the divine aid, since the Lord will certainly take care that we arrive where our own strength could never bring us, because He will do for us what we cannot do for ourselves.

Every year Easter marks a time of renewal in our spiritual life, in our search for God; every year we reascend the path toward Him in *novitate vitae*, in newness of life (Rom 6, 4).

COLLOQUY:

"Lord Jesus, good and gentle Jesus, who deigned to die for our sins and to rise for our justification, I beg You, by Your glorious Resurrection, to bring me out of the sepulcher of my vices and sins, so that I may merit to have a real share in Your Resurrection. O most kind Lord, who ascended to Heaven in the triumph of Your glory and are seated at the right hand of the Father, You who are all-powerful, raise me up to You, so that I may run in the odor of Your ointments, run without slackening, while You call and guide me. My soul thirsts; draw me to the divine spring of eternal satiety; lift me out of the abyss toward this living spring, so that I may drink as much as I can of it, and live on it forever, O my God, my Life.

"I pray You, Lord, give my soul the wings of an eagle, that I may fly without weakening, fly, until I reach the splendor of Your glory. There, You will feed me on Your secrets at the table of the heavenly citizens, in the place of Your Pasch, near the celestial fount of eternal satiety. Let my heart rest in You, my heart which resembles a great ocean, agitated by tumultuous waves.

"When shall I see You, O precious, long-desired, amiable Lord? When shall I appear before Your face? When shall I be satiated with Your beauty? When will You take me out of this dark prison, that I may confess Your Name, without being confused any longer? What shall I do, a wretch loaded down with the chains of my human condition? What shall I do? As long as we are in the body, we are journeying toward the Lord. We have not here a lasting dwelling, but we seek a future city, for our homeland is in heaven.

"As long as I carry about with me these fragile members, give me the grace, O Lord, to cling to You, for he who adheres to the Lord is one spirit with Him" (St. Augustine).

"Your were all invited, generally and in particular, by My Truth, when He cried in the Temple, saying; 'Whosoever thirsteth, let him come to Me and drink, for I am the fountain of the water of life.'... So that you are invited to the fountain of living water of grace, and it is right for you, with perseverance, to keep by Him who is made for you a bridge, not being turned back by any contrary wind that may arise, either of prosperity or adversity, and to persevere till you find Me, who am the giver of the water of life, by means of this sweet and loving Word, My only-begotten Son."

God the Father addressing St. Catherine of Siena, *The Dialogue of St. Catherine of Siena*

"Since they deny the Gospel and contradict the Creed, they cannot celebrate with us. And, although they dare to claim the name of Christ, every creature whose head is Christ scorns them." Pope St. Leo the Great

Dogma is the End of Theological Speculation

But according to a long-standing usage a dogma is now understood to be a truth appertaining to faith or morals, revealed by God, transmitted from the Apostles in the Scriptures or by tradition, and proposed by the Church for the acceptance of the faithful. It might be described briefly as a revealed truth defined by the Church. Catholic Encyclopedia

"I give You thanks, who illumine me and deliver me, for You have enlightened me and I have known You. Late have I known You, O ancient Truth; late have I known You, O eternal Truth! You were in the light and I was in darkness, and I did not know You, for I had no light without You, and without You, there is no light!" St. Augustine, *Confessions*

The Resurrection of Jesus Christ Is a Dogma

“The dogmas of the faith are to be held only according to a practical sense, that is, as preceptive norms for action, but not as norms for believing.” *Condemned*, St. Pius X, *Lamentabili*

This condemned proposition distinguishes between “preceptive norms for action” and “norms for believing.”

All commands, laws, injunctions, admonitions, counsels, and other “preceptive norms for action,” are hierarchical, must be reasonable, must be directed toward the common good, do not bind in cases of necessity or impossibility, do not bind in cases of invincible ignorance, and must be properly promulgated by competent authority. The science of moral theology guides us in the formation of correct consciences to fulfill these “preceptive norms for action.”

Dogmas are essentially “norms for believing” and only secondarily and indirectly, “preceptive norms for action” in the sense that our actions must be conformable to truth. A dogma is that part of Divine Revelation that has been infallibly defined and constitutes a formal object of Divine and Catholic Faith. Dogma expresses a truth that is universally true, that is, true for all times, places, persons and circumstances. Dogma in itself is sufficient for all the faithful. Dogma does not forbid elucidation but the elucidation is not necessary to the faith. A child can profess the Catholic Faith in the Trinity in a more perfect manner than the best theologian. We as Catholics are required to believe in the Trinity for our salvation, no one has to understand any theology about it. St. Augustine said, “Seek not to understand that you may believe, but believe that you may understand”. St. Anselm said the same thing. We begin with the dogma, which is simple; the understanding is not necessary but may be very beneficial because we are rational creatures. Understanding is the Gift of the Holy Ghost related to the virtue of Faith and can be of great support to the faith. Still, St. Teresa of Avila said regarding the dogma of the Holy Trinity that she more gloried in dogmas of the faith where she understood very little because the exercise of the faith was then far more meritorious. St. Pius X, in *Lamentabili*, condemned the modernist practice of limiting dogmatic truth with the moral restrictions that apply to commands, laws, injunctions, admonitions, counsels, etc.

“Therefore, let the blind and foolish subtlety of heretical impiety be despised. Whosoever continues in heresy is unpardonable, nor can he ever attain forgiveness. They are falling into that blasphemy which shall never be forgiven neither in this world nor in the Judgment to come.” Pope St. Leo the Great

“We ought to carry our conformity to God’s will to the point of accepting our death. That we shall die is a decree against which there is no appeal. We shall die on the day and at the hour and in the manner that God decides, and it is this particular death we should accept, because it is the one most becoming His glory..... It is the teaching of the great masters of the spiritual life that a person who, at the point of death, makes an act of perfect conformity to the will of God will be delivered not only from Hell but also from Purgatory, even if he has committed all the sins in the world. 'The reason,' says St. Alphonsus, 'is that he who accepts death with perfect resignation acquires similar merit to that of a martyr who has voluntarily given his life for Christ, and even amid the greatest sufferings he will die happily and joyfully'.” St. Claude de la Colombiere, *Trustful Surrender*

We have a lesson to learn here: it is, that there are some people who believe, but their faith is so weak that the slightest shock would endanger it; they say they have faith, but it is of the most superficial kind. And yet, without a lively and vigorous faith, what can we do in the battle we have to be incessantly waging against the devil, the world, and our own selves? He who wrestles with an enemy is desirous to have a sure footing; if he stand on slippery ground, he is sure to be thrown. Nothing is so common nowadays as unstable faith, which believes as long as there is nothing to try it: but let it be put to the test and it gives way. One principal cause of this weakness of faith is that subtle naturalism, which now fills the atmosphere in which we live, and which it is so difficult not to imbibe. Let us earnestly pray for an invincible and supernatural faith, which may be the ruling principle of our conduct, which may never flinch, and may triumph over both our internal and external enemies. Thus shall we be able to apply to ourselves those words of the Apostle St John: ‘This is the victory which overcometh the world, our faith.’

Dom Gueranger, *The Liturgical Year*, Easter

All who have not believed that Jesus Christ was really the Son of God are doomed. Also, all who see the Sacrament of the Body of Christ and do not believe it is really the most holy Body and Blood of the Lord . . . these also are doomed! St. Francis of Assisi

He wrought herein the greatest work that He had ever wrought, whether in miracles or in mighty works, during the whole of His life, either upon earth or in Heaven, which was the reconciliation and union of mankind, through grace, with God. And this, as I say, was at the moment and the time when this Lord was completely annihilated in everything. Annihilated, that is to say, with respect to human reputation; since, when men saw Him die, they mocked Him rather than esteemed Him; and also with respect to nature, since His nature was annihilated when He died; and further with respect to the spiritual consolation and protection of the Father, since at that time He forsook Him... Let the truly spiritual man understand the mystery of the gate and of the way of Christ, and so become united with God, and let him know that, the more completely he is annihilated for God’s sake, according to these two parts, the sensual and the spiritual, the more completely he is united to God and the greater is the work which he accomplishes. St. John of the Cross, *Ascent of Mt. Carmel*

“The faith shall never vary in any age, for one is the faith which justifies the Just of all ages. It is unlawful to differ even by a single word from apostolic doctrine.” Pope St. Leo the Great

The Church Teaches:

The Holy Roman Church firmly believes, professes and teaches that the matter pertaining to the law of the Old Testament, the Mosaic law, which are divided into ceremonies, sacred rites, sacrifices, and sacraments, because they were established to signify something in the future, although they were suited to the divine worship at that time, after our Lord's coming had been signified by them, ceased, and the sacraments of the New Testament began; and that whoever, even after the Passion, placed hope in these matters of the law and submitted himself to them as necessary for salvation, as if faith in Christ could not save without them, sinned mortally. Yet it does not deny that after the Passion of Christ up to the promulgation of the Gospel they could have been observed until they were believed to be in no way necessary for salvation; but after the promulgation of the Gospel it asserts that they cannot be observed without the loss of eternal salvation. All, therefore, who after that time [the promulgation of the Gospel] observe circumcision and the Sabbath and the other requirements of the law, the holy Roman Church declares alien to the Christian faith and not in the least fit to participate in eternal salvation. Pope Eugene IV, *Council of Florence*, 1441

The first consideration is that the ceremonies of the Mosaic Law were abrogated by the coming of Christ and that they can no longer be observed without sin after the promulgation of the Gospel. Pope Benedict XIV, *Ex Quo Primum*, 1756

And first of all, by the death of our Redeemer, the New Testament took the place of the Old Law which had been abolished... on the gibbet of His death Jesus made void the Law with its decrees [Eph. 2:15]... establishing the New Testament in His blood shed for the whole human race. "To such an extent, then," says St. Leo the Great, speaking of the Cross of our Lord, "was there effected a transfer from the Law to the Gospel, from the Synagogue to the Church, from many sacrifices to one Victim, that, as our Lord expired, that mystical veil which shut off the innermost part of the temple and its sacred secret was rent violently from top to bottom." On the Cross then the Old Law died, soon to be buried and to be a bearer of death.... Pope Pius XII, *Mystici Corporis*

The faith of those who live their faith is a serene faith. What you long for will be given you; what you love will be yours forever. Since it is by giving alms that everything is pure for you, you will also receive that blessing which is promised next by the Lord: the Godhead that no man has been able to see. In the inexpressible joy of this eternal vision, human nature will possess what eye has not seen or ear heard, what man's heart has never conceived. Pope St. Leo the Great

'Behold, the Lion of the tribe of Juda, the root of David hath conquered!'

Nor does the mystery of the Lamb end here. Isaias besought God to 'send the Lamb' who was to be 'the ruler of the earth.' He comes, therefore, not only that he may be sacrificed, not only that he may feed us with his sacred Flesh, but likewise that he may command the earth and be King. Here, again, is our Pasch. The Pasch is the announcement of the reign of the Lamb. The citizens of heaven thus proclaim it: 'Behold, the Lion of the tribe of Juda, the root of David hath conquered!' But, if he be the Lion, how is he the Lamb? Let us be attentive to the mystery. Out of love for man, who needed redemption, and a heavenly food that would invigorate, Jesus deigned to be as a lamb: but he had, moreover, to triumph over his own and our enemies; he had to reign, for 'all power was given to him in heaven and in earth.' In this his triumph and power, he is a lion; nothing can resist him; his victory is celebrated this day throughout the whole world. Listen to the great deacon of Edessa, St Ephrem: 'At the twelfth hour, he was taken down from the Cross as a lion that slept.' 'Yea, verily, our Lion slept; for his rest in the sepulchre was more like sleep than death,' as St Leo remarks. Was not this the fulfilment of Jacob's dying prophecy? This patriarch, speaking of the Messiah that was to be born of his race, said: 'Juda is a lion's whelp. To the prey, my son, thou art gone up! Resting thou hast couched as a lion. Who shall rouse him'. He has roused himself by his own power. He has risen; a lamb for us, a lion for his enemies; thus uniting, in his Person, gentleness and power. This completes the mystery of our Pasch: a Lamb, triumphant, obeyed, adored. Let us pay him the homage so justly due. Until we be permitted to join, in heaven, with the millions of angels and the four-and-twenty elders, let us repeat, here on earth, the hymn they are forever singing: 'The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction!' Dom Gueranger, *The Liturgical Year*, Easter

The Old Evangelization: Goal of making Proselytes for the greater glory of God and the salvation of souls.

"Father Isaac Jogues was truly a martyr before God, rendering witness to Heaven and earth that he valued the Faith and the propagation of the gospel more highly than his own life, and losing it in the dangers into which, with full consciousness, he cast himself for Jesus Christ..."

Fr. Jérôme Lalemant, S.J., written in 1647, head of the Jesuit Mission in New France. He was the brother of fellow missionary, Fr. Charles Lalemant, and uncle to the Fr. Gabriel Lalemant. Fr. Gabriel Lalemant was martyred with Fr. Jean de Brébeuf.

**Liberty, Equality, Fraternity... the Masonic slogan of the French Revolution,
Religious Freedom, Collegiality, and Ecumenism, slogan of Neo-modernist Revolution**

(In the twentieth century) the passions will erupt and there will be a total corruption of customs, for Satan will reign almost completely by means of the Masonic sects. They will focus particularly on the children in order to achieve this general corruption. Woe to the children of these times.... depraved priests, who will scandalize the Christian people, will incite the hatred of the bad Christians and the enemies of the Roman, Catholic and Apostolic Church to fall upon all priests. This apparent triumph of Satan will bring enormous sufferings upon the good pastors of the Church. Our Lady of Good Success, to Mother Marianna, 1582

Ecumenical Talking Points with Lutherans & Pope Francis the Lutheran

“And the fifth Angel sounded the trumpet; and I saw a star fall from Heaven upon the earth, and to him was given the key to the bottomless pit. And he opened the bottomless pit: and the smoke of the pit ascended as the smoke of a great furnace; and the sun was darkened, and the air with the smoke of the pit: And from the smoke of the pit, there came out locusts upon the earth, and power was given to them, as the scorpions of the earth have power.” (*Apoc: 9:1-3*)

Luther did truly open the pit and let loose against the Church all the fury of hell. Therefore modern interpreters almost universally see in this fallen star, Luther.

The whole description of the locusts fits down to the last detail the kings and princes who established by force the heresy of the 16th Century. When Luther propounded his heretical and immoral doctrine, the sky became as it were obscured by smoke. It spread very rapidly over some regions of the earth, and it brought forth princes and kings who were eager to despoil the Church of her possessions. They compelled the people of their domains and in the territories robbed from the Church to accept the doctrines of Luther. The proponents of Protestantism made false translations of the Bible and misled the people into their errors by apparently proving from the ‘Bible’ (their own translations) the correctness of their doctrines. It was all deceit, lying and hypocrisy. Bad and weak, lax and lukewarm, indifferent and non-practicing Catholics and those who had neglected to get thorough instruction were thus misled; and these, seeing the Catholic Church now through this smoke of error from the abyss and beholding a distorted caricature of the true Church, began both to fear and hate her.

Luther did everything to instill hatred of the [Catholic] Church into the hearts of his followers. The princes of Germany eagerly took up Lutheranism to become the spiritual heads of the churches in their domains and to plunder the Church. Their assumed jurisdiction in spiritual matters was usurpation... In Denmark, Norway and Sweden the Kings imposed Lutheranism upon the people by the power of the sword and by lying, deceit and hypocrisy. They left the altars in the churches and had apostate priests use vestments and external trappings of the Catholic Church to mislead the people. They crushed out the Catholic faith by terrorism, by making it a felony and treason to remain a Catholic. Each monarch made himself the spiritual head of the church in his kingdom. They had so-called historians falsify history to arouse hatred against the Church in the hearts of the people. They pretended to prove the truth of Lutheranism by false translations of the Bible made by Luther and by others and by still falser interpretations of it. Those princes and kings were the locusts appearing in the vision of St. John. They had the teeth of lions to terrify lukewarm Catholics into submission. Rev. Fr. Herman Bernard Kramer, *The Book of Destiny*

The Church at Vatican Council I (1869-70) defined that a dogma is a truth formally revealed by God which must be believed with “divine and Catholic faith” as necessary for salvation. A dogma is, by definition, immutable and unchangeable. Dogmas are not maxims, nor are they axioms where they are to be understood simply as general points of belief. Pope St. Pius X solemnly condemned this notion in his encyclical *Pascendi Dominici Gregis* (False Doctrines of the Modernists, September 8, 1907: DNZ 2079-81). Rather, each dogma is a specific truth revealed by God and proposed by the Church whose very nature allows for no change and is the same for all time. Adam Miller, Catholic Apologist, *Dogmatic Deception*

For Those defending Catholic Tradition and the divine Worship of God

"Blessed are they who hunger and thirst after justice for they shall be filled" (Matt 5:6). This beatitude is the fruit of the virtue and gift of Fortitude which in turn forms the necessary bedrock for the virtue of Justice to grow and flourish. St. Thomas says, "The Lord wishes us to thirst after that justice which consists in rendering... to God first of all what is His due. He wishes us never to be satiated on earth... but rather that our desire should grow always... Blessed are they that have this insatiable desire; they will receive eternal life and here below an abundance of spiritual goods in the accomplishment of the precepts, according to the words of the Master: 'My meat is to do the will of Him that sent Me, that I may perfect His word.'"

The first and essential subsidiary virtue under Justice is the virtue of Religion which is giving "to God first of all what is His due." The virtue of Religion itself governs the virtue of Obedience. Any act of obedience that violates the virtue of Religion is a sin and itself manifests an evident absence or serious defects of the virtues of Justice, Fortitude, and Temperance. Those Catholics faithful to tradition who have born the insults, calumny and ridicule of Novus Ordites should remember that the gift of Piety corresponds to the virtue of Justice and the fruit of this virtue and this gift is the beatitude, 'Blessed are the meek for they shall inherit the earth'. We are not going anywhere, we are not changing anything, and our victory is foreordained.

“The time is fast approaching when the omnipotent God will punish the world with justice and righteous anger, for the sins and crimes that stain His holy sanctuary. The corruption of morals will reach such an extreme that the atmosphere will be saturated with the stench of impurity, and these evil times will bring a chastisement like no other.

Confusion will reign in the sanctuary, and many of those entrusted with the care of souls will become lost themselves, dragging many others with them into error. The light of true faith will seem almost extinguished, and the flock, abandoned by many shepherds, will be scattered. In these moments of tribulation, those who remain faithful will suffer unspeakably. They will be persecuted, ridiculed, and oppressed, for the world will hate the truth and those who uphold it.

But do not fear, for just when all seems lost and paralyzed, when the wicked believe they have triumphed, this will mark the arrival of my hour, when I will overthrow the proud and accursed Satan, trampling him under my feet and chaining him in the infernal abyss. This restoration will be swift and marvelous. It will bring joy to the faithful and shame to those who warred against God and His Church.” Our Lady of Good Success to Mother Marianna

When Pope Leo XIV denied the BVM her title of Co-Redemptrix, he was following Francis!

Hermeneutics of Continuity/Discontinuity

Blessed Virgin Mary, Co-Redemptrix, “The Mother of all the living”!

Pope Francis theological tripe:

“Being faithful to her Master, who is her Son, the only Redeemer, she never wanted to take anything for herself from her Son. She never presented herself as a co-redemptrix.... When they come to us with the story according to which we should declare this, or that other dogma, let us not get lost in foolishness.”

Pope Francis, denying the title of the Blessed Virgin as Co-Redemptrix

Wisdom of Catholic Truth:

- “Just as Eve, wife of Adam, yet still a virgin, became by her disobedience the cause of death for herself and the whole human race, so Mary, too, espoused yet a virgin, became by her obedience the cause of salvation for herself and the whole human race.” St. Irenaeus, 2nd century
- “Death through Eve, life through Mary.” St. Jerome, 4th century
- “Through the Blessed Virgin Mary, we are redeemed from the tyranny of the devil.” Modestus of Jerusalem, 7th century
- “Hail thou, through whom we are redeemed from the curse.” St. John Damascene, 8th century
- “Through her (the Blessed Virgin Mary), man was redeemed.” St. Bernard of Clairvaux, 12th century
- “That woman (namely Eve), drove us out of Paradise and sold us; but this one (Mary) brought us back again and bought us.” St. Bonaventure, 13th century
- “The Blessed Virgin merits for us *de congruo* what Christ merited *de condigno*.” Pope St. Pius X, *Ad diem illum*
- “(The Blessed Virgin Mary) offered Him on Golgotha to the Eternal Father together with the holocaust of her maternal rights and her motherly love like a new Eve for all children of Adam.” Pope Pius XII, *Mystici Corporis*

COMMENT:

Many ignorantly date the title of the Blessed Virgin Mary as Co-Redemptrix to the 16th century. It is actually much older. The theological truth that the title describes is found in Scripture, the Church Fathers and the constant tradition of the Catholic Church. It may have become more evident in the 16th century only because the Protestants deny it.

Pope Francis denied the title because he had common ground with Protestant heretics. He is on public record affirming his belief in Luther’s heretical doctrine of Justification which denies any incorporation of the baptized into Jesus Christ with the end to share in His sanctification and glorification. Catholic truth teaches that every Catholic “who has been baptized in Christ, has put on Christ” (Gal 3:27). And every Catholic who has “put on Christ” must then “deny himself, and take up his cross, and follow (Jesus Christ)” (Matt 16:24) so that he can “fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church” (Col 1:24). Every baptized Catholic is called upon to be a co-redemptrix with Jesus Christ and this constitutes the greatest honor for any of the faithful. Pope Pius XII said:

Because Christ the Head holds such an eminent position, one must not think that he does not require the help of the Body. What Paul said of the human organism is to be applied likewise to the mystical Body: “The head cannot say to the feet: I have no need of you.” It is manifestly clear that the faithful need the help of the Divine Redeemer, for He has said: “Without me you can do nothing,” and according to the teaching of the Apostle every advance of this Mystical Body towards its perfection derives from Christ the Head. Yet this, also, must be held, marvelous though it may seem: Christ has need of His members. First, because the person of Jesus Christ is represented by the Supreme Pontiff, who in turn must call on others to share much of his solicitude lest he be overwhelmed by the burden of his pastoral office, and must be helped daily by the prayers of the Church. Moreover as our Savior does not rule the Church directly in a visible manner, He wills to be helped by the members of His Body in carrying out the work of redemption. This is not because He is indigent and weak, but rather because He has so willed it for the greater glory of His spotless Spouse. Dying on the Cross He left to His Church the immense treasury of the Redemption, towards which she contributed nothing. But when those graces come to be distributed, not only does He share this work of sanctification with His Church, but He wills that in some way it be due to her action. This is a deep mystery, and an inexhaustible subject of meditation, that the salvation of many depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer for this intention and on the cooperation of pastors of souls and of the faithful, especially of fathers and mothers of families, a cooperation which they must offer to our Divine Savior as though they were His associates.

Pope Pius XII, Mystici Corporis

“The salvation of many depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer for this intention.” Those who will not “take up their cross” and enter into applying this “treasury of the Redemption” for the salvation of others are not “worthy of Jesus Christ.” “No, I say to you: but unless you shall do penance, you shall all likewise perish” (Luke 13:3).

Now if it can be predicated that every one of the faithful is called upon to be a co-redemptrix, a fortiori, what can be predicated concerning the Mother of God, the ever Blessed Virgin Mary, the new Eve, the new Mother of all the Living who are reborn of God to the life of grace? The Blessed Virgin, our Lady of Sorrows, is the exemplar Co-Redemptrix *sine qua non*. It was her *fiat* at the Annunciation and repeated at the foot of the cross that brought Christ from the Father and offers Him again to the Father as a sacrificial reparation for the salvation of all.

For Pope Francis our Lady’s title was “foolishness.” And why? “But the sensual man perceiveth not these things that are of the Spirit of God; for it is foolishness to him, and he cannot understand, because it is spiritually examined” (1 Cor 2:14).

Cursed be the man who denies the Blessed Virgin Mary, our Lady of Sorrows, her rightful title conferred upon her by God as Co-Redemptrix.

Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the scriptures, the things that were concerning him..... And they said one to the other: Was not our heart burning within us, whilst he spoke in this way, and opened to us the scriptures? Luke 24:25-27, 32



Sensus fidei for the Neo-Modernist: Goal is to direct the mob and use the mob to confirm their heterodoxy!
 "The Second Vatican Council highlights that 'all human beings are called to the new people of God' (LG, 13). God is truly at work in the entire people that he has gathered together. This is why 'the entire body of the faithful, anointed as they are by the Holy One, cannot err in matters of belief. They manifest this special property by means of the whole people's supernatural discernment in matters of faith when from the Bishops down to the last of the lay faithful, they show universal agreement in matters of faith and morals' (LG, 12)." Vademecum on Synodality Synod

COMMENT: The word "universal" is corrupted to exclude the attribute of time. A universal by definition necessarily includes the attribute of time without which it is not a universal. The *sensus fidei* that excludes time considering only the current mass of Catholics at one specific historical period looks only to popular trends and not Catholic truth. If every Catholic in the Church at one given time holds a doctrine or moral position that is contrary to the traditional teaching or practice, then it is not evidence of the *sensus fidei* but rather evidence of general apostasy and nothing more. "When the Son of man comes, will he find faith on earth?" (Lk 18:8). The implied answer is No! He will find apostasy and He will not call it a new *sensus fidei*.

Novus Ordo 'Dogma': Congregation for the Doctrine of the Faith Gutting Catholic Truth!

"[...] With all this in mind, it must be said that the dogmatic formulas of the Magisterium of the Church have been apt from the beginning to communicate the revealed truth and, as long as they are maintained, they will always be fit for those who interpret them correctly. However, it does not suggest that each of them has been or will remain so to the same extent. For this reason theologians try to determine exactly what is the intention to teach really contained in the various formulas, and provide with this work a remarkable help to the living Magisterium of the Church, to whom they (the theologians) are subordinate. For this very reason it may also be that some ancient dogmatic formulas and others related to them remain alive and fruitful in the habitual use of the Church, provided that new exhibitions and statements are added in due course and that they preserve and illustrate their primary meaning. On the other hand, it has also happened sometime that in this same usual use of the Church some of these formulas have given way to new expressions that, proposed or approved by the sacred Magisterium, express their sense clearer and more fully.

"As for the meaning of dogmatic formulas, this remains ever true and constant in the Church, even when it is expressed with greater clarity or more developed. The faithful therefore must shun the opinion, first, that dogmatic formulas (or some category of them) cannot signify truth in a determinate way, but can only offer changeable approximations to it, which to a certain extent distort or alter it; secondly, that these formulas signify the truth only in an indeterminate way, this truth being like a goal that is constantly being sought by means of such approximations. Those who hold such an opinion do not avoid dogmatic relativism and they corrupt the concept of the Church's infallibility relative to the truth to be taught or held in a determinate way.

"Such an opinion clearly is in disagreement with the declarations of the First Vatican Council, which, while fully aware of the progress of the Church in her knowledge of revealed truth, nevertheless taught as follows: "That meaning of sacred dogmas...must always be maintained which Holy Mother Church declared once and for all, nor should one ever depart from that meaning under the guise of or in the name of a more advanced understanding." The Council moreover condemned the opinion that "dogmas once proposed by the Church must, with the progress of science be given a meaning other than that which was understood by the Church, or which she understands." There is no doubt that, according to these texts of the Council, the meaning of dogmas which is declared by the Church is determinate and unalterable." [...]

Declaration in Defense of the Catholic Doctrine on the Church Against Certain Errors of the Present Day, Sacred Congregation for the Doctrine of the Faith, *Mysterium Ecclesiae*, June 24, 1973

COMMENT: The word "magisterium" is used equivocally in this document. There is the Magisterium (with a capital "M") of the Church grounded upon the Church's divine attributes of Infallibility and Authority to teach without the possibility of error in the name of God. This is what is meant when Jesus Christ said, "He who heareth you, heareth Me." When a pope engages the Magisterium of the Church he is entering into the one and same Magisterium that every pope in the history of the Church has entered since Pope Peter the Apostle to this present day.

There is also the magisterium (with a lower case "m") of churchmen teaching by virtue of their grace of state. This teaching has been deserving of a presumption of correctness and respectful adherence throughout the history of the Church, however, this teaching is the product of men and is capable of error. Since Vatican II the repeated teaching by the magisterium of churchmen has been heretical more often than not. Under Pope Francis it has not only been doctrinally heretical but at times grossly immoral.

Ultimately, only the pope can engage the Magisterium of the Church. The teaching that proceeds from the Magisterium is infallible and is called Dogma and constitutes the formal object of divine and Catholic faith. Dogma is God giving explicit clarity of definition to His revealed doctrine. God is the formal and final cause of Dogma. The pope is the necessary but wholly insufficient material and instrumental cause of Dogma. Since God is the cause of Dogma, Dogma is infallible in both the truth it teaches and the words by which that truth is taught. That is, Dogma is irreformable in both its form (the truth) and its matter (the words) employed. Dogma ends theological discussion on the doctrine defined. Theologians may develop the implications that are necessarily derived from Dogmatic Truth but the Dogma in itself remains fixed in its truth and its manner of expression. Therefore, the proper tools for understanding Dogma are definition and grammar, and not necessarily theological competency.

This citation is three paragraphs from the document from the Sacred Congregation for the Doctrine of the Faith published in 1973. It both defends the infallible truth of Dogma in the second and third paragraph by citing the teaching of Vatican I, while at the same time, it undermines and corrupts Dogmatic truth in the first paragraph!

It corrupts Dogma when it recognizes and presupposes that Dogma is the proper subject matter for speculation by theologians and development by the "living magisterium," (the pope teaching by his fallible grace of state), to articulate a different non-literal meaning. Theologians are permitted to critically contextualize Dogma to "interpret them correctly." Theologians are directed to examine the "intention" of the Dogmatic formulation. Is this even possible? Well no, it is not. The "intention" is God's and no one can know the mind of God beyond what God has revealed. The "intention" of what is in fact the wholly insufficient material and instrumental cause of Dogma is irrelevant and completely immaterial to the question. Imagine asking the chisel and the block of marble what its "intention" was in producing Michelangelo's Pieta! So we end up with fallible theologians and the fallible "living magisterium" determining that **"some of these formulas (Dogmas) have given way to new expressions."** We have the fallible reformulating the infallible. This has been the rule of the churchman for the last fifty years since the publication of this document and the *sub rosa* practice for about 35 years before that. We are fortunate that God has a perfect memory. His truth is not compromised by lying churchmen. They claim to be speaking in the name of God to make God a liar like themselves. It will not work. The remote rule of faith is Scripture and Tradition. The proximate rule of faith is Dogma. Heresy is defined as the denial of Dogma! Our duty is to keep the faith inviolate and uncompromised for which God has promised the eternal reward of His divine presence. Those who corrupt God's revealed Truth will have their eternal reward as well.

O Mary, Mary, bearer of the fire of love, and dispenser of mercy! Mary, **co-redemptrix** of the human race, when you clothed the Word with your flesh, the world was redeemed. Christ paid its ransom with His Passion, and you paid it with the sorrows of your body and soul. St. Catherine of Siena, Doctor of the Church, Instructed by God Himself

Vatican II peritus, Hans Kung, who denied the Resurrection of Jesus Christ from the dead, appealed to John Henry Cardinal Newman as his theological predecessor, invoking the same liberal modernist principles!

In John Cardinal Newman's *Grammar of Assent* are found all of the elements that determined the character of Newman's thought. The basis of his-peculiar form of liberalism that troubled Church authorities in his day manifests itself in this his most mature essay, written in 1870, five years after the Apologia. **The underlying current of the entire essay reveals an aversion for the traditional methods of philosophy and theology on account of their being, as he would say, too abstract and impersonal.[.....]**

It was also Newman's liberal personalism that made him reluctant to accept the definition of Infallibility in its fullest sense and import, as can be seen from a letter he wrote in 1871 (after the dogma of infallibility was defined) to Mr. Mashell, an Oxford convert who had published a pamphlet against Cardinal Manning. After Newman writing "I never; expected to see such a scandal in the Church.[.....]"

An entire thesis, if not a small book, is required to do justice to the topic of Newman's position in the Grammar of Assent; here only the chief position will be discussed and contrasted with the philosophy of St. Thomas and those who follow him and the exigencies of reality. **The philosophical principles which the Church from time immemorial has upheld and which Newman rejected, or seems to reject, are as follows:**

1. that the abstract and speculative is superior to the concrete and practical;
2. that true science depends upon the admission that the nature of things can be known by the mind by abstracting from the here and the now;
3. that the natural order and the moral law are independent of men's perception of it and are not based upon a man's personal characteristics;
4. that causation in nature is discernable by the human mind without an a priori reference to itself;
5. that the existence of God is demonstrable by an investigation of nature and not merely by examining a man's consciousness and his awareness of his conscience;
6. that final causes are operative in the whole of creation and that God is the final cause, or purpose, of all things;
7. that logic is a noble and useful art which is grounded upon reality and aids the human mind to understand the conspectus of reality without falsity;
8. and that the dogmas and doctrines of the Church are apprehended by 'believers as they are in themselves, and not in an uncertain personalist fashion.

I hope that the reader untrained in the fundamental principles of philosophy will be able to perceive that Newman's thinking, however subtly and elegantly expressed, is opposed to and incompatible with true Catholic philosophy.

Richard Sartino, *Another Look at John Henry Cardinal Newman*

Is the Resurrection of Jesus Christ to be taken literally or metaphorically?

NEO-MODERNISM: It's Formal Manifesto from Norte Dame University

What implications does the true nature of papal infallibility have for our life and practice as faithful Catholics? We can say the following.

First, the Church has a confident humility about papal infallibility. On the one hand, we believe that the Church does understand and declare what is true. On the other hand, we also believe that verbal formulations of divine truths, even the infallible formulations, are not the Truth *per se*, but limited, conditioned expressions of the truth.

Second, it is the real truths that are infallible, not the verbal formulations that contain them. An infallible statement is not at all wrong, but the way it might be said, even in an infallible definition, might not be perfectly adequate.

In the end, every Catholic can say with Augustine, "If you comprehend it, it is not God," and with Vatican I, that the pope possesses infallibility. Thanks to the gift of infallibility of the Church exercised by the Magisterium, we worship him who is beyond our comprehension in spirit and in truth.

Christopher Baglow, Director of the Science & Religion Initiative of the McGrath Institute for Church Life at the University of Notre Dame, *Infallibility, Ideology, and the Road to Ecclesial Harmony*, January 22, 2024

COMMENT: The denial of DOGMA is the definition of Heresy. If DOGMA need not be taken literally than neither does any Heresy and the Creed we profess at every Mass is meaningless. The end of Neo-Modernism is no different from its precursor, Modernism. Both seek the destruction of DOGMA and the Catholic Faith. Taking DOGMA literally, such as, the DOGMA that Jesus Christ literally rose from the dead on the first Easter morning, does not place God within the comprehension of man. It places man under the obedient conformity to God's truth and delivers him from the opinion of idiots.

Just as in the seduction of Eve, it began with vain promises of liberty and ended in degradation!

"I'm a firm believer in the principle of the slippery slope—the principle that the logic of ideas, once accepted, will be worked out to their most extreme consequences. *Unless rejected in principle.*" Marc Wauck

At the End of the Slippery Slope By Cynthia Millen

- Birth control is the first important step woman must take toward the goal of her freedom. It is the first step she must take to be man's equal. Margaret Sanger, Eugenicist and Founder of Planned Parenthood
- A man who grows accustomed to the use of contraceptive methods may forget the reverence due to a woman, and reduce her to a mere instrument of his own design. Pope Paul VI, *Humanae Vitae*
- [Jesus] did not need anyone to testify about man, for He knew what was in man. John 2:25

It began with the Pill. Sex became separated from reproduction. While it was originally intended only to be prescribed to married women, the Supreme Court quickly overruled state limitations, and the use of oral contraceptives skyrocketed, changing a relationship with a woman forever. As predicted by Pope Paul VI, the reverence for the sexual embrace quickly subsided as sex became a recreational activity with no consequences or connection to the creation of new life. "Free love" not only became popular: it became expected.

This "freedom" promoted by Sanger and others, however, came with many unwelcome side effect for women which still exist today: increased risks of blood clots, various cancers, migraines, and many more. The burden of birth control fell entirely upon women, who were tasked with denying their own uniquely feminine creative genius, in order to be enthusiastically portrayed, both in media and in men's minds, as sexual objects to be used. Men altered nothing, were denied nothing, bore no risks, and acquired all of the benefits. With windfalls of money for the pharmaceutical companies, oral contraceptives were promoted as a liberating lifestyle medicinal and a modern blessing for women. How could any rational woman disagree?

Look, the days are coming when people will say, 'Blessed are the barren women, the wombs that never bore, and the breasts that never nursed. Luke 23:29

Abortion logically followed. The argument went that, when contraceptives failed, women had the right to kill their unborn babies. All children should be wanted, and no woman should be forced to carry a baby. It was her body, after all. Again, the burdens fell entirely on women, along with the risks of physical injury (sometimes permanent) and proven damage to mental health.

Once again, they were expected to deny their uniquely feminine creative genius, primarily for the benefit of men. Studies have shown that nearly 70% of all women obtain abortions because their partners expressly or implicitly pressured them to do so, and nearly 90% would not have obtained an abortion if their partner would have supported them and their baby. Men altered nothing, were denied nothing, bore no risks, and acquired all of the benefits. Abortion was promoted as a reproductive "right" and funded by government entities to make even more money for abortion mills. The freedom to "choose" is necessary for a happy life. How could any progressive woman disagree?

And why do you break the command of God for the sake of your tradition? (Matt 15:3).

With the legalization of civil marriage for same-sex couples came the acceptance of two women or two men as parents of a child. Unless a child was adopted or brought in from a previous heterosexual relationship, the men must hire a surrogate to be impregnated and carry their child. The higher physical and psychological risks to surrogate mothers is well-documented. The burden of surrogacy, even though it is entered into voluntarily, is a heavy one for women. Women's uniquely feminine creative genius was now commoditized and sold to the highest bidder. Her womb was "rented" to provide a service. The baby she has carried, and for whom she may be the biological mother (if her own eggs were used), would be completely separated from her. The men involved, either as sperm donors or parents, altered nothing, were denied nothing, bore no risks, and acquired all of the benefits. Not surprisingly, the commercial surrogacy business become more profitable each year as it is promoted as a way to support justice for gay couples. Not wanting to be homophobic, how could any woman disagree?

Now we have the transgender movement: the end result of the slippery slope.

With reproduction no longer tied to biological sex, why does biological sex matter?

With the creative genius of women being monetized, suppressed, or denied, what is the difference between men and women, other than artificial social constructs like hair, make-up, clothing, or pronouns? If men can look like women, talk like women, be parents without a woman, and have the same pronouns as women, why do we need women, other than as “rent-a-wombs”? Even their language is not necessary, as they are no longer mothers, but simply “birthing persons.”

Like a snowball getting larger as it rolls down the hill, men’s gains from the Pill onward only increased until, finally, they have won all through the transgender game. Men who wish to become “trans women” only need to suppress their testosterone (over 70% of men have no surgery at all, yet still, have much more than women will ever have. Thus “trans women” are larger, louder, bolder, bigger, and dominant, sometimes dangerously so, but always unfairly.

The recent debacle at NCAA Women’s Swimming Championship, in which a male-bodied swimmer won the 500-yard freestyle, is only one example. They have altered nothing, are denied nothing, bear no risks, and acquire all of the benefits. Meanwhile, the transgender industry has boomed, with several large LGBT-oriented philanthropies donating millions of dollars each year to medical centers, pharmaceutical companies, and university research in support of the transgender agenda. These donors also underwrite organizations like the ACLU and Planned Parenthood (which is now in the “gender-affirming” business) and have a huge influence on many corporate boards and in the media.

The defeat seems to be complete. Women went from being asked to give up their dignity and their bodies to give up their entire existence as females.

Worst of all, we women are expected to be celebrating this. Not wanting to be transphobic, how can women disagree?

But disagree, we must. Clearly. Loudly. Strongly.

When we choose to fight back, we will win, because we have the way, the truth, and the life on our side. It will not be easy, and we may be called all sorts of names, or worse. But we will live in the only way that matters as females, reclaiming our feminine genius.

So From This Day Forward:

NO to the myth of transgenderism, a big business con game which deludes young men and women with lies, emotional blackmail, biological fallacies, pseudo-psychology, and surgical mutilation—and ultimately erases women. This means fighting to protect spaces solely for biological females, using only “male” and “female” to describe fellow humans, and refusing to play the pronoun game.

NO to surrogacy which denigrates women to be nothing more than uterine prostitutes.

NO to abortion which destroys one life and dehumanizes another.

NO to hormonal birth control which denies the reverence due to women and debases them as objects to be used.

Be a woman who says NO to this world, and YES to our feminine genius, just as we were created to be. It’s not too late.

Do not be afraid, for I have conquered the world. Jesus Christ

Posted on Catholic Stand, [At the End of the Slippery Slope - Catholic Stand](#)



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

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 anger, biting his lips until they bled. His courage in battle stemmed from this struggle over his evil passions. All in all, his customs were pure, his manner noble and elevated. Mary was his strength and inspiration. Under her protection he immediately began rebuilding Albania and preparing it for the new wars that were sure to come. For one who has Faith, his life is a glorious epic of a devotee of Mary.

In Prince Skanderbeg the people had found courage in battle with certainty of victory; he was the man of Providence, the defender of the country, the protégé of Our Lady. Monsignor Dillon writes: “He loved the sanctuary of Mary with a devoted, enthusiastic love; and Mary in return, not only made him a model of Christian perfection, but also gave him an invincible power, which preserved not only Albania but also Christendom during his reign.” João S. Clá Dias, *The Mother of Good Counsel of Genazzano*

