

SS. Peter and Paul Roman Catholic Mission

P.O. Box 7352, York, PA, 17404

717-792-2789

SaintsPeterandPaulRCM.Com

SaintsPeterandPaulRCM@comcast.net

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



Second Sunday after the Epiphany St. Peter's Chair at Rome & St. Paul, Apostle St. Prisca, Virgin & Martyr

January 18, 2026

Almighty God, faithful to His promise to Abraham and his children, sent His Son to save His people; while in His mercy He willed to redeem the heathen as well. Therefore Christ is the King whom, as its Redeemer, the whole world must hail and adore (Introit and Gradual). It was through His death on the Cross that He became our King and it is through the Eucharist, the memorial of Calvary, that by applying the merits of His Redemption to our souls, He exercises His kingship over us. In this miracle at Cana, a type of the Holy Eucharist, did our Lord formally manifest His divinity, i.e. His character as divine and therefore royal, and “His disciples believed in Him.” The turning of water into wine is a type of transubstantiation, called by St. Thomas the greatest of all miracles, by which the wine of the Eucharist becomes the blood of the covenant of peace which God has made with His Church. Since also the divine King wishes to espouse our souls and since, as Bossuet says, it is through the Eucharist that this mystical marriage is consummated. The marriage feast at Cana also signifies the union of the Word with His spouse the Church. “Having been invited to the wedding feast at Cana in Galilee,” says St. Augustine, “our Lord attended, that being alone the author of the sacrament of Matrimony, He might confirm conjugal chastity.” He also meant to make known to us the mystery of which these nuptials were the sign, that is the union of Christ with His Church. For even those who, by a vow, have bound themselves to almighty God in the virginal state are not without nuptials since, with the whole Church, they have a part in the nuptials in which Christ Himself is the Spouse, and in this case, our Lord is typified by the bridegroom who kept to the end the good wine, that is, the Gospel.

INTROIT:

Ps. 65. Let all the earth adore Thee, O God, and sing to Thee: let it sing a psalm to Thy name, O Thou most high. Shout with joy to God, all the earth, sing ye a psalm to His name: give glory to His praise. Glory be, etc. Let all the earth adore, etc.

COLLECT:

Almighty and eternal God, who rulest all things in heaven and on earth, mercifully hear the prayers of Thy people, and grant us Thy peace in our days. Through our Lord, etc.

O God, who together with the keys of the kingdom of heaven didst bestow on Thy blessed Apostle Peter the pontifical power of binding and loosing, grant that by the aid of his intercession we may be released from the bonds of our sins. Who liveth and reigneth, etc.

O God, who by the preaching of the blessed Apostle Paul hast taught the multitude of the Gentiles, grant that we, who celebrate his memory, may also enjoy his patronage with Thee. Through our Lord, etc.

Grant, we pray, almighty God, that we who celebrate the birthday of blessed Prisca, Thy Virgin and Martyr, may both rejoice in her yearly festival, and also profit by the example of so great a faith. Through our Lord, etc.

EPISTLE: Rom. 12, 6-16.

Brethren, Having different gifts, according to the grace that is given us: either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he that teacheth, in doctrine; he that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good: loving one another with the charity of brotherhood: with honor preventing one another: in carefulness not slothful; in spirit fervent: serving the Lord: rejoicing in hope: patient in tribulation: instant in prayer: communicating to the necessities of the Saints: pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice, weep with them that weep: being of one mind one towards another: not minding high things, but consenting to the humble

EXPLANATION. St. Paul in this epistle exhorts every Christian to make good use of the gifts of God; if one receives an office, he must see well to it, so that he can give an account to God of the faithful performance of his duties. He exhorts especially to brotherly love which we should practice by charitable works; such as, receiving strangers hospitably, giving alms to those who are in need, and to those who by misfortune or injustice have lost their property; he commands us, at the same time, to rejoice in the welfare of our neighbor, as we rejoice at our own good fortune, and to grieve at his misfortunes as we would over those which befall us.

How is brotherly love best preserved?

By the virtue of humility which makes us esteem our neighbor above ourselves, consider his good qualities only, bear patiently his defects, and always meet him in a friendly, respectful, and indulgent manner. Humility causes us to live always in peace with our fellowmen, while among the proud, where each wishes to be the first, there is continual strife and dissatisfaction (Prov. 13:10).

What lesson does the Apostle give us in this epistle?

That we should hate that which is evil, and love that which is good; that we should love one another, and practice works of mercy; that we should be solicitous and fervent, as in the service of God. We should cooperate with the grace of God, and pray instantly.

Aspiration

O God, give us Thy grace to follow faithfully what St. Paul teaches us of humility and charity, that we may have compassion on all who are in need, and not exalt ourselves above our neighbors, but, humbling ourselves with the humble, may merit, with them, to be exalted. Amen.

GRADUAL:

Ps. 106. The Lord sent His Word, and healed them: and delivered them out of their destruction. Let the mercies of the Lord give glory to Him: and His wonderful works to the children of men.

Alleluia, alleluia. *Ps. 148.* Praise ye the Lord, all His angels, praise ye Him all his hosts. Alleluia.

GOSPEL: John 2, 1-11.

At that time there was a marriage in Cana of Galilee: and the Mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage. And the wine failing, the Mother of Jesus saith to Him: They have no wine. And Jesus saith to her: Woman, what is that to Me and to thee? My hour is not yet come. His Mother saith to the waiters: Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus said to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine: and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee; and manifested His glory, and His disciples believed in Him.

Why was Jesus present at the wedding with His Mother and disciples?

1. In order there to reveal His majesty, and by that means to establish and confirm the belief in His divinity. 2. To show that marriage is pleasing to God. 3. To let us understand how pious the bridegroom and bride were. 4. To teach us that those pleasures are permitted which are in accordance with reason and Christianity, and neither sinful nor leading to sin.

Why did Mary intercede for the bride and bridegroom when the wine was failing?

She was sorry for them, for she is the tenderhearted mediatrix of the afflicted and destitute. Besides, the number of the guests had been considerably increased by the presence of Jesus and His disciples, so that the wine was not sufficient for all.

What is the meaning of the words, "Woman, what is that to Me and to thee"?

According to the idiom of the Hebrew language, they mean as much as, "Mother, be not anxious; I will provide the wine as soon as the hour appointed by My Father is come." Jesus did not mean to rebuke His Mother, but He thus gave her, and all who were present, to understand that He had not received the power of working miracles as the son of woman, but that He possessed it as the Son of God, and should use it according to the will of His Father.

What are we taught by the words: "My hour is not yet come"?

These words teach us that we should in all things await God's appointed time, and in things belonging to God and His honor, act only by divine direction, without any human motives.

What does the scarcity of wine signify?

In a spiritual sense the want of wine may be understood to signify the lack of love between married people, which is principally the case with those who enter this state through worldly motives, for the sake of riches, beauty of person, or who have before marriage kept up sinful intercourse. These should ask God for the forgiveness of their sins, bear the hardships of married life in the spirit of penance, and change the wrong motives they had before marriage; by doing so God will supply the scarcity of wine, that is the lack of true love, and change the waters of misery into the wine of patient affection.

Why did Christ command them to take the wine to the steward?

That the steward, whose office required him to be attentive to the conduct of the guests, and to know the quality of the wine, should give his judgment in regard to the excellence of this, and be able to testify to the miracle before all the guests.

ASPIRATION O my most merciful Jesus! I would rather drink in this world the sour wine of misery than the sweet wine of pleasure, that in heaven I may taste the perfect wine of eternal joy.

Aspiration

I thank Thee, O Jesus, for the grace of knowing Thy divinity; grant that I may persevere in this knowledge till death, in order to enjoy the contemplation of Thy Godhead in eternity.

OFFERTORY:

Ps. 65. Shout with joy to God, all the earth, sing you a psalm to His name; come and hear, all you who fear God, and I will tell you what great things He hath done for my soul. Alleluia.

SECRET:

Sanctify, O Lord, the gifts which we offer, and cleanse us from the stains of our sins. Through our Lord, etc.

May the prayers and offerings of Thy Church, we ask, O Lord, find favor with Thee through the intercession of the blessed Apostle Peter, that what we do to celebrate his glory may avail for our pardon. Through our Lord, etc.

Hallow, O Lord, the gifts of Thy people through the prayers of Paul Thine Apostle: that as they are pleasing to Thee as Thine own institution, so they may become yet more pleasing through his patronage and intercession. Through our Lord, etc.

May this sacrifice, we pray, O Lord, which we offer in remembrance of the festivals of Thy saints, loosen the bonds of our wickedness and obtain for us the gifts of Thy mercy. Through our Lord, etc.

COMMUNION:

John 2. The Lord saith, Fill the water-pots with water, and carry to the chief steward of the feast. When the chief steward had tasted the water made wine, he saith to the bridegroom: Thou hast kept the good wine until now. This first miracle did Jesus before his disciples.

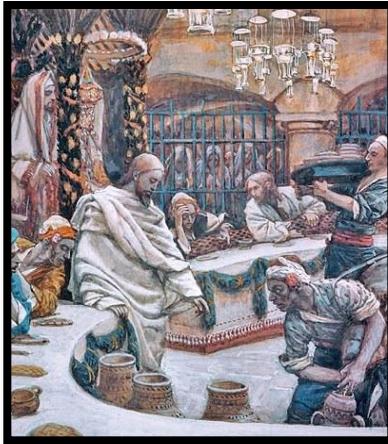
POSTCOMMUNION:

Be there increases in us, we beseech Thee, O Lord, the workings of Thy power, that thriving on these divine sacraments, we may be prepared by Thy bounty to receive what they promise. Through our Lord, etc.

May sacrificial offering gladden us, O Lord, that as we proclaim Thee wonderful in Thine Apostle Peter, we may receive through him the fullness of Thy pardon. Through our Lord, etc.

Sanctified by this saving mystery, we ask, O Lord, that we may never lack the prayers of him whom Thou hast given us to be our patron and guide. Through our Lord, etc.

We who have been replenished with the sacrament of salvation ask, O Lord, that we may be aided by her prayers whose festival we celebrate. Through our Lord, etc.



**His Mother saith to the waiters:
Whatsoever He shall say to you, do ye.**

Protestantism strove to throw doubts on St. Peter's having lived and died in Rome... It was in order to nullify, by the authority of the Liturgy, this strange pretension of the Protestants, that Pope Paul IV, in 1558, restored the ancient Feast of St. Peter's Chair at Rome, and fixed it on the 18th of January. For many centuries the Church had not solemnized the mystery of the Pontificate of the Prince of the Apostles on any distinct feast, but had made the single Feast of February 22nd serve for both the *Chair at Antioch* and the *Chair at Rome*. From that time forward, the 22nd of February has been kept for the *Chair at Antioch*, which was the first occupied by the Apostle. Dom Gueranger, The Liturgical Year, Feast of St. Peter's Chair at Rome

The love of God be your motivation, the will of God your guiding principle, the glory of God your goal.
St. Clement Mary Hofbauer

PROPER OF THE SAINTS FOR THE WEEK OF JANUARY 18th:

Date	Day	Feast	Rank	Color	F/A	Mass Time and Intention
18	Sun	2 nd Sunday after Epiphany <i>St. Peter's Chair at Rome</i> <i>St. Paul, Ap</i> <i>St. Prisca, VM</i>	sd	G		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM
19	Mon	St. Marius & Comp., Mm <i>St. Canute, King, M</i>	sp	R		Mass 8:30 AM; Rosary of Reparation before Mass
20	Tue	Ss. Fabian, P & Sebastian, Mm	d	R		Mass 8:30 AM; Rosary of Reparation before Mass
21	Wed	St. Agnes, VM	d	R		Mass 8:30 AM; Rosary of Reparation before Mass
22	Thu	Ss. Vincent & Anastasius, Mm	sd	R		Mass 8:30 AM; Rosary of Reparation before Mass
23	Fri	St. Raymund of Pennafort, C <i>St. Emerentiana, VM</i>	sd	W	A	Mass 8:30 AM; Rosary of Reparation before Mass
24	Sat	St. Timothy, BpM	d	R		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM
25	Sun	3 rd Sunday after Epiphany The Conversion of St. Paul, Ap St. Peter, Ap	sd	G		Mass 9:00 AM; Confessions 8:00AM; Rosary of Reparation 8:30

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.

Next Sunday, the Feast of the Conversion of St. Paul will mark the 22nd Anniversary of our chapel. There will be a celebration following the Sunday Mass

We must picture to ourselves a young soldier, who tears himself away from all the ties of his home at Milan, because the persecution there was too tame, with anxiety at the thought that perhaps some of the Christians in the Capital may be losing courage. He has been told that at times some of the Emperor's soldiers, who were soldiers also of Christ, have gained admission into the prisons, and have roused up the sinking courage of the confessors. He is resolved to go on the like mission, and hopes that he may also receive the blessing of martyrdom. He reaches Rome, he is admitted into the prisons, and encourages to martyrdom such as had been shaken by the tears of those who were dear to them. Some of the gaolers, converted by witnessing his faith and his miracles, become martyrs themselves; and one of the Roman Magistrates asks to be instructed in a religion which can produce such men as this Sebastian. He has won the esteem of the Emperors Diocletian and Maximian Hercules for his fidelity and courage as a soldier; they have loaded him with favours; and this gives him an influence in Rome which he so zealously turns to the advantage of the Christian religion, that the holy Pope Caius calls him, *the Defender of the Church*.

Dom Gueranger, *The Liturgical Year*, Feast of St. Sebastian

Having resolved to write a book on virginity, I think myself happy in being able to begin it on the feast we are keeping of the Virgin Agnes. It is the feast of a virgin; let us walk in the path of purity. It is the feast of a martyr; let us offer up our Sacrifice. It is the feast of St. Agnes; let men admire and children not despair; let the married wonder, and the unmarried imitate. But what can we speak worthy of this Saint, whose very name is not void of praise? As her devotedness is beyond her years, and her virtue superhuman so, as it seems to me, her name is not an appellation, but a prophecy, presaging that she was to be a martyr.

St. Ambrose on St. Agnes

All mischief, every scandal, comes from the clergy. We black robes are to blame for everything.... A priest without the spirit of penitence is Satan's toy. St. Clement Mary Hofbauer

The eleventh century gave to the Church and various States of Europe a great number of saintly Kings. Among them St. Canute IV of Denmark stands pre-eminent by reason of the aureole of his martyrdom. He had every quality which forms a Christian prince: he was a zealous propagator of the faith of Christ, he was a brave warrior, he was pious, and he was charitable to the poor. His zeal for the Church (and in those days her rights were counted as the rights of the people) was made the pretext for putting him to death: he died in the midst of a sedition as a victim sacrificed for his people's sake. His offering to the new-born King was that of his blood; and in exchange for the perishable crown he lost, he received that which the Church gives to her Martyrs, and which can never be taken away. Dom Gueranger, *The Liturgical Year*, St. Canute of Denmark

Letters for every Bishop, for every Time

St. Paul is writing to Timothy, a faithful and well-tried servant of God and a Bishop now getting on in years. Yet he addresses him as a child, and seems most anxious about his perseverance in faith and piety. The letters abound in minute personal instructions for this end. It is therefore remarkable what great stress the Apostle lays on the avoiding of idle talk, and on the application to holy reading. These are his chief topics. Over and over again he exhorts his son Timothy to 'avoid tattlers and busybodies, to give no heed to novelties, to shun profane and vain babblings; but to hold the form of sound words, to be an example in word and conversation, to attend to reading, to exhortation, and to doctrine.' Rev. Henry Sebastian Bowden, Lives of Saints

INSTRUCTION FOR SUPERIORS

Those have to expect a severe sentence from God, who merely for temporal gain, seek profitable offices, and thrust themselves therein whether capable or not, and if capable care very little whether they fulfill the duties required, or perhaps make the fulfillment of them depend upon bribes. Of such God makes terrible complaint: Thy princes (judges) are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for the fatherless; and the widow's cause comes not into them (Is. 1:23). A most severe judgment shall be for them that bear rule (Wisd. 6:6).

ASPIRATION Grant us, O Lord, Thy grace, that according to Thy will, we may follow the instructions of St. Paul in regard to humility and love, have compassion upon all suffering and needy, think little of ourselves, and descend to the lowest, that we may, one day, be elevated with them in heaven.

O my soul, be humble and forget not that the more thou art exalted in thy own esteem the more wilt thou be shamed and confounded at the judgment day. For then, as says the prophet, "Man shall be humbled" (Isa. 5, 15), and only the humble will be able to glory "in his exultation" (Jas 1, 9). Remember that according to the saying of Isaias, the day of judgment has been appointed especially to humble the proud: "Because the day of the Lord of hosts shall be on every one that is proud and high-minded, and he shall be humbled" (Isa. 2, 12), and thou shouldest regard as though specially directed to thyself that prophetic voice from God which says: "Behold I come against thee, O proud one, saith the Lord, for thy day is come, the time of thy visitation. And the proud one shall fall, he shall fall down, and there shall be none to lift him up" (Isa. 1, 31).

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

INSTRUCTION ON THE HOLY SACRAMENT OF MATRIMONY

What is Matrimony?

Matrimony is the perfect, indissoluble union of two free persons of different sex, for the purpose of propagating the human race, mutually to bear the burdens of life and to prevent sin (I Cor. 7:2).

Who instituted Matrimony?

God Himself, the Creator of all things (Gen. 1:27-28). He brought to man the helpmate, whom He formed from one of the ribs of Adam, that she who came from his heart, might never depart therefrom, but cling to him in the indissoluble bond of love (Gen. 2:18, 24). To this original, divine institution Christ refers (Mt. 19:4-6), and the Church declares the bond of marriage perpetual and indissoluble.

Is Matrimony a Sacrament?

Yes; according to the testimony of the Fathers, the Church has held it such from the times of the apostles, which she could not do, had Christ not raised it to the dignity of a Sacrament. St. Paul even calls it a great Sacrament, because it is symbolical of the perpetual union of Christ with His Church; and the Council of Trent declares: "If any one says that Matrimony is not really and truly one of the seven Sacraments of the Church instituted by Christ, but an invention of men that imparts no grace, let him be anathema" (Conc. Trid., Sess. XXIV, can. 1).

What graces does this Sacrament impart?

The grace of preserving matrimonial fidelity inviolate: the grace of educating children as Christians; of patiently enduring the unavoidable difficulties of married life, and of living peaceably with each other. Married people are indeed greatly in need of these graces, in order to fulfill their mutual obligations.

What is the external sign in the Sacrament of Matrimony?

The union of two single persons in Matrimony, which according to the regulations of the Council of Trent (Conc. Trid., Sess. XXIV, can. 1), must be formed publicly in the presence of the pastor, or with his permission before another priest, and two witnesses.

What preparations are to be made to receive the grace of this Sacrament?

1. The first and best preparation is a pure and pious life. 2. The light of the Holy Ghost should be invoked to know whether one is called to this state of life. 3. The parents and the father-confessor should be asked for advice. 4. The choice should be made in regard to a Christian heart, and a gentle disposition rather than to beauty and wealth. 5. The immediate preparation is, to purify the conscience, if it has not already been done, by a good general confession, and by the reception of the most holy Sacrament of the Altar. Before their marriage the young couple should ask their parents' blessing, should hear the nuptial Mass with devotion, with the intention of obtaining God's grace to begin their new state of life well, and finally they should commend themselves with confidence to the protection of the Blessed Virgin Mary and her spouse St. Joseph.

Why are there so many unhappy marriages?

Because so many people prepare the way by sins and vices, and continue to sin without interruption, and without true amendment until marriage, therefore always make sacrilegious confessions, even perhaps immediately before marriage. Besides this many enter the married life on account of carnal intentions, or other earthly motives; in many cases they do not even ask God for His grace; without any proper preparation for such an important, sacred act, on their marriage day they go to church with levity and afterwards celebrate their wedding with but little modesty. Is it any wonder that such married people receive no blessing, no grace, when they render themselves so unworthy?

Why did God institute married life?

That children might be brought up honestly and as Christians, and that they should be instructed especially in matters of faith; that married people should sustain each other in the difficulties of life, and mutually exhort one another to a pious life; and lastly, that the sin of impurity might be avoided. For they who in such manner receive matrimony as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule which have not understanding, over them the devil hath power (Tob. 6:17).

With what intentions should the married state be entered?

With such intentions as the young Tobias and his bride had, who before the marriage ceremony, ardently prayed God for His grace, and took their wedding breakfast in the fear of the Lord (Tob. 14:15). Hence God's blessing was with them until death. If all young people would enter the married state thus, it would certainly be holy, God-pleasing and blessed, and the words of St. Paul, spoken to wives, would come true unto them: Yet she shall be saved by bearing children, if she continue in faith, and love, and sanctification with sobriety (I Tim. 2:15).

Why are the bans of marriage published three times in Church?

That all impediments which would render the marriage unlawful may be made known. Such impediments are: consanguinity, clandestine marriages, etc. Therefore, any one who is aware of such impediments is bound to make them known to the pastor.

Why is the marriage performed in the presence of the parish priest?

Because the Catholic Church expressly declares that those marriages which are not performed in presence of the pastor, or with his permission before another priest, and two witnesses, are null and void (Conc. Trid., Sess. XXIV can. 1); and because the blessing of the priest, which he imparts in the name of the Church, gives the couple, if they are in a state of grace, strength, fortitude and grace to be faithful to each other, to endure all trials patiently, and to be safe from all the influences of the evil enemy."

Why do they join hands before the priest, and two witnesses?

By this they bind themselves before God and His Church to remain true to each other, and to be ready to assist each other in all adversities. The bridegroom puts a ring on the bride's finger which should remind her of her duty of inviolable fidelity; to this end the priest signs and seals this holy union with the unbloody Sacrifice of the New Law.

Can the bond of marriage be dissolved in the Catholic Church?

A valid marriage, contracted with the free consent of each of the parties, can according to the plain doctrine of the Scriptures, the constant teaching and practice of the Church, be dissolved only by the death of one of the parties. If the pope or a bishop, for important reasons, gives a divorce, this is only partial, and neither can marry again while the other lives. Such a marriage would not be valid. How pure and holy are the doctrine and practice of the Catholic Church in this the most important and sacred of all human relations, preserving its inviolability and sanctity; while, on the contrary, by means of the wanton doctrine of the heretics, which for trivial reasons entirely dissolves the marriage contract, this sacred union is made the deepest ignominy of mankind, and the play-ball of human passions and caprice!

What is thought of mixed marriages, or marriages between Catholics and Protestants?

The Catholic Church has always condemned such marriages, because of the great dangers to which the Catholic party is unavoidably exposed as well as the offspring. Such marriages promote indifference in matters of religion, by which the spiritual life of the soul is destroyed; they are a hindrance to domestic peace, cause mutual aversion, quarrels, and confusion; they give scandal to servants; they interfere with the Christian education of the children, even render it impossible, and they frequently lead to apostasy and despair. But the Catholic Church condemns especially those mixed marriages, in which either all or a number of the children are brought up in heresy, and she can never bless and look upon those as her children who do not fear to withdraw themselves and their own children from the only saving faith, and expose them to the danger of eternal ruin. Therefore, those Catholics who enter the matrimonial union with Protestants, although the marriage if lawfully contracted is valid, commit a mortal sin if they permit their children to be brought up in heresy, and should it not be their full intention to bring up their children in the Catholic faith at the time of their marriage, they would commit a sacrilege.

What should the newly married couple do immediately after the ceremony is performed?

They should kneel and thank God for the graces received in this holy Sacrament, in such or similar words: "Ratify, we beseech Thee, O Lord, that which by Thy grace Thou hast wrought in us, that we may keep that which in Thy presence we have promised unto the day of our Lord Jesus Christ." That they may keep their promise made at the altar, they should always remember the duties laid down to them by the priest at the time of their marriage, and the exhortations which are taken from the epistle of St. Paul to the Ephesians (Eph. 5: 29, 31), wherein he instructs married people how they should comport themselves towards each other, and recalls to them as an example the union of Christ with His Church, and His love for her. To the husbands he says, they should love their wives as Christ loved His Church, for which He even gave Himself up to death; from this is seen, that men should assist their wives even unto death, in all need, and not treat them as servants. To the wives St. Paul says, that they as the weaker should be in all reasonable things obedient to their husbands, as the Church is obedient to Christ; for as Christ is the head of the Church, so is the husband the head of the wife. Experience proves there is no better way for women to win the hearts of their husbands than by amiable obedience and ready love, while, on the contrary, a querulous, imperative deportment robs them of their husbands' affections, and even causes them to be regarded with aversion. St. Paul says further; that husbands should love their wives (and consequently wives their husbands) as their own bodies, because married people are, as it were, one. They shall be two in one flesh; no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church (Eph. 5:29, 31). How unjustly and barbarously do those act, who, instead of loving one another, rather hate and outrage each other, and cause the loss of their property, and by detraction steal their honor! These do not consider that he who hates and disgraces his partner in life, hates and disgraces himself; while according to the words of St. Paul he who loves her, loves himself. If married people would remain in constant love and unity, it is most necessary that they should patiently bear with each other's infirmities, wrongs, and defects, exhort one another with mildness and affection, keep their adversities, trials, and sufferings as much as possible to themselves, and complain in prayer only to God, who alone can aid them. By impatience, quarrels, and complaints the cross becomes only heavier and the evil worse. Finally, not only on their wedding day, but often through life, they should earnestly consider that they have not entered the married state that they may inordinately serve the pleasures of the body, but to have children who will one day inhabit heaven according to the will of God; as the angel said to Tobias: "For they who in such manner receive matrimony, as to shut out God from themselves and from their mind, and to give themselves to their lust as the horse and mule, which have not understanding, over them the devil hath power" (Tob. 6:17).

PRAYER Most merciful Jesus! who didst work Thy first miracle at the wedding in Cana by changing water into wine, thereby revealing Thy divine power and majesty, and honoring matrimony: grant we beseech Thee, that Thy faithful may ever keep sacred and inviolate the holy

sacrament of Matrimony, and that they may so live in it truthfully, in the fear of the Lord, that they may not put an obstacle in the way of obtaining heaven for themselves, and their children.

"He that hath the Son hath life. He that hath not the Son, hath not life" (1 Jn. 5,12).

The grace which sanctifies our souls is, in its essence, identically the same as that which adorns the sacred soul of Jesus (St. Thomas, IIIa, q.8, a.5). Of course, they differ immensely in measure and perfection, but the nature of the grace is the very same. Hence grace in us has the same sanctifying power, the same tendencies as it has in the soul of Jesus. Thus it can sanctify us, making us live in union with God and for His glory. By giving us grace, Jesus has truly communicated His life to us; He has planted in us the seed of His sanctity, so that we can live a life similar to His own.

Fr. Gabriel of St. Mary Magdalen, O.C.D., *Divine Intimacy*

THE FIRST MIRACLE OF JESUS

SECOND SUNDAY AFTER THE EPIPHANY

PRESENCE OF GOD - O Jesus, transform my soul as You once transformed the water for the bride and bridegroom at Cana.

MEDITATION:

I. Now that the cycle of Jesus' childhood has ended, the liturgy begins to speak of His public life. During the days following the Epiphany, it recalled Our Lord's baptism in the Jordan, the event which marked the beginning of His apostolate. Today it tells us about His first miracle, destined, like the Epiphany and His baptism, to manifest to the world His glory as the Son of God.

"And the third day, there was a marriage in Cana of Galilee; and the Mother of Jesus was there. And Jesus also was invited . . . to the marriage" (Gosp: Jn 2, 1-11). For the first time, we see the Blessed Virgin in her maternal function as mediatrix of all graces. The Cana miracle, Jesus' first, was worked precisely because of her intercession which was so powerful that it made Jesus anticipate His hour. "My hour is not yet come," the Savior had answered His Mother, and Mary was neither dismayed by this apparent refusal nor did she insist on her request. Secure in the knowledge of her Son and full of loving confidence in Him, she says to the servants, "Whatsoever He shall say to you, do ye." Her humility, consideration for others, faith, and trustful abandonment with Jesus, and to show us the greatness of her power over His divine heart, He grants her wish; the miracle takes place.

Mary's faith is admirable; and also worthy of admiration is the faith and prompt obedience of the servants who, following Mary's advice, immediately carry out the orders of Jesus; they fill the water pots with water and then pour from them. Not a moment of doubt, not a protest—they simply obey. May we not learn from them how to believe, how to obey? Shall we not have recourse to Mary's powerful intercession?

2. "The water was made wine." A miracle much more wonderful than the one which Jesus performed at Cana is repeated daily on our altars; a little bread and wine are changed into the Body and Blood of Christ, and given to us as the Food of our souls. The Communion antiphon of today's Mass repeats the passage in the Gospel which speaks of the water made wine. Yes, for us preeminently, Jesus has "kept the good wine until now." It is the precious wine of the Holy Eucharist, inebriating our souls with His Body and Blood.

There is another wonderful transformation which Jesus accomplishes in our souls by means of grace; the water of our poor human nature becomes a sharer in God's divine nature; it is transformed into the sacred wine of the life of Christ Himself. Man becomes a member of Christ, the adopted child of God, the temple of the Holy Spirit. Today our Lady tells us how we can and should foster this precious transformation; she says to us as she once did to the servants at the Cana feast, "Whatsoever He shall say to you, do ye." In these words, Mary invites us to that complete transformation in Christ which is effected by the generous practice of all that He teaches and commands. Let us, then, with humble, docile hearts, with lively faith and perfect abandonment, entrust ourselves to Jesus through Mary's hands.

COLLOQUY:

How encouraging it is, O Lord, for me to find Your sweet Mother beside You today! Everything becomes simple and easy near Mary, beneath her maternal eye, under the protection of her powerful intercession. How good You were, O Jesus, to give us Your dear Mother to be the Mother of our spiritual life! I will follow Mary's precious advice and do everything You tell me, everything You wish me to do.

I want to imitate the blind, prompt obedience of the servants at the wedding feast: to obey You as they did, always and in everything, Your instructions, counsels, and precepts- to obey You likewise in the person of my superiors, even when I do not see the reason for their orders and arrangements, even when they expect difficult things of me or something which seems to me absurd. Furthermore, I want to imitate Your Mother's complete abandonment when, in her great thoughtfulness, she confided to You her wish to help the bride and bridegroom in their difficulty. Your apparent refusal did not trouble her; she did not persist in her request, but she was sure, absolutely sure, that Your infinitely good and tender heart would provide, and provide abundantly.

O Lord, with a like confidence and trust, I lay my needs before You today. Do You see them? My soul is like the water pots at the feast: full of water, the cold, insipid water of my frailty and weakness, which I never seem to overcome completely. I can say with the Psalmist: "The waters have come even unto my soul" (Ps 60, 1), and they submerge me and I am as one drowned in incompetence and weakness. O Lord, I believe that, if You will, You can change all this water into the precious wine of Your love, Your grace, and Your life. You are so powerful, so merciful, that my wretchedness, great as it is, does not astonish You, because in comparison with You, who are infinite, it is always very small. Just as in the Mass the few drops of water which are poured into the chalice are changed with the wine into Your Blood, O Lord, take my wretchedness, plunge it into Your heart, make it disappear in You.

God wills only our good; God loves us more than anybody else can or does love us. His will is that no one should lose his soul, that everyone should save and sanctify his soul: "*Not willing that any should perish, but that all should return to penance.*" "*This is the will of God, your sanctification.*" God has made the attainment of our happiness, His glory. Since He is by His nature infinite goodness, and since as St. Leo says goodness is diffusive of itself, God has a supreme desire to make us sharers of His goods and of His happiness. If then He sends us suffering in this life, it is for our own good: "*All things work together unto good.*" Even chastisements come to us, not to crush us, but to make us mend our ways and save our souls: "*Let us believe that these scourges of the Lord have happened for our amendment and not for our destruction.*" Saint Alphonsus de Ligouri, *Uniformity with God's Will*

True Charity is Always Allied with Truth

When the apostate Marcion met St. Polycarp at Rome, he asked the aged Saint if he knew him. "Yes," St. Polycarp answered, "I know you for the firstborn of Satan." These were the words of a Saint most loving and most charitable, and specially noted for his compassion to sinners. He had drunk deep of the spirit of St. John, that beloved master whose words were ever in his mouth. "Who dissolveth Jesus is not of God" (1 John 4:3). He hated heresy because he loved God and man so much. Rev. Henry Bowden

The decadence which exists in the world is without any doubt the consequence of the lack of the spirit of prayer. Foreseeing this disorientation, the Blessed Virgin recommended recitation of the Rosary with such insistence, and since the Rosary is, after the Eucharistic liturgy, the prayer most apt for preserving faith in souls, the devil has unchained his struggle against it... The Rosary is the most powerful weapon for defending ourselves on the field of battle. Sr. Lucy of Fatima on the Rosary
He who does not contemplate My littleness upon earth will not behold My greatness in heaven. Our Lord to St. Angela of Foligno

For the doctrine of the faith which God has revealed is put forward not as some philosophical discovery capable of being perfected by human intelligence, but as a divine deposit committed to the spouse of Christ to be faithfully protected and infallibly promulgated. Hence, too, that meaning of the sacred dogmas is ever to be maintained which has once been declared by holy mother church, and there must never be any abandonment of this sense under the pretext or in the name of a more profound understanding. For the holy Spirit was promised to the successors of Peter not so that they might, by his revelation, make known some new doctrine, but that, by his assistance, they might religiously guard and faithfully expound the revelation or deposit of faith transmitted by the apostles. Vatican Council I

The union of your will with the divine will is more pleasing to God than fasting and other mortifications of the flesh.
St. Clement Mary Hofbauer

"Taking this excellent cup [...] rendering thanks also unto thee..."
You cannot be silent when stung by pain? I would not have you silent! I wish you to give thanks. It is this which will repel the devil and bring you help from God. St. John Chrysostom

His "Bad Dream", Our Nightmare

I see the spirit and principles of the Revolution working their way into Christian clergy and people, just as the principles entered medieval society and produced the pseudo-Reformation. Many among the clergy have yet to see the errors of the Revolution and are still not resisting it. Others among the clergy love the Revolution as an idealistic cause, as it were, propagating it and collaborating with it. They persecute the Revolution's adversaries, calumniating and impeding their apostolate. Most pastors say nothing. Others espouse the errors and spirit of the Revolution and support it either in public or in secret, like the pastors in the days of Jansenism... We must take note of the deadly battle being waged against the Church in every field, identify the enemy, decipher his strategy and battle tactics and observe his logic, psychology and dynamism, in order to be able to interpret every stage of this war correctly and organize a properly directed counter-offensive. For six centuries our implacable enemy... has been waging war to the death, slowly and systematically overturning and destroying nearly the whole Catholic order, actually *the City of God*,.. in order to construct *the city of man* in its place, with a whole new order of human life, a society and humanity without God, without the Church, without Revelation, based on sensuality, greed, and pride... Yet many Catholic leaders dismiss what I am saying as a bad dream.

Archbishop Gerald de Proenca Sigaud, Bishop of Jacarezinho in Brazil, Excerpt from his letter expressing his concerns to the Preparatory Commission for Vatican II, August 22, 1959

Hence the Fathers of the Church never hesitated to pronounce all those forever lost who die out of the Roman Catholic Church: "He who has not the Church for his mother," says St. Cyprian, "cannot have God for his Father;" and with him the Fathers in general say that, "as all who were not in the ark of Noe perished in the waters of the Deluge, so shall all perish who are out of the true Church." St. Augustine and the other bishops of Africa, at the Council of Zirta, A. D. 410, say: "Whosoever is separated from the Catholic Church, however commendable in his own opinion his life may be, he shall, for the very reason that he is separated from the union of Christ, not see life, but the wrath of God abideth on him." Therefore, says St. Augustine, "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." (Tract. xxvii. in Joan., n. 6, col. 1992, tom. iii.) Rev. Michael Müller, C.SS.R, *The Catholic Dogma*

The resolute soul fights more courageously. She knows that, come what may, she will never turn back. She is like a soldier in battle who knows that he may expect no mercy if he is conquered and that if he does not die in battle, he will surely die if captured. It seems to me certain that he will accordingly fight much more obstinately with the intention of selling his life dearly, as they say, and will have less fear of blows, for he will always be thinking of what victory will mean to him and that only by winning can he save his life. St. Teresa of Jesus, *Way of Perfection*

"Where is the New Theology leading us to? It is taking us in a straight line right back to modernism by way of whims, errors and heresy." Fr. Reginald Garrigou-Lagrange, O.P

I consider it as being, without possible comparison, the best book ever written on St. Thomas... Everybody will no doubt admit that it is a "clever" book, but the few readers who have spent twenty or thirty years in studying St. Thomas Aquinas, and how, perhaps, have themselves published two or three volumes on the subject, cannot fail to perceive that the so-called "wit" of Chesterton has put their scholarship to shame... He has said all that which they were more or less clumsily attempting to express in academic formulas. Etienne Gilson, comment on G. K Chesterton's book, *St. Thomas Aquinas*

As the clean and purified spirit can find rest only in God, having been created for this end, so there is no place save Hell for the soul in sin, for whose end Hell was ordained by God. When the soul is in mortal sin as it leaves the body, then in the instant in which spirit and body are separated, the soul goes to the place ordained for it, guided by nothing save the nature of its sin. And if at that moment the soul were bound by no ordinance proceeding from God's justice, it would go to a yet greater Hell than that in which it abides, for it would be outside His ordinance, in which divine mercy so disposes that God gives the soul less pain than it deserves. The soul, finding no other place at hand nor any holding less evil for it, casts itself by God's ordinance into Hell as into its proper place. [...] After death free will can never return, for the will is fixed as it was at the moment of death. Because the souls in Hell were found at the moment of death to have in them the will to sin, they bear the guilt throughout eternity, suffering not indeed the pains they deserve but such pains as they endure, and these without end. [...] Oh, how dangerous is sin committed in malice! Rarely does a man repent of it, and without repentance he will bear its guilt for as long as he perseveres - that is, for as long as he wills a sin committed or wills to sin again. St. Catherine of Genoa, *On Purgation and Purgatory*, revealed to her by God

We now come to another very fertile cause of the evils by which, we are sorry to see, the contemporary Church being afflicted. This is indifferentism, or that wicked opinion which has grown up on all sides through the deceit of evil men. According to this opinion, the eternal salvation of the soul can be attained by any kind of profession of faith, as long as a man's morals are in line with the standard of justice and honesty. You must drive out from the people entrusted to your care this most deplorable error on a matter so obviously important and so completely clear. For, since the Apostle has warned that there is one God, one faith, one baptism, those who pretend that the way to [eternal] beatitude starts from any religion at all should be afraid and should seriously think over the fact that, according to the testimony of the Savior Himself, they are against Christ because they are not for Christ; and that they are miserably scattering because they are not gathering with Him; and that consequently, they are most certainly going to perish forever, unless they hold the Catholic faith and keep it whole and inviolate.

Pope Gregory XVI, *Mirari Vos*, Against Religious Indifferentism

Fight, therefore, with great determination. Do not let the weakness of your nature be an excuse. If your strength fails you, ask more from God. He will not refuse your request. Consider this-----if the fury of your enemies is great, and their numbers overwhelming, the love which God holds for you is infinitely greater. The Angel who protects you and the Saints who intercede for you are more numerous... All He asks of you is that you defend yourself courageously, and that, despite any wounds you may receive, you never lay down your arms or leave the battleground.

You must not shirk your duty. This war is unavoidable, and you must either fight or die. The obstinacy of your enemies is so fierce that peace and arbitration with them is utterly impossible. Dom Lorenzo Scupoli, *The Spiritual Combat*

How can one be free who is separated from the Most High? What harder or more miserable captivity is there than for the soul to have escaped from the hand of its Creator? Happy are they who find themselves laden with the strong fetters and chains of the gifts of God's mercy, so that they are unable to gain the power to set themselves free... O free will, thou art the slave of thine own freedom, unless thou be pierced through with fear and love for Him who created thee! St. Teresa of Jesus, *Conceptions of the Love of God, Exclamations of the Soul to God*

"The Most Holy Virgin in these last times in which we live has given a new efficacy to the recitation of the Rosary, to such an extent that there is no problem, no matter how difficult it is, whether temporal, or above all, spiritual, in the personal life of each one of us, of our families, of the families of the world or of religious communities, or even of the life of peoples and nations that cannot be solved by the Rosary. There is no problem, I tell you, no matter how difficult it is, that we cannot resolve by the prayer of the Rosary! With the Holy Rosary we will save ourselves. We will sanctify ourselves. We will console our Lord and obtain the salvation of many souls." Sr. Lucy of Fatima to Fr. Fuentes

"The decadence which exists in the world is without any doubt the consequence of the lack of the spirit of prayer. Foreseeing this disorientation, the Blessed Virgin recommended recitation of the Rosary with such insistence, and since the Rosary is, after the Eucharistic liturgy, the prayer most apt for preserving faith in souls, the devil has unchained his struggle against it . . . The Rosary is the most powerful weapon for defending ourselves on the field of battle." Sr. Lucy of Fatima to Dom Umberto Pasqual

"I have always something to repent for after having talked, but have never been sorry for having been silent."
St. Arsenius, a Desert Father, d. 445 at 95 years of age

It is the FAITH itself they hate, and every one of its perfect images!

Novusordoism is the cult of Man. This is what the New Religion is made of; this is its constituent *stuff*: religiously indifferentist, specifically *anti-creedal*, humanistic, secular, horizontalist, man-centered with a few little Scriptural references tacked on as a fig leaf. It's easy for a person caught up in it, like a half-boiled frog, not to know he's no longer a creedal Catholic, but objectively it just isn't the same business. This bishop's (Rev. Derio Olivero, Appointed as bishop of Pinerolo, Italy by Bergoglio) public refusal to confess the Creed of the Catholic religion at an ostensibly Catholic Mass on one of the highest feast days of the year just shows that it's finally coming out of the closet. Hilary White, No Creed? No surprises in the NuChurch!

"Remember how the Lord Christ admonishes His disciples in the Gospel. Remember how the King of Martyrs arms His hosts and points out the foe, and ministers help, and promises them their reward. He had told His disciples they would have tribulation in this world. Then He adds, to console them in their terror, 'Have confidence, I have overcome the world.'" St. Augustine

Dogmas "are to give light, not to receive light from human reason"!

I answer: The obligation to believe what God says is a natural duty, it is a natural law, dictated by the common sense of reason which the Creator has deposited in every human soul. The Church only enforces this law, which existed before she herself existed, because from all eternity it was a truth that the creature is bound to believe the word of the Creator. If the Church allows no denial, no doubt, no alteration or misconstruction of any of her dogmas, it is because the veracity of the Son of God, who has revealed these truths, is attacked when any of His doctrines are denied or doubted. These dogmas are so many fixed stars in the firmament of holy Church. They cannot be reached by the perversity and frivolity of man. He may close his eyes against them and deny their existence; he may misrepresent them and look at them through glasses stained the color of every prejudice; but he cannot do away with them altogether, nor change in any way their natural brightness and brilliancy. Like the stars that deck the vault of heaven, they are to give light, not to receive light from human reason. They are the word of God, and what God says is truth, that cannot be made untruth. The mind that receives truth is enlightened thereby; the mind that denies or misrepresents it is darkened and corrupted.

Besides, every dogma of faith is to the Catholic cultivated mind not only a new increase of knowledge, but also an incontrovertible principle from which it is able to draw conclusions and derive other truths. They present an endless field for investigation so that the beloved Apostle St. John could write at the end of his Gospel, without fear of exaggeration: "But there are also many other things which Jesus did: which if they were written every one, the world itself, I think, world not be able to contain the books that should be written."

The Catholic Church, by enforcing firm belief in her dogmas—which are not her inventions, but were given by Jesus Christ—places them as a bar before the human mind to prevent it from going astray and to attach it to the truth; but it does not prevent the mind from exercising its functions when it has secured the treasure of divine truth, and a "scribe thus instructed in the kingdom of heaven is truly like a man that is a householder, who bringeth forth out of his treasure new things and old." They are new because newly enacted, declared, defined; they are old because they contain no new revelation or any assumption of power never granted by Christ, but simply old truths under new forms, the old power exercised under new circumstances.

Rev. Joseph Prachensky, S.J., *The Church of the Parables and True Spouse of the Suffering Savior*

How can one be free who is separated from the Most High? What harder or more miserable captivity is there than for the soul to have escaped from the hand of its Creator? Happy are they who find themselves laden with the strong fetters and chains of the gifts of God's mercy, so that they are unable to gain the power to set themselves free... O free will, thou art the slave of thine own freedom, unless thou be pierced through with fear and love for Him who created thee! St. Teresa of Jesus, *Conceptions of the Love of God, Exclamations of the Soul to God*



St. Raymond of Pennafort: Dominican Friar, Priest, Master of the Order

A renowned doctor of canon law and notable writer, Raymond of Pennafort (1175 – 1275) joined the Dominican Order in 1222, after a distinguished academic career in Barcelona and Bologna. His two principal works are his *Summa Casuum* on penitential discipline and his compilation of the decretals of canon law, commissioned by Pope Gregory IX. This collection of conciliar and papal decrees became a standard work for canon lawyers for nearly seven hundred years. St. Raymond later became the third master of the Order. According to Dominican tradition, he once rebuked the king of Aragon for his immoral behavior. When St. Raymond attempted to leave the island of Majorca and return to Spain, he could not because the king had forbidden all sailors to give him passage. St. Raymond placed his cappa, the black mantle of the Dominican habit, on the water, stepped on it, and sailed to the mainland.

CANON LAW and the Judgment of a heretical pope

Comment:

The Decretals of Gratian is a collection of canonical texts compiled in the 12th century. Pope Gregory IX in 1230 directed St. Raymond of Pennafort, the distinguished Dominican, to organize an addendum to the code to include legal codes adopted since the time of Gratian but the work became a much more extensive revision. Working from the Decretals of Gratian, St. Raymond wrote a five volume edition of the Decretals that became the *Corpus iuris canonici* which served as the legal code for the Latin Church's canon law from that time until the promulgation of the Code of Canon Law in 1917.

Decretum Gratiani, which was included in the old *Corpus Iuris Canonici*, affirmed that a Pope who deviates from right doctrine (i.e.: a notorious public heretic) can be judged. The canon states that the "pope judges all and is judged by no-one, unless he is found to have departed from the faith":

‘Hujus culpas redarguere præsumit mortalium nullus, quia cunctos ipse judicaturus a nemine est judicandus, nisi deprehendatur a fide devius (dist. XL, C. 6)’.

When the revised Code of Canon Law (*Codex Iuris Canonici* 1917) came into force, the Church eliminated from the new legislation the phrase "unless he is found to have departed from the faith." This deletion was continued in the 1983 code. Although the phrase, "unless he is found to have departed from the faith," was not included in the 1917 and the 1983 codes, the canonical commentary still regards the phrase as legally binding:

‘Canon 1404 – The First See is judged by no one.’

COMMENTARY: "Canon 1404 is not a statement about the personal impeccability or inerrancy of the Holy Father.

Should, indeed, the pope fall into heresy, it is understood that he would lose his office. To fall from Peter's faith is to fall from his chair."

New Commentary on the Code of Canon Law, John P. Beal, James A. Coriden, and Thomas J. Green eds. (New York: Paulist, 2000), p. 1,618.

The code is the compilation of laws governing the Church as social institution. Most of the laws in the code are of ecclesiastical positive human laws grounded upon human authority, however, many of the legal codes are divine positive laws grounded upon divine authority or upon natural law. If a human law is deleted from the code, the law ceases to bind. If a law of divine authority is deleted from the code, the law continue in force for the human authority of the Church cannot overturn the law of God. This self-evident principle is stated in the code itself. Consequently, the commentary cited above is a recognition that the pope cannot be judged "unless he is found to have departed from the faith" is of divine origin. It is necessarily a divine law because the papacy is a divine institution established directly by Jesus Christ and therefore governed in its essence only by divine laws.

Therefore, it is of divine law that permits a heretical pope to be judged. Importantly, although the law permits a heretical pope to be judged, it says nothing about who and how a pope is to be judged regarding heresy and it does not address penalties. It says nothing about removal from office. If the law intended the removal from office the law itself would have to state the penalty and provide a mechanism for its determination and enforcement.

So now it falls to opinions regarding the judgment of a heretical pope. Most theologians believe that it is "understood" that the removal from office necessarily follows from a judgment of heresy often citing the scriptural and traditional admonition to avoid heretics:

"A man that is a heretic, after the first and second admonition, avoid: Knowing that he, that is such a one, is subverted, and sinneth, being condemned by his own judgment" (Titus 3:10-11).

They argue that since the faithful cannot avoid a pope as head of the Church therefore the heretical pope must lose his office. A serious problem with this argument follows, that is, if the faithful cannot "avoid" a pope, then there must necessarily be a pope who in fact cannot be avoided. Therefore, those who would make the papacy vacant must also be able to fill the office with a true pope.

But can a heretical pope be avoided? It really becomes a problem for those who hold the pope as their proximate rule of faith and not, as they should, dogma. For if dogma is not the proximate rule of faith then the pope must be and he then can never be a heretic for whatever the pope holds the dogma or doctrine to mean is what it then means and only those who disagree with the pope are heretics. For a Catholic, dogma is the proximate rule of faith and although a heretical pope can do immeasurable damage to the Church he cannot touch individual souls of the faithful.

If we adhere to what the law says and nothing more we can say this: The definition of heresy is the denial of dogma. The heretic denies dogma and the faithful keep dogma. Those who can judge a heretical pope are the faithful. The law does not distinguish or discriminate among the faithful as to the judgment. Dogma is articulated for all the faithful. Its understanding does not require any theological competence. It requires proper definition and correct grammar. Any of the faithful, that is those who hold dogma as their proximate rule of faith, can judge a manifestly heretical pope such as Pope Francis. Any of the faithful can know when a dogma is directly contradicted for the first principles of the understanding, such as the principle of non-contradiction, are innate in human nature. Thus all the faithful can judge, in fact must judge, a heretical pope and so that they may not follow him in his heresy for God has said that 'it is not possible to deceive His elect' (Matt. 24:24). The law does not specify the judge because the judgment rests with all the faithful, it is universal. The law does not specify a penalty because none of the faithful have the competency to impose a penalty and remove a heretical pope from office. It is God who is the formal and final cause of the pope and the office of the papacy. It is God who 'marries' the designated candidate to the papal office and only God can remove him from it just as God removed the High Priest and destroyed the Temple in Jerusalem and the Levitical priesthood which can never be reconstituted.

Those who hold dogma as their proximate rule of faith recognize Pope Francis as a heretic because he denies dogmatic truth. He preaches a different gospel so we "receive him not into the house nor say to him, God speed you" (2 John 10). Since he preaches a different gospel, "Let him be anathema" because we are first "servants of Christ" (Gal 1: 8). For in dogma, the Church has

spoken and the heretic Pope Francis "will not hear the church, (therefore) let him be to thee as the heathen and publican (Matt 18:17).

The job of the faithful is to keep the faith.

"Through the deceit of evil men..... (who are) most certainly going to perish forever..."



Now we come to another very fertile cause of the evils by which, we are sorry to see, the contemporary Church being afflicted. *This is indifferentism, or that wicked opinion which has grown up on all sides through the deceit of evil men.*

According to this opinion, the eternal salvation of the soul can be attained by any kind of profession of faith, as long as a man's morals are in line with the standard of justice and honesty. *You must drive out from the people entrusted to your care this most deplorable error on a matter so obviously important and so completely clear.* For, since the Apostle has warned that there is one God, one faith, one baptism, those who pretend that the way to [eternal] beatitude

starts from any religion at all should be afraid and should seriously think over the fact that, according to the testimony of the Savior Himself, they are against Christ because they are not for Christ; and that they are miserably scattering because they are not gathering with Him; and that consequently, they are most certainly going to perish forever, unless they hold the Catholic faith and keep it whole and inviolate. Pope Gregory XVI, *Mirari Vos*

When Pope Leo XIV met with cardinals and bishops residing in Rome at Christmas, his Master of Ceremonies, Monsignor Marco Agostini, outed them by identifying them on an open microphone as "culattoni tutti insieme" (all the faggots together).

Anyone who questions Agostini's statement is encouraged to read [In the Closet of the Vatican](#) by Frédéric Martel who estimated that around 80% of the clergy working in the Vatican are homosexuals. The 555-page work is the result of over 1,500 interviews with people in the Vatican and in 30 countries: among them, 41 cardinals, 52 bishops and monsignors, 45 apostolic nuncios and foreign ambassadors.

Some of Martel's conclusions include:

- The Vatican has one of the biggest gay communities in the world....it is one huge closet.
- The Church has become sociologically homosexual. It is responsible for countless instances of sexual abuse that are undermining it from within.
- The priesthood is (now) the ideal escape route for young homosexuals. Homosexuality is one of the keys to their vocation.
- There are more and more homosexuals as one rises through the Catholic hierarchy. In the College of Cardinals and at the Vatican, the preferential process is said to be perfected; homosexuality becomes the rule, heterosexuality the exception.

Gene Thomas Gomulka, is a sexual abuse victims' advocate, investigative reporter, author, and screenwriter. A former Navy Captain Chaplain Corps, seminary instructor, and diocesan Respect Life Director. Gomulka was ordained a priest for the Altoona-Johnstown diocese and later made a Prelate of Honor (Monsignor) by JPII.

COMMENT: Apparently Msgr. Agostini did not realize that the microphone was on when he said, "All the faggots together." For his indiscretion he has been dismissed from his position. While not knowing anything about Martel's book that is recommended by Rev. Gomulka, it is just another addition to the a long list, and growing longer, of documentation of the Homosexual Lobby's infiltration and control of the Novus Ordo Church. Traditional Catholics have been exposing this crime for a long time. One of the priests that help in the establishment of Saints Peter & Paul Roman Catholic Mission was the late Rev. Enrique Rueda authored The Homosexual Network published in 1982. Rev. Rueda inspired the work of Randy Engel who continued his work with her book, Rite of Sodomy published in 2006. The late Rev. John O'Connor, O.P., a traditional Dominican, exposed in detail the homosexual takeover of the Dominican Order in the United States and the failure of Rome to do anything about it. The Polish priest, Rev. Dariusz Oko, a theology professor at the Pontifical University of John Paul II in Krakow, was fined in Germany in 2022 along with his published, for "hate speech" in an article that referred to homosexual priests as "a colony of parasites", "a cancerous growth" and "a homosexual plague" in the Church. He also called the "gay-affirming movement" a "homo-heresy." The book Goodbye, Good Men by Michael S. Rose is another work that documents the homosexual infiltration of the Church. Should we be surprised? Remember Bella Dodd who was a teacher, lawyer, and labor union activist, member of the Communist Party of the U.S.A. and New York City Teachers Union in the 1930s and 1940s. She became a vocal anti-communist after she underwent a conversion to the Catholic Church upon meeting Rev. Fulton J. Sheen, Bishop of Rochester, New York. Bella Dodd, under sworn testimony before Congress in the 1950s, claimed that she had helped place 1,500 committed communists into Catholic seminaries. None of these homosexuals will ever give up their sinecures in the Novus Ordo church network. Jesus Christ began and ended His public life with the 'cleansing of the Temple' driving the profane from the house of God. Call to mind what God did to Rome in 1527 when the mercenary Protestant army of Charles V sacked Rome. The destruction and death lasted about nine months. This cleansing of Rome made possible the rebuilding and reformation accomplished by the Council of Trent. The punishment that is at the door today will be a pitiless destruction of the entire Novus Ordo structure and make possible the great restoration that will follow.