

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

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“...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



St. Anne, Mother of the BVM

Ninth Sunday after Pentecost

July 26, 2026

The Church honours with the angels, in holy joy (Introit), the mother of the Blessed Virgin Mary.

As her name signifies, grace was poured on her and she was blessed by God for ever (Communion). “By His grace He made her deserved to be the mother of the Mother of God” (Collect).

Filled with the virtues which the Holy Ghost grants to good women, the spouse of St. Joachim surpassed all women by her privileges and graces (Epistle). Her holiness made her leave everything for God, and she thereby acquired this pearl and this treasure (Gospel).

The devotion to St. Anne is founded on the bond which unites her to Mary and to the Incarnate Word. Its ancient liturgy dates from the sixth century for the East and the eighth century for the West. It was authorized by Urban IV in 1378. In 1584 Gregory XIII fixed July 26 as date of the feast and Leo XIII in 1879 extended it to the whole Church.

Today’s liturgy lays stress on the terrible punishments which will one day be inflicted on those who have denied Christ. They will all perish and not one of them will enter the kingdom of heaven. Those who have been faithful to Him through all the adversities of this life, will also one day, be saved from the hands of their enemies and will follow Him into heaven, wither He went at his Ascension. These thoughts about God’s justice are suggested in the Breviary reading from the prophet Elias.

After Solomon’s death the twelve tribes were divided into two kingdoms, Israel and Juda. The second of these consisted in the tribes of Juda and Benjamin, with Jerusalem as the capital, while the first was composed of the remaining ten tribes, having for its capital Sichem, then in Samaria.

To this latter kingdom belonged the prophet Elias, who dwelt in the desert of Galaad in Samaria. A man of great virtue and austere life he wore a tunic woven of camel’s hair and a leathern girdle. “With zeal. Zealous for the Lord God of Hosts,” he left the desert three times to convey the divine warnings to Achab, the seventh king of Israel and the queen, Jezebel, who seduced the people into idolatry; to secure the death of the four hundred and fifty prophets of Baal whom he had put to confusion on Mount Carmel; and to foretell to the king who had taken Naboth’s vineyard for himself, that he would die bathed in his own blood, and to the queen, who had been Achab’s evil genius, that her blood would flow on the spot where Naboth’s flowed, while dogs should devour her flesh.

For these reasons Elias was persecuted by the Israelites and by Achab and Jezebel, and was obliged to flee to Mount Horeb to escape death. Later on, when Ochozias Achab’s son had become king, Elias advised him not to consult Beelzebub the god of Accaron as he intended but rather the God of Israel.

Upon this Ochozias sent him a captain of fifty soldiers to summon him to come down from the mountain and to account for his words, but Elias answered: “If I be a man of God, let fire come down from heaven and consume thee, and thy fifty.” And there came down fire from heaven, and consumed him and the fifty that were with him (Breviary).

Still later, Elias set out towards the Jordan with Eliseus, and when they had crossed the river, a fiery chariot and horses separated them from each other, while Elias went up by a whirlwind into heaven, then Eliseus took up Elias’s mantle that had fallen from him, and received a double portion of his spirit, while all Elias’ disciples exclaimed: “The spirit of Elias hath rested upon Eliseus.”

On one occasion, when Elias was on his way up to Bethel he was mocked by some small boys, crying: “Go up, thou bald head. Go up, thou bald head.” And Elias cursed them in the name of God whom they had offended, “and there came forth two bears out of the forest and tore them two and forty boys.”

All his life, Elias, with his words of fire, championed the rights of almighty God. Much later John the Baptist “came forward in the spirit and power of Elias,” clad like him, and like him dwelling in the desert; defending, with the same impassioned voice, the same rights of God, and foretelling the separation which Christ, who was at hand, would make between the chaff and the wheat. “He will gather the wheat into His barns, but the chaff He will burn with unquenchable fire.” “Elias,” says St. Augustine, “was a type of our Redeemer and Lord. Elias suffered persecution from the Jews; our Lord, the true Elias, was despised, and rejected by this same people. Elias left his own country; Christ forsook the synagogue and made welcome the Gentiles (2nd Nocturn).

Continuing the comparison, we may say the God rescued Elias from his enemies by raising him into the sky; and in the same way he took Christ from among His enemies, by making Him go up to heaven on Ascension Day. “Deliver me from my enemies, O my God, and defend me from them that rise up against me” (Alleluia).

Elias, carried away in a chariot of fire, was in the language of the Fathers, the type of Jesus ascending to heaven. The Gradual uses the same verse of the eight psalm which the liturgy employs on Ascension Day. “Lord, our Lord, how admirable is thy name in the whole earth. Thy magnificence is elevated above the heavens.” The Introit adds: “Behold God is my helper and the Lord is the protector of my soul. Save me, O God, by Thy name and deliver me by Thy strength.” This triumph of Christ over those who hated Him, typified by that of Elias over his despisers, will be ours also, if we do not “tempt Christ,” that is, if we avoid idolatry, impurity, and murmuring (Epistle), remaining faithful to grace. For if our Lord continues to be offered up on our altars to “make His work to avail on our behalf” (Secret), and if “eating His Flesh and drinking His Blood, we abide in Him and He in us” (Communion), it is in order that “united” to Him (Postcommunion) we may faithfully keep His judgments which are “sweeter than honey” (Offertory).

St. Paul indeed, tells us: “God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it” (Epistle). Let us, therefore, beseech the Lord that His merciful ears “may be open to the prayers” of His suppliants and, in order that to those who seek He may surely give that for which they ask, He may make us to ask only for those things which are well-pleasing to Him (Collect).

But divine justice is not content with protecting the just against their enemies and with rewarding them for their fidelity; it punishes also those who do evil. Elias threatened the faithless kingdom of Israel and made fire from heaven to fall on his enemies (Breviary). The Israelites who tempted Christ by their murmurings perished by fiery serpents (Epistle), and Jerusalem, over which our Lord wept and whose punishment He foretold for its rejection of Himself, was destroyed by war and fire (Gospel). Three and twenty thousand of the children of Israel, we read, perished in one day through fornication and many were destroyed because of their murmuring. “Now,” St Paul tells us, “all these things happened to them in figure, and they are written for our correction” (Epistle).

More than a million Jews perished at the destruction of Jerusalem because they had rejected the Messias, and in the Gospel our Lord always compared this tragic ending to the catastrophes which will mark the end of all time when God will come to judge the world by fire.

At that moment, the divine judge will accomplish the separation of the good from the evil, rewarding the first and banishing from the kingdom of God all who have denied Him by their unbelief or their sin, just as He drove from the Temple, the type of the Church on earth and in heaven, the traffickers who had transformed that house of God into a den of thieves (Gospel). “Turn back the evils upon my enemies, and cut them off in Thy truth, O Lord my protector” (Introit). For then the time of mercy will have passed, and that of justice only will remain. “Wherefore,” says the apostle, “he that thinketh himself to stand, let him take heed lest he fall” (Epistle).

INTROIT:

Let us all rejoice in the Lord, celebrating a festival day in honor of blessed Anne; on whose solemnity the angels rejoice and give praise to the Son of God.

Ps. My heart hath uttered a good word: I speak my works to the King. Glory be, etc. Let us rejoice in the Lord, etc.

COLLECT:

O God, Who didst vouchsafe to endow blessed Anne with such grace that she was found worthy to be the mother of her who brought forth Thy only-begotten Son, grant, in Thy mercy, that we who celebrate her festival may be aided by her intercession with Thee. Through the same Lord, etc.

Let Thy merciful ears, O Lord, be open to the prayers of thy suppliant people: and that Thou mayest grant them their desires, make them to ask such things as please Thee. Through our Lord, etc.

EPISTLE: *Prov. 31, 10-31*

Who shall find a valiant woman? Far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good, and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like the merchant's ship, she bringeth her bread from afar. And she hath risen in the night, and given a prey to her household, and victuals to her maidens. She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good: her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry: fine linen, and purple is her covering. Her husband is honourable in the gates, when he sitteth among the senators of the land. She made fine linen, and sold it, and delivered a girdle to the Chanaanite. Strength and beauty are her clothing, and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed: her husband, and he

praised her. Many daughters have gathered together riches: thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands: and let her works praise her in the gates.

GRADUAL:

Ps. 44. Thou hast loved justice and hated iniquity. Therefore God, thy God, hath anointed thee with the oil of gladness. Alleluia, alleluia. Grace is poured abroad in thy lips: therefore hath God blessed thee forever. Alleluia

GOSPEL: *Matt. 13, 44-52*

At that time Jesus spoke this parable to his disciples : The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

Explanation: The hidden treasure is faith in the Crucified, Who remains concealed from the wise of this world by reason of their pride; the hiding of the treasure denotes that faith is to be preserved only by humility; the selling of all that he hath teaches that, for the sake of the faith, we must sacrifice all things, do all things, suffer all things. The parable of the merchant furnishes the same lesson. By the parable of the net the Lord teaches that the universal visible Church of Christ, the kingdom of God upon earth, contains not only the elect, but those also who shall be condemned - the bad as well as the good. At the end of the world there will be a separation, and the bad shall be cast into everlasting fire.

OFFERTORY:

Ps. 44. The daughters of kings honor thee; the queen stood on thy right hand adorned with gold and clad in robes of many colors.

SECRET:

Graciously regard, O Lord, we pray, these present sacrifices; that through the intercession of blessed Anne, who gave birth to the Mother of Thy Son, our Lord Jesus Christ, they may further our devotion and salvation. Through the same Lord, etc.

Grant us, we pray, O Lord, worthily to frequent these mysteries; because every time this commemorative sacrifice is celebrated, the work of our redemption is enacted. Through our Lord, etc.

COMMUNION:

Ps. 44. Grace is poured on thy lips: therefore hath God blessed thee forever, and for ages of ages.

POSTCOMMUNION:

Revived by Thy heavenly sacraments, we ask, O Lord our God, that through the intercession of blessed Anne, whom Thou didst choose to be the mother of her who brought forth Thy Son, we may become worthy to win eternal salvation. Through the same Lord, etc.

May the communion of Thy sacrament, O Lord, we pray, afford us purification and grant us unity. Through our Lord, etc.

LAST GOSPEL: *Luke 19, 41-47.*

At that time, when Jesus drew near to Jerusalem, seeing the city, He wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee, and thine enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side; and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. And entering into the temple, He began to cast out them that sold therein, and them that bought, saying to them: It is written, "My house is a house of prayer. but you have made it a den of thieves." And He was teaching daily in the temple.

Why did our Saviour weep over the city of Jerusalem?

Because of the ingratitude and obduracy of its inhabitants who would not receive Him as their Redeemer, and who through impenitence were hastening to destruction.

When was the time of visitation?

The period in which God sent them one prophet after another who urged them to penance, and whom they persecuted, stoned, and killed. (Matt. 23, 34). It was especially the time of Christ's ministry, when He so often announced His salutary doctrine in the temple of Jerusalem, confirmed it by miracles, proving Himself to be the Messiah, the Saviour of the world, but was despised and rejected by this hardened and impenitent city.

Who are prefigured by this hardened and impenitent city?

The hard-hearted, unrepenting sinners who will not recognize the time of God's visitation, in which He urges them by the mouth of His preachers, confessors, and superiors, and by inward inspiration to reform their lives and seek the salvation of their soul, but who give no ear to these admonitions, and defer conversion to the end of their lives. Their end will be like to that of this impious city; then the enemy, that is, the evil spirit, will surround their soul, tempt, terrify, and drag it into the abyss of ruin. Oh, how foolish it is to squander so lightly, the time of grace, the days of salvation! Oh, how would the damned do penance, could they but return to earth! Oh, how

industriously would they employ the time to save their soul! Use, then, my dear Christian, the time of grace which God designs for you, and which, when it is run out or carelessly thrown away, will not be lengthened for a moment.

Will God conceal from the wicked that which serves for their salvation?

No; but while they are running after the pleasures of this life, as St. Gregory says, they see not the misfortunes treading in their footsteps, and as consideration of the future makes them uncomfortable in the midst of their worldly pleasures, they remove the terrible thought far from them, and thus run with eyes blindfolded in the midst of their pleasure into eternal flames. Not God, but they themselves hide the knowledge of all that is for their peace, and thus they perish.

ASPIRATION. I beseech Thee, O Lord, who didst weep over the city of Jerusalem, because it knew not the time of its visitation, to enlighten my heart, that I may know and profit by the season of grace.



Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands: and let her works praise her in the gates.

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

Date	Day	Feast	Rank	Color	F/A	Mass Time and Intention
26	Sun	St. Anne, Mother of the BVM 9 th Sunday after Pentecost	d2cl	W		9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM
27	Mon	St. Pantaleon, M	sp	R		Mass 8:30 AM; Rosary of Reparation before Mass
28	Tue	Ss. Nazarius & Companions, Mm	sd	R		Mass 8:30 AM; Rosary of Reparation before Mass
29	Wed	St. Martha, V Ss. Felix II & Companions, Mm	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass Mass 8:30 AM; Rosary of Reparation before Mass
30	Thu	Ss. Abbon & Sennen, Mm	sd	R		Mass 8:30 AM; Rosary of Reparation before Mass
31	Fri	St. Ignatius of Loyola, C	dm	W	A	Mass 8:30 AM; Rosary of Reparation before Mass
1	Sat	St. Peter's Chains St. Paul, Ap <i>The Holy Machabees, Mm</i>	dm	W		Mass 9:00 AM, Confessions 8:00 AM; Benediction & Holy Hour of Reparation with Rosary FIRST SATURDAY
2	Sun	10 th Sunday after Pentecost St. Alphonsus, BpCD St. Stephen I, PM	sd	G		9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM

Novena Prayer to Saint Anne Feast of St. Anne, Mother of the Blessed Virgin Mary, July 26th

O GLORIOUS St. Anne, filled with compassion for those who invoke thee and with love for those who suffer, heavily laden with the weight of my troubles, I cast myself at thy feet and humbly beg of thee to take under thy special protection the present affair which I commend to thee.

[State your petition]

Be pleased to commend it to thy daughter, the Blessed Virgin Mary, and lay it before the throne of Jesus, so that He may bring it to a happy outcome. Cease not to intercede for me until my request is granted. Above all, obtain for me the grace of one day beholding my God face to face, and, with thee and Mary and all the Saints, of praising and blessing Him for all eternity. Amen.

Good St. Anne, mother of her who is our life, our sweetness and our hope, pray to her for us and obtain our request. [Three times.] Good St. Anne, pray for us Jesus, Mary, Anne.

"We wish to have this law of the ancients held in reverence and that law is, 'Let nothing new be introduced but only what has been handed down.' This must be an inviolable law in matters of Faith." Pope Benedict XV

St. Ann Anne, Patroness of Christian Mothers

"To St. Anne, God has given the power to aid in every necessity, because Jesus, her Divine Grandchild according to the flesh, will refuse her no petition, and Mary, her glorious daughter, supports her every request. Those who venerate good St. Anne shall want for nothing, either in this life or the next. Believe me, if you love and venerate this Saint, you will experience how highly God esteems her. He grants all she asks! It would be impossible to enumerate the many graces she obtains daily for her servants." Abbot John Trithemius

"Anne is the glorious tree from which bloomed a twig under Divine influence. She is the sublime heaven from whose heights the Star of the Sea neared its rising. She is the blessed barren woman, happy mother among mothers, from whose pure womb came forth the shining temple of God, the sanctuary of the Holy Ghost, the Mother of God." St. Jerome

"Blessed, thrice blessed art thou, O Saint Anne, who didst receive from God and brought forth the blessed child from whom proceeded Christ, the Flower of life! We congratulate thee, O blessed Anne, on the dignity of being the mother of Mary, for thou hast brought forth our common hope, the germ of Promise! All pious lips bless thee in thy daughter, all languages glorify thy child! Worthy art thou above all praise, worthy of the praise of all who are redeemed, for thou hast given life to her who brought forth our Savior, Jesus Christ." St. John Damascene

"From her very childhood, she possessed the fullness of every virtue. She was continually engaged in devout meditation. Her unceasing prayer was that the Redeemer might come soon." St. Mary of Agreda

"In desperate cases of need, I always invoke the holy mother Anne." Blessed Anna Catherine Emmerich

"We do not doubt that the more love we show to the mother of Mary, the more we merit the intercession and aid of the holy Virgin who brought forth the only-begotten Son of God, Our Lord Jesus Christ." Pope Gregory XV

"We know and are convinced that our good mother St. Anne helps in all needs, dangers and tribulations, for Our Lord wishes to show us that He will do also in Heaven what she asks of Him for us." St. Teresa of Avila

Humility is like purity: however little it may be contaminated it becomes impure. Purity is corrupted not only by an impure act, but also by an immodest word or thought. And humility is also so fragile that it is easily tainted by the love of praise, by a word or thought of self-esteem, by vainglory or self-love. Fr. Cajetan Mary da Bergamo, *Humility of Heart*

By the love of concupiscence we love God, but we love Him chiefly as our good, as the source of our happiness; we love Him for the help and assistance we expect from Him. Charity, on the contrary, makes us capable of loving God for Himself, because He is goodness, beauty, infinite wisdom – in a word, because He is God. Although the love of concupiscence which accompanies hope is very precious, it is still imperfect, because by it we love God not for Himself alone, but for the benefits which we hope to receive from Him. The love of charity, however, is perfect because it is pure love of complacency, of benevolence, that is, love which takes complacency in the infinite good of God, and desires this good, not for any personal advantage, but for God Himself, for His felicity, His glory. ...St. Teresa of Avila prayed, "O Lord, be pleased to grant me this love before You take me from this life. It will be a great comfort at the hour of death to realize that I shall be judged by You whom I have loved above all things. Then I shall be able to go to meet You with confidence, even though burdened with my debts, for I shall not be going into a foreign land but into my own country, into the kingdom of Him whom I have loved so much and who likewise has so much loved me." Fr. Gabriel of St. Mary Magdalen, *Divine Intimacy*, On Charity

But in order to take away all the excuses which are wont to be brought forward by some for not hearing holy Mass, there shall be adduced, in the following chapter, various examples adapted to every sort of person, to show that, if they deprive themselves of so great a good, it is by their own fault, their tepidity, their weariness in well-doing; and that great indeed shall be their remorse on this account at the point of death. St. Leonard of Port Maurice, *The Hidden Treasure of the Holy Mass*

THE DESTRUCTION OF THE CITY AND TEMPLE OF JERUSALEM

Has our divine Savior's prophecy concerning, the city of Jerusalem been fulfilled?

Yes, and in the most terrible manner. The Jews, oppressed by the Romans their cruel masters, revolted, killed many of their enemies, and drove them out of Jerusalem. Knowing well that this would not be permitted to pass unavenged, the Jews armed themselves for a desperate resistance. The Emperor Nero sent a powerful army under the command of Vespasian against the city of Jerusalem, which first captured the smaller fortresses of Judea, and then laid siege to the city. The want and misery of the inhabitants had already reached the highest pitch; for within the city ambitious men had caused conflicts; factions had been formed, daily fighting each other, and reddening the streets with blood, while the angry Romans stormed outside. Then a short time of respite was granted to the unfortunate Jews. The Emperor Nero was murdered at Rome in the year of our Lord 68; his successor Galba soon died, and the soldiers placed their beloved commander Vespasian upon the imperial throne. He then left Jerusalem with his army, but in the year he sent his son Titus with a new army to Judea, with orders to capture the city at any price, and to punish its inhabitants.

It was the time of Easter, and a multitude of Jews had assembled from all provinces of the land, when Titus appeared with his army before the gates of Jerusalem, and surrounded the city. The supply of food was soon exhausted, famine and pestilence came upon the city and raged terribly. The leader of the savage revolutionists, John of Gischala, caused the houses to be searched, and the remaining food to be torn from the starving, or to be forced from them by terrible tortures: To save themselves from this outrageous tyrant, the Jews took the leader of a band of robbers, named Simon, with his whole gang into the city. John and Simon with their followers now sought to annihilate each other. John took possession of the temple. Simon besieged him; blood was streaming in the temple and in the streets. Only when the battle-din of the Romans was heard from without, did the hostile factions unite, go to meet the enemy, and resist his attack. As the famine increased, many Jews secretly left the city to seek for herbs. But Titus captured them with his cavalry, and crucified those who were armed. Nearly five hundred men, and sometimes more, were every day crucified in sight of the city, so that there could not be found enough of crosses and places of execution; but even this terrible sight did not move the Jews to submission. Incited by their leaders to frenzy, they obstinately resisted, and Titus finding it impossible to take the city by storm, concluded to surround it by walls in order to starve the inhabitants. In three days his soldiers built a wall of about ten miles in circumference, and thus the Saviour's prediction was fulfilled: Thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side.

The famine in this unfortunate city now reached its most terrific height; the wretched inhabitants searched the very gutters for food, and ate the most disgusting things. A woman, ravenous from hunger, strangled her own child, roasted it, and ate half of it; the leaders smelling the horrible meal, forced a way into the house, and by terrible threats compelled the woman to show them what she had eaten; she handed them the remaining part of the roasted child, saying: "Eat it, it is my child; I presume you are not more dainty than a woman, or more tender than a mother." Stricken with horror they rushed from the house. Death now carried away thousands daily, the streets and the houses were full of corpses: From the fourteenth of April when the siege commenced, to the first of July, there were counted one hundred and fifty-eight thousand dead bodies; six hundred thousand others were thrown over the walls into the trenches to save the city from infection. All who could flee, fled; some reached the camp of the Romans in safety; Titus spared the helpless, but all who fell into his hands armed, were crucified. Flight offered no better security. The Roman soldiers had learned that many Jews had swallowed, gold to secure it from the avarice of the robbers, and therefore the stomachs of many were cut open. Two thousand such corpses were found one morning in the camp of the Romans. The attempts of Titus to prevent this cruelty were unavailing. Finally, when misery had reached its height, Titus succeeded in carrying the fort, Antonia, and with his army forced a passage as far as the temple which had been held by John of Gischala with his infamous band. Desirous of saving the temple, Titus offered the revolutionists free passage from it, but his proposition was rejected, and the most violent contest then raged; the Romans trying to enter the temple, and being continually repulsed, at last, one of the soldiers seized a firebrand, and threw it into one of the rooms attached to the temple. The flames in an instant caught the whole of the inner temple, and totally consumed it, so that this prediction of our Lord was also fulfilled. The Romans butchered all the inhabitants whom they met, and Titus having razed the ruins of the temple and city, ploughed it over, to indicate that this city was never to be rebuilt. During the siege one million one hundred thousand Jews lost their lives; ninety-seven thousand were sold as slaves, and the rest of the people dispersed over the whole earth.

Thus God punished the impenitent city and nation, over whose wretchedness the Saviour wept so bitterly, and thus was fulfilled the prediction made by Him long before.

What do we learn from this?

That as this prediction so also all other threats and promises of the Saviour will be fulfilled. The destruction of the city and temple of Jerusalem, the dispersion of the Jews, are historical facts which cannot be denied, and testify through all centuries to the truth of our Lord's word: Heaven and earth shall pass away, but my words shall not pass away (Matt. 24, 35).

Your divine Providence, O God, takes care of all Your creatures as though they were but one, and it takes care of each one as though all others were contained in it. Oh! If Your Providence were only understood, everyone would forget the things of this world to be united to it. St. Mary Magdalen dei Pazzi

USEFUL LESSONS CONCERNING DEATH-BED REPENTANCE

Can a sinner rely upon his being converted at the end of his life?

By no means, for this would be a sin against the mercy of God which is much the same as the sin against the Holy Ghost. "God," says St. Augustine, "generally so punishes such negligent sinners, that in the end they forget themselves, as in health they forgot Him." He says: They have turned their back to me, and not their face: and in the time of their affliction they will say: Arise, and deliver us! Where are the gods whom thou hast made thee? Let them arise and deliver thee in the time of thy affliction. (Jer. 2, 27-28). And although we have a consoling example in the case of the penitent thief, yet this, as St. Augustine says, is only one, that the sinner may not despair: and it is only one, so that the sinner may have no excuse for his temerity in putting off his repentance unto the end.

What may we hope of those who are converted at the close of life?

Everything that is good if they be truly converted, but this is a very rare thing, as St. Augustine says: "It cannot be asserted with any security, that he who repents at the end has forgiveness;" and St. Jerome writes: "Scarcely one out of thousands whose life was impious, will truly repent at death and obtain forgiveness of sin;" and St. Vincent Ferrer says, "For a man who has lived an impious life to die a good death is a greater miracle than the raising of the dead to life." We need not be surprised at this, for repentance at the end of life is extorted by the fear of death and the coming judgment. St. Augustine says, that it is not he who abandons sin, but sin abandons him, for he would not cease to offend God, if life were granted him. What can we expect from such a conversion?

When should we repent?

While we are in health, in possession of our senses and strength, for according to the words of St. Augustine, the repentance of the sick is a sickly repentance. As experience proves, man while ill is so tormented and bewildered by the pains of sickness and the fear of death, by remorse of conscience, and the temptations of the devil as well as by anxiety for those whom he leaves, that he can scarcely collect his thoughts, much less fit himself for true repentance. Since it is so hard for many to do penance while they are in health, and have nothing to prevent them from elevating their mind to God, how much more difficult will it be for them, when the body is weakened and tortured by the

pains of sickness. It has been made known by many persons when convalescent, that they retained not the slightest recollection of anything which occurred during their illness, and although they confessed and received the last Sacraments, they did not remember it. If then you have committed a grievous sin, do not delay to be reconciled as soon as possible by contrition and a sacramental confession. Do not put off repentance from day to day, for thereby conversion becomes more difficult, so much so that without extraordinary grace from God, you cannot repent. God does not give His grace to the presumptuous scoffer.

My people have been a lost flock, their shepherds have caused them to go astray, and have made them wander in the mountains; they have gone from mountain to hill, they have forgotten their resting place. Jer. 50:6

"Into whatever city or town you shall enter," said Jesus to His disciples, "inquire who in it is worthy, and there abide." Now St. Luke relates that as they went, our Lord Himself "entered into a certain town, and a certain woman named Martha received Him into her house." How could we give a greater praise to Magdalen's sister than by bringing together these two texts of the holy Gospel? Dom Gueranger, The Liturgical Year, St. Martha

St. Ignatius received his first call three weeks after Luther had completed his rebellion... Ten months of diabolical manifestations prepared Satan's lieutenant and on March 25th left Wartburg. In the same month on the 25th, on the glorious night of the Incarnation, the brilliant soldier in the armies of the Catholic kingdom, the descendant of the families of Oignes and Loyola, clad in sackcloth, the uniform of poverty, to indicate his new projects, watched his arms in prayer at Montserrat; then hanging up his trusty sword at Mary's altar, he went forth to make trial of his future combats by a merciless war against himself. Dom Gueranger, The Liturgical Year, Feast of St. Ignatius of Loyola

"O Lord, it is so sweet to serve You in darkness and in the midst of trial, for we have only this life in which to live by faith." St. Teresa of the Child Jesus

"And every spirit that dissolveth Jesus, is not of God: and this is Antichrist, of whom you have heard that he cometh, and he is now already in the world (1 John 4:3)." The Modernist does not regard DOGMA, which constitutes the formal object of divine and Catholic faith, as the literal incarnation of divine TRUTH, and thus "dissolveth Jesus" who is Truth Incarnate. He is "Antichrist."

"But the Church of God will not take this foolish advice. She is supernatural and Divine in her origin and constitution, and so must always have recourse to supernatural means. Modernism is condemned because it virtually destroys Christian dogma by denying that the dogmas of faith are contained in the revelation made by the Holy Spirit to the Catholic Church and subsequently defined through the supreme authority of the same *Ecclesia docens*. Once the Holy Spirit, speaking through the supreme *magisterium* of the Church, defines a doctrine as *de fide* the dogma in question remains, both *in se* and in its external *formula* or *terminology*, unchanged and unchangeable, like God, Whose voice it communicates to us, in the shape of definite truth.

"Modernism tells us quite the reverse. The Divine reality in which we believe must be sought inside the believer's soul. This reality is both an object of 'vital immanence' and the subject of the believer's affirmation of his inner belief, in the words of a *formula* or a statement. Is there anything existing outside the believer corresponding to both the 'vital immanence' and the statement of its nature inwards by him? No, answers Modernism. From a philosophic or a scientific or historical point of view it is unreal -- nay, false. Does the reality, then, exist at all? We do not know (agnosticism). Yet, as a believer, the reality in question may be true -- nay, existing *in se*, quite independent of the believer's concept of it. But on what grounds does he (the believer) pin his faith upon its truth? *Only on his own individual experience*. The believer possesses a kind of 'intuition' of the heart, which he imputes mediately into contact with the Divine reality of God; giving to him at the same time an absolute 'persuasion' of God's existence, and His beneficent action outside of man. This inner experience is greater than any other experience of any other objects whatsoever. If this theory be admitted, it would lead us into theism. According to it, every religion on the face of the earth is true [thus, **Ecumenism]. We could never dare to call any religion a false one. There would be no essential difference between any religion and the one true religion of the Catholic Church. Have not their adherents, just as much as Catholics, their inward religious experience and their outward affirmation of it? Both of these agree with each other [thus, **Religious Liberty**]. In what, then, do these other religions differ from Catholicism? Only in degree, but not in kind. Catholicism has more truth, is a *more living faith* and is *more preeminently* Christian; but the other creeds are not false, and there is no means in Modernist principles for so describing them [thus, **members of other religions are saved 'through the Catholic Church' by 'baptism of implicit desire'**]. Who does not see that Modernism destroys not only the true dogmas of Our Catholic Faith, but makes them differ only in kind from those of other creeds? Our belief as Catholics rests on sure and firm, because Divine, foundations. It comes to us straight from the infallible Word of God -- both written and unwritten -- Scripture and Divine tradition. Through these Divine oracles God speaks to us, and we know it is God that speaks to us through the teaching, testimony, and authority of the Catholic Church."**

Rev. Norbert Jones, C.R.L., Old Truths, Not Modernist Errors: Exposure of Modernism and Vindication, 1908

"What strikes us at once in the history of the Society of Jesus is that it was matured at its very first formation. Whosoever knows the first founders of the Company knows the whole Company, in its spirit, its aim, its enterprises, its proceedings, its methods. What a generation was that which gave it birth! What union of science and activity, of interior life and military life! One may say they were universal men, men of a giant race, compared with whom we are but insects."

Cardinal Louis-Edouard Pie of Poitiers, whom St. Pius X referred as "my mentor" and a "second St. Hilary," on the Jesuits

Do not err, my brethren;... if a man by false teaching corrupt the faith of God, for the sake of which Jesus Christ was crucified, such a one shall go in his foulness to the unquenchable fire, as also shall he who listens to him. St. Ignatius of Antioch, Letter to the Ephesians

Rome, making a god of the man who had subjugated her, consecrated the month of August to Caesar Augustus. When Christ had delivered her, she placed at the head of this same month, as a trophy of her regained liberty, the feast of the chains wherewith, in order to break hers, Peter, the Vicar of Christ had once been bound. O divine Wisdom, who hast a better claim to reign over this month than had the adopted son of Caesar. Thou couldst not have more authentically inaugurated Thy empire. Strength and sweetness are the attributes of Thy works and it is in the weakness of Thy chosen ones that Thou triumphest over the powerful. Dom Gueranger, *The Liturgical Year*, Feast of St. Peter's Chains

O most loving Word of God, teach me to be generous, to serve You as You deserve: to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to ask for any other reward save that of knowing that I do Your holy will. St. Ignatius of Loyola

The Principle of Unity in the One, Holy, Catholic and Apostolic Church is, and has always been, the Faith itself. The very idea of “dialogue” with Protestant churches is an absurdity because there is no unity of faith anywhere! So as Protestant churches have no unifying principle in practice they have no unity. Division, dissension, and discord have been the distinguishing marks of Protestantism from its very birth; so much so that it alarmed the reformers themselves. “It is of great importance,” wrote Calvin to his fellow reformer, Melancthon, “that the divisions which subsist around us should not be known to future ages; for nothing can be more ridiculous than that we, who have been compelled to make a separation from the whole world, should have agreed so ill among ourselves from the very beginning of the Reformation.” To this Melancthon replied that “the Elbe, with all its waters, could not furnish tears enough to weep over the miseries of the distracted Reformation.” The same note of alarm is sounded by Theodore Beza, another reformer. “Our people,” he says, “are carried away by every wind of doctrine. If you know what their religion is to—day, you cannot tell what it may be tomorrow. There is not a single point which is not held by some of them as an article of faith, and by others rejected as an impiety. Rev. Bernard J. Otten, S.J., Professor of Theology, St. Louis University, *The Reason Why, Common Sense Contribution to Christian and Catholic Apologetics*, 1912

And what is most certain of all, the Pope is not the “rule of faith”!

It is not the magisterium (churchmen teaching by virtue of their grace of state) as such that is the rule of faith, but the *definitions* of the magisterium (churchmen teaching by virtue of the Church's attribute of infallibility) that are the rule. Fr. Chad Ripperger, *The Binding Force of Tradition*

Wouldn't she who received virginity as her very name from heaven be thereby destined for a mission of the first order? God was coming to us once again by a virginal path. He came in Joan and through Joan, no longer, of course, to give us the Savior, but to tell us what the divine Savior must be among us: the King of kings and Lord of lords... The Holy Pucelle, come to earth to restore the notion of the royalty of the Son of Mary, the Son of God, had to die, had to offer the sacrifice of her life to insure the appearance of this notion in the full splendor of its truth at the hour marked by divine Providence, so it could impress itself on minds and penetrate into the whole of society.

Cardinal Louis-Édouard-François-Desiré Pie, the great apologist for the social reign of the Kingship of Jesus Christ, on the spiritual mission of St. Joan of Arc.

The political doctrine of “Separation of Church and State” in the U.S. is nothing more than a political demand that no one, whomsoever they be, may contest the Established Religion in the public forum!

In traveling over the earth you may find cities without walls, without literature, without the arts and sciences of civilized life, but a people without God, without prayers, without religious oaths, without religious rites, without sacrifices, is nowhere seen. Plutarch, Roman historian

CORRESPONDENCE WITH GRACE NINTH SUNDAY AFTER PENTECOST

PRESENCE OF GOD - O Lord, grant that Your grace in me may not be void.

MEDITATION:

I. Today the liturgy invites us to consider the grave problem of our correspondence with grace. It does this by showing us the sad picture of the sufferings of Israel, the chosen people, upon whom God had showered His benefits, whom He had surrounded with graces, protected with jealous care, and who, in spite of all this, were lost through their own infidelity. In the Epistle (I Cor 10, 6-13), St. Paul, after mentioning certain points about Israel's unfaithfulness, concludes: “Now all these things happened to them in figure, and they are written for our correction Wherefore, he that thinketh himself to stand, let him take heed lest he fall.” This is a strong call to vigilance and humility. If God has gone before us with His graces, if He has called us to a more intense interior life and to closer intimacy with Himself, all this, far from making us

presumptuous, should deepen our humility of heart. God's gifts are preserved beneath the ashes of humble mistrust of self. Woe to us if we consider ourselves henceforth free from the weaknesses which we meet and, perhaps, condemn in others! Rather let us humbly say: "Lord, help me, or I shall do worse."

At the same time that he exhorts us to be humble, St. Paul also urges us to have confidence, because "God is faithful, who will not suffer you to be tempted above that which you are able : but will make also with temptation issue, that you may be able to bear it." The Apostle is telling us that the knowledge of our weakness should not discourage us, because God is always ready to sustain us with His grace. God knows our weaknesses, the struggles we have to undergo, and the temptations that assail us; and for each of them He gives us the measure of grace we need in order to triumph over them. It is very true that when the storm is raging we can feel only the impact of the struggle, and the grace that God is giving to help us remains completely hidden; nevertheless, this grace is there and we should be certain of it, because "God is faithful." "God has always helped me" St. Therese of the Child Jesus said, "I count on His aid. My sufferings may reach even greater heights, but I am sure He will not abandon me."

2. The Gospel (Lk. 19: 41-47) continues the same subject of the Epistle and shows us Jesus weeping over Jerusalem. The Creator, the Lord, the Redeemer weeps over the ruin of His creatures, the people whom He has loved with predilection, even choosing them as the companions of His earthly life, and whom He had desired to save at any price.

"Jerusalem, Jerusalem . . . how often would I have gathered together thy children as the hen doth gather her chickens under her wings, and thou wouldst not!" (Mt 23, 37) This was the constant attitude of Jesus toward the holy city, but it always remained blind to every light, deaf to every invitation, and the Savior, shortly before going to His Passion, broke forth into His last sorrowful admonition: "If thou also hadst known and that in this thy day, the things that are to thy peace!" But again the city resists, and Jesus, after having loved it so much, and after having wept over it as a mother weeps over her son who has gone astray, predicts its ruin: "Thy enemies . . . shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation."

Do you know how to recognize the moments in which Our Lord visits your soul? A word read or heard, perhaps even by chance, an edifying example, an interior inspiration, a new light which makes you see your faults more clearly and opens new horizons of virtue and of good-all are visits from Jesus. And you, how do you correspond? Is your soul sensitive to these lights, to these admonitions? Do you not sometimes turn your gaze away, fearing that the light you have glimpsed may ask you for sacrifices which are too painful for your self-love?

Oh! if you had always recognized the moment in which the Lord visited you! If you had always been open to His action! Try then to begin again today, resolve to commence anew each time that you happen to give in to nature. "The things that are to your peace," your good, your sanctification are precisely here, in this continual adherence to the impulses of grace.

COLLOQUY:

"As I have already confessed to You, O glory of my life, O Lord God, strength of my salvation, I have sometimes placed my hopes in my own virtue, which was no virtue, and when I attempted to run, thinking I was very strong, I fell very quickly and went backward instead of forward. What I expected to reach, disappeared, and thus, O Lord, in various ways You have tested my powers. With light from You, I now see that I could not accomplish by myself the things that I wanted to do most. I said to myself: 'I shall do this, I shall finish that,' and I did not do either the one or the other. The will was there but not the power, and if the power was there, my will was not; this because I had trusted in my own strength. Sustain me then, O Lord, for alone I can do nothing. However, when You are my stability, then it is true stability; but when I am my own stability, then it is weakness" (St. Augustine).

"O Lord, teach me to be always docile to Your grace, to say 'yes' to You always. To say 'yes' to Your will as expressed in the commandments, to say 'yes' to the intimate inspirations by which You invite me to a more intense union, to more generous self-denial and more complete detachment. Grant that I may always be ready to open the door of my will to You, or rather, to keep it open always, so that You can enter there, and thus I shall not miss a single one of Your visits, a single one of Your delicate touches; not one of Your requests will escape me.

"Make me understand well that true peace does not consist in being exempt from difficulties or in following my own wishes, but in total adherence to Your will, and in docility to the inspirations of the Holy Spirit" (cf. Sr. Carmela of the Holy Spirit, O.C.D.).

I will not mistrust the Lord, Meg, though I feel myself weakening and on the verge of being overcome with fear. Rather, I shall remember how St. Peter at a blast of wind began to sink because of his lack of faith, and I shall do as he did: call upon Our Lord for help. And then I trust He shall place His holy hand upon me, and in the storming seas hold me up from drowning.
St. Thomas More

St. Peter's Chains : Another "gross accretion," another "evident distortion."

The Feast of St. Peter's Chains was suppressed in the Bugnini transitional indult reform Missal of 1962, now commonly known as the Extra-Ordinary form of the Novus Ordo. The Mason Bugnini when asked if his Missal of 1962 was the end of his liturgical innovations replied, "Not by any stretch of the imagination. Every good builder begins by removing the gross accretions, the evident distortions; then with more delicacy and attention he sets out to revise particulars. The latter remains to be achieved for the Liturgy so that the fullness, dignity and harmony may shine forth once again."



St. Peter, the first pope, was imprisoned on two separate occasions during his 25 year reign as the Vicar of Christ. The pious Eudocia, wife of Emperor Teodosio II, journeyed to Jerusalem and found the chain that had bound Peter during his second imprisonment. According to the Acts of the Apostles (12:6), an angel caused the chains to fall from Peter's hands and led him past slumbering guards. The chain was eventually given as a gift to Pope St. Leo the Great (440-461).

In Rome there was already a chain that was greatly prized which had bound the saint during his nine-month imprisonment in the Mamertine Prison near the Forum. When the pope compared the two chains, they miraculously fused together into one

unbreakable series of links. Because of this miracle, Empress Eudocia built the Basilica of Saint Peter in Chains, and dedicated it to the apostle in the year 442. The relic is now kept in a golden urn beneath the high altar, close to the famous statue of Michelangelo's Moses. St. Peter was crucified in the year 67. He requested to be nailed to the cross upside-down, because he did not feel worthy to die in the same manner as his Saviour, Jesus Christ.

However ignorant you may be, you have the true faith if you believe, without exception, all the holy Catholic Church believes and teaches; on the other hand, however learned you may be, you lose the gift and the virtue of faith if you reject any doctrine which she teaches; for her faith is your rule. "As there is but one faith," says St. Paul, "to wish to divide it, is to destroy it." Heretics not only differ from the Church in faith, but they also differ amongst themselves, a proof that they have not the true faith, which is one. The holy Catholic Church never has suffered, and never will suffer, a difference of faith in regard to any article. Her faith is the same in all times, in all places, and in all her true children. Thus her faith is one and the only true faith. You should be most desirous to preserve the faith in all its purity, since without it, it is impossible to do anything which merits Heaven. "Without faith it is impossible to please God." Those who do not possess it may practice all the moral virtues, justice, sobriety, chastity, alms-deeds, prayers, mortification; and not only is this the case with heretics, but it is a truth which should be borne in mind, that these good actions, unless they have faith for their principle, will never merit Heaven for them. The law of Moses, all holy as it was, could save only those who observed it through faith.

When, therefore, you observe that those who believe not in the Church, practice some good works, offer many prayers, and lead an austere life, do not believe that they are on this account in the way of salvation, unless they have true faith; you commit an enormous sin if you believe that they can be saved outside of the Church; that they can have faith without believing in her, or that they can be saved without faith. St. John Eudes, *Man's Contract with God in Baptism*

For Every Catholic: The Principle of Unity is Faith, the Bond of Unity is Charity!

The Novus Ordo has broken the Principle of Unity with Tradition because they first broke the Bond of Unity with God.

But love must not be wrought in our imagination but must be proved by works... Oh Jesus, what will a soul inflamed with Your love not do? Those who really love You, love all good, seek all good, help forward all good, praise all good, and invariably join forces with good men and help and defend them. They love only truth and things worthy of love. It is not possible that one who really and truly loves You can love the vanities of earth; his only desire is to please You. He is dying with longing for You to love him, and so would give his life to learn how he may please You better. O Lord, be please to grant me this love before You take me from this life. It will be a great comfort at the hour of death to realize that I shall be judged by You whom I have loved above all things. Then I shall be able to go to meet You with confidence, even though burdened with my debts, for I shall not be going into a foreign land but into my own country, into the kingdom of Him whom I have loved so much and who likewise has so much loved me. St. Teresa of Jesus

The Answer: Not Reform but Return to the Immemorial Roman Rite

We need a new beginning born from the depths of the liturgy, as it was intended by the liturgical movement when it was at the apex of its true nature, when it concerned itself not with inventing texts, actions and forms, but with rediscovering the living core, penetrating the very tissue of its own substance. The liturgical form, however, in its concrete realization, has moved ever farther from its beginning. **The result has not been renewal but devastation.**

Josef Cardinal Ratzinger, from Msgr. Klaus Gamber's book, *The Reform of the Roman Liturgy: Its Problems and Background*

The Essence of the New Theology is its Denial of the Immutability of Truth

(The New Theology) revisits modernism. Because it accepted the proposition which was intrinsic to modernism: that of substituting, as if it were illusory, the traditional definition of truth: *aequatio rei et intellectus* (the adequation of intellect and reality), for the subjective definition: *adequatio realis mentis et vitae* (the adequation of intellect and life). That was more explicitly stated in the already cited proposition, which emerged from the philosophy of action, and was condemned by the Holy Office, December 1, 1924: "Truth is not found in any particular act of the intellect wherein conformity with the object would be had, as the Scholastics say, but rather truth is always in a state of becoming, and consists in a progressive alignment of the understanding with life, indeed a certain perpetual process, by which the intellect strives to develop and explain that which experience presents or action requires: by which principle, moreover, as in all progression, nothing is ever determined or fixed."

The truth is no longer the conformity of judgment to intuitive reality and its immutable laws, but the conformity of judgment to the exigencies of action, and of human life which continues to evolve. The philosophy of being or ontology is substituted by the philosophy of action which defines truth as no longer a function of being but of action.

Thus is modernism reprised: "Truth is no more immutable than man himself, inasmuch as it is evolved with him, in him and through him" (Denz.2058). As well, Pius X said of the modernists, "they pervert the eternal concept of truth."

Fr. Reginald Garrigou-Lagrange, O.P., *Where is the New Theology Leading Us?*

Wisdom is only possible for those who hold DOGMA as the Rule of Faith!

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, would 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.” He may bring forth new illustrations, new arguments and proofs; he may show new applications of the same truths, according to times and circumstances; he may show new links which connect the mysteries of religion with each other or with the natural sciences as there can be no discord between the true faith and true science; God, being the author of both, cannot contradict Himself and teach something by revelation as true which He teaches by the true light of reason as false. In all these cases the householder “brings forth from his treasure new things and old.” They are new inasmuch as they are the result of new investigations; and old because they are contained in the old articles of faith and doctrine as legitimate deductions from their old principles.

Fr. Joseph Prachensky, S.J., *The Church of Parables and True Spouse of the Suffering Saviour, on the Parable of the Scribe*

Baptism imprints in your soul a spiritual character, which no sin can efface. This character is a proof that from this time you do not belong to yourself, but that you are the property of Jesus Christ, who has purchased you by the infinite price of his blood and of his death. You are not of yourself, but you are of Christ; wherefore, St. Paul concludes, “that the Christian should no longer live for himself, but for Him who died and rose again for him;” that is to say, that the Christian should live a life of grace, and that he should consecrate to his Redeemer his spirit, his heart, and all his actions. [.....]

First, is true penance; for, as the holy Council of Trent teaches, penance is no less necessary for those who have sinned after Baptism, than Baptism is necessary for those who have not received it. The Holy Scripture informs us, that there are two gates by which we are to enter into heaven—baptismal innocence, and penance. When a Christian has shut against himself the gate of innocence, in violating the holy promises of Baptism, it is necessary that he should strive to enter by that of penance; otherwise there is no salvation for him. On this account, Jesus Christ, speaking of persons who have lost innocence, says to them: “Unless you do penance, you shall all perish.”

But in order that penance may prevent us from perishing—it must be true Penance. Confessors may be deceived by the false appearance of conversion, and it is too often the case; but God is never deceived. If, therefore, those who receive absolution are not truly penitent and worthy of pardon, their sins are not forgiven before God. In order to do true penance, it is not sufficient to confess all our sins and to fulfill what is enjoined on us by the priest. There are two other things which are necessary: First; to renounce sin with all your heart, and for all your life... and second; to fly the occasions of sin, and to use the means to avoid it.

St. John Eudes, *Man’s Contract with God in Baptism*

In Public Calamities

We ought to conform to God’s will in all public calamities such as war, famine and pestilence, and reverence and adore His judgments with deep humility in the firm belief that, however severe they may seem, the God of infinite goodness would not send such disasters unless some great good were to result from them.

Consider how many souls may be saved through tribulation which would otherwise be lost, how many persons through affliction are converted to God and die with sincere repentance for their sins. What may appear a scourge and punishment is often a sign of great grace and mercy.

As far as we are personally concerned, let us meditate well on this truth of our faith that the very hairs of our head are numbered, and not one of them will fall except by the will of God. In other words we cannot suffer the least harm unless He wills and orders it. Relying on this truth we can easily understand that we have nothing more or less to fear in times of public calamity than at any other time. God can just as easily protect us in the midst of general ruin and despair as He can deliver us from evil while all around is peace and content. The only thing we need to be concerned about is to gain His favor, and this is the inevitable effect of conforming our will to His. Let us therefore hasten to accept from His hand all that He sends us, and as a result of our trustful surrender He will either cause us to gain the greatest advantages from our misfortunes or else spare us them altogether.

St. Claude de la Colombiere, S.J., *Trustful Surrender to Divine Providence*

Charity is a virtue. This means that it is a power to act. Now the act of charity is love. To be charitable is to love. The love of charity is more than good will. To love is to achieve a union of affection. When two people are in love they have a unity of affection. They love one another, they love what each loves. The love of charity in act attains God immediately and other things as God loves them. When a man loves God, he loves God first and then the things that God loves. He loves God completely. He loves all that God is and all that God loves. In addition he loves God as much as he can. In the love of God when it is perfect, there are no reservations. Man loves God to the fullest extent of his capacity.... The interior effects of charity are joy, peace and mercy in the individual. The exterior effects are beneficence, almsgiving and fraternal correction. ... The corporal works of mercy are: to feed the hungry, to give drink to the thirsty, to clothe the naked to harbor the harbourless, to visit the sick, to ransom the captive, to bury the dead. The spiritual works of mercy are: to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to reprove the sinner, to forgive injuries, to bear with those who are in trouble and annoy us, and to pray for all.

Fr. Walter Farrell and Fr. Martin Healy, *My Way of Life, Pocket Edition of St. Thomas*

“...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*, August 15, 1910

“Cultivate a great desire to be firmly rooted in the **sublime virtue of confidence**. Do not fear, but be courageous in serving and loving our Most Adorable and Amiable Jesus, with great perfection and holiness. Undertake courageously great tasks for His glory, in proportion to the power and grace He will give you for this end. Even though you can do nothing of yourself, you can do all things in Him and His help will never fail you, if you have **confidence in His goodness**. Place your entire physical and spiritual welfare in His hands. Abandon to the paternal solicitude of His Divine Providence every care for your health, reputation, property and business, for those near to you, for your past sins, for your soul's progress in virtue and love of Him, for your life, death, and especially for your salvation and eternity, in a word, all your cares. **Rest in the assurance that, in His pure goodness**, He will watch with particular tenderness over all your responsibilities and cares and dispose all things for the greatest good.”
St. John Eudes, *The Life and Kingdom of Jesus in Christian Souls*

‘When men choose not to believe in God, they do not thereafter believe in nothing, they believe in anything.’

"There are men who will ruin themselves and ruin their civilization if they may ruin also this old fantastic tale (of the Catholic faith). This is the last and most astounding fact about this faith; that its enemies will use any weapon against it, the sword that cuts their own fingers, and the firebrands that burn their own homes. ... (The atheist fanatic) sacrifices the very existence of humanity to the non-existence of God. He offers his victims not to the altar, but merely to assert the idleness of the altar and the emptiness of the throne. He is ready to ruin even that primary ethic by which all things live, for his strange and eternal vengeance upon some one who (he affirms) never lived at all." G. K. Chesterton, *Orthodoxy*

Atheists are really anti-theists. They oppose the God who is God with an idol of their own making.

No atheist chooses merely to deny God. For the atheist's spiritual posture against God is at the same time his posture in preference for some other Being above God. As he dismisses the true God he is welcoming his New God. Why must this be so? Because every personal commitment of man presupposes, deep in the metaphysical core of his being, a hunger for being as truth and goodness. Man is intrinsically burdened with an incurable hunger for transcendence. If being abhors a vacuum, the vacuum it most violently shrinks from is the total absence of Infinite Being. And history demonstrates that man is inconsolable without the True God.
Fr. Vincent Miceli, S.J., *The Gods of Atheism*

"Not a stone upon a stone" - 9th Sunday after Pentecost



The 'Western Wall' (Wailing Wall) in Jerusalem is held by Jews as a remnant of Herod's Temple destroyed by the Romans in 72 A.D. Yet, Jesus prophesized not only that the Temple would be destroyed but also that there would not remain a "stone upon a stone." So how is it that there remains a large wall on the western side at the south end of the 'Temple Mount'? Some Catholics claim the prophecy of Jesus was referring only to the edifice itself and not the entire foundation for the Temple. Jesus words must be taken in literally unless there it is clearly manifest that the metaphorical sense is intended exclusively. Therefore, the 'Wailing Wall' where the Jews worship is not a remnant of the ancient Temple, and the 'Temple Mount', on which is currently situated the Al-Aqsa mosque and the "Dome of the Rock", is not the location of the Temple destroyed in 72 A.D. The 36 acre 'Temple Mount' is actually the location of the Roman fortress Antonia built by Herod.

What is the evidence for this? The current popular claim is the fortress Antonia was located on a five-acre section on the north-west side of the 'Temple Mount' while the Temple occupied the remaining 30 acres. Five acres is far too small to accommodate a Roman legion (6,000 soldiers plus auxiliary staff) which we know from the writings of Flavius Josephus that the fortress Antonia did in fact hold. Many Roman fortresses have been examined by archeologists and they typically are between 45 and 55 acres but some are as small as 36 acres. As far as the area needed for the Temple of Herod itself, consider this, the ancient pagan temple complex at Baalek in Lebanon built by the Romans is less than six acres in total area and encloses the largest temple to Jupiter in the Roman Empire as well as a smaller temple dedicated to Bacchus and another to Venus. The Temple built by Herod was a single temple and much smaller in overall dimensions. Furthermore, when Solomon was designated by King David to succeed him (3 Kings 1), King David directed the prophet Nathan and the high priest Sadoc to take Solomon on the king's mule to be anointed king at the "Gihon spring" with oil taken from the tabernacle. The Gihon spring is located in the City of David directly south and adjacent to the present-day 'Temple Mount'. There Solomon was anointed with oil taken from the Tabernacle, proclaimed king and celebrated by the populace with great jubilation and the sounding of

trumpets that could be heard outside the city. The Temple built by Solomon was in the same location as the Tabernacle established by King David on the threshing floor of the land he purchased Areuna the Jebusite as God had commanded by the mouth of Gad (2 Kings 24 and 2 Paralipomenon 3:1).

The water from the Gihon spring was essential for the sacrificial offerings of the Temple. There is no living water source on the 'Temple Mount' which was required in the washing of the priests and the sacrifices offered. The water source for the Antonia fortress was provided by large cisterns located just north of the Antonia fortress and under the 'Temple Mount' that are still present today. There is a Catholic tradition that there was a church called the Church of the Judgment that was built over and enclosed the Rock that is now enclosed under the Dome of the Rock built by the Moslems in 692 A.D. The Dome of the Rock is located directly north of the Al-Aqsa mosque on the 'Temple Mount'. The Church of the Judgment was destroyed either by the Persians who conquered Jerusalem in 614 A.D. with the help of 26,000 Jewish allies during the Byzantine-Sasanian War 602-628 A.D. (during which many churches were destroyed including the Church of the Ascension on Mount Olivet), or the church was destroyed by the Moslems who conquered Jerusalem in 637 A.D. No living Jew at the time would have knowledge of the exact location of Herod's Temple because the Jews were forbidden to enter Jerusalem by the Romans since the Bar Kokhba revolt in 135 A.D. on the pain of death. Two hundred years later, the Catholic emperor Constantine permitted the Jews to enter Jerusalem once a year on the feast of Tisha B'Av (the ninth of Av) which is regarded as the saddest day in the Jewish calendar because it is the anniversary of the destruction of both the Temple of Solomon and the Temple of Herod! Be that as it may, many of the pillars used in the construction of the interior of the Dome of the Rock have Christian markings indicating that they were salvaged from a destroyed Catholic church.

The Rock itself is regarded (WIKI) as The Foundation Stone (Hebrew הַשֵּׁתִיבָא, romanized: ʿEḇen haŠetīyyā, lit. 'Foundation Stone'), or the Noble Rock (Arabic: الصخرة المشرفة, romanized: al-Saḡrah al-Mušarrafaḥ, lit. 'The Noble Stone') is the rock enclosed by the Dome of the Rock in Jerusalem. It is also known as the Pierced Stone, because it has a small hole on the southeastern corner that enters a cavern beneath the rock, known as the Well of Souls. Traditional Jewish sources mention the stone as the place from which the creation of the world began. Jewish sources also identify its location with that of the Holy of Holies. Yet, it is not possible for a threshing floor to be around a large rock or stone.

Before the Muslim conquest, the Rock was enclosed in the Catholic church known as the Church of the Judgment (destroyed by the Persians) because it is believed to have been the place where the condemned stood to hear the judgment against them by the Roman authorities. The Rock is held to be where Jesus stood when His official condemnation was decreed by Pontius Pilate and thus, if it is the stone where the "creation of the world began," it is the stone from which the creation of the world began anew. John 19:13 says: "Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha." Lithostrotos in Greek refers to a stone and Gabbatha in Hebrew an elevated place. According to St. Mary Agreda after Jesus was condemned by Pilate the decree of condemnation, which she quotes in its entirety, was then formally read to the Jewish mob assembled outside the north entrance to Fortress Antonia where Jesus was taken to bear His cross. Of the Temple of Herod destroyed in 72 A.D. there does not remain a "stone upon a stone".

Can Theology Be Measured? Groundbreaking Study Measures a 270-Year Shift in Catholic Teaching

Wim Varnaes | July 22, 2026

It's a well-known mantra that Modernists manipulate language to subtly alter our beliefs... but this researcher used computer analysis to prove it. By analyzing the frequency of thousands of theological words across thirty papal encyclicals spanning nearly three centuries, Mr. Varnaes discovered measurable data patterns showing that traditional Catholic concepts like sin, grace, salvation, doctrine, obedience, truth, heaven, and judgment steadily declined, while words emphasizing encounter, dialogue, social concerns, poverty, inclusion, and pastoral language steadily increased. This is one of the first empirical, data-driven demonstrations of a theological transformation many Catholics have argued about for decades.

The Statistical Case for the Crisis in the Church

'When tenderness is detached from the source of tenderness, its logical outcome is terror.'

FLANNERY O'CONNOR wrote that in 1961. Robert Morrison's May 1, 2026 article, *Terror of Tenderness Detached from the Faith*, recovered her warning for the current moment, and the recovery is timely. When truth and tenderness, both good in themselves, are separated, each becomes something it was never meant to be. The Group 9 May 5 Final Report from the Synod on Synodality offers a perfect example of how language shapes new ideas. Those new ideas are not necessarily Catholic ones, but substituting the traditional ideas for new ones under the guise of the old, familiar Catholic words.

Both O'Connor and Morrison diagnosed what happened, but one of the questions that remain is about 'how'. The corpus data I assembled confirms the diagnosis empirically, and opens a window to see how the new ideas traveled all the way to the top of the Church, often through the words of people who would never consciously reject the faith.

This article would not be the first to name formation networks as the vehicle of such new ideas. One could point at Liberation theology, how *Libertatis Nuntius* offered a stern warning, which was ignored by its proponents such as Father Gustavo Gutiérrez, who went on to teach theology at the University of Notre Dame. They, side by side with the many materialist professors in Western universities, shaped the next generation of priests, religious and lay people, especially those interested in activist or mission work. As these driven people ventured out and reached positions of authority in the Church, parishes, NGOs, charities, schools, and so on, whole new generations were educated with a specific worldview.

Some went on to lead groups such as Pax Christi, others, such as Cardinal Turkson, became head of the Pontifical Council for Justice and Peace, and others still, such as Fr. John Dear, became peace activists. When Cardinal Turkson held the 2016 peace conference at the Vatican, people from Pax Christi and John Dear spoke, rejecting not just war by itself, but the whole Just War doctrine. Their

final statement became the foundation for Pope Francis' 2017 Peace Message, including, as John Dear gloated, "our main points, even some of our exact language." And suddenly non-Catholic ideas made it to papal statements, now cited as foundational, and the cycle is complete.

This does not require any conspiracy to make that happen, just the slow change in schools, then in organizations, which then seeps into the Church as highly respectable activists, missionaries, and aid workers.

I mentioned a corpus data analysis at the opening of this article. Looking at 30 encyclicals, from 6 historical periods (from 1750 to Francis), using 11 thematic word clusters and normalized word frequency, it shows how the vocabulary used by the Church changed over time, supporting the claim that a materialist anthropology quietly entered, substituting the traditional Catholic moral and theological discourse.

This was a preliminary study, using normalized word counts of a selection of teaching documents, and not a full semantic analysis over all available documents. The results were surprising in their detail.

Three of those findings bear on the present moment. First, we can see a soteriological collapse, where words such as sin, grace, and salvation are, under Francis, at their lowest point in 270 years, lower even than pre-1850. Instead of talking about what humans are to be saved from, how such salvation is received, there is a shift towards more structural economic words, such as poverty and economy, at the cost of words such as property, labor and capital. [.....]

Next, it is very interesting to see what happens to words such as love and hope. Love rises continuously, peaks under Benedict, and remains elevated under Francis, but the problem lies elsewhere: truth declines. In a move that mirrors O'Connor's stark words on tenderness uncoupled from Christ and truth, Caritas in Veritate warned of charity without truth becoming sentimentality. The data, making O'Connor's diagnosis measurable, shows this is happening in the period after Benedict XVI.

At the same time, under Francis the 'transcendence' cluster, with the words hope, eternal, kingdom, heaven, resurrection, and hell, scores the very lowest. Hope reaches the second lowest level, while all other words almost disappear. Love without truth is as dangerous as a hope without an eternal focus.

Lastly, we can see a boundary collapse in the word frequencies. Even before Vatican II we see terms such as error, heresy, condemnation, and judgment decline strongly after 1850, matching the current state where a final report from the Synod on Synodality openly signals that it replaced 'controversial issues' with 'emerging issues.' The vocabulary substitution is no longer beneath the surface; it is being proposed as method.

At the same time, the use of the word Church declines to its lowest level, while words such as authority, doctrine, and obedience collapse completely. Now 'Church' stands alone, stripped of its authority-defining companions, becoming more of a community than a teaching office. [.....]

This is important, and it maps cleanly on the situation modern thinking has created. Very quietly, the nominalist ideas underpinning a lot of enlightenment ideas, later growing into Marxism and Modernism, trained many people, even good Catholics, that every sign only held one and only one signified. Such an innocent looking poison of the mind! This is the root of the problem where people think in 'either/or', and can no longer hold multiple realities, at different levels, at the same time, in the very traditional Catholic 'both/and.' Where Catholic teaching gave rise to both Fr. Ryan, looking at the immediate needs of the poor, and also to Cardinal O'Connell, looking at the wider picture, long term, the either/or framework demands to pick one: Ryan OR O'Connell. Love OR truth. Mercy OR justice. Mystery OR scientific fact. Nature OR grace.

Notice also how O'Connor's "tenderness detached from the source of tenderness" is indeed the love-only failure mode, but the inverse holds the truth-only failure mode, or 'being right alone is not enough, as without love...'. [.....]

The final reports from the Synod on Synodality show something different, however. They worry about tenderness, dialogue, encounter, (social and environmental) justice, but are averse of the harsh language of sin, conversion, doctrine, obedience, and sacrifice. Not in continuity with tradition, but hiding behind the words of tradition, smuggling in a philosophical framework that is not compatible with the faith. [.....]

COMMENT: The corruption of language is the stock and trade of the enemies of the Catholic faith. Semantics is a philosophical system, that along with Empiricism, developed with the failure of philosophical Rationalism. Semantics, like all Nominalists systems deny the existence of *essential* reality. They hold that the material world is always changing therefore words and language must necessarily change or they will no longer reflect the world as it is. They hold that since the world is irrational, therefore, the mind must be irrational as well. They began by openly denying the first principles of the Understanding, that is, they deny that innate sense in all men that a thing is what it is, that it cannot be and not be at the same time, that things require sufficient cause and sufficient reason, etc., etc. They openly deny the principle of non-contradiction. They eventually denied the intentionality of all language becoming known as Deconstructionalists. The immediate effect of this was the realization that if language must change to reflect new realities then new realities can be created by changing the language. George Orwell's 1984 dystopian novel told the story of a world run by Semanticists. With the developments of "automated intelligence" (AI), the ability to create a false reality has been greatly enhanced and will lead that all those who are not grounded in truth of Catholic dogma to be swept away. The Neo-modernist heretics that have had complete control of the Church since Vatican II are Semanticists. This article is a beginning in recognizing this fact. Once the techniques of semantics are recognized by faithful Catholics, and the absolute corruption of Nominalism understood, the Neo-modernist methodology of attacking the Catholic faith and destroying her dogmas will be completely exposed.
