

SS. Peter and Paul Roman Catholic Mission

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

SS. Peter and Paul Roman Catholic Chapel

129 South Beaver Street, York PA 17401

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

Pope St. Pius V, Papal Bull, *QUO PRIMUM*, Tridentine codification of the immemorial Roman rite of Mass



St. Joachim, Father of the Blessed Virgin Mary, Confessor

Twelfth Sunday after Pentecost

August 16, 2026

Desiring to associate the name of Joachim with the triumph of his blessed daughter, the Church has transferred his feast from March 20 to the day following the Assumption. Leo XIII whose baptismal name was Joachim, raised his feast and that of St. Anne to the rank of double of the second class in 1879.

“Joachim and Anne,” says St. Epiphanes, “earned divine favour by an irreproachable life and merited that their union should bear for its beautiful fruit, the Blessed Virgin Mary, the temple and Mother of God. Joachim, Anne, and Mary offered manifestly together a sacrifice of praise to the Holy Trinity. The name of Joachim signifies preparation of the Lord. Is it not he, in fact, who prepared the temple of the Lord, the Blessed Virgin?”

Wherefore, the Introit and Gradual enhance the virtues of this great Confessor and recall the frequent almsgiving of the saint, for, according to tradition, he divided what he had into three parts, of which the first was given to the temple and its ministers, the second to the poor, and the third was all he kept for himself.

“Most blessed couple,” says in his turn St. John of Damascus, “the whole creation is in your debt. For it is through you that it has been enabled to offer the Creator a present above all presents, the chaste Mother, who alone was worthy of the Creator. Rejoice, Joachim, for unto us a Son is born of thy daughter.” And the Gospel selected shows us the royal lineage of this Son, for by his marriage with Mary, daughter of Joachim or Heliachim, Joseph, son of Jacob, made Jesus the legal heir of David.

As grace perfects nature without destroying it, it may be affirmed that Joachim, united like St. Joseph and St. Anne by a very intimate tie to the Mother of God and her Son, is called to exercise his perpetual patronage (Collect) with regard to the Church, the body of Christ, or with regard to our souls of which Mary is mother.

Let us, on this day, offer to God the Holy Sacrifice in honour of the Holy Patriarch Joachim, father of the Virgin Mary, in order that his prayer, added to that of his spouse and of their blessed child, may obtain the full remission of our sins and eternal glory (Secret).

The proverbs of Solomon are useful “to know wisdom and instruction, to understand the words of prudence; and to receive the instruction of doctrine, justice, and judgment and equity: to give subtlety to little ones, to the young man knowledge and understanding” (1st Nocturn).

Solomon was only a type of Christ, the Incarnate wisdom, as indeed, we read in today’s Gospel: “Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear and have not heard them.” “Blessed,” says St. Bede, “are the eyes that can recognize the mysteries of the Lord; of whom it is said ‘Thou hast revealed them to little ones’.” Blessed are the eyes of these little ones, to whom the Son has vouchsafed to reveal Himself and the Father. Here is a doctor of the law who, tempting our Lord, asks Him questions about eternal life (Gospel). But the snare that he spread for Jesus Christ shows how true were the words our Redeemer had just uttered, when He said to His Father: “Thou hast hid these things from the wise and prudent and hast revealed them to little ones” 2nd Nocturn).

“The fear of the Lord,” says Solomon, “is the beginning of wisdom...If sinners shall entice thee consent not to them. If they shall say ‘Come with us, let us hide snares for the innocent without cause: let us swallow him up alive like hell, and whole as one that goeth down into the pit. We shall find all precious substance: we shall fill our houses with spoils.’ My son, walk not with them; restrain thy foot from their paths. For their feet run to evil and make haste to shed blood. So the ways of every covetous man destroy the souls of the possessors” (1st Nocturn).

It was thus that the demons acted with regard to the first man, for when Adam fell into sin they stripped him of all his goods and covered him with wounds. For original sin deprives man of all the gifts of grace and wounds him in his very nature. His intelligence is less alert and his will weaker, for the concupiscence which reigns in his members carries him towards evil. To make him feel his impotence, for as St. Paul says, our sufficiency is from God (Epistle), almighty God instituted the Mosaic Law which gave him the commandments that faith enabled him to fulfill, but without supplying the sacramental help we enjoy in the New Dispensation.

Then man, understanding that he needs the divine assistance in order to be healed, to will what is good, to obtain it and to persevere in it to the end, looks towards heaven and cries: “Incline unto my aid, O God: O Lord, make haste to help me: let my enemies be confounded and ashamed who seek my soul” (Introit). “O Lord the God of my salvation, I have cried in the day, and in the night before Thee” (Alleluia).

God resolved to come to man’s assistance, and since the priests and Levites of the Old Law could not help him, He sent Jesus Christ, who according to St. Gregory’s teaching, made Himself man’s neighbor, clothing Himself with our humanity that He might heal it (3rd Nocturn). This is what the Epistle and Gospel tell us. The Law of Sinai, engraven as St. Paul explains, with letters upon stones, was a ministration of death, for as we have seen, it did not supply the strength necessary to perform what it commanded. Thus in the Offertory we see how Moses had to intercede with almighty God to appease His anger, provoked by the sins of His people. The law of grace was a ministration of Justification, for which the Holy Ghost, who was sent to the Church at Pentecost, the day on which the Old Law was abrogated, bestows the strength to observe the precepts of the Decalogue and of the Church. As St. Paul says; “The letter killeth but the spirit quickeneth” (Epistle). The Gospel gives practical proof of this in the parable of the Good Samaritan. In the face of the impotence of the priesthood of the Old Law, represented by the priest and the Levite, the Good Samaritan, that is our Lord Himself sets up a new law, different to the first and comes Himself to the help of man. Physician of our souls, He pours into our wounds the ointment of His grace, the oil of His sacraments and the wine of His Eucharist. Therefore, in a style full of imagery, the liturgy sings the loving kindness of God, who has made the earth bring forth bread that strengthens man, wine that rejoices his heart and oil that makes his face cheerful (Communion). As the Gradual says; “I will bless the Lord at all times; His praise shall ever be in my mouth.”

What God has done for us, we should do for our neighbor, following the example set us by the divine Samaritan. “There being,” says St. Bede, “no closer relationship than that of head and members, we should love him who is the imitation of Christ; we should be ready to render him every service both spiritual and temporal of which he has need.” Neither the Mosaic Law nor the Gospel separate love towards God from that which we should have for our brethren, a love supernatural in its origin, since it is the gift of the Holy Ghost, and supernatural in its object, which is God in the person of our brethren. The neighbor of this wounded Jew was not, as the Jews thought, one connected with him by the tie of blood, but he who charitably bent over him to give him aid. That sense of union in Christ, which goes so far as to make us love those who at least should be, is the true love of our neighbor. Made, by grace, partakers of the divine nature, we ought to imitate our heavenly Father who appeared by the prayer of Moses, a type of our Redeemer, could only heap blessings upon the people who had offended Him (Offertory, Communion).

United with Christ, let us bend with Him over our suffering neighbor. This will be the best way to become, by divine mercy, qualified to serve almighty God in a fitting and laudable manner and raised up by His grace, we may run without hindrance, toward the heaven He has promised us (Collect). “Our Lord,” says the Venerable Bede, “affirms in the clearest way that there is only one love, and that it must not only be expressed in words but shown forth by good deeds. It is this that leads to eternal life” (3rd Nocturn).

INTROIT:

Ps. 111. He hath distributed, he hath given to the poor; his goodness is rewarded forever and ever, his power shall be exalted in glory.

Ps. Blessed is the man who reveres the Lord, who delights chiefly in his commandments. Glory be, etc. He hath distributed, etc.

COLLECT:

O God, Who of all Thy saints didst prefer the blessed Joachim for father to the mother of Thy Son, grant, we pray, that we may ever enjoy his patronage whose festival we celebrate. Through the same Lord, etc.

Almighty and merciful God, of whose gift it cometh that Thy faithful people do Thee worthy and laudable service, grant us, we pray, that we run without stumbling to the attainment of Thy promises. Through our Lord, etc.

EPISTLE: Ecclus 31, 8-11

Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them: therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

GRADUAL:

Ps. 111. He hath distributed, he hath given to the poor: his goodness is rewarded forever and ever. His posterity shall be mighty upon earth; the generation of the righteous shall be blessed.

Alleluia, alleluia. O Joachim, spouse of holy Anne, father of the glorious Virgin, assist now thy servants unto salvation. Alleluia.

GOSPEL: *Matt. 1, 1-16*

The book of the generation of Jesus Christ, the son of David, the son of Abraham: Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot

Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon, of her that had been the wife of Urias. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

OFFERTORY:

Ps. 8. Thou hast crowned him with glory and honor, and hast set him over the works of thy hands, O Lord.

SECRET:

Receive, O most merciful God, the sacrifice offered to Thy majesty in honor of the holy patriarch Joachim, the father of the Virgin Mary that through his intercession, together with that of his spouse and of his most blessed child, we may be worthy to obtain entire forgiveness of our sins and glory unending. Through our Lord, etc

Mercifully regard, we pray, O Lord, our offerings which we lay on Thy holy altar; may they win for us pardon, and do honor to Thy name. Through our Lord, etc.

COMMUNION:

Luke 12. A faithful and wise steward, whom his lord set over his family, to give them their measure of wheat in due season.

POSTCOMMUNION:

We beseech Thee, almighty God, that by these sacraments which we have received and by the intercessory merits and prayers of blessed Joachim, father of the mother of Thy beloved Son, our Lord Jesus Christ, we may deserve to share in Thy grace in this present life and in eternal glory in the life to come. Through the same Lord, etc.

May the holy partaking of this mystery, O Lord, we pray, put life into us, and be on our behalf at once an atonement and a defense. Through our Lord, etc.

LAST GOSPEL: Luke 10, 23-37.

At that time, Jesus said to his disciples: Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said to him: Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away; leaving him half dead. And it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan, being on his journey, came near him: and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to the host, and said: Take care of him, and whatsoever, thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among robbers? But he said: He that showed mercy to him. And Jesus said to him: Go, and do thou in like manner.

Why does Christ call His disciples blessed?

Because they had the happiness which so many patriarchs and prophets had desired in vain, namely: of seeing Him and hearing His teaching. Though we have not the happiness to see Jesus and hear Him, nevertheless we are not less blessed than the apostles, since Christ pronounces those blessed who do not see and yet believe (John 20, 29).

What, besides faith, is necessary for salvation?

That we love God and our neighbor, for in these two commandments consists the whole law (Matt. 22, 40).

Who is our neighbor?

Every man, be he an acquaintance or a stranger, poor or rich, of our faith or of another; for the Samaritan did not ask the one who had fallen among robbers: Who and whence are you? but considered him his neighbor, and proved himself as such by his prompt assistance.

How should we love our neighbor?

As we love ourselves, that is, we should wish him everything good, and when in necessity do to him as we would wish others to do to us, and, on the contrary, not wish nor do to him anything that we do not wish to be done to ourselves. In this way the Samaritan loved his neighbor, and in this he was far superior to the priest and the Levite.

How can we especially practice love for our neighbor?

By the spiritual and corporal works of mercy. [See instruction for the Seventh Sunday after Pentecost.] Besides which we must rejoice at the spiritual and corporal graces of our neighbor, which God communicates to him; we must grieve for his misfortunes, and, according to the example of St. Paul (I Cor. 1, 4), have compassion for him; we must bear with the faults of our neighbor, as St. Paul again admonishes us: Bear ye one another's burdens, and so you shall fulfill the law of Christ (Gal. 6, 2).

Why should we love our neighbor?

We should love him because God commands it; but there are also other reasons which should induce us to do so. We are not only according to nature brothers and sisters in Adam, but also according to grace, in Christ, and we would have to be ashamed before animals, if we would allow ourselves to be surpassed in the love which they bear one to another (Ecclus. 13, 19); all our neighbors are the image and likeness of God, bought by the blood of Jesus, and are adopted children, called to heaven, as we are; the example of Christ, who loved us, when we were yet His enemies (Rom. 5, 10), and gave Himself for us unto death, ought to incite us to love them. But can we be His disciples, if we do not follow Him, and if we do not bear in us the mark of His disciples, i. e. the love of our neighbor (John 13, 35)? Finally, the necessity of the love for our neighbor ought to compel us, as it were, to it; for without it, we cannot be saved. He that loveth not, says St. John, abideth in death (I John 3, 14), and he that loveth not his brother, whom he seeth, how can he love God whom he seeth not (I John 4, 20)? because he transgresses one of the greatest commandments of God, and does not fulfil the law (Rom. 13, 10).

What is necessary to make the love of our neighbor meritorious?

It must tend to God, that is, we must love our neighbor only in and for God, because God commands it, and it is pleasing to Him. For to love our neighbor on account of a natural inclination, or self-interest, or some other still less honorable reason, is only a natural, animal love, in no wise different from the love of the heathens; for the heathens also love and salute those who love and salute them in turn (Matt. 5, 46).

PETITION O my God, Father of mercy! give me a loving and compassionate heart, which will continually impel me to do good to my neighbor for Thy sake, so that I may merit the same from Thy mercy.

What is understood from this day's gospel in a higher and more spiritual sense?

According to the interpretation of the Fathers, our father Adam, and hence the whole human race is to be understood by the one who had fallen among robbers. The human race, which through the disobedience of Adam fell into the power of Satan and his angels, was robbed of original justice and the grace of God, and moreover, was wounded and weakened in all the powers of the soul by evil concupiscence. The priest and The Levite who represent the Old Law, would not and could not repair this misfortune; but Christ, the true Samaritan, embraced the interests of the wounded man, inasmuch as He poured the oil of His grace, and the wine of His blood into the wounds of man's soul, and thus healed him, and inasmuch as He led him by baptism into the inn of His Church, and there entrusted him to His priests for further care and nursing. Thank Christ, the good Samaritan, for this great love and care for you, and endeavor to make good use of His blessings by your cooperation.

PROPER OF THE SAINTS FOR THE WEEK OF AUGUST 16th:

Date	Day	Feast	Rank	Color	F/A	Mass Time and Intention
16	Sun	St. Joachim, Father of the BVM 12 th Sunday after Pentecost Within the Octave St. Roch, C	d2cl	W		Mass 9:00 AM, Confessions 8:00 AM, Rosary of Reparation 8:30 AM; For the members of Ss. P & P
17	Mon	St. Hyacinth, C Within the Octave Octave Day of St. Lawrence	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
18	Tue	Within the Octave St. Agapitus, M St. Helena, W	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
19	Wed	St. John Eudes, C Within the Octave	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
20	Thu	St. Bernard, AbD Within the Octave	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
21	Fri	St. Jane Frances de Chantal, W Within the Octave	d	W	A	Mass 8:30 AM; Rosary of Reparation before Mass
22	Sat	Immaculate Heart of Mary St. Timothy & Comp, Mm Vigil of St. Bartholomew (anticipated)	d2cl	W		Mass 9:00 AM; Confessions and Rosary of Reparation 8:30 AM
23	Sun	13 th Sunday after Pentecost St. Philip Benizi	sd	G		Mass 9:00 AM, Confessions 8:00 AM, Rosary of Reparation 8:30 AM; For the members of Ss. P & P

Take away the material sun from the world: what would become of our day? Take away Mary, the star of the vast sea: what would remain but obscurity over all, a night of death and icy darkness? Therefore, with every fiber of our heart, with all the love of our soul, with all the eagerness of our aspirations, let us venerate Mary; it is the will of Him who wished us to have all things through her. St. Bernard of Clairvaux

They knew only too well the intimate bond which unites faith with worship, 'the law of belief with the law of prayer,' and so, under the pretext of restoring it to its primitive form, they corrupted the order of the liturgy in many respects to adapt it to the errors of the Innovators. Pope Leo XIII, Apostolicae Curiae, September 13, 1896



He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them: therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

When Zaccheus thought only of usury and oppressing the poor, when Magdalen filled Jerusalem with scandal, when Paul cursed and persecuted the Christian religion, who would have imagined that they would ever have become Saints? And on the other hand, who would have believed that Solomon, the oracle of Divine wisdom, would die in the midst of wantonness and idols? That Judas, one of the Apostles, would betray his Divine Master and then give himself up to despair? Or that many holy men advanced in sanctity would have become apostates? These are examples which should make us tremble when we reflect upon the unfathomable mystery of the judgment and mercy of God: "One He putteth down, and another He lifteth up" (Ps. 74, 8). "He hath put down the mighty from their seat, and hath exalted the humble" (Luke 1, 52). Fr. Cajetan Mary da Bergamo, *Humility of Heart*

ON THE MOST HOLY SACRAMENT OF EXTREME UNCTION

He bound up his wounds pouring in oil and wine (Luke 10, 34).

The conduct of the Samaritan in regard to the wounded man may be viewed as a figure of the holy Sacrament of Extreme Unction, in which Christ, the true Samaritan, by means of the holy oil and the prayer of the priest, His representative, dispenses His grace to the sick for the welfare of the soul and often of the body, provided the sick place no obstacle in His way.

Is Extreme Unction a Sacrament?

Yes; because it was instituted by Christ, and by it grace is conveyed to the sick through an outward sign.

Did Christ institute this Sacrament?

He did, for He sent His disciples to anoint the sick with oil and heal them, as the Evangelist writes: Going forth they preached that men should do penance: and they cast out many devils, and anointed with oil many that were sick, and healed them (Mark 6, 12-13). We must believe that this unction was not invented by the apostles, but ordained by the Lord. This is confirmed by the Council of Trent, which says: (Sess. XIV. C. I.) "This sacred Unction of the sick was instituted by Christ our Lord, as indicated by St. Mark, but recommended to the faithful and promulgated by the Apostle St. James, a relative of our Lord." "Is any man," he says, "sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven (James 5, 14-15). St. James could not have said this, if he had not known the institution and command of Christ: to it apostolic and uninterrupted tradition also gives testimony.

What is the external sign of this Sacrament?

The anointing with holy oil, which is blessed by the bishop on Holy Thursday, and the prayer of the priest.

What graces does this Sacrament produce in the sick man?

The Catechism of the Council of Trent enumerates the following: first, it remits sins, especially venial sins. Its primary object is not to remit mortal sin. For this the Sacrament of penance was instituted, as was that of baptism for the remission of original sin; secondly, it removes the languor and infirmity entailed by sin, with all other inconveniences. The time most seasonable for the application of this cure is, when we are visited by some severe malady, which threatens to prove fatal; for nature dreads no earthly visitation so much as death; and this dread is considerably augmented by the recollection of our past sins, particularly if the mind is harrowed by the poignant reproaches of conscience; for it is written: "They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them." A source of alarm still more distressing is the awful reflection, that, in a few moments, we shall stand before the judgment-seat of God, whose justice will award that sentence, which our lives have deserved. The terror inspired by these considerations frequently agitates the soul with the most awful apprehensions; and to calm this terror nothing can be so efficacious as the Sacrament of Extreme Unction. It quiets our fear, illumines the gloom in which the soul is enveloped, fills it with pious and holy joy, and enables us to await with cheerfulness the coming of the Lord; thirdly, it fortifies us against the violent assaults of Satan. The enemy of mankind never ceases to seek our ruin: and if it be possible to deprive us of all hope of mercy, he more than ever increases his efforts, when he sees us approach our last end. This Sacrament, therefore, enables the recipient to fight resolutely and successfully against him; fourthly, it effects the recovery of health, if advantageous to the sick person.

What intentions must the sick man have, in order to gain these graces?

Since the Sacraments work the more powerfully the better the preparation made by those who receive them, and since by this Sacrament those sins are remitted which we have forgotten, or have not sufficiently known, the sick man should, therefore, receive beforehand, if it be possible, the holy Sacrament of Penance and the blessed Eucharist; or if this cannot be done, he should make an act of perfect contrition, and have the

wish to confess if possible. He should, therefore, not defer the reception of this Sacrament to the last moment, when the violence of sickness has already taken away the use of his reason and senses, but he should ask for this Sacrament whilst yet enjoying the use of reason, so that he may receive it with devotion and salutary result.

Is this Sacrament necessary for salvation?

No; yet we should not neglect in case of sickness to partake of the excellent fruits of this Sacrament since the Council of Trent teaches: "To despise so great a Sacrament would indeed be a great sin, an insult to the Holy Ghost" (Sess. XIV. C. 3).

Can we receive this Sacrament more than once?

We can receive it as often as we are in danger of death by sickness; but we must bear in mind that we can be anointed only once in the same sickness.

Why is this Sacrament called Extreme Unction?

Because among all the Sacraments which our Lord and Saviour ordained in His Church, this one is the last we are to receive. But from this it does not follow, as so many believe that one who receives this Sacrament must die soon, but it will rather become a means of salvation for their souls, and if it be for their eternal welfare, will also restore their bodily health.

What does the priest do when he enters the house of the sick person?

He wishes peace to the house, and prays that God may send His angels to protect its inmates, that He may drive away the enemy, console the sick, strengthen and give him health.

Why does the priest sprinkle the sick person with holy water?

To remind him that he should implore of God the forgiveness of his sins, with tears of contrition, in order to dispel the influence of the evil spirit.

Why does the priest exhort those present to pray while he administers the Sacrament?

That God may grant through their prayers whatever may contribute to the welfare of the sick man's body and soul.

For what does the priest pray when he imposes his hands on the head of the sick person?

He begs that God, through the imposition of hands and by the intercession of all the saints, may take the sick person under His protection, and destroy the power of the devil, who attacks one particularly in the hour of death.

What does the priest say at the anointing with oil?

He begs that God, through this unction and through His gracious mercy, may forgive the sick of the sins which he has committed with his five senses. At the same time the sick person should, in a spirit of humility and with a repentant and contrite heart, implore of God the forgiveness of all his sins.

Why does the priest present the sick person a crucifix to kiss?

To remind him that, like Jesus, he should suffer with patience, and place his whole confidence in the infinite merits of the Crucified, and be willing to suffer and die for love of Him. For this reason the crucifix ought to be presented often to the dying person.

What should the sick person do after he has received the Sacrament of Extreme Unction?

He should use all his remaining strength to thank God sincerely for the benefit he has received, commend himself to the wounds and the blood of Jesus, and meditate with quiet recollection on death and eternity.

How consoling does our holy Catholic Church appear in the continual use of this Sacrament! Having, like a tender mother, received man by holy Baptism under her maternal care; by holy Confirmation given him the necessary weapons against sin, heresy, and infidelity; by the holy Sacrament of Penance purified him from stains and sins; and by the blessed Eucharist nourished him with the bread of life, enriched him with virtues, and secured him against falling, she does not desert him even in the last, all-important moment of death. In that dangerous hour when the dying person, forsaken by all, often by his most intimate friends, or looked upon with fear, lies on his bed of pain, when behind him time ceases and before him a certain, though unknown eternity opens itself, when Satan brings all his resources into play, in order to ruin his soul, and the thought of the coming judgment makes the heart tremble, - in this terrible hour the faithful mother, the Catholic Church, does not abandon him; she sends the priest, her servant, like a consoling angel to his couch, to encourage the sufferer and strengthen the fearful with the divine word, to cleanse the sinner and reconcile him with God by the Sacrament of Penance, to fortify the weak and nourish him with the bread of life, to strengthen the combatant with the holy oil, thus providing him with all the means of grace which Jesus obtained for His Church, to conduct his soul before the face of the eternal Judge, there to find grace and mercy.

Considering this, dear Christian, should you not feel happy to be a member of this Church, should you not thank God continually, and adhere faithfully to a Church, in which it is indeed not so pleasant to live, as in the bosom of irreligion, but in which it is good to die!

O Lord, the surest sign of my love for You is the degree of perfection with which I keep the commandment of charity toward my neighbor... If on my side I use my best endeavors and strive after this love in every way I can, doing violence to my own will so that the will of others may be done in everything, even foregoing my own rights; if I forget my own good in my concern for theirs, however much my nature may rebel; if I try to shoulder some trial, should the opportunity present itself, in order to relieve my neighbor of it, You certainly will give me even more than I can desire. But I must not suppose that it will cost me nothing. Besides, Lord, did not the love You had for us cost You, too? To redeem us from death, You died such a grievous death as the death of the Cross. St. Teresa of Avila

A Christian has a union with Jesus Christ more noble, more intimate, and more perfect than the members of a human body with their head. He longs to be in you. He wants His breath to be your breath; His heart in your heart and His soul in your soul. St. John Eudes

"The Christian life is a continuation and completion of the life of Christ in us. We should be so many Christs here on earth, continuing His life and His works, laboring and suffering in a holy and divine manner in the spirit of Jesus." Saint John Eudes

In the Beatification decree St. Pius X declared that St. John Eudes (1601-1680) must be regarded as the father, doctor and apostle of the devotion to the Sacred Heart of Jesus and of its precursor, the devotion to the Immaculate Heart of Mary. He is probably best known for the central theme of his writings: Jesus as the source of holiness, Mary as the model of the Christian life. His devotion to the Sacred Heart and to the Immaculate Heart of Mary led Pope Pius XI to declare him the father of the liturgical cult of the Hearts of Jesus and Mary. *Catholic Encyclopedia*

St. Hyacinth (1184-1257) founded communities at Sandomir, Cracow, and at Plocko on the Vistula in Moravia. He extended his missionary work through Prussia, Pomerania, and Lithuania; then crossing the Baltic Sea he preached in Denmark, Sweden, and Norway. He came into Lower or Red Russia, establishing a community at Lemberg and at Haletz on the Mester; proceeded into Muscovy, and founded a convent at Dieff, and came as far as the shores of the Black Sea. He then returned to Cracow, which he had made the center of his operations...No other saint, we make bold to say, with the exception of St. Vincent Ferrer, ever surpassed him in the number and character of miracles wrought. The mere enumeration of Hyacinth's miracles fills thirty-five pages of the Acta Sanctorum. The bull of his canonization, issued on April 17, 1594, declared his miracles to be "almost countless"...in Cracow alone fifty dead persons had been raised to life and seventy-two dying restored to perfect health...to whom our Blessed Mother said, "Have great courage and be joyful, my son Hyacinth! Whatsoever thou shalt ask in my name, shall be granted thee." St. Hyacinth, pray for us and for thy fellow Dominicans to our Blessed Mother. *Dominican Saints*

She was full of faith, yet all her life had been tormented by thoughts against it. While apparently enjoying the peace and easiness of mind of souls who have reached a high state of virtue, she suffered such interior trials that she often told me her mind was so filled with all sorts of temptations and abominations that she had to strive not to look within herself...But for all that suffering her face never lost its serenity, nor did she once relax in the fidelity God asked of her. And so I regard her as one of the holiest souls I have ever met on this earth. St. Vincent de Paul comments on St. Jane Frances de Chantel

When shall it be that we shall taste the sweetness of the Divine Will in all that happens to us, considering in everything only His good pleasure, by whom it is certain that adversity is sent with as much love as prosperity, and as much for our good? When shall we cast ourselves undeservedly into the arms of our most loving Father in Heaven, leaving to Him the care of ourselves and of our affairs, and reserving only the desire of pleasing Him, and of serving Him well in all that we can? St. Jane Frances de Chantal

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

"I seek for nothing more; I have made the sacrifice of everything and of everyone to God; now I prepare to die. Now it is indeed true that nothing more remains to me, Jesus. I recommend my poor soul to Thee ... Jesus!" St. Gemma Galgani, Last Words

THE GOOD SAMARITAN

TWELFTH SUNDAY AFTER PENTECOST

PRESENCE OF GOD - O Lord, impress upon my heart Your commandment of charity and the example You gave of it.

MEDITATION:

I. "A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead" (Lk 10, 23-37). That unfortunate man represents each one of us. We too have encountered robbers on our way. The world, the devil, and our passions have stripped and wounded us. Who can say that he does not have in his own soul some wound, more or less deep, left by temptation or sin? But, on our route, there was also a good Samaritan, rather the Good Samaritan par excellence, Jesus, who, moved by compassion for our state, brought us help. With infinite love He bent over our open wounds, curing them with the oil and wine of His grace. The oil represents its gentleness and the wine its vigor. Then He took us in His arms and brought us to a safe place, that is, He entrusted us to the maternal care of the Church, to which He has consigned the price of our ransom, the fruit of His death on the Cross.

The parable of the good Samaritan thus delineates the story of our redemption, a story which is ever in action and which is renewed every time we draw near to Jesus, humbly and regretfully showing Him the wounds of our souls. It is actuated in a very special way in the Mass, where Jesus presents to the Father the price of our salvation, and renews His immolation for our benefit. We should go to Mass in order to meet Him, the Good Samaritan, to invoke and receive His sanctifying action. The more we recognize our own misery and our need of redemption, the more will Jesus apply the fruits of redemption to us. When He comes to us in Holy Communion, He will heal our wounds, not only our exterior wounds, but our interior ones also, abundantly pouring into them the sweet oil and strengthening wine of His grace.

This is how Jesus treats us, this is how He has treated mankind, which, by sin, had become a stranger, yes, an enemy to Him and even rejected Him, the Son of God!

2. Jesus, who by His redemptive work, had given us the highest example of a most merciful and compassionate charity, could fittingly conclude the parable of the good Samaritan with these words: "Go, and do thou in like manner"; and He might have added, as He did to His Apostles on the evening of the Last Supper: "For I have given you an example, that as I have done to you, so you do also" (Jn 13, 15).

To the scribes and Pharisees, the word *neighbors* meant friends, or at most, the Israelites, but never the pagans or the Samaritans. However, the Savior went beyond this narrow interpretation and suggested an act of charity to an enemy as a concrete example of the charity which was commanded by the law. The good Samaritan brought help to a poor Jew who had been left unaided and abandoned by a priest and a levite, his own fellow countrymen; he did not take into account the hatred the Jews had for his people. This universal charity is to be the distinctive mark

of the new religion established by Christ. St. James wrote: "Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation" (1, 27). There is no true religion without charity toward our neighbor, and above all toward a suffering neighbor. The scribes and Pharisees, and even their priests, who had reduced religion to mere exterior formalism while neglecting the duties of charity with such unconcern, found themselves condemned by the parable of the good Samaritan. Unfortunately, even among Christians, there are found devout persons who are scrupulous about omitting a single exercise of piety but have no hesitation about abandoning those who suffer; they have not grasped the real inner meaning of religion, but have stopped at the exterior practices. Religion gives us an intense realization of our relationship with God: He is our Father and we are His children; but if we are all children of the same Father, how is it that we do not consider ourselves brothers? True piety consists in the realization of our divine sonship and of our brotherhood with all men, without exception. And he who truly feels himself a brother will never be heedless of the needs and sufferings of others.

COLLOQUY:

"O Lord, the more I understand the love You have for us, the more shall I be willing to put aside my own pleasure and profit in order to please You by serving my neighbor.

"Then I shall not consider at all what I may lose: I shall have my neighbor's good in mind and nothing else. In order to give You greater pleasure, my God, help me to forget myself for others, and if need be, even give up my life as did many martyrs" (T.J. *Con*, 7).

"O charity, you are the sweet, holy bond uniting the soul to its Creator: you unite God to man and man to God. You kept the Son of God nailed to the wood of the holy Cross. You unite those whom discord keeps apart. You enrich with virtue those who are poor, because you give life to all the virtues. You bring peace and suppress hatred and war. You give patience, strength and perseverance in return for every good and holy work. You are never weary, you never turn aside from the love of God and neighbor, either because of weariness, pain, contempt, or insult.

"O Christ, sweet Jesus, give me this holy charity, that I may persevere in doing good and never give it up; for he who possesses charity is founded on You, the living rock, and by following Your example, he learns from You how to love His Creator and his neighbor. In You, O Christ, I read the rule and doctrine which are right for me, for You are the way, the truth, and the life. If I read You, I shall follow the right path and shall occupy myself solely with the honor of God and the salvation of souls" (St. Catherine of Siena).

Let us therefore give ourselves to God with a great desire to begin to live thus, and beg Him to destroy in us the life of the world of sin, and to establish His life within us. St. John Eudes

Let us therefore give ourselves to God with a great desire to begin to live thus, and beg Him to destroy in us the life of the world of sin, and to establish His life within us. St. John Eudes

The Hermeneutics of Continuity/Discontinuity

A theological virtue infused at baptism becomes "an authentic expression of humanity."

Charity can be **recognized** as an **authentic expression** of **humanity**, and as an **element** of **fundamental importance** in **human relations....** Because it is a **gift** received by **everyone**, charity in truth is a **force** that builds community, **it brings all people together without imposing barriers or limits....** Pope Benedict XVI, *Caritas in veritate*

Charity is a virtue whose rule or measure is God Himself as the supreme Good. It unites man to God Himself as the supreme Good. It is a virtue distinct from all other virtues because its object is God Himself considered as the object of eternal happiness. It is more excellent than all other virtues because it is not self-seeking. It rests in God simply because He is God, the supreme Good. It is more excellent than the moral virtues because they are concerned only with the means that lead man to his goal, whereas charity attains the goal itself, God as He is in Himself. It is more excellent than the theological virtues of faith and hope because faith and hope attain God in so far as we derive from Him the knowledge of truth or the assurance of happiness, whereas charity attains God to rest in Him without any thought or desire for personal gain or advantage. Moreover, since charity attains God precisely as the goal of man, no other virtue can be truly perfect unless its acts are directed by charity to the ultimate goal of all human activity, God as He is in Himself. Human acts of prudence or justice or even of faith or hope do not lead man to his ultimate goal unless they are directed to that goal by charity which unites man to God, the goal of all human acts. Rev. Walter Farrell and Rev. Martin Healy, *My Way of Life, The Summa (of St. Thomas) Simplified for Everyone*

Sometimes, all that is needed is a Catholic dictionary.

TRUTH –

- 1) Logical; an adequation or agreement between the mind and the thing.
- 2) Ontological, or truth of a thing; the adequation between a thing and the Divine Mind.
- 3) Moral; the conformity of words or other signs with the conscience.

CHARITY –

The infused virtue which enables us to love God above all things for His own sake, and to love for God's sake all those whom He has raised to His friendship or to whom He offers it. By Charity we love the blessed in Heaven, the holy souls in Purgatory, and all men on earth, even our enemies. It is therefore seen that in its theological sense charity is of much wider range than in its common sense of good works and general amiability; indeed, these are the fruits of the virtue of charity rather than charity itself. Charity is not merely conterminous with the Christian life, it is that life (1 Cor. 13).

Rev. Donald Attwater, *A Catholic Dictionary*

Reparation for the Sacrilegious Treatment of the Blessed Sacrament

Most Holy Trinity, Father, Son and Holy Ghost, I offer Thee the Most Precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifference by which He Himself is offended. And by the infinite merits of His most Sacred Heart and of the Immaculate Heart of Mary, I beg of Thee the conversion of poor sinners. Prayer taught by the Angel to the children at Fatima

There being an imminent danger for the Faith, *prelates must be questioned, even publicly, by their subjects*. Thus, St. Paul, who was a subject of St. Peter, questioned him publicly on account of an imminent danger of scandal in a matter of Faith. And, as the Glossa of St. Augustine puts it (Ad Galatas 2.14), "St. Peter himself gave the example to those who govern so that if sometime they stray from the right way, they will not reject a correction as unworthy even if it comes from their subjects...."

St. Thomas Aquinas, O. P.

Nature of DOGMA - "A genuine supernatural message or communication from the living God Himself" - and its Denial by Modernists

Thus, We have reached one of the principal points in the Modernists' system, namely the origin and the nature of dogma. For they place the origin of dogma in those primitive and simple formulae, which, under a certain aspect, are necessary to faith; for revelation, to be truly such, requires the clear manifestation of God in the consciousness. But dogma itself they apparently hold, is contained in the secondary formulae.

To ascertain the nature of dogma (for the modernist), we must first find the relation which exists between the religious formulas and the religious sentiment. This will be readily perceived by him who realises that these formulas have no other purpose than to furnish the believer with a means of giving an account of his faith to himself. These formulas (for the modernist) therefore stand midway between the believer and his faith; in their relation to the faith, **they are the inadequate expression of its object**, and are **usually called symbols**; in their relation to the believer, **they are mere instruments**.

Hence it is quite impossible (for the modernist) to maintain that they express absolute truth: for, in so far as they are symbols, they are the images of truth, and so must be adapted to the religious sentiment in its relation to man; and as instruments, they are the vehicles of truth, and must therefore in their turn be adapted to man in his relation to the religious sentiment. But the object of the religious sentiment, since it embraces that absolute, possesses an infinite variety of aspects of which now one, now another, may present itself. In like manner, he who believes may pass through different phases. Consequently, the formulae too, which we call dogmas, must be subject to these vicissitudes, and are, therefore, liable to change. Thus the way is open to the intrinsic evolution of dogma. An immense collection of sophisms this, that ruins and destroys all religion. Dogma is not only able, but ought to evolve and to be changed.

St. Pius X, *Pascendi*

If the teaching proposed by the Church as dogma is not actually and really the doctrine supernaturally revealed by God through Jesus Christ Our Lord, [.....] then there could be nothing more pitifully inane than the work of the Catholic *Magisterium*. [.....] This common basis of the false doctrinal Americanism and of the Modernist heresy is, like doctrinal indifferentism itself, **ultimately a rejection of Catholic dogma as a genuine supernatural message or communication from the living God Himself**. It would seem impossible for anyone to be blasphemous or silly enough to be convinced, on the one hand, that the dogmatic message of the Catholic Church is actually a *locutio Dei ad homines*, and to imagine, on the other hand, that he, a mere creature, could in some way improve that teaching or make it more respectable. The very fact that a man would be so rash as to attempt to bring the dogma of the Church up to date, or to make it more acceptable to those who are not privileged to be members of the true Church, indicates that this individual is not actually and profoundly convinced that this dogmatic teaching of the Catholic Church is a supernatural communication from the living and Triune God, the Lord and Creator of heaven and earth. It would be the height of blasphemy knowingly to set out to improve or to bring up to date what one would seriously consider a genuine message from the First Cause of the universe.

Fr. Joseph C. Fenton, AER, *The Sacrorum Antistitum* and the Background of the Oath Against Modernism

The Answer is Now Evident

There is a good deal of talk (but without the necessary clarity of concept), about a 'new theology', which must be in constant transformation, following the example of all other things in the world, which are in a constant state of flux and movement, without ever reaching their term. If we were to accept such an opinion, **what would become of the unchangeable dogmas of the Catholic Faith; and what would become of the unity and stability of that Faith?** Pope Pius XII, Discourse in *L'Osservatore Romano*, Dec. 19, 1946

God is the motive for loving the neighbor which proves that the act by which we love God is the same as that by which we love the neighbor. Hence the virtue of charity does not stop at the love of God, but it also includes love of neighbor.... Love of neighbor is not meritorious if the neighbor is not loved because of God. St. Thomas Aquinas

"The great method of prayer is to have none. If in going to prayer one can form in oneself a pure capacity for receiving the spirit of God, that will suffice for all method." St. Jane Frances de Chantal

**The Cross was necessary not just to redeem from sin,
but to make those redeemed, by grace, “share in the friendship of God,”
the “power to be made the sons of God.” John 1:12**

He is known to have shed, not a little drop of blood, - though this would have sufficed for the redemption of the entire human race, because of the (Hypostatic) Union with the Logos, - but streams of it, like unto a river... That the mercy involved in such a large effusion (of blood) be not rendered vain, empty, and superfluous, He laid up for the Church militant a copious treasure, which the good Father desires to dispense to his children, in order that it may become an infinite store-house for men, and that those who make use of it may share in the friendship of God. Pope Clement VI, *Unigenitus*, 1343

They have introduced a new, different Christ, in whom the Antichrist could seek refuge. They do not concede that their fabricated Christ is divine; it is enough that he is a finer being than others... The Christian religion is proclaimed as the most perfect without comparison, the holiest of religions, but pains are taken not to proclaim it as the only true religion. In contrast the proclaimers glory in communion with all the great philosophies and religions in the world... Theirs is a psychological Christ, conceived in the mind of man, born of man's intelligence. The Christ my faith revealed to me was conceived by the Holy Ghost and born of the Virgin Mary. Their Christ came from a lowly plane, from the bowels of humanity. My Christ descended from above, from the heart of the eternal Father. Their Christ is consubstantial to man, mine is consubstantial to God. St. Hilary of Poitiers

"O My Jesus, it is for love of Thee, for the conversion of sinners and in reparation for sins committed against the Immaculate Heart of Mary and for the Holy Father, I offer this sacrifice to Thee."
Prayer taught to St. Jacinta of Fatima by the Blessed Virgin Mary

The devil's worst and most fatal preparation for the coming of Antichrist is the weakening of men's belief in eternal punishment. Were they the last words I might ever say to you, nothing should I wish to say to you with more emphasis than this, that next to the thought of the Precious Blood, there is no thought in all your faith more precious or more needful for you than the thought of eternal punishment. Fr. Fredrick Faber, Lenten Sermon, delivered a few months before his death

Hermeneutics of Continuity/Discontinuity

“The Church has adopted his philosophy for her own.”

We so heartily approve the magnificent tribute of praise bestowed upon this most divine genius (St. Thomas Aquinas) that We consider that Thomas should be called not only the Angelic, but also the *Common* or Universal Doctor of the Church; for the Church has adopted his philosophy for her own, as innumerable documents of every kind attest. It would be an endless task to explain here all the reasons which moved Our Predecessors in this respect, and it will be sufficient perhaps to point out that Thomas wrote under the inspiration of the supernatural spirit which animated his life and that his writings, which contain the principles of, and the laws governing, all sacred studies, must be said to possess a universal character.....His teaching with regard to the power or value of the human mind is irrefragable. “The human mind has a natural knowledge of being and the things which are in themselves part of being as such, and this knowledge is the foundation of our knowledge of first principles” (*Contra Gentes*, II, 1xxxiii). Such a doctrine goes to the root of the errors and opinions of those modern philosophers who maintain that it is not being itself which is perceived in the act of intellection, but some modification of the percipient; the logical consequence of such errors is *agnosticism*, which was so vigorously condemned in the Encyclical *Pascendi*.

Pope Pius XI, *Studiorum ducem*, On St. Thomas Aquinas, June 23, 1923

We therefore desired that all teachers of philosophy and sacred theology should be warned that if they deviate so much as a step, in metaphysics especially, from Aquinas, they exposed themselves to grave risk. [.....] For just as the opinion of certain ancients is to be rejected which maintains that it makes no difference to the truth of the Faith what any man thinks about the nature of creation, provided his opinions on the nature of God be sound, because error with regard to the nature of creation begets a false knowledge of God; so the principles of philosophy laid down by St. Thomas Aquinas are to be religiously and inviolably observed, because they are the means of acquiring such a knowledge of creation as is most congruent with the Faith; of refuting all the errors of all the ages, and of enabling man to distinguish clearly what things are to be attributed to God and to God alone.

St. Pius X, *Doctoris Angelici*

“(His) crystal-clear logic seemed to me to be too closed in on itself, too impersonal and ready-made.”

This encounter with personalism (in the thought of Martin Buber, Jewish Existentialist Philosopher, the Philosophy of Dialogue) was for me a spiritual experience that left an essential mark, especially since I spontaneously associated such personalism with the thought of St. Augustine, who in his *Confessions* had struck me with the power of all of his human passion and depth. *By contrast, I had difficulty penetrating the thought of Thomas Aquinas, whose crystal-clear logic seemed to me to be too closed in on itself, too impersonal and ready-made.*

Cardinal Joseph Ratzinger, *Milestones*

If (the Pope) gives an order contrary to good customs, he should not be obeyed; if he attempts to do something manifestly opposed to justice and the common good, it will be licit to resist him; if he attacks by force, by force he can be repelled, with a moderation appropriate to a just defense. Fr. Francisco Suarez, S. J.

Whenever there exists, or there is reason to fear, an unjust oppression of the people on the one hand, or a deprivation of the liberty of the Church on the other, it is lawful to seek for such a change of government as will bring about due liberty of action. In such case, an excessive and vicious liberty is not sought, but only some relief, for the common welfare, in order that, while license for evil is allowed by the State, the power of doing good may not be hindered.
Pope Leo XIII, *Libertas Praestantissimum*, On the Nature of True Liberty

It is erroneous to conceive of graces of state as helps which will automatically fill in for deficits of temperament, aptitude, and preparation, as if the mere fact of being assigned to a task would make us able to accomplish it, as if God were bound to grant us graces of state that would compensate for our deficiencies. The grace of state is not a guarantee of infallibility to a superior; it is not a conferment of knowledge to the ignorant to become teachers, and so on; it is not a panacea... We must prepare ourselves to receive the graces of state like all graces, to merit them as much as possible, through an entire and continual docility to the invitations of the Holy Ghost. Indeed, this would be an illusion that imagines God granting graces of state mechanically. If God always offers these graces, they would only be received in the measure of the disposition of the subject.
Dictionary of Spirituality, quoted by Fr. Olivier Riout, *The Impossible Reconciliation*

We are in a full crisis of faith! Therefore, in order to stop the divisions now in progress, the Pope [i.e., Pope Francis] — like Paul VI in 1967, faced with the erroneous theories that were circulating shortly after the conclusion of the Council — should make a Declaration or Profession of Faith, affirming what is Catholic, and correcting those ambiguous and erroneous words and acts — his own and those of bishops — that are interpreted in a non-Catholic manner. Otherwise, it would be grotesque that, while seeking unity with non-Catholic Christians or even understanding with non-Christians, apostasy and division are being fostered within the Catholic Church.
Msgr. Nicola Bux, interview with Edward Pentin, June 2017

Jesus never manifests himself nor lets me hear his voice. He teaches me in secret, but he has shown me the only path which leads to the divine furnace of his love. It is the complete abandonment of a baby sleeping without fear in its father's arms.... Jesus does not demand great deeds. All he wants is self-surrender and gratitude.... O Jesus, if only I could tell all little souls of your immeasurable condescension! I feel that if you found a soul feebler than mine — though that's impossible — you would delight in heaping even greater favors on it if it abandoned itself with supreme confidence to your infinite mercy.
St. Thérèse of the Child Jesus and the Holy Face, *The Story of a Soul*

Magnanimity: A Virtue that becomes every Catholic Faithful to Tradition

Nothing shows the way to a correct understanding of humility so clearly as this: that humility and magnanimity not only are not mutually exclusive but also are near to one another and intimately connected; both together are in opposition to pride as well as to faintheartedness. What indeed does magnanimity mean? Magnanimity is the expansion of the spirit toward great things; one who expects great things of himself and makes himself worthy of it is magnanimous. The magnanimous person is to a certain extent "particular": he does not allow himself to become concerned with everything that comes along, but rather only with the great things that are suitable for him. Magnanimity seeks above all great glory: "The magnanimous person strives toward that which is worth the highest glory." In the *Summa Theologica* it is stated, "If one disdains glory in such a manner that he makes no effort to do that which merits glory, that action is blameworthy." On the other side, the magnanimous one is not broken by disgrace; he looks down on it as unworthy of himself. In general the magnanimous man regards with disdain anyone who is narrow-minded. He would never be able to esteem another so highly that he would do anything improper for that person's sake. According to Thomas, the words of the Psalm (15:4) apply to the magnanimous "disdain for men" by the just man: "[He] looks with contempt on the reprobate." Undaunted uprightness is the distinctive mark of magnanimity, while nothing is more alien to it than this: to be silent out of fear about what is true. One who is magnanimous completely shuns flattery and hypocrisy, both of which are the issue of a mean heart. The magnanimous person does not complain, for his heart does not permit him to be overcome by any external evil. Magnanimity encompasses an unshakable firmness of hope, a plainly defiant certainty, and the thorough calm of a fearless heart. The magnanimous person submits himself not to the confusion of feelings or the any human being or to fate -- but only to God. Josef Pieper, *A Brief reader on the Virtues of the Human Heart*

"Holy baptism, which is the gateway to the spiritual life, holds the first place among all the sacraments; through it we are made members of Christ and of the body of the Church. And since death entered the universe through the first man, 'unless we are born again of water and the Spirit, we cannot,' as the Truth says, 'enter into the kingdom of heaven' [John 3:5]. The matter of this sacrament is real and natural water."
Pope Eugene IV, *The Council of Florence, Exultate Deo*, Nov. 22, 1439

“Let him heed what the blessed apostle Peter preaches, that sanctification by the Spirit is effected by the sprinkling of Christ’s blood (1 Pet. 1:2); and let him not skip over the same apostle’s words, knowing that you have been redeemed from the empty way of life you inherited from your fathers, not with corruptible gold and silver but by the precious blood of Jesus Christ, as of a lamb without stain or spot (1 Pet. 1:18). Nor should he withstand the testimony of blessed John the apostle: and the blood of Jesus, the Son of God, purifies us from every sin (1 Jn. 1:7); and again, This is the victory which conquers the world, our faith. Who is there who conquers the world save one who believes that Jesus is the Son of God? It is He, Jesus Christ, who has come through water and blood, not in water only, but in water and blood. And because the Spirit is truth, it is the Spirit who testifies. For there are three who give testimony – Spirit and water and blood. And the three are one. (1 Jn. 5:4-8) **IN OTHER WORDS, THE SPIRIT OF SANCTIFICATION AND THE BLOOD OF REDEMPTION AND THE WATER OF BAPTISM. THESE THREE ARE ONE AND REMAIN INDIVISIBLE. NONE OF THEM IS SEPARABLE FROM ITS LINK WITH THE OTHERS.”**

Pope St. Leo the Great, dogmatic letter to Flavian, Council of Chalcedon, 451

“Also the epistle of blessed Leo the Pope to Flavian... if anyone argues concerning the text of this one even in regard to one iota, and does not receive it in all respects reverently, let him be anathema.”

Pope St. Gelasius, Decretal, 495

Make no mistake, my brothers, if anyone joins a schismatic he will not inherit God’s Kingdom. If anyone walks in the way of heresy, he is out of sympathy with the Passion. Be careful, then, to observe a single Eucharist. For there is one flesh of our Lord, Jesus Christ, and one cup of his blood that makes us one, and one altar, just as there is one bishop along with the presbytery and the deacons, my fellow slaves. In that way whatever you do is in line with God’s will. St. Ignatius of Antioch

Kasper the Blasphemer - The Man Pope Francis entrusted with the demolition of Catholic Marriage

“*The God who is enthroned over the world and history as a changeless being is an offense to man.* One must deny him for man’s sake, because he claims for himself the dignity and honor that belong to man ... We must resist this God, however, not for only man’s sake, but for God’s sake. He is not the true God at all, but rather a wretched idol. For a God who is only alongside of and above history, who is not himself history, is a finite God. If we call such a being God, then for the sake of the Absolute we must become absolute atheists. *Such a God springs from a rigid worldview; he is the guarantor of the status quo and the enemy of the new.*”

Cardinal Walter Kasper, who as cardinal in good standing has been an important functionary with the Novus Ordo Church for 14 years

John Cardinal Newman, another Novus Ordo "saint" and now a "Doctor" of the Novus Ordo Church, comments following the dogmatic declaration of papal infallibility.

“But we must hope, for one is obliged to hope it, that the Pope (Pius IX) will be driven from Rome, and will not continue the Council (Vatican I), or that there will be another Pope. It is sad he should force us to such wishes.”

John H. Newman, Letter to his companion, Fr. Ambrose St. John, 22 August, 1870

“We have come to a climax of tyranny. It is not good for a Pope to live 20 years. It is anomaly and bears no good fruit; he becomes a god, has no one to contradict him, does not know facts, and does cruel things without meaning it.”

John H. Newman, The Letters and Diaries of John Henry Newman, v. XXVI by Charles Stephen Dessain

"This (Divine) law, as apprehended in the minds of individual men, is called "conscience;" and though it may suffer refraction in passing into the intellectual medium of each, it is not therefore so affected as to lose its character of being the Divine Law, but still has, as such, the prerogative of commanding obedience." John Henry Cardinal Newman

"It seems, then, that there are extreme cases in which Conscience may come into collision with the word of a Pope, and is to be followed in spite of that word." John Henry Cardinal Newman

COMMENT: "This shameful font of indifferentism gives rise to that absurd and erroneous proposition which claims that liberty of conscience must be maintained for everyone." Pope Gregory XVI

Conscience is not the Divine Law. St. Thomas says that, "Conscience is nothing else than the application of knowledge to some action." He is referring to the knowledge of the Law of God. The Law of God, whether the eternal law or the positive revealed law of God, is the objective criteria by which the conscience is obligated to use as the standard by which any judgment regarding the moral goodness or evil of any particular act is made. All men are obligated to obey their conscience because they are obligated to apprehend the objective Divine Law as the proper criteria. They are not free to invent their personal subjective criteria in determining what is the right or the wrong thing to do. Liberalism claims the exact opposite. It is a fundamental axiom of liberalism that the conscience is free to establish its own moral criteria. This has been condemned by popes Gregory XVI, Pius IX and St. Pius X. John Henry Cardinal Newman can be identified with the "Spirit of Vatican II" which, like Newman, proposes the liberty of conscience against the Magisterium of the Church which is the word of God.

"It must be held as a matter of faith that outside the Apostolic Roman Church no one can be saved, that the Church is the only Ark of Salvation, and that whoever does not enter it will perish in the Flood." Blessed Pope Pius IX, Singulari Quadem

No One, not even the Pope in Rome, has the authority to impose any act or suspend any immemorial tradition that leads to the diminution of Faith or the committing of sacrilege to the Blessed Sacrament. No One, not even the Pope in Rome, has the authority to command that any Catholic participate in such acts!

Fr. Janis Pawlowski I knew personally, he was my parish priest in Estonia during four years. It was he who heard my first confession and who gave me the First Holy Communion. He celebrated the Holy Mass with such a devotion and reverence that it left in my soul a deep unforgettable impression. All his words and his gestures irradiated holiness. When I for the first time felt in my soul the attraction to the priesthood at the age of twelve, in my memory appeared suddenly the holy face of this priest. He was really a man of God. I received the great grace that I could meet him in Riga (Latvia) after I have not seen him during 27 years. He was already 86 years old, yet he conserved the same fresh and spiritually irradiating face. The three days I spent with him, were for me a kind of spiritual exercises. He helped me to put on the liturgical vestments and served me during my Mass with the simplicity and humility of a little altar boy.[....] When in 1973 my family left Soviet Union and we said goodbye to Fr. Janis Pawlowski, he gave us this admonition: "When you come to Germany, please don't go in the churches where Holy Communion is given in the hand". When we heard these words, we all had a deep shock; we could not imagine that the Divine and Most Blessed Sacrament could be received in such a banal manner. It is now a proven fact that a considerable part of those who receive the Holy Communion habitually in hand, especially the younger generation which had not known the manner of receiving Communion kneeling and on the tongue, has not more the full Catholic faith in the Real Presence, because they treat the consecrated host almost in the same exterior manner as they take ordinary food. The exterior minimalistic gesture has a causal connection to the weakening or even loss of the faith in the Real Presence.[.....] It is an honor and a privilege to be faithful to the Divine Truth and to the spiritual and liturgical traditions of our forefathers and of the saints and being therefore marginalized by those who currently occupy administrative power in the Church. This your fidelity and courage constitute the real power in the Church. You are the real ecclesiastical periphery, which with God's power renews the Church. Living the true tradition of dogma, liturgy and holiness is a manifestation of the democracy of the Saints, because tradition is the democracy of the Saints. With Saint Athanasius I would like to tell you these words: Those in the Church who oppose, humiliate and marginalize you, have occupied the churches, while during this time you are outside; it is a fact that they have the premises – but you have the Apostolic Faith. They claim that they represent the Church, but in reality, they are the ones who are expelling themselves from it and going astray.

Archbishop Athanasius Schneider, excerpt from recent interview published August 10, 2015

COMMENT: Those who accuse Ss. Peter & Paul Roman Catholic Mission of being "schismatic" because we keep the Apostolic Faith and the Immemorial Traditions of the Roman Catholic Church (and are thus united to the "Communion of Saints" existing from Jesus Christ's founding of His Church), have declared themselves in schism from us and everything we believe and do. They have cut themselves off by breaking the bond of Charity from the Communion of Saints. We appreciated Mons. Schneider's comments but he falls short in his understanding of the nature of the problem and its most important cause. Archbishop Athanasius Schneider identifies "five wounds in Christ's liturgical mystical body" that must necessarily be healed without which the Church cannot hand on the True Faith. This is an admission that the Novus Ordo is not the indefectible Church founded by Jesus Christ. The five wounds are: 1) The priest turned towards the congregation and away from God; 2) Holy Communion taken in the hand which has seriously damaged faith in the True Presence; 3) the new (Novus Ordo) Offertory prayers which are the worship offered by Cain; 4) the disappearance of Latin in liturgical celebrations; and 5) the performing of some liturgical ministries by women. Mons. Schneider believes that the answer lies in the Reform of the Reform. This is because he has overlooked the greatest "liturgical wound" which is the total disregard of the dogma of Faith from Trent which categorically condemns anyone who holds that the "received and approved rites customarily used in the solemn administration of the sacraments..... may be changed into other new rites by any pastor of the Churches whomsoever." They have thus corrupted the liturgy by treating it as a matter of mere Church discipline subject to the free and independent will of the legislator. They have taken the work of God and made it the work of man. When divinely revealed Truth is overturned the results will always and everywhere end in radical revolutionary corruption of God's Truth.

What the Novus Ordo has excluded from its Psalter - Lex Orandi, Lex Credendi, a Profession of False Faith

At the Sacra Liturgia conference in New York City in June 2015, one of the speakers reminded us of a startling fact that, while well known among scholars, has received far too little attention in the public sphere: the flagrant *omission* of so many psalms and psalm verses from the Divine Office or "Liturgy of the Hours" promulgated by Pope Paul VI in the Apostolic Constitution *Laudis Canticum* on November 1, 1970. In addition to the unprecedented novelty of praying the Psalter over four weeks rather than in the course of a single week, there was the equally unprecedented novelty of skipping verses that had been deemed "difficult" or problematic for modern Christians. Three Psalms (57/58, 82/83, and 108/109) were expunged in their entirety from the pages of the Liturgy of the Hours (have a look at them some time), while three others (77/78, 104/105, 105/106) were confined to Advent, Christmastide, Lent, and Eastertide. The following verses were removed from other psalms:

Psalm 5 – 10 Make them bear their guilt, O God; let them fall by their own counsels; because of their many transgressions cast them out, for they have rebelled against you.

Psalm 20/21 – 8 Your hand will find out all your enemies; your right hand will find out those who hate you. **9** You will make them like a fiery furnace when you appear. The LORD will swallow them up in his wrath, and fire will consume them. **10** You will destroy their offspring from the earth, and their children from among humankind. **11** If they plan evil against you, if they devise mischief, they will not succeed. **12** For you will put them to flight; you will aim at their faces with your bows.

Psalm 27/28 – 4 Repay them according to their work, and according to the evil of their deeds; repay them according to the work of their hands; render them their due reward. 5 Because they do not regard the works of the LORD, or the work of his hands, he will break them down and build them up no more.

Psalm 30/31 – 17 Do not let me be put to shame, O LORD, for I call on you; let the wicked be put to shame; let them go dumbfounded to Sheol. 18 Let the lying lips be stilled that speak insolently against the righteous with pride and contempt.

Psalm 34/35 – 3 Draw the spear and javelin against my pursuers. 4 Let them be put to shame and dishonor who seek after my life. Let them be turned back and confounded who devise evil against me. 5 Let them be like chaff before the wind, with the angel of the LORD driving them on. 6 Let their way be dark and slippery, with the angel of the LORD pursuing them. 7 For without cause they hid their net for me; without cause they dug a pit for my life. 8 Let ruin come on them unawares. And let the net that they hid ensnare them; let them fall in it to their ruin. ... 20 For they do not speak peace, but they conceive deceitful words against those who are quiet in the land. 21 They open wide their mouths against me; they say, “Aha, Aha, our eyes have seen it.” ... 24 Vindicate me, O LORD, my God, according to your righteousness, and do not let them rejoice over me. 25 Do not let them say to themselves, “Aha, we have our heart’s desire.” Do not let them say, “We have swallowed you up.” 26 Let all those who rejoice at my calamity be put to shame and confusion; let those who exalt themselves against me be clothed with shame and dishonor.

Psalm 39/40 – 14 Let all those be put to shame and confusion who seek to snatch away my life; let those be turned back and brought to dishonor who desire my hurt. 15 Let those be appalled because of their shame who say to me, “Aha, Aha!”

Psalm 53/54:5 He will repay my enemies for their evil. In your faithfulness, put an end to them.

Psalm 54/55:15 Let death come upon them; let them go down alive to Sheol; for evil is in their homes and in their hearts.

Psalm 55/56:6b-7 As they hoped to have my life, 7 so repay them for their crime; in wrath cast down the peoples, O God!

Psalm 58/59 – 5 You, LORD God of hosts, are God of Israel. Awake to punish all the nations; spare none of those who treacherously plot evil. Selah 6 Each evening they come back, howling like dogs and prowling about the city. 7 There they are, bellowing with their mouths, with sharp words on their lips—for “Who,” they think, “will hear us?” 8 But you laugh at them, O LORD; you hold all the nations in derision. ... 11 Do not kill them, or my people may forget; make them totter by your power, and bring them down, O Lord, our shield. 12 For the sin of their mouths, the words of their lips, let them be trapped in their pride. For the cursing and lies that they utter, 13 consume them in wrath; consume them until they are no more. Then it will be known to the ends of the earth that God rules over Jacob. Selah 14 Each evening they come back, howling like dogs and prowling about the city. 15 They roam about for food, and growl if they do not get their fill.

Psalm 62/63 – 9 But those who seek to destroy my life shall go down into the depths of the earth; 10 they shall be given over to the power of the sword, they shall be prey for jackals. 11 But the king shall rejoice in God; all who swear by him shall exult, for the mouths of liars will be stopped.

Psalm 68/69 – 22 Let their table be a trap for them, a snare for their allies. 23 Let their eyes be darkened so that they cannot see, and make their loins tremble continually. 24 Pour out your indignation upon them, and let your burning anger overtake them. 25 May their camp be a desolation; let no one live in their tents. 26 For they persecute those whom you have struck down, and those whom you have wounded, they attack still more. 27 Add guilt to their guilt; may they have no acquittal from you. 28 Let them be blotted out of the book of the living; let them not be enrolled among the righteous.

Psalm 78/79 – 6 Pour out your anger on the nations that do not know you, and on the kingdoms that do not call on your name. 7 For they have devoured Jacob and laid waste his habitation. ... 12 Return sevenfold into the bosom of our neighbors the taunts with which they taunted you, O Lord!

Psalm 109/110:6 He will execute judgment among the nations, filling them with corpses; he will shatter heads over the wide earth.

Psalm 136/137 – 7 Remember, O LORD, against the Edomites the day of Jerusalem’s fall, how they said, “Tear it down! Tear it down! Down to its foundations!” 8 O daughter Babylon, you devastator! Happy shall they be who pay you back what you have done to us! 9 Happy shall they be who take your little ones and dash them against the rock!

Psalm 138/139 – 19 O that you would kill the wicked, O God, and that the bloodthirsty would depart from me—20 those who speak of you maliciously, and lift themselves up against you for evil! 21 Do I not hate those who hate you, O LORD? And do I not loathe those who rise up against you? 22 I hate them with perfect hatred; I count them my enemies.

Psalm 139/140 – 9 Those who surround me lift up their heads; let the mischief of their lips overwhelm them! 10 Let burning coals fall on them! Let them be flung into pits, no more to rise! 11 Do not let the slanderer be established in the land; let evil speedily hunt down the violent!

Psalm 140/141:10 Let the wicked fall into their own nets, while I alone escape.

Psalm 142/143:12 In your steadfast love cut off my enemies, and destroy all my adversaries, for I am your servant.

For 2,000 years, Christians Eastern and Western had been praying the psalter of David *in its integrity*, and now, **Catholics were handed an expurgated or abridged version, with verses removed by “experts” who knew better than the Holy Spirit, knew better than the Israelites, knew better than the Church Fathers and Doctors, knew better than Tradition.** But *of course* they knew better: this was the Age of Enlightenment breaking in at last upon a fortress-like Church, an age in which we should shake ourselves free from the shackles of unenlightened piety, with its gnarled, enigmatic, sharp-edged, implacable expressions, and its archaic, earthy, tribal atmosphere. Razing the bastions, making the world safe for democracy, and all that good stuff.

This observation dovetailed with another talk given at the Sacra Liturgia conference about the reform of the lectionary, in which the speaker looked at **how the Novus Ordo lectionary for Mass also suppresses “difficult” verses from both Testaments—verses that had always been present in the traditional Roman lectionary but were excluded from the new lectionary, in spite of its boast of being so much bigger and better. These “difficult” verses include among them this spiritually poignant passage from St. Paul:**

Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. (1Co 11:27-29)

Taken from Rorate Caeli