

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



Exaltation of the Holy Cross Fourteenth Sunday after Pentecost

Ember Week

September 14, 2025

On September 14, 335, took place the dedication of Constantine’s basilica, which enclosed both Calvary and the Holy Sepulchre. “At this date,” says Etheria, “the cross was discovered. And the anniversary is celebrated with as much solemnity as Easter or the Epiphany.” Such was the origin of the feast of the Exaltation of the Cross. “When I shall be raised on high, I shall draw everything unto Me” (Gospel), Jesus had said. It is because the Saviour humbled Himself, being obedient even to the death of the cross, that God exalted Him and gave Him a name above all other names (epistle). Wherefore we must glory in the cross of Jesus, for He is our life and our salvation (Introit) and He protects His servants against the wiles of their enemies (Offertory, Communion, Postcommunion).

Towards the end of the reign of Phocas, Chosroes, King of Persia, says the legend of the breviary, took Jerusalem, where he put to death several thousand Christians and carried off the Persia the Cross of our Lord Jesus Christ, which St. Helen had placed on Mount Calvary.

Heraclius, the successor of Phocas, had recourse to many fasts and prayers, imploring with great fervour the help of God. He assembled an army and defeated Chosroes. He then insisted on the restitution of the cross of the Lord. Thus the precious relic was recovered after an interval of fourteen years. On his return to Jerusalem in 629 A.D., Heraclius carried it on his shoulders in great pomp to the mountain where the Saviour Himself had born it

An extraordinary miracle marked the occasion. Heraclius, who was loaded with ornaments of gold and precious stones, was held back by an invincible force at the entrance gate of Mount Calvary and vain were his efforts to enter.

As the Emperor and all those who witnessed the scene were astonished, Zacharias, bishop of Jerusalem, said to him: “Consider, O Emperor, that with these triumphal ornaments you are far from imitating the poverty of Jesus Christ and His humility in bearing His cross.” Heraclius thereupon doffed his splendid garb and walked barefooted with a common cloak on his shoulders to Calvary, where he again deposited the cross. The feast of the Exaltation of the Holy Cross on the original spot, the anniversary of which we celebrated on this day, became of great importance.

Let us join, in spirit, the faithful who in the Church of Holy Cross at Rome venerate on this day the relics of the sacred wood exposed for the occasion, so that, having been privileged to adore it on this feast when we rejoice for its exaltation, we may likewise possess for all eternity the salvation and glory the Cross has won for us (Collect, Secret).

The lessons for this Sunday are either from the book of Ecclesiasticus or the book of Job. Commenting on the lessons from Ecclesiasticus, St. Gregory says: “There are men all athirst for passing joys who are ignorant or indifferent where eternal blessings are concerned. Poor wretches! They congratulate themselves on possessing the good things of this life without regretting those of the world above, which they have lost. Fashioned for light and truth, they never lift up the eyes of the soul; never betray the smallest desire or longing for the contemplation of their eternal home. Giving themselves over to the pleasures among which they are thrown, they bestow their affection upon a dreary place of exile as if it were their fatherland; and surrounded by darkness, they are full of rejoicing as if they were illumined by a brilliant light. On the other hand the elect, in whose eyes fleeting goodness are of no value, seek after those for which their souls were made. Kept in this world by the bonds of the flesh, each, none the less, is carried in spirit beyond it while making the wholesome resolve to despise the passing things of time and to desire the things which endure for eternity.”

As for Job, he is set before us in Holy Scripture as the very type of a man detached from the goods of this world. "If," said he, "we have received good things at the hands of God, why should we not receive evil?.... The Lord gave, and the Lord hath taken away.... Blessed by the name of the Lord."

The proper of today's Mass is inspired by the same thoughts. The Holy Ghost, whom the Church received at Pentecost, has formed a new man in us who resists the outward manifestations of the old man, namely covetousness and the search for riches, in order to satisfy it. The Spirit of God is a spirit of liberty, who by making us children of God, our Father, and brethren of Jesus our Lord, frees us from the slavery of sin and the tyranny of concupiscence. "They that are Christ's" says St. Paul, "have crucified their flesh with the vices and concupiscences." "Walk in the spirit, and you shall not fulfill the lusts of the flesh: for the flesh lusteth against the spirit and the spirit against the flesh; for these are contrary on to another" (Epistle). And our Lord says: "No man can serve two masters; for either he will hate the one and love the other or he will sustain the one and despise the other. You cannot serve God and Mammon."

St. Augustine, in expounding this passage, says: "Whoever is the slave of riches (and we know that only too often they are the source of pride, avarice, injustice and lust) is subject to a hard and wicked master. Entirely at the mercy of his passions, he is under the tyranny of the devil. Certainly he does not love him, for who can love the devil? But all the same he endured him. On the other hand he does not hate God, for this, no man's conscience will let him do, but he despises Him, that is, he does not fear Him, as if he were sure of His goodness.

The Holy Ghost puts us on our guard against this negligence and pernicious sense of security, when He says by the Prophet: 'Say not: The mercy of the Lord is great' (Ecclesiasticus, 5, 6), but know that 'the benignity of God leadeth thee to penance' (Romans, 2, 4). For who is more merciful than He who pardons the sins of all who turn to Him, and who gives the fertility of the olive to the wild branch? And who is more severe than He who has not spared the natural branches but because of their infidelity has cut them off? If anyone wishes to love God and to contrive never to offend Him, let him not think that he can serve two masters; let him have a single intention free from duplicity. Thus must you think about the Lord's goodness, and seek Him in simplicity of heart." "Therefore," he goes on, "I tell you not to have any superfluous anxiety as to what you will eat and what you will put on, lest perhaps, without seeking superfluities, the heart may become double, and in pursuing what is necessary, your intention may be turned aside to seek your own interests rather than the advantage of your neighbor" (3rd Nocturn).

Before all, then, let us seek the kingdom of God, and His justice and glory (Gospel, Communion); let us put all our hope in the Lord for He is our protector (Introit); it is He who sends His angels to deliver those who serve Him (Offertory), and who upholds our weak human nature, for without this divine assistance it would surely fail (Gospel). It is the Eucharist which wins for us the favor of Almighty God (Secret) which by strengthening us makes our salvation sure (Postcommunion).

Let us love, above all things, to pray in the courts of the Lord (verse of the Introit), and to go there to sing the praises of God our Savior (Alleluia). Then let us look after our temporal affairs but without being unduly anxious about them. Such solicitude would be an outrage to our heavenly Father who loves His children, and who lets them want for nothing provided they seek His glory before all else.

INTROIT:

Gal. 6. But it behooves us to glory in the cross of our Lord Jesus Christ, in whom is our salvation, life, and resurrection; by whom we are saved and delivered.

Ps. 66. May God have mercy on us, and bless us; may he cause the light of his countenance to shine upon us, and may he have mercy on us. Glory be, etc. But it behooves us to glory, etc.

COLLECT:

O God, who in this day, dost gladden us by the yearly festival of the uplifting of the holy Cross, grant, we pray, that we who, while on earth, acknowledge the mystery of the Cross of Christ may merit the heavenly reward He has purchased. Through the same Lord, etc.

Keep, we pray, O Lord, Thy Church with Thy perpetual favor; and, since the frailty of man without Thee cannot but fall, keep it ever by Thy help from all things hurtful, and lead it to all things profitable to salvation. Through our Lord, etc.

EPISTLE: Philipp. 2, 5-11

Brethren: let this mind be in you which was also in Jesus Christ: Who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a Name which is above all names: (*here genuflect*) that in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

INSTRUCTION In this epistle, the apostle urges us in a special manner to humility by which we are made like to Christ, our Lord, who putting off the majesty of His divinity, became man, and humbled Himself in obedience to the ignominious death of the cross. "Would that all might hear," exclaims St. Gregory, "that God resists the proud, and gives His grace to the humble! Would that all might hear: Thou dust and ashes, why dost thou exalt thyself? Would that all might hear the words of the Lord: Learn of me, because I am humble of heart. The only-begotten Son of God assumed the form of our weakness, suffered mockery, insult and torments for the purpose that the humble God might teach man not to be proud."

ASPIRATION Ah, that my sentiments were as Thine, O my Lord, Jesus! Who so humbled Thyself and wast obedient to the most ignominious death of the cross. Grant me, I beseech Thee, O my Redeemer, the grace diligently to follow Thee in humility.

GRADUAL:

Philipp. 2 Christ became obedient for us unto death: even the death of the cross. Wherefore God also hath exalted him, and hath given him a name which is above every name.

Alleluia, Alleluia. Sweet the wood, sweet the nails, sweet the burden which thou bearest: for thou alone wast worthy to bear the King and Lord of heaven. Alleluia.

GOSPEL: *John 12, 31-36.*

At that time: Jesus said to the multitudes of the Jews: Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. (Now this he said, signifying what death he should die.) The multitude answered him: We have heard out of the law, that Christ abideth forever; and how sayest thou: The Son of man must be lifted up? Who is this Son of man? Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light

OFFERTORY:

Protect Thy people, O Lord, by the sign of the holy Cross from the wiles of all enemies; that we may render a service pleasing unto Thee and that our sacrifice may be acceptable in Thy sight, alleluia.

SECRET:

We are about to feed on the Body and Blood of Jesus Christ our Lord by whom the banner of the holy Cross was hallowed; we pray, O Lord our God, that as we have been deemed worthy to venerate that same holy ensign, so, for evermore, may we enjoy the salvation won by its triumph. Through the same Lord, etc.

Grant, we pray, O Lord, that this saving victim may cleanse our offenses and appease Thy power. Through our Lord, etc.

PREFACE OF THE HOLY CROSS:

It is truly meet and just, right and profitable unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty, everlasting God. Who didst set the salvation of mankind upon the tree of the Cross, so that whence came death, thence also life might rise again, and he that overcame by the tree, on the tree also might be overcome through Christ our Lord. Through Whom the angels praise Thy majesty, the dominions adore it, and the powers are in awe. Which the heavens and the hosts of heaven together with the blessed seraphim joyfully do magnify. With these, we pray Thee, join our voices also while we say with lowly praise: Holy, holy, holy, etc.

COMMUNION:

By the sign of the Cross deliver us from our enemies, O Thou who art our God.

POSTCOMMUNION:

Be near us, O Lord our God; and do Thou, who dost make us rejoice in honor of the holy Cross, defend us by its help for evermore. Through our Lord, etc.

May Thy sacraments, O God, ever purify and fortify us, and lead us to the fruit of everlasting salvation. Through our Lord, etc.

LAST GOSPEL: *Matt. 6, 24-33.*

At that time, Jesus said to his disciples: No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and Mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment, why are you solicitous? Consider the lilies of the field, how they grow; they labor not, neither do they spin; but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now, if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven, how much more you, O ye of little faith? Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and his justice; and all these things shall be added unto you.

What is meant by serving God?

Doing the will of God, or performing faithfully and zealously all that God asks of us according to our age and condition, and for love of Him.

Who are the two masters whom we cannot serve alike?

God and Mammon or riches, whereby also, the other goods and pleasures of the world are understood. These we cannot serve at the same time, because they command things diametrically opposed to each other; for instance, God prohibits usury, theft, deceit, etc.; to which the desire for wealth impels us. God commands that we keep holy Sundays and holy days, and devote them to His service; the desire for riches tempts man to omit religious worship and to seek temporal gain; it disturbs him even in church, so that he is only present with his body, but absent in mind with his temporal goods and business.

To whom can riches be useful?

To those who, like the saints, perform works of mercy with them, and thus lay up treasures for themselves in heaven.

Why does Christ call our attention to the birds of the air and the lilies of the field?

To excite in us confidence in the providence of God, which preserves even the birds and the flowers. Surely, if God feeds the young ravens which cry to Him (Ps. 146, 9); if He nourishes the birds which neither sow, nor reap, nor gather into barns; if He vests the flowers of the field so beautifully, how much more will He care for man whom He has made to His own image and likeness, and adopted as His child, if he only acts as such, keeps His commandments, and always entertains a filial confidence in Him.

Should we, therefore, lay aside all care and never work?

This does not follow from what has been said. Christ condemns only the superfluous cares, which cause man to forget God and to neglect the salvation of his soul. Besides, God has Himself ordered (Gen. 3, 17-19) that man should obtain the fruits of the earth with much labor, that he should earn his bread by the sweat of his brow. St. Paul says: If any man will not work, neither let him eat (II Thess. 3, 9).

What should preserve us from superfluous cares?

A firm and lively faith, that God can and will help us. That He can is evident, because He is almighty; that His will is certain, because He promises it in so many passages of Holy Writ, and because He is infinitely faithful to all His promises. Christ encourages us to this lively confidence with these, words: All things whatsoever you ask when ye pray, believe that you shall receive and they shall come unto you (Mark 11, 24). Therefore the apostle also commands us to throw all cares upon the Lord, who provides for us (I Pet. 5, 7). And why should God not care for us, since He sent us His Son and with Him all; for which reason St. Augustine says: "How can you doubt that God will give you good things, since He vouchsafed to assume evil for you!"

PRAYER O Lord Jesus! give me a firm confidence in Thy Divine Providence, and daily increase it in me, that when in necessity I may confidently believe if I seek first the kingdom of God and His justice, the rest shall be added unto me.



And I, if I be lifted up from the earth, will draw all things to myself.... Walk whilst you have the light, that the darkness overtake you not.

PROPER OF THE SAINTS FOR THE WEEK OF SEPTEMBER 14th:

Date	Day	Feast	Rank	Color	F/A	Mass & Confession Times
14	Sun	Exaltation of the Holy Cross 14 th Sunday after Pentecost	dm	R		Mass 9:00 AM & Noon; Confessions 8:00AM; Rosary of Reparation 8:30 AM
15	Mon	Seven Sorrows of the Blessed Virgin Mary	d2cl	W		Mass 8:30 AM; Rosary of Reparation 8:00 AM
16	Tue	Ss. Cornelius, P & Cyprian, Bp, Mm	sd	R		Mass 8:30 AM; Rosary of Reparation 8:00 AM
17	Wed	Impression of the Stigmata of St. Francis Ember Wednesday	d	W	F	Mass 7:00 AM; Rosary of Reparation after Mass
18	Thu	St. Joseph of Cupertino, C	d	W		Mass 8:30 AM; Rosary of Reparation 8:00 AM
19	Fri	Ss. Januarius, Bp & Companions, Mm Ember Friday	d	R	F/A	Mass 8:30 AM; Rosary of Reparation 8:00 AM
20	Sat	Ss. Eustace & Companions, Mm Vigil of St. Matthew, Apostle Ember Saturday	d	R	F	Mass 9:00 AM; Confessions 8:00AM; Rosary of Reparation 8:30 AM
21	Sun	St. Matthew, Apostle 15 th Sunday after Pentecost	d2cl	R		Mass 9:00 AM & Noon; Confessions 8:00AM; Rosary of Reparation 8:30 AM

ANNOUNCEMENTS:

Ss. Peter & Paul Chapel is open to its members at any time of the day or night for visits to our Lord in the Blessed Sacrament.

JESUS hath now many lovers of His heavenly kingdom, but few bearers of His Cross. He hath many that are desirous of consolation, but few of tribulation. He finds many companions of His table, but few of His abstinence. All desire to rejoice with Him, but few are willing to endure anything for His sake. Many follow Jesus to the breaking of bread, but few to the drinking of the chalice of His Passion. Many reverence His miracles, but few follow the ignominy of His Cross. Many love Jesus as long as they meet with no adversity; many praise Him and bless Him as long as they receive some consolations from Him. But if Jesus hide Himself, and leave them for a little while, they either murmur or fall into excessive dejection. But they that love Jesus for Jesus' sake, and not for the sake of some consolation of their own, bless Him no less in tribulation and anguish of heart than in the greatest consolation. Thomas a Kempis, Following of Christ

“It is better to do the will of God rather than to seek the honor of God.” Rev. A Hellbach, C.SS.R.

“The Church is intolerant in principle because she believes; she is tolerant in practice because she loves. The enemies of the Church are tolerant in principle because they do not believe; they are intolerant in practice because they do not love.” Rev. Garrigou Lagrange

Above the legions of Constantine, in a cloudless sky, the cross, proscribed for three long centuries, suddenly shone forth; all eyes beheld it, making the western sun, as it were, its footstool, and surrounded with these words in characters of fire: IN HOC VINCE: *by this be thou conqueror!* A few months later, October 27, 312, all the idols of Rome stood aghast to behold, approaching along the Flaminian Way, beyond the bridge Milvius, the Labarum with its sacred monogram, now become the standard of the imperial armies. On the morrow was fought the decisive battle, which opened the gates of the eternal city to Christ, the only God, the everlasting King. Dom Gueranger, *The Liturgical Year*

About the end of the reign of the emperor Phocas, Chosroes King of the Persians invaded Egypt and Africa. He then took possession of Jerusalem; and after massacring there many thousand Christians, he carried away into Persia the cross of our Lord Jesus Christ, which Helen had placed upon Mount Calvary. Phocas was succeeded in the empire by Heraclius; who after many failures and unable to obtain peace, applied himself to prayer and fasting, and earnestly implored God's assistance. Then, admonished from heaven, he raised an army, marched against the enemy, and defeated three of Chosroes's generals with their armies.... Thus fourteen years after it had fallen into the hands of the Persians, the cross was recovered and returned to Jerusalem on the feast day of the Exaltation of the Holy Cross. Dom Gueranger, *The Liturgical Year*

The prophecy of the aged Simeon, the flight into Egypt, the loss of the divine Child in Jerusalem, the carrying of the cross, the Crucifixion, the taking down from the cross, and the burial of Jesus: these are the seven mysteries into which are grouped the well-nigh infinite suffering which made our Lady the Queen of martyrs, the first and loveliest rose in the garden of the Spouse. Let us take to heart the recommendation from the Book of Tobias which the Church reads during this week in the Office of the time: Thou shalt honour thy mother: for thou must be mindful what and how great perils she suffered in giving thee birth. Dom Gueranger, *The Liturgical Year*

St. Januarius is ever preaching the Gospel to every creature; for his miraculous blood perpetuates the testimony he bore to Christ. Let those who say they cannot believe unless they see, go to Naples; there they will behold the martyr's blood, when placed near his head which was cut off seventeen hundred years ago, to liquefy and boil as at the moment it escaped from his sacred veins. No; miracles are not lacking in the Church at the present day. Dom Gueranger, *The Liturgical Year*

Man, therefore, who was once a slave to concupiscence, has regained on the cross of Christ that equilibrium of his existence. (Rom. 8:8) which is true liberty. The supremacy, which the soul had forfeited in punishment for her revolt against God (Rom 1:28), has been restored to her by the laver of the water of Baptism, and now that she is once more queen, it is but just that she chastise the slave who so long lorded it over her, his rightful sovereign. Man owes nothing to the flesh (Rom. 8:12), especially after the miseries it has brought upon him; but further than this, God, too, has been insulted by the sensual abominations committed in His sacred presence; and He, too, demands atonement. For this purpose He mercifully takes man, now that he is enfranchised, and confides to him the task of sharing with His divine Majesty in taking revenge on their common enemy and usurper. Then again, this mortifying the flesh and keeping it in subjection is a necessary means for retaining the good position already obtained. It is true that the rebel has been made incapable of damaging those who are in Christ Jesus, and who walk not according to the flesh and its vile suggestions (Rom. 1); but it is equally true that the rebel is rebel still, and is ever watching for opportunities to assail the spirit.... The rule of the flesh is, to attack the spirit all through life, and try to make it yield.... "I chastise my body, and bring it into subjection, lest, perhaps.... I should become reprobate! (2 Cor. 12:7).... Penance is a debt of justice, incumbent on the sinner; mortification is a duty commanded by prudence; which duty becomes that of every Christian who is not foolish enough to pretend to be out of the reach of concupiscence.... All spiritual masters, without exception, teach that no man who is desirous wither of perfection or of salvation should limit himself to the rules of simple temperance, that cardinal virtue which forbids excess in pleasures of any kind. Dom Gueranger, *The Liturgical Year*, 14th Sunday after Pentecost

Oh, Jesus, Divine Redeemer of souls, behold how great is the multitude of those who still sleep in the darkness of error! Reckon up the number of those who stray to the edge of the precipice. Consider the throngs of the poor, the hungry, the ignorant, and the feeble who groan in their abandoned condition. Oh Lord, our sins darken our understanding, and hide from us the blessing of loving Thee as Thou dost merit. Enlighten our minds with a ray of Thy divine light. Thou art the Friend, the Redeemer, and the Father of the one who turns penitent to Thy Sacred Heart. Amen Pope St. Pius X

Grace, which is never wanting to the just in the hour of tribulation, is the first source of the fortitude which they display. Though He seems to have withdrawn from them, God is never nearer to His children than at such a time. Search the Scriptures and you will see that there is no truth more frequently repeated than this. "Call upon me in the day of trouble," says the Lord; "I will deliver thee, and thou shalt glorify me" (Ps. 49:15). "When I called upon the Lord," David sings, "the God of my justice heard me; when I was in distress, thou hast enlarged me" (Ps. 4:2). Ven. Louis of Granada, *The Sinner's Guide*

All things pass, God never changes. He who has God, finds he lacks nothing : God alone suffices. St. Teresa of Avila

St. Francis de Sales on Mortification

If you can bear fasting you would do well to fast on certain days, beyond those fasts which the Church commands us to observe...; even when one does not fast much, yet does the enemy fear us all the more when he sees that we know how to impose a fast on ourselves. Wednesdays, Fridays, and Saturdays were the days whereon the Christians of former times most practiced abstinence. Therefore, do you choose out of these for your fasts, as far as your devotion and the discretion of your director will counsel you to do..... The discipline, when taken with moderation, possesses a marvelous power for awakening the desire for devotion. The hair-shirt is efficacious in reducing the body to subjection...; on days which are especially devoted to penance, one may wear it, the advice of a discreet confessor having been previously taken. St. Francis de Sales, *Introduction to a Devout Life*, Part3, Chapter 23

Ingratitude is the enemy of the soul, the destroyer of merit and virtue, causing the loss of favors. It is a burning wind which dries up the fountain of piety, the dew of mercy, the torrents of grace.... Every gift of God, whether great or small, should be gratefully acknowledged; not even the least grace should be forgotten. St Bernard of Clairvaux

"Justice and peace have kissed" (Psalm 84, 11), says Holy Scripture, because peace can reign only where there is justice, whereas all attempts at peace and harmony will be useless where justice is not respected. Our God is the God of peace; who, more than a soul who wishes to live in intimacy with Him, should be the bearer of peace to all? But only if we observe justice will we radiate peace. In fact, it is futile to exhort others to peace if we refuse to give to everyone what is his due. As the observance of justice is a fount of peace and joy for our own conscience, so it also brings peace and joy to our family, to our community, to each person with whom we come in contact in our daily life, and to society in general. Fr. Gabriel of St. Mary Magdalen, O.C.D., *Divine Intimacy*

But that humility of heart practiced by Jesus Christ in every hour of His life on earth is given to all of us as an example which we are compelled to follow, and to this imitation God has united our eternal salvation: "Unless you be converted and become as a little child" (Matt. 18, 3). Fr. Cajetan Mary daBergamo, *Humility of Heart*

Two years before his death, St. Francis retired to mount Alverno where he began a fast of 40 days in honor of St. Michael the Archangel. And lo! In the midst of his meditation he saw a figure like a seraphim with six wings dazzling and burning, whose feet and hands were nailed to a cross. Aware that suffering is incompatible with the immortality of a seraphic spirit, he understood this to mean that he would become more like Jesus and bear his cross after Him (Gospel), not by physical martyrdom, but by a mystical kindling of divine love.

And in order that this crucified love might become an example to us all, five wounds resembling those of Jesus on the cross appeared on his feet, hands and side. From the latter blood flowed abundantly. The facts were so fully authenticated later, that Benedict XI ordered them to be commemorated every year, and Paul V to kindle in the faithful the love of Jesus crucified, extended the feast to the whole Church. Feast of the Impression of the Stigmata on St. Francis

INSTRUCTION OF THE FEAST OF THE EXALTATION OF THE HOLY CROSS

SHORT INSTRUCTION ON THE WAY OF THE CROSS

What is meant by the Way of the Cross?

THE Way of the Cross is a devotion, approved by the Pope, by which we meditate upon the passion and death of Christ, and especially upon His last way of sorrow to Mount Calvary.

How did this devotion originate?

The pathway which our Lord Jesus Christ had to follow from Jerusalem to Mount Calvary, was the real Way of the Cross. His holy Mother, and other pious women, as also the beloved disciple St. John, followed Him on this painful journey (*Matt. 27, 56; John 19, 25-26*); and the apostles and early Christians animated by veneration for these places, made sacred by the sufferings and death of Jesus, often traversed the same pathway. In the same spirit, in later times, many came from the most distant countries to Jerusalem to visit these sacred places to increase their devotion. In time, pictures, representing different scenes of the sufferings of our Lord, were erected along this route, and were called Stations; when the Saracens conquered the Holy Land, in consequence of which visits to it became dangerous, almost impossible, the Roman pontiffs permitted the erection of stations of the cross in other countries. The first to erect stations in their churches were members of the Franciscan Order, and by degrees this devotion, supported by the Roman pontiffs and favored by indulgences, spread throughout the entire Church. A pathway was sought which led to elevated ground; this elevation was called the Mount of the Cross or Mount Calvary, and along the route pictures representing our Lord's sufferings, as related by the evangelists, or made known by tradition, were erected, or else the pictures were hung in churches, and the place where they stood, or the pictures themselves, were called stations; of these there are fourteen.

Is the practice of this devotion of the Way of the Cross of great value?

Next to the holy Sacrifice of the Mass, and holy Communion, there is certainly no devotion which represents better to us the sufferings and death of Christ than the Way of the Cross. St. Albertus Magnus says: "A simple remembrance of Christ's sufferings is worth more than fasting on bread and water every Friday for a year, and scourging one's self unto blood." St. Bernard gives us the reason of this, when he says: "Who can consider the sufferings of Christ and be so void of religion as to remain untouched; so proud that he will not humble himself; so vindictive that he will not forgive; so fond of pleasure that he will not abstain from it; so hard-hearted that he will not repent of his sins?" And St. Augustine says: "What pride, what avarice, what anger can be cured otherwise than by the humility, the poverty, the patience of the Son of

God? All these virtues are found in carefully meditating on that way of pain which our Saviour went, and along which we should follow Him." On this account several of the Popes, among others Clement XII and Benedict XIV, have granted many indulgences to the performance of this devotion; indulgences which may be applied to the suffering souls in purgatory.

Protestantism: Essentially a Rejection of the Cross of Christ

As Luther foresaw the scandal that would arise from his own and such like sacrilegious marriages, he prepared the world for it, by writing against the celibacy of the clergy and all religious vows; and all the way up, since his time, he has had imitators. He proclaimed that all such vows " were contrary to faith, to the commandments of God, and to evangelical liberty." (De Votis Monast.) He said again: " God disapproves of such a vow of living in continency, equally as if I should vow to become the mother of God, or to create a new world." (Epist. ad Wolfgang Reisemb.) And again: " To attempt to live unmarried, is plainly to fight against God."

Now, when men give a loose rein to the depravity of nature, what wonder if the most scandalous practices ensue. Accordingly, a striking instance of this kind appeared in the license granted, in 1539, to Philip, Landgrave of Hesse, to have two wives at once, which license was signed by Luther, Melanchthon, Bucer, and five other Protestant preachers.

On the other hand, a wide door was laid open to another species of scandal: the doctrine of the Reformation admitted divorces in the marriage state in certain cases, contrary to the doctrine of the Gospel, and even allowed the parties thus separated to marry other wives and other husbands.

To enumerate the errors of all the Reformers would exceed the limits of this treatise. I shall therefore only add the principal heads of the doctrine of Calvin and the Calvinists: 1. that baptism is not necessary for salvation; 2. good works are not necessary; 3. man has no free-will; 4. Adam could not avoid his fall; 5. a great part of mankind are created to be damned, independently of their demerits; 6. man is justified by faith alone, and that justification, once obtained, cannot be lost; even by the most atrocious crimes; 7. the true faithful are also infallibly certain of their salvation; 8. the Eucharist is no more than a figure of the body and blood of Christ. Thus was the whole system of faith and morality overturned. Tradition they totally abolished; and though they could not reject the whole of the Scripture, as being universally acknowledged to be the word of God, they had, however, the presumption to expunge some books of it that did not coincide with their own opinions, and the rest they assumed a right to explain as they saw fit. Rev. Michael Muller, C.S.S.R., *The Great Revolt Against Christ*

My daughter, the reason is simple. There are five types of offenses and blasphemies committed against the Immaculate Heart of Mary:

- 1. Blasphemies against the Immaculate Conception.*
- 2. Blasphemies against Her perpetual Virginity.*
- 3. Blasphemies against Her Divine Maternity, in refusing at the same time to recognize Her as the Mother of men.*
- 4. The blasphemies of those who publicly seek to sow in the hearts of children indifference or scorn, or even hatred of this Immaculate Mother.*
- 5. The offenses of those who outrage Her directly in Her holy images.*

Our Lord to Sr. Lucy on the motives for First Saturday reparation to His Mother's Immaculate Heart

THE TWO KINGDOMS

FOURTEENTH SUNDAY AFTER PENTECOST

PRESENCE of GOD - Give strength to my weakness, O Lord, so that I may come to possess Your kingdom.

MEDITATION:

1. We find the central thought of today's Mass synthesized in the Collect : " O Lord. . .because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation. " Behold the position of man in respect to the spiritual life : he is like a child who finds himself at a crossroad : he cannot go on alone, and he does not know which road leads to his home. Two roads open up before the Christian : one leads to the kingdom of the spirit, the kingdom of God; the other to the kingdom of the flesh, the kingdom of Mammon; which of the two will he choose? Evidently, he wishes to give the preference to the one leading to the kingdom of God, the calm, peaceful kingdom described by Jesus in today's Gospel (Mt 6, 24-33). Unfortunately, however, the kingdom of Mammon also has attractions and tries to seduce his heart. The Epistle (Gal 5, 16-24) tells us that we must struggle against these allurements. " For the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another, so that you do not the things that you would. "

The struggle is hard sometimes, even in souls that are decidedly advanced in the things of God. Why? Because the path that leads to the kingdom of God is rough and tiring; it is often shrouded in dense darkness, rendering it impossible for the soul to discern the progress already made. Then the soul must proceed in the night, believing and hoping. Meanwhile, its gaze falls on the other road, which is broader and more comfortable, strewn with sensible goods which can be seen and touched, gathered and enjoyed immediately, by merely stretching out one's hand. The soul feels the temptation and realizes that alone it could not resist, but if it takes refuge in God, if it yields to the guidance of the Spirit, it will be saved, although not without sacrifice. " I say then, walk in the spirit, " continues St. Paul, " and you shall not fulfill the lusts of the flesh Now the works of the flesh are manifest..." and the Apostle gives a very unattractive list of them. It is always true : material goods present themselves like flowers, attractive, yes, but doomed to quickly vanish and decay; it is not worthwhile to stop to enjoy them. That is why " they that are Christ's have crucified their flesh, with the vices and concupiscences. "

2. The Gospel again puts us on our guard against the attractiveness of earthly goods. First it affirms that no man can simultaneously serve two masters, God and Mammon, any more than one can follow the two roads at the same time the one leading to the kingdom of God and the other to worldly pleasure. Anyone giving himself to God must have the courage to give himself entirely, with no regrets, no backward

glance-however fleeting-at the things of the world. The soul who, after choosing the path of perfection, does not go forth generously, with its whole heart, will never be contented. It will neither experience the joy of knowing that it belongs entirely to God, nor will it have the satisfaction of being able to follow all the attractions of the world; the first will be impeded by the soul's unfaithfulness, the second by the fear of God which it still possesses. Such a soul is unhappy, torn between the two and in continual struggle with itself. But what keeps it from seeking the kingdom of God with its whole heart? Jesus gives us the answer in today's Gospel : too much solicitude about material things, about ease and security in this present life. Even though we have the will to live according to the spirit, as long as we are pilgrims here below and in a mortal body, we shall always have to face the possibility of becoming engrossed in worldly cares : " What shall we eat? What shall we drink? Wherewith shall we be clothed? " Precisely to relieve us of such anxieties, Jesus presents to us the marvelous picture of divine Providence. " Behold the birds of the air, for they neither sow nor do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not you of more value than they? " These are words that give us wings and fill us with a desire to cast aside all vain preoccupations about earthly things and concentrate on seeking the kingdom of God. "Seek ye therefore first the kingdom of God, and His justice, and all these things shall be added unto you." Oh, if we only had greater faith in divine Providence, how much freer we would be to attend to the things of our soul! Although obliged to occupy ourselves with earthly affairs, we would not remain entrapped by them, but would know how to attend to them with complete liberty of spirit.

COLLOQUY:

" O Lord, as the desires of the flesh are opposed to those of the spirit, and the desires of the spirit are opposed to those of the flesh, the struggle is a mortal one; I do not do the things I would like to do, for I would like to free myself from concupiscence, but this is impossible. Whether I will it or not, I cling to it; it flatters, tempts, importunes, always trying to raise up its head. It can be restrained but not suppressed. O Lord, my God, Your commandments are weapons. By the Holy Spirit, You have given me the possibility of keeping my members under control; therefore, all my hope is in You. Grant that I may do what You command, and then command what You will.

" I do not want to be a friend of this world, O Lord, for if I were, I should be Your enemy. I want to make a ladder of all created things, by which I may mount to You, for if I love creatures more than You, I shall not possess You. Of what benefit would an abundance of created things be to me, if I did not have You, the Creator of all things?

" Why do I work so much for the love of riches? The desire for gain imposes fatigue, dangers, and tribulations; and I, unhappy that I am, submit to them. I accept them in order to fill my coffers, and so I lose my tranquility.

" But You, what do You command me to do, O my God? To love You. If I love gold, I try to seek it but am not able to find it; but You are always with those who seek for You. I desire honor, and I may not receive it; but can anyone love You and not reach You? All I have to do is love You, and love itself will bring You near me. Is there anything sweeter than such love? You, O Lord, are my love! I love You with all the ardor of my heart, and I trample underfoot all earthly attractions, resolving to pass them by" (St. Augustine).



**Seek ye therefore first the kingdom of God
and his justice; and all these things shall be
added unto you.**

Home Schooling - the only answer to state indoctrination

The purpose of education and school is to change the thoughts, feelings and actions of students.... Good teaching (is) challenging the students' fixed beliefs and getting them to discuss issues....The evidence collected thus far suggests that a single hour of classroom activity under certain conditions may bring about a major reorganization in cognitive as well as affective (attitudes, values and beliefs) behaviors.

Benjamin Bloom, Jewish behaviorist and founder of "Outcome Based Education", *All Our Children Learning*

Clearly, what God wants above all is our will which we received as a free gift from God in creation and possess as though our own. When a man trains himself to acts of virtue, it is with the help of grace from God from whom all good things come that he does this. The will is what man has as his unique possession. St. Joseph of Cupertino, from the Franciscan breviary

Patient Conformity to the Divine Will

May Your will be my will, my passion, my honor! Grant that I may seek it, find it, and accomplish it. Show me Your ways, point out to me Your paths. O Father, You have Your designs over me. Show them to me clearly and grant that I may follow them so as to obtain the salvation of my soul. Apart from You, may every joy be bitter to me. May I have no desire or rest but in You. May every work undertaken for You be sweet.

Let my piety not be merely mechanical, but a continual impulse of my heart... and grant that my spirit, which is incapable of not knowing You, be ardent in seeking You, and know how to find You, O most loving Father.

Ah! let not my words displease You! Grant that, trustful and calm, I may await Your answer, relying on Your word!

St. Thomas Aquinas

Not to oppose error is to approve it; and not to defend truth is to suppress it; and indeed to neglect to confound evil men, when we can do it, is no less a sin than to encourage them. Pope St. Felix III

Public Education Ruins Literacy and Critical Thinking

It is interesting to remark that in a society which scoffs at values, literacy is so imperiled....

Richard Weaver identified three ways that academics have esteemed betterment and valued rhetoric and composition over the course of history: speaking truth and an aptitude for logic (*vere loqui*), speaking correctly and an aptitude for form and decorum (*recte loqui*), and speaking pragmatically or usefully (*utiliter loqui*) — that which is taught in our own day. In this mode, students at the secondary and higher levels are taught to speak in terms of utility. By utility, we can see two in particular being emphasized in various department home pages: marketing and 'business communication' on the one hand and politically correct attitude formation on the other.

The skills *vere loqui* (logic) and *recte loqui* (rhetoric) differ from utility because they are analytical. The trend over the last half century has been to discard both dialectic truth (logic) and correct speech (rhetoric) as social constructions. Speaking politically correct responses and the ability to write an advertising line or grant proposal is the new rhetoric. This value is what is pushed in the secondary school and university curricula and we wonder why analytic skills are missing in graduates. One might say that *utiliter loqui* represents the consensus and is most relevant to students' education and job, but then we should do away altogether with the idea of producing critical thinkers. Critical thinkers speak in terms of truth, not of utility.

Good writers cannot emerge from a system which teaches, either directly or implicitly, that language is a personal matter and in its studied form is a pragmatic tool for buying something or closing a deal.

Peter S. Borkowski, Ph.D., Composition as Epistemology, commenting from Richard Weaver, essays 'Education and the Individual' (1959) and 'To Write the Truth' (1948), *In Defense of Tradition, Collected Shorter Writings of Richard M. Weaver, 1929-1963*, edited by Ted J. Smith III

Defense of the Faith – a decidedly “one-sided position”

These enemies are the modernists and their new religion – a new religion without sin, without contrition, without penance, without forgiveness, without sacrifice, without atonement, without true charity because there is no true charity without sacrifice. So against this false religion, the emblem of which is the new mass, dear deacons to be, you will have to denounce the heretical perversity of this new religion – naturalistic religion.

In no way may the Society of Saint Pius X accept to perform any reconciliation nor any compromise with the new religion – this new religion standing from the Second Vatican Council – nor any agreement nor covenant with this sort of “new church” that I described – this “new church” born from the adulterous union between the Church and the Revolution. Archbishop Lefebvre already 30 years ago spoke of this adulterous union performed by the Council between the Church and the Revolution.

This adulterous union has been the principal purpose of the Second Vatican Council according to Gaudium et Spes, No. 11 – this plan to introduce into the Doctrine of the Faith the best of two centuries of Liberalism – the one that introduced these errors of liberalism into the Doctrine of the Faith. That has been the main purpose of the Second Vatican Council. And so it was impossible that this Council be assisted by the assistance of the Holy Ghost in as much as it applied this bad and diverse intention of introducing the errors of the liberalism into the Doctrine of the Faith. That is impossible! So, this council, in as much as it applied this intention, has no binding obligation – has no authority of teaching. We do not – we do not accept that the council be a true Council. Bishop Bernard Tissier de Mallerais, SSPX, June 15, 2012, Winona, ordination sermon

It is, as Archbishop Lefebvre used to say, the attempt by the Vatican II Council of conciliating the doctrine of the faith with the liberal errors. It was Benedict XVI himself who said it, in his interview with Vittorio Messori in November 1984, by declaring: **"the problem of the 1960s (and therefore of the Council) was the acquisition of the most matured values of two centuries of Liberal culture. They are the values that, while originating outside the Church, may find their place, once purified and corrected, in her vision of the world. And it is what was done."** That is the work of the council: an impossible conciliation. "What conciliation can there be between light and darkness?", the Apostle says, "what agreement between Christ and Belial?" (2 Cor 6, 15). The emblematic manifestation of this conciliation is the Declaration on Religious Freedom. In the place of the truth of Christ and of his social kingdom over the nations, the Council places the human person, his conscience and his liberty. It is the famous "change of paradigm" admitted by Cardinal Colombo in the 1980s. The worship of the man who becomes God in the place of the worship of the God who became man (cf. Paul VI, address on the closing of the Council, December 7, 1965). It is a new religion that is not the Catholic religion. We do not want any compromise with this religion, any risk of corruption, not even any appearance of conciliation, and it is this appearance that our so-called "regularization" would give us. May the Immaculate Heart of Mary, immaculate in her faith, guard us in the Catholic faith. Bishop Tissier de Mallerais, June 13, 2012

I myself saw, in the years after 1988, how the return of communities which had been separated from Rome *changed their interior attitudes*; I saw how returning to the bigger and broader Church enabled them to *move beyond one-sided positions and broke down rigidity* so that positive energies could emerge for the whole.

Pope Benedict XVI, March 10, 2009, Letter to bishops regarding lifting of the excommunications of the SSPX bishops

When our Saviour conquered Satan He left him power over those who make themselves slaves to the sensual pleasures, and thus there exists an evil force against the Church, and it will exist to the end of time. This is a fact that we must keep in view in order to fully understand and judge the conditions. The realm darkness, Satan's realm, stands opposed to the realm of Christ. Satan and his adherents carry on the warfare against the Church of Christ, as they assaulted Christ Himself. "As they have persecuted they will also persecute you," so did Christ prophecy. The Church of Christ demands the subjection of the flesh; she preaches against luxury, pride and selfishness. She preaches chastity submission to the commandments of God; she preaches penance to those of high and low station in life. This angers all those who would indulge in the evil things of this world. They cry: "Let us break her bonds asunder; and let us cast away her yoke from us." But as Christ foretold the persecution of His Church, so He also foretold that the gates of hell would not prevail against her. The Church of God will in due time conquer all her enemies, some will be converted, while others who are obstinate will perish in the battle. In all these battles and victories of the Church, Mary, blessed mother of her divine Founder, co-operates with the Church through her intercession. Mary was already spoken of in paradise as the one who would come to tread upon the head of the serpent, the spirit of darkness. This she has done by becoming the mother of God, by bringing forth the Redeemer. And as Jesus through Mary's co-operation came into this world, so He desires her cooperation in ruling the world. The history of the contests and victories of the Church verify this throughout the centuries.

The evil spirit has a twofold weapon with which he assails and combats God's Church; namely, the godless rulers of the world and heresy. Through the godless authorities of the world Satan has endeavored since the beginning to crush the Church; through heresy he attempts to destroy the Church by internal dissension. Both weapons are used together, for heresy and calumny cannot prevail without substantial support, and heretics seek worldly power and assistance. On every page of Church history we find recorded, the clashes planned by these evil forces, from which the Church always came out not conquered, but a conqueror. The history of the veneration of Mary tells us that the Blessed Virgin Mary helped to win these victories. During the early times, when fierce battles against the Church were raging, bishops and priests knew of no more efficacious means to avert these dangers than to exhort the faithful to pray to the Blessed Virgin. Cardinal Henry Edward Manning

Once the Pope fulfills the Blessed Virgin's call for the collegial consecration of Russia to her Immaculate Heart – Russia will convert the West - In Ukraine Two of Three Applicants to Seminary Are Turned Away (Lemberg/Lviv) Half of the applicants for entrance in the west Ukrainian seminary are turned away because of a shortage of places: In the Ukraine it is not the exception but the rule. Jaroslav Pryriz, the Auxiliary Bishop of the Greek Catholic Eparchy of Sambir-Drohobytch, explained in Konigstein at the international headquarters of the Pontifical Aid Agency, Kirche in Not [Church in Need], that for every seminary place in the Catholic part of Ukraine there are three applicants. In several parts of western Ukraine two out of three applicants are not accepted in the seminary, because the Bishops and the regents of the seminary don't know where they can accommodate the large number of young men in the seminary, who feel themselves called to the priesthood.

"For the imagination and thought of man's heart are prone to evil from his youth." Gen 8:21

Whoever wishes with a true and resolute desire for the friendship of God, instantly obtains it. I say, "with a true and resolute desire," for little profit is derived from the fruitless desires of slothful souls, who always desire to be saints, but never advance a single step in the way of God. Of them Solomon says: "The sluggard willeth and willeth not." (Prov 13:4) And again: "desires kill the slothful" (Prov. 21:25). The tepid soul desires perfection, but reflecting on the fatigue necessary for its attainment, she desires it not. Thus "she willeth and willeth not." Her desires of sanctity are not efficacious; they have for their object means of salvation incompatible with her state..... "I do not," says St. Francis de Sales, "approve of the conduct of those who, while bound by an obligation, or placed in any state, spend their time in wishing for another manner of life, inconsistent with their duties; or for exercises incompatible with their present state. For these desires dissipate the heart, and make it languish in her necessary exercises" (Introduction to Devout Life). It is then, the duty of every Christian to aspire only after that perfection which is suitable to his present state and to his actual obligations; and whether a superior, or a subject, whether in sickness or in health, the vigor of youth or the imbecility of old age, to adopt, resolutely, the means of sanctity suitable to his condition of life. "The devil," says St. Teresa, "sometimes persuades us that we have acquired the virtue, for example, of patience, because we determine to suffer a great deal for God. We feel really convinced that we are ready to accept any cross, however great, for his sake; and this conviction makes us quite content, for the devil assists us to believe that we are willing to bear all things for God. I advise you not to trust much to such virtue, not to think that you even know it, except in name, until you see it tried. It will probably happen that on the first occasion of contradiction all this patience will fall to the ground.

Rev. John Henry, C.S.S.R., *Manual of Self-Knowledge and Christian Perfection*

Corpus Mysticum Satanicum

"Assuredly the Devil is the head of all the wicked - iniquorum- and all the wicked are members of his body."

Pope St. Gregory the Great

There is no greater enemy of the Immaculata and her Knighthood than today's ecumenism, which every Knight must not only fight against, but also neutralize through diametrically opposed action and ultimately destroy. We must realize the goal of the Militia Immaculata as quickly as possible: that is, to conquer the whole world, and every individual soul which exists today or will exist until the end of the world, for the Immaculata, and through her for the Most Sacred Heart of Jesus.

St. Maximilian Kolbe, M.I., on ecumenism, the enemy of the Immaculata

The "DOGS" and the "SWINE" are Wearing Clerical Collars

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Matt 7:6

Let us see now what is the holy thing, what are the dogs, what the pearls, what the swine? The holy thing is all that it were impiety to corrupt; a sin which may be committed by the will, though the thing itself be undone. The pearls are all spiritual things that are to be highly esteemed. Thus though one and the same thing may be called both the holy thing and a pearl, yet it is called holy because it is not to be corrupted; and called a pearl because it is not to be contemned.

The dogs are those that assault the truth; the swine we may not unsuitably take for those that despise the truth. Therefore because dogs leap forth to rend in pieces, and what they rend, suffer not to continue whole, He said, "Give not that which is holy to the dogs;" because they strive to the utmost of their power to destroy the truth. The swine though they do not assault by biting as dogs, yet do they defile by trampling upon, and therefore He said, "Cast not your pearls before swine."

That which is despised is said to be trodden under foot: hence it is said, "Lest perchance they tread them under foot."

That which follows, "Turn again and rend you," He means not the pearls themselves, for these they tread under foot, and when they turn again that they may hear something further, then they rend him by whom the pearls on which they had trode had been cast. For you will not easily find what will please him who has despised things got by great toil. Whoever then undertake to teach such, I see not how they shall not be trode upon and rent by those they teach.

We must be careful therefore not to explain ought to him who does not receive it; for men they rather seek that which is hidden than that which is opened. He either attacks from ferocity as a dog, or overlooks from stupidity as swine.

But it does not follow that if the truth be kept hid, falsehood is uttered. The Lord Himself who never spoke falsely, yet sometimes concealed the truth, as in that, "I have yet many things to say unto you, the which ye are not now able to bear" [John 16:12]. But if any is unable to receive these things because of his filthiness, we must first cleanse him as far as lays in our power either by word or deed. St. Augustine, Sermon in Mont., ii, 20

I saw one of my successors taking to flight over the bodies of his brethren. He will take refuge in disguise somewhere; and after a short retirement he will die a cruel death. The present wickedness of the world is only the beginning of the sorrows which must take place before the end of the world. St. Pius X, *Fatima: In the End* by Mark Fellows

Hermeneutics of Continuity/Discontinuity:

Catholic Tradition - Charity, the love of God first, & then, love of man for the love of God.

Vatican II - "New and solemn teaching to love man in order to love God."

What then was the council? What has it accomplished?.....And that thought is this: what is the religious value of this council?.....But we cannot pass over one important consideration in our analysis of the religious meaning of the council: it has been deeply committed to the study of the modern world. Never before perhaps, so much as on this occasion, has the Church felt the need to know, to draw near to, to understand, to penetrate, serve and evangelize the society in which she lives; and to get to grips with it, almost to run after it, in its rapid and continuous change. This attitude has been strongly and unceasingly at work in the council; so much so that some have been inclined to suspect that an easy-going and excessive responsiveness to the outside world, to passing events, cultural fashions, temporary needs, an alien way of thinking.....may have swayed persons and acts of the ecumenical synod, at the expense of the fidelity which is due to tradition, and this to the detriment of the religious orientation of the council itself. We do not believe that this shortcoming should be imputed to it, to its real and deep intentions, to its authentic manifestations. We prefer to point out how charity has been the principal religious feature of this council.....Yes, the Church of the council has been concerned,.....with man—man as he really is today: living man, man all wrapped up in himself, man who makes himself not only the center of his every interest but dares to claim that he is the principle and explanation of all reality. Every perceptible element in man, every one of the countless guises in which he appears, has, in a sense, been displayed in full view of the council Fathers, who, in their turn, are mere men, and yet all of them are pastors and brothers whose position accordingly fills them with solicitude and love.....Secular humanism, revealing itself in its horrible anti-clerical reality has, in a certain sense, defied the council. The religion of the God who became man has met the religion (for such it is) of man who makes himself God. And what happened? Was there a clash, a battle, a condemnation? There could have been, but there was none.....But we call upon those who term themselves modern humanists, and who have renounced the transcendent value of the highest realities, to give the council credit at least for one quality and to recognize our own new type of humanism: we, too, in fact, we more than any others, honor mankind.....The modern mind, accustomed to assess everything in terms of usefulness, will readily admit that the council's value is great if only because everything has been referred to human usefulness. Hence no one should ever say that a religion like the Catholic religion is without use, seeing that when it has its greatest self-awareness and effectiveness, as it has in council, it declares itself entirely on the side of man and in his service.....Would not this council, then, which has concentrated principally on man, be destined to propose again to the world of today the ladder leading to freedom and consolation? Would it not be, in short, a simple, new and solemn teaching to love man in order to love God? To love man, we say, not as a means but as the first step toward the final and transcendent goal which is the basis and cause of every love.

Pope Paul VI, address during the last general meeting of Vatican II, December 7, 1965

Why St. Anthony could not be invited to the Prayer Meeting at Assisi

There is a heavy yoke on Adam's children, from the day original sin came forth, the tinder of sin, concupiscence, which (as St Augustine says) is not permitted to reign. There are also its desires, actual concupiscences, which are the devil's weapons arising from the weakness of our nature. This weakness is a tyrant which causes evil desires. Do you want to hear how heavy is the yoke on Adam's children? Hear what is written in the Church Dogmatics : "Hold most firmly, and in no wise doubt, that every man conceived through the union of a man and a woman is born with original sin, subject to impiety, liable to death and because of this *by nature a child of wrath* [Eph 2.3], from which no-one can be freed except by faith in the Mediator between God and man" (Peter Lombard, Four Books of Sentences). St. Anthony of Padua, Sermon 14th Sunday after Pentecost

"Did you not know that I must be about My Father's business? (Lk 2: 49). This was the fundamental attitude of His spirit. Jesus, who in the secret of His heart incessantly adored the Trinity, who so often expressed His prayer even externally, raising His eyes to Heaven and calling upon His Father, who passed a good part of the night in solitary conversation with Him, who went punctually to the temple at Jerusalem for all the acts of external worship prescribed by the law, who died on the Cross to offer to the Triune God a sacrifice worthy of Him – yes, Jesus has shown us in what the true virtue of religion consists. It is interior worship, because "God is a spirit, and they that adore Him must adore Him in spirit and in truth" (Jn 4: 24); but it is also exterior, because our whole being, including our bodies, must take part in the homage we render to God. [...] Thus the virtue of religion is not confined to the hours of prayer; it embraces our whole life, transforming it into one continual act of homage to God, in imitation of the life of Jesus and in union with it. Fr. Gabriel of St. Mary Magdalen, *Divine Intimacy*

Abortion is the most Vicious Form of Domestic Violence

The truth is that pro-lifers are, by and large, the very opposite of self-righteous. On the contrary, they know they are sinners, like everyone else. They expect to be judged by God's law, against which they fall short. That's why they pray for mercy.

True self-righteousness consists in denying your tendency to sin. The person who rejects a higher law than his own appetite or desire, and who condemns those who uphold a higher law, is self-righteous in the deepest sense.

The real zealots and fanatics these days are those who insist that abortion and sexual indulgence are "rights." They make their own lusts and self-interests the only measure of right and wrong; they recognize no standard above themselves. They call even the violent killing of an unwanted child a "right."

This is perversely called the "liberal" position, and those who reject it are condemned as "intolerant." Yet what could be more intolerant than denying the most basic right of your own flesh and blood - the very right to live?

Joe Sobran, *Who's Self-Righteous?*

Cardinal Henry Edward Manning, Archbishop of Westminster, Primate of England and Wales **THE GLORIES OF THE SACRED HEART, Signs of the Sacred Heart**

Take nothing lower than the Heart of our Divine Lord as the measure and the rule of your own. Do not take any lower standard. Do not take the examples of men. Do not take maxims or motives of your own imagining. Set before you the Sacred Heart in its full and divine perfection. The Word of God took that Sacred Heart in order that we might know God; that He might come within the sphere of our intelligence, within the reach of our hearts, and unite our will to His will. Therefore let us first of all see whether our intelligence, our reason, our intellect be conformed to the intelligence of Jesus Christ. His intelligence was, like our own, a human and finite intelligence. He had also an infinite intelligence ; therefore He said, 'I am the Truth.' And how are we to know this truth? He has revealed it. And where is that revelation? In the holy faith. Any man who knows only a part of that revelation, that is, only a fragment, or any number of fragments of that revelation, has not his reason nor his intelligence conformed to the reason and intelligence of Jesus Christ. He is narrowed in some part. But when his whole understanding and reason are illuminated by the knowledge of faith, then he is conformed to the intelligence of Jesus Christ; the whole outline, and I will say the whole circle, of his reason is full of light. We must, then, be perfect in the light of Catholic faith. Next as to our affections. The Sacred Heart is the most perfect Kingdom of God the Father. It is the sanctuary in which God the Son perpetually dwells, and it is also the most perfect work of the Holy Ghost. All the affections and all those pro-passions, as they are called — because the Church never speaks of passions when it speaks of the Sacred Heart — all the emotions, all those sensitive movements of our nature which were in Him, were all in perfect tranquility, in perfect order, and in perfect unity. Therefore until our sensitive will, with all its affections and emotions, is subject to our superior will, which is our reason and our conscience, and until both the sensitive and the superior will in us are subject to the will of God, we shall not be conformed to the Sacred Heart of our Lord. And, once more, His will is the law of ours; and unless our will be conformed to our lot in life; unless we accept it as coming from the will of God; unless our will accepts our state in life, and does not chafe against it, because God in His providence has ordained it for us — I will even go further, and say, unless we accept our state in grace as God has given it to us — we shall not be conformed to Him. Many people are all day long complaining and chafing that they fall into faults. True, indeed, they do; and why? They are impatient to be Saints for their own glory, or to be masters of themselves for their own consolation, or to be perfectly sanctified with all speed, that they may be delivered from the trouble of mortifying themselves; and God in His wisdom measures out to them the grace which He sees to be sufficient for them if they are faithful; and by leaving them long in that warfare He humbles them, by teaching them to know themselves; and He makes the very sins which they once loved to be their chastisement, and to scourge them for those very faults. He turns their faults into a purgatory upon earth, and by suffering from them they are purified, and make their expiation. Until we have come to say even in this what our Lord said in the garden, 'Not my will but Thine be done,' we are not conformed to the Sacred Heart. When we can say it, then we may hope that our affections and our intelligence and our will are growing towards His likeness.

And the other counsel is this : Do not be cast down if, when you look into yourselves, you find your heart to be so deformed, so unlike to the Sacred Heart of Jesus. Anybody who really knows himself will find in his own heart what we read in the beginning, 'a great deep,' and 'darkness on the face of the deep' — that is, a disorder and a confusion — but over all the Spirit of God moves 'upon the face of the waters.' There is much in ourselves that we have never fathomed. The darkness hides much from ourselves. And the more we know ourselves the more at first we must be cast down and troubled, so as even to be altogether out of heart if we did not know that the more we are humbled before God the more safe we are, and the more surely His Presence is in us. If we find in ourselves all manner of windings and doubles, and that the heart is deceitful above all things, who shows all this to us? who teaches us these truths? It is the Spirit of God moving over our inward life, and by His light revealing us to our own selves. Therefore, when we come to see these things, we have no reason to be cast down; it is the evidence and the certain proof that God is working in us of His own good will. And the way in which He works is this. When the Holy Spirit of God comes into the heart of a man, He enlightens him to know himself, but the Spirit of God is invisible; while He is showing ourselves to our own conscience He hides Himself. And when He casts His light upon us, He shows to us, not the things that are pleasing to us, but the things that are displeasing to Him; not those things which will please our love of self, but those things which will displease and humble us. He does not show the conformity, if we have any, to the Sacred Heart, but the manifold deformities which are displeasing in God's sight.

But perhaps you will say, 'How can I ever be conformed to the Sacred Heart of Jesus?' You can never transform yourselves into His likeness; but there is One who can; there is One who will transform you by His creating power. If you go to Him that made you, He can make all things new. Old things will pass away. If you say, 'Create in me a clean heart' — that is, 'Put forth Thine almighty power to make me once more as Thou didst make me in the beginning' — He will renew His own work.' If any man be in Christ Jesus, he is a new creature.' His work is not by halves, nor upon the surface, nor left imperfect, like something which is just refitted for the time, or made up again like new cloth on an old garment. It is a new creation, made over again — 'a new creation, in which old things are passed away and all things are become new.' 'He that sitteth upon the Throne said, Behold, I make all things new.' The Precious Blood will cleanse away all sin; though it be red as scarlet, it shall be as white as snow; though it be like crimson, it shall be as wool; the almighty power of the Holy Ghost will purify all things as 'by the spirit of burning.' He will re-create all things and make them over again. As the springing of the harvest or the putting out of the leaf in the forest is a new creation upon the stock of the old by the almighty power of God, so, in body and soul and spirit you will be made new once more.

Therefore, to make what I have said very practical, and to bring it nearer home, I will say this: Follow out and pursue your little faults. If you will correct your little faults, I was going to say your great ones will correct themselves; for 'he that is faithful in that which is least is faithful in that which is greater.' Be watchful against spiritual sins, faults of omission, sins of the tongue, and thoughts against charity. And secondly, fulfil your little duties, and your greater ones will take heed for themselves. A man that fulfils the lesser duties of charity, of humility, of piety, of fidelity, will have a conscience that grows more and more delicate; and a delicate conscience will take care of the great commandments of God. Then your 'heart will not reprehend you,' 'and God, who is greater than your heart,' will keep you in the multitude of peace. Your many infirmities will be absolved in the Precious Blood of His Son, and if your 'heart reprehend' you 'not, then have you confidence towards God ;' and as S. John goes on in this place to say, 'Whatsoever we ask of Him we shall receive, because we keep His commandments, and do those things which are pleasing in His sight.'

Pope Leo is now the CEO of the same HomoLobby his predecessor chaired! It is impossible to be a defender of homosexuality and a Catholic at the same time.

Bishop Schneider: Vatican 'LGBTQ pilgrimage' an 'abomination,' Pope Leo must make 'public reparation'

Pope Leo must 'urgently' make reparation after the Vatican endorsed an LGBT Jubilee 'pilgrimage' and allowed unrepentant homosexuals to pass the Holy Doors at St. Peter's, Bishop Schneider said.

LifeSiteNews | Sept 10, 2025— Bishop Athanasius Schneider expressed "horror" at the Vatican's endorsement of the "LGBTQ Jubilee pilgrimage," rebuking priests who support homosexuality as "spiritual criminals" and "murderers of souls."

Los Angeles Times



LGBTQ+ Catholics and their families who joined a Holy Year pilgrimage enter St. Peter's Basilica at the Vatican on Saturday. (Andrew Medichini / Associated Press)

"My reaction was a silent cry of horror, indignation, and sorrow," the auxiliary of Astana, Kazakhstan, said regarding the Vatican's approval of an LGBT-themed "pilgrimage" on its Jubilee website, in an interview with Diane Montagna, a journalist in Rome.

Montagna had highlighted the fact that photos captured an array of rainbow paraphernalia in St. Peter's Basilica, as well homosexual male couple "brazenly holding hands there, one with a backpack saying F*** the Rules," at the conclusion of their "pilgrimage."

What took place there could be described as an "abomination of desolation standing in the holy place," in the words of Christ (cf. Mt. 24:15), said Bishop Schneider.

He pointed out that the embrace of homosexuality by these "pilgrims" contradicted one of the very key meanings of the Jubilee Year and the Holy Door: "Leading man to conversion and penance," as Pope John Paul II explained in the Bull of Indiction of the Holy Year 2000.

"There were no signs of repentance and renunciation of objectively grave homosexual sins ... on the part of the organizers and participants in this pilgrimage," noted Schneider. "To pass through the Holy Door and participate in the Jubilee without repentance,

while promoting an ideology that openly rejects God's Sixth Commandment, constitutes a kind of desecration of the Holy Door and a mockery of God and the gift of an indulgence."

The bishop had strong words for the Vatican authorities who "collaborated de facto" in this open rejection of God's commandment, expressed aptly in the "f*** the rules" message.

"They stood by and allowed God to be mocked and His commandments to be scornfully cast aside," said Schneider.

When asked to compare it to the Pachamama scandal, he noted that while direct transgression of the First Commandment is even more grave, the endorsement of sodomy – a sin that cries to Heaven for vengeance – "amounts to a form of indirect idolatry."

"Both events must be publicly repaired by the Pope himself. This is urgently needed, before it is too late, for God will not be mocked," said the bishop.

Bishop Francesco Savino, vice president of the Italian Bishops Conference, welcomed "everyone" to receive Holy Communion at a Mass for the "pilgrims," Montagna then pointed out. Schneider affirmed that assent to "all of the Church's teaching" is a precondition for receiving Christ in the Eucharist, as was expressed by St. Paul: "Anyone who eats and drinks without discerning the body eats and drinks judgment on himself. (1 Cor. 11:29).

He added that this has been clearly stated by the Catechism of the Catholic Church: "Anyone aware of having sinned mortally must not receive Communion without having received absolution in the sacrament of penance" (n.1415).

Furthermore, it notes, "Sacred Scripture 'presents homosexual acts as acts of grave depravity, [and] tradition has always declared that homosexual acts are intrinsically disordered.... Under no circumstances can they be approved' (n. 2357)."

Thus, by granting these LGBT groups passage through the Holy Door and approving their "pilgrimage," Vatican authorities in effect rejected "the very doctrine they are bound to uphold."

Schneider said his message for participants in the LGBT "pilgrimage" is one of compassion, and he called for all Christians to show compassion towards not just those living homosexual lifestyles, but those who support its legitimization and "persist in it unrepentant and even proudly."

"For when a person consciously rejects God's explicit commandment prohibiting any sexual activity outside a valid marriage, he places himself in the gravest danger – that of losing eternal life and being eternally condemned to Hell," said the prelate.

"True love for such persons consists in calling them, gently yet persistently, to genuine conversion to God's revealed will," he continued, adding that such people are "ultimately unhappy" even when they have suppressed their conscience.

"We must be filled with great zeal to save these souls, to free them from poisonous deceptions. Those priests who confirm them in their homosexual activity or in a homosexual lifestyle are spiritual criminals, murderers of souls, and God will demand a strict account from them," Schneider declared.

To those who defend Pope Leo XIV amid the Vatican's approval of the LGBT scandalous "pilgrimage" because he did not receive a delegation from them or send them a message, Schneider said that "one cannot reasonably presume naivety on his part," because it

was "entirely foreseeable" that an LGBT activist group would take advantage of the Holy Door to promote their sinful lifestyle.

Furthermore, by meeting with Father James Martin, S.J., a heretical pro-LGBT priest, as well as pro-homosexual "marriage" Sister Lucia Caram, Pope Leo XIV has expressed that he is not opposed to their "heterodox and scandalous teaching and behavior – particularly since the Holy See offered no clarification afterward and did not correct Fr. James Martin's triumphant messages circulated on social media," noted Schneider.

He pointed out that in doing so, Pope Leo XIV broke with the precedent of all popes before Francis, who "neither received officially nor posed for photographs with those who, by word or deed, openly rejected the doctrinal and moral teaching of the Church."

"There is a common saying that goes: 'Qui tacet consentire videtur' – 'He who is silent is taken to agree,'" Schneider added.

The prelate called upon all Catholics to "make a collective act of reparation for the outrage committed against the sanctity of God's house and the holiness of His commandments," and implored Pope Leo XIV to follow in the footsteps of Pope John Paul II, who Montagna noted had denounced the



Pope Leo XIV Meets LGBTQ+

first "World Pride" event in Rome during the Great Jubilee of 2000.

"Should Pope Leo XIV make public acts of regret and even reparation, he will lose nothing; should he fail to do so, he will forfeit something before the eyes of God – and God alone matters," said Schneider.

"May Our Holy Father Pope Leo XIV take to heart the following words of Our Lord which He once spoke through St. Bridget of Sweden to one of his predecessors (Pope Gregory XI)":

Uproot, pluck out and destroy all the vices of your court! Separate yourself from the counsel of carnal-minded and worldly friends and follow humbly the spiritual counsel of My friends. Get up like a man and clothe yourself confidently in strength! Start to reform the Church that I purchased with My Own Blood in order that it may be reformed and led back spiritually to its pristine state of holiness, for nowadays more veneration is shown to a brothel than to My Holy Church. My son, heed My counsel. If you obey Me in what I told you, I will welcome you mercifully like a loving father. Bravely approach the way of justice and you shall prosper. Do not despise the One Who loves you. If you obey, I will show you mercy and bless and dress you and adorn you with the precious pontifical regalia of a holy pope. I shall clothe you with Myself in such a way that you will be in Me and I in you, and you shall be glorified in eternity (The Book of Revelations, Book IV, chap. 149).