

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



Finding of the Holy Cross

Fourth Sunday after Easter

St. Alexander I, Pope and Companion Martyrs

May 3, 2026

After the victory gained by Constantine by virtue of the Cross which appeared to him in the skies, and whose sign he reproduced in the Labarum, St. Helena, his mother, went to Jerusalem to try to find the true Cross. At the beginning of the second century, Hadrian had covered Calvary and the Holy Sepulchre under a terrace of 300 feet in length, on which had been erected a statue of Jupiter and a temple of Venus. The Empress razed them to the ground, and, in excavating the site, they discovered the nails (Alleluia) and the glorious trophy to which we owe “life, salvation and resurrection” (Introit). The miraculous cure of a woman authenticated the sacred tree (Collect).

St. Helen divided into three the precious wood which had been “worthy to bear the King of Heaven” (Alleluia), which had merely been figured by the cross on which the brazen serpent was raised. One part was deposited in Rome in the church which on this account was called Holy Cross in Jerusalem, the second in Constantinople and the third in Jerusalem. This last relic having been carried off by the Persians and recovered by Heraclius, this emperor solemnly brought it back to Jerusalem on May 3rd, 628. Covered with gold and precious stones, the Emperor suddenly felt himself held back by an invincible power. At this sight, Zacharias, bishop of Jerusalem, told him to imitate the poverty and humility of Jesus bearing His cross. Heraclius thereupon covered his shoulders with a common cloak and without further hindrance went his way

The Church rejoices because Christ is risen and has delivered us (Alleluia); so she sends up cries of joy (Introit), and sings the praises of God (Offertory).

“A little while and now you shall not see Me,” said our Lord in the Cenacle.... and you shall lament and weep”;...and “again a little while and you shall see Me...and your heart shall rejoice” (Gospel). When the apostles beheld our Lord again they experienced this joy which still overflows into the Easter liturgy. And just as Easter is a type of the external Pasch, so this is the same joy which will be felt by the Church when, having with sorrow begotten souls to God, she sees her Lord once more, triumphant in Heaven, at the end of time; but a short season compared with eternity. He will change our sorrow into joy which no man shall take from us (Gospel).

This holy joy begins here below, for our Lord has not left us orphans, but comes to us by the Holy Ghost, whose grace fills us with the hope of future bliss. As strangers and pilgrims journeying to heaven in the train of our risen Lord, we should not cling to the vain pleasures of the world but rather as St. Peter tells us, we should follow the precepts, positive and negative of the Gospel (Epistle), that professing ourselves Christians, we may “reject those things which are contrary to the name, and follow such things as are agreeable to the same” (Collect). So may we come to the heavenly kingdom whose joy and glory are described for us by St. John. “One of the seven angels said to me: Come and I will show thee the bride, the wife of the Lamb. And I saw the new Jerusalem coming down out of Heaven prepared as a bride adorned for her husband. Alleluia. How beautiful is she become, this bride from Lebanon” (Response).

Let us eat the Lord’s Passover, that this nourishment of our souls may protect also our bodies (Postcommunion), and that subduing our worldly desires, it may make us love the things of heaven (Secret).

Today’s liturgy exalts the justice of God which is shown forth by our Lord’s triumph, and by the sending of the Holy Ghost. “The right hand of the Lord hath wrought strength” in raising Christ from the dead (Alleluia) and in causing Him to go into heaven on the day of His ascension. It is expedient for us that Jesus should leave the earth, for from heaven He will send to His Church the Spirit of truth (Gospel), that best gift which comes from the Father of lights.

The Holy Ghost will teach us all truth (Gospel, Offertory, Secret), He will “show us” whatever our Lord tells Him, and in receiving this word of life we shall be saved (Epistle). The Holy Ghost will reveal to us the wonderful things which God hath wrought for His Son and this testimony of signal justice done to our Lord, will console our souls and uphold us in the midst of persecutions. And since, according to St. James, “the trying” of our faith worketh patience which drives away inconstancy and makes perfect our good deeds (First nocturn), so “let us imitate the patience of our God and Father” (Second nocturn) in whom “there is no change or shadow of alteration” (Epistle), and then our hearts will be “set where true joys are to be found.”

On the other hand, the Holy Ghost will also convince Satan and the world of the sin they committed in delivering Jesus Christ to death (Gospel, Communion), and in continuing to persecute Him in His Church.

INTROIT: Gal. 6

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, alleluia, alleluia.

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.

COLLECT:

O God, who in the glorious finding of the cross of salvation didst renew the wonders of Thy Passion, grant that through the ransom brought us by this tree of life we may obtain election unto life eternal. Who livest and reignest, etc.

O God, who makest the minds of the faithful to be of one accord, grant unto Thy people to love what Thou commandest and to desire what Thou dost promise; that amidst the various changes of the world our hearts may there be fixed where true joys abide. Through our Lord, etc.

Grant, we pray, almighty God, that we, who keep the birthday of Thy saints Alexander, Eventius, Theodulus, and Juvenal, may by their intercession be delivered from all the evils that threaten us. Through our Lord, etc.

EPISTLE: Philipp. 2, 5-11

Brethren: For let this mind be in you, which was also in Christ Jesus: 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: That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GREAT ALLELUIA:

Alleluia, alleluia, Ps. 95. Say ye among the gentiles, that the Lord hath reigned from the wood, alleluia.

Sweet wood, sweet nails, bearing a sweet weight, which alone wast worthy to bear the King of heaven and the Lord, alleluia.

GOSPEL: John 3, 1-15

At that time: There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him. Jesus answered, and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to him: How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again? Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Wonder not, that I said to thee, you must be born again. The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the Spirit. Nicodemus answered, and said to him: How can these things be done? Jesus answered, and said to him: Art thou a master in Israel, and knowest not these things? Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not; how will you believe, if I shall speak to you heavenly things? And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up: That whosoever believeth in him, may not perish; but may have life everlasting.

OFFERTORY:

Ps. 117 The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me; I shall not die, but live, and shall declare the works of the Lord, alleluia.

SECRET:

Look mercifully, O Lord, upon the sacrifice we offer Thee, that it may save us from the evils of war, and, through the standard of the holy cross of Thy Son, establish us so securely under Thy protection that we may crush all the snares of the enemy. Through the same Lord, etc

O God, who by the august communion of this sacrifice hast made us partakers of one sovereign Godhead, grant, we beseech Thee, that as we know Thy truth, so we may follow it up by worthy behavior. Through our Lord, etc.

We ask, O Lord, that an abundant blessing may descend upon this oblation, that it may mercifully work our sanctification on the feast-day of Thy saints. 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. And do thou command that it be permitted to us to join with them in confessing Thee, 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 our God, alleluia.

POSTCOMMUNION:

Refreshed plentifully with heavenly food and strengthened with spiritual drink, we ask, almighty God, that Thou wouldst defend from the wicked enemy those whom Thou hast bidden to triumph by the wood of the holy cross of Thy Son, which is the armor of righteousness for the salvation of the world. Through the same Lord, etc.

Stand by us, O Lord our God, that by what we have faithfully received we may be cleansed from our vices and rescued from all dangers. Through our Lord, etc.

We who have been refreshed by partaking of Thy holy gift, ask, O Lord our God, that, through the intercession of Thy saints Alexander, Eventius, Theodulus, and Juvenal, we may enjoy the fruit of the worship we pay. Through our Lord, etc.

LAST GOSPEL: John 16, 5-14.

At that time Jesus said to His disciples: I go to Him that sent Me; and none of you asketh Me: Whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go; for if I go not, the Paraclete will not come to you: but if I go I will send Him to you. And when He is come, He will convince the world of sin, and of justice and of judgment. Of sin, because they believed not in Me; and of justice, because I go to the Father, and you shall see Me no longer; and of judgment, because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when He, the Spirit of truth, is come, He will teach you all truth. For He shall not speak of Himself: but what things soever He shall hear He shall speak, and the things that are to come He shall show you. He shall glorify Me: because He shall receive of Mine and shall show it to you.

INSTRUCTION As the disciples, in their grief at Christ's going to His passion and death, after the accomplishment of which He was to return to His Father, never once asked Him: "Whither goest Thou?" many Christians, because of their attachment to this world and its pleasures, never ask themselves: Whither am I going, whither leads my way? By my sinful life I am perhaps going towards hell, or will my little fervor for the right, my lukewarm prayers take me to heaven? Ask yourself in all earnestness, dear Christian, whither leads the way you are going? Is it the right path? If not, retrace your steps, and follow Jesus who by suffering and death entered heaven.

Why could the Paraclete not come before the Ascension of Christ?

Because the work of Redemption had first to be completed, Christ had to die, reconcile man to God, and enter into His glory, before the Spirit of truth and filial adoption could abide in man in the fulness of grace. From this we may learn that we must purify our hearts, and be reconciled to God, if we wish to receive the gifts of the Holy Ghost.

How will the Holy Ghost convince the world of sin, of justice and of judgment?

He will convince the world, that is, the Jews and Gentiles, of sin, by showing them through the preaching, the sanctity and the miracles of the apostles, as well as by gradual inward enlightenment, the grievous sins which they have committed by their infidelity and their vices; of justice, by unveiling their error, and showing them that Christ whom they unjustly rejected, is the fountain of justice; of judgment, by showing them their condemnation in their prince and head, the devil, whom they served. This prince is now driven from idols and from the bodies of men, and his kingdom is destroyed in the name of Jesus by the apostles.

Why did not Christ tell His apostles all He had to tell them?

Because they could not yet comprehend, and keep it in their memory; because they were still too weak, and too much attached to Jewish customs, and also because they were depressed; He therefore promised them the Holy Ghost, who would fit them for it by His enlightenment, and would teach them all truth.

How does the Holy Ghost teach all truth?

By guiding the Church, that is, its infallible administration, by His light to the knowledge of the truth necessary for the salvation of souls, preserving it from error; and by advancing those members of the Church who seek His light and place no obstacle in its way, in the necessary knowledge of truth.

What is meant by: He shall not speak of himself, but what things so ever he shall hear, he shall speak?

That the Holy Ghost will teach us only that which He has heard from all eternity from the Father and Son; His teaching will, therefore, perfectly agree with Christ's teachings, for the Holy Ghost proceeds from the Father and Son and is equal God to them, and that which He teaches is also their doctrine, which is expressed in the words: He shall receive of mine.

ASPIRATION Ah, my Lord and my God! direct my feet in the way of Thy commandments and preserve my heart pure from sin, that Thy Holy Spirit may find nothing in me deserving of reproach, that He may teach me all truth, and lead me to Thee, the eternal Truth, in heaven. Amen.

In order that the oblation [of the Holy Sacrifice of the Mass] by which the faithful offer the divine Victim to the heavenly Father may have its full effect, still one thing more is necessary; it is necessary that they immolate themselves as victims.... together with the Immaculate Host, a victim acceptable to God the Father. Pope Pius XII, *Mediator Dei*



Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

PROPER OF THE SAINTS FOR THE WEEK OF MAY 3rd:

Date	Day	Feast	Rank	Color	F/A	Mass Time/Notes
3	Sun	Finding of the Holy Cross 4 th Sunday after Easter St. Alexander I, Pope & Comp. Mm	2cld	R		9:00 AM; Rosary of Reparation 8:30 AM; Confessions 8:00 AM
4	Mon	St. Monica, W	d	W		Mass 8:30 PM; Rosary of Reparation before Mass
5	Tue	St. Pius V, PC	d	W		Mass 8:30 PM; Rosary of Reparation before Mass
6	Wed	St. John, ApEv, before the Latin Gate	dm	R		Mass 8:30 PM; Rosary of Reparation before Mass
7	Thu	St. Stanislaus, BpM	d	R		Mass 8:30 PM; Rosary of Reparation before Mass
8	Fri	Apparition of St. Michael the Archangel	dm	W	A	Mass 8:30 PM; Rosary of Reparation before Mass
9	Sat	St. Gregory Nazianzen, BpCD	d	W		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30AM
10	Sun	5 th Sunday after Easter St. Antoninus, BpC Ss. Gordian & Epimachus, Mm	sd	W		9:00 AM; Rosary of Reparation 8:30 AM; Confessions 8:00 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.

Forty years after the crucifixion, Jerusalem was destroyed by the Romans, the instruments of God's vengeance. The Holy Places were desecrated by the idolaters. A small temple to Venus was erected on Calvary, and another to Jupiter over the Holy Sepulchre. By this, the pagans intended derision; whereas, they were perpetuating the knowledge of two spots of most sacred interest. When peace was restored under Constantine, the Christians had but to remove these pagan monuments and their eyes beheld the holy ground that had been bedewed with the Blood of Jesus, and the glorious Sepulchre.
Dom Gueranger, *The Liturgical Year*, Finding of the Holy Cross

During his sojourn on earth, our Redeemer thus explained the mystery of baptism to Nicodemus, who was a ruler among the Jews, and a master in Israel: *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.* Here he foretells what he intends to do at a future time; he prepares us for the mystery by telling us that as our *first* birth was not pure, he is preparing a *second* for us; that this second birth will be holy, and that water is to be the instrument of so great a grace.
Dom Gueranger, *The Liturgical Year*, Fourth Sunday after Easter

The Holy Ghost tells us, in the sacred Volume, that a *threefold cord is not easily broken (Eccles. 4, 12)*. Now we have such a one; and it keeps us in the glorious unity of the Church: hierarchy, dogma, and sacraments, *all* contribute to make us one Body. Everywhere, from north to south, and from east to west, the sacraments testify to the fraternity that exists amongst us; by them we know each other, no matter in what part of the globe we may be, and by the same we are known by heretics and infidels.
Dom Gueranger, *The Liturgical Year*, Fourth Sunday after Easter

"I know very well that it is they, and I can very well tell them apart!" St. Joan of Arc, regarding St. Catherine and St. Margaret

Feast of the Finding of the Holy Cross

Why is this day so called?

Because on this day the Church celebrates the finding, by Saint Helena, mother of the Emperor Constantine, of the cross on which Christ died, after it had been for a long time lost.

Where had the holy cross been up to the time that it was thus found again?

At Jerusalem, near the holy sepulchre, hidden under a mass of rubbish. For the Emperor Adrian endeavored not only to desecrate the holy places of the death and burial of Jesus Christ, but also to hide the very knowledge of them. The cave of the holy sepulchre was filled up, and by the erection of a temple of Venus, built over the spot, came to be quite lost sight of.

Salutation of the Church to the Holy Cross

O glorious and venerable cross! O precious wood! O wonderful sign, by which sin, the devil, and hell were overcome, and the world redeemed through the blood of Christ, thou art exalted above all the cedars of the forest, for on thee hung the life of the world! On thee Christ gained the victory, and by His dying overcame death forever. Alleluia.

O Lord Jesus Christ, we adore and bless Thee; for through Thy cross Thou hast redeemed the world.

On the Sign of the Cross

Why do we sign ourselves with the sign of the cross?

1. To testify that we are Christians and worshippers of the Crucified.
2. To profess our faith in the Most Holy Trinity.
3. In honor and thankful remembrance of the sufferings and death of Christ.
4. In order to overcome the devil and his temptations, inasmuch as he is by nothing more easily driven away than by the sign of the cross.

Is it an old custom to make the sign of the cross?

The earliest fathers of the Church make mention of this custom, and say that it came to them from the apostles; nay, they charge Christians to make the sign of the cross at eating and drinking, at walking and rising, at sitting and speaking, and, in a word, before every undertaking.

Why do the priests at divine service make the sign of the cross over the people?

That therewith there may be imparted to Christians the abundant blessing of grace which Christ has obtained for us by His cross, as Saint Paul says, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with spiritual blessings in heavenly places in Christ" (Ephesians 1:3). This custom is of great antiquity in the Church. The Council of Agde, for example, in the year 506, directed that after prayers the people should be dismissed by the priest with a blessing.

When, lying on his bed of death, and just before breathing his last, he took a parting look at the Church on earth, which he was leaving for that of heaven, he wished to make a final prayer for the flock which he knew was surrounded by danger; he therefore recited, but with a voice that was scarcely audible, the following stanza of the Paschal hymn: 'We beseech Thee, O Creator of all things! That in these days of Paschal joy, Thou defend Thy people from every assault of death!'

Dom Gueranger, *The Liturgical Year*, Feast St. Pius V

Rome was the scene of thy glorious confession, O holy Apostle, St. John! She is most dear to thee; join, then, with Peter and Paul in protecting her. If the palm of martyrdom be in thy hand as well as the pen of the Evangelist, remember it was at the Latin Gate that thou didst obtain it. It was in the East that thou didst pass the greater part of thy life; but the West claims the honour of counting thee as one of her grandest martyrs. Bless our Churches, reanimate our faith, rekindle our love, and deliver us from the *Antichrists* against whom thou didst warn the faithful of thine own times, and who are causing such ravages among us. Adopted son of Mary! Thou art now enjoying the sight of thy Mother's glory: present to her the prayers we are offering to her during this month, which is consecrated to her, and obtain for us the petitions which we presume to make to her.

Dom Gueranger, *The Liturgical Year*, Prayer to St. John on the Feast of St. John before the Latin Gate

The very name of Michael urges us to honour this glorious spirit; it is a cry of enthusiasm and fidelity, for it signifies: 'Who is like unto God?' Satan trembles at hearing this name, for it reminds him of the noble protest wherewith the bright Archangel answered the call of the rebel angels. Michael proved his strength and prowess when he fought the great battle in heaven. On that account, he was made the guardian and protector of God's people; first of the Jews, and afterwards of the Christian Church, for the Synagogue has forfeited all her honours. Michael now watches over Jesus' Spouse, our mother; he supports her in her trials and she wins no triumph in which he has not had some part. Dom Gueranger, *The Liturgical Year*, Apparition of St. Michael

St. Gregory, canst thou forget the city of which thou wast once the pastor, and where thy name is still held in veneration? Oh! Help her to throw off the shackles of schism and heresy. Her being a slave to the infidel is the punishment of her having revolted against the Vicar of Christ... Pray, O Gregory, that the more dangerous and humiliating error of heresy and schism may be broken... obtain by thy powerful intercession that the East... may be once more united to the fold, and under the one shepherd before our Risen Jesus returns to separate the cockle from the good seed, and lead back to heaven the Church, his Spouse and our Mother, out of whose pale there is no salvation. Dom Gueranger, *The Liturgical Year*, Feast of St. Gregory Nazianzen

CONSOLATION IN TRIALS AND ADVERSITIES

You shall lament and weep (John 16, 20).

That Christian is, most foolish who fancies that the happiness of this world consists in honors, wealth, and pleasures, while Christ, the eternal Truth, teaches the contrary, promising eternal happiness to the poor and oppressed, and announcing eternal affliction and lamentation to those

rich ones who have their comfort in this world. How much, then, are those to be pitied who as Christians believe, and yet live as if these truths were not for them, and who think only how they can spend their days in luxury, hoping at the same time to go to heaven where all the saints, even Christ the Son of God Himself, has entered only by crosses and sufferings.

PRAYER IN TRIBULATION O good Jesus! who hast revealed, that we can enter heaven only by many tribulations (Acts 14, 21), hast called them blessed who in this world are sad, oppressed, and persecuted, but patiently suffer, and who hast also taught us, that without the will of Thy Heavenly Father, not one hair of our head can perish (Luke 21, 18): I therefore submit entirely to Thy divine will, and beg Thy grace to endure all adversities for Thy sake, that after this life of misery I may enjoy eternal happiness with Thee in heaven.

The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are “reborn of water and the Spirit.” Catechism of the Catholic Church, On the Necessity of Baptism

The secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law. Deuteronomy 29:29

*When the Holy Ghost is come, he will convince the world of sin, because they believed not in me. How great must, indeed, be the responsibility of them that have been witnesses of Jesus’ wonderful works, and yet will not receive his teaching! Jerusalem will be told that the Holy Ghost has come down upon the disciples: and she will receive the news with the same indifference as she did the miracles which proved Jesus to be her Messias. The coming of the Holy Ghost will serve as a sort of signal of the destruction of the deicide city. Jesus adds: *The Paraclete will convince the world of justice, because I go to the Father, and ye shall see me no longer.* The Apostles, and they that believe their word, shall be just and holy by faith: they will believe in him that is *gone to the Father* in him whom they are *to see no longer* in this world. Jerusalem, on the contrary, will remember him only to blaspheme him; the holiness, the faith, the *justice* of them that shall believe, will be her condemnation, and the Holy Ghost will leave her to her fate. Jesus continues: *The Paraclete will convince the world of judgment, because the prince of this world is already judged.* They that follow not Christ Jesus, follow Satan: he is their *prince*, but his *judgment* is already pronounced. The Holy Ghost warns the followers of the *world* that their leader is already in eternal torments. Let them reflect well upon this; for, the pride of *man* has no right to reckon upon indulgence; let it but think of the hell into which even the *angels* were cast because they were proud.*
St. Augustine

Liberalism is the belief that there could exist any part of God’s creation that is not subject to His dominion.
Fr. Dennis Fahey

What Liberalism Is?

Protestantism naturally begets toleration of error. Rejecting the principle of authority in religion, it has neither criterion nor definition of faith. On the principle that every individual or sect may interpret the deposit of Revelation according to the dictates of private judgment, it gives birth to endless differences and contradictions. Impelled by the law of its own impotence, through lack of any decisive voice of authority in matters of faith, it is forced to recognize as valid and orthodox any belief that springs from the exercise of private judgment. Therefore does it finally arrive, by force of its own premises, at the conclusion that one creed is as good as another; it then seeks to shelter its inconsistency under the false plea of liberty of conscience. Belief is not imposed by a legitimately and Divinely constituted authority, but springs directly and freely from the unrestricted exercise of the individual’s reason or caprice upon the subject matter of Revelation. The individual or sect interprets as it pleases-----rejecting or accepting what it chooses. This is popularly called liberty of conscience. Accepting this principle, Infidelity on the same plea rejects all Revelation, and Protestantism, which handed over the premise, is powerless to protest against the conclusion; for it is clear that one, who under the plea of rational liberty has the right to repudiate any part of Revelation that may displease him, can not logically quarrel with one, who on the same ground repudiates the whole. If one creed is as good as another on the plea of rational liberty, on the same plea no creed is as good as any. Taking the field with this fatal weapon of Rationalism, Infidelity has stormed and taken the very citadel of Protestantism helpless against the foe of its own making.

As a result, we find amongst the people of this country [excepting Catholics of course] that authoritative and positive religion has met with utter disaster, and that *religious beliefs or unbeliefs have come to be mere matters of opinion*, wherein there are always essential differences, each one free to make or unmake his own creed-----or accept no creed.

Such is the mainspring of the heresy constantly dinned into our ears, flooding our current literature and our press. It is against this that we have to be perpetually vigilant. The more so as it insidiously attacks us on the grounds of a false charity and in the name of a false liberty. Nor does it appeal only to us on the ground of religious toleration.

The principle ramifies in many directions, striking root into our domestic, civil, and political life, whose vigor and health depend upon the nourishing and sustaining power of religion. For religion is the bond which unites us to God, the source and End of all good; and Infidelity, whether virtual as in Protestantism or explicit as in Agnosticism, severs the bond which binds men to God, and seeks to build human society on foundations of man’s absolute independence. Hence we find Liberalism laying down as the basis of its propaganda the following principles:

- The absolute sovereignty of the individual in his entire independence of God and God’s authority.
- The absolute sovereignty of society in its entire independence of everything which does not proceed from itself.
- Absolute civil sovereignty in the implied right of the people to make their own laws in entire independence and utter disregard of any other criterion than the popular will expressed at the polls and in parliamentary majorities.

- **Absolute freedom of thought in politics, morals, or in religion. The unrestrained liberty of the press.**

Such are the radical principles of Liberalism. In the assumption of the absolute sovereignty of the individual, that is, his entire independence of God, we find the common source of all the others. To express them all in one term in the order of ideas, they are **RATIONALISM** or the doctrine of the absolute sovereignty of human reason. Here human reason is made the measure and sum of truth. Hence we have individual, social and political Rationalism, the corrupt fountain head of liberal principles [which are]: absolute freedom of worship, the supremacy of the State, secular education repudiating any connection with religion, marriage sanctioned and legitimized by the State alone, etc.; in one word, which synthesizes all, **SECULARIZATION**, which denies religion any active intervention in the concerns of public and of private life, whatever they be. This is veritable social atheism.

Don Felix Sarda Y Salvany, *Liberalism is a Sin*

O my Savior, in union with the offering and the sacrifice of Yourself which You made to the Father and in His honor, I offer myself to You to be a bloody victim of Your will, a victim immolated for Your glory and that of Your Father. Unite me to Yourself, O good Jesus, draw me into Your sacrifice, so that I may be sacrificed with You and by You. Since the victim must be sacrificed, slaughtered, and consumed by fire, make me die to myself, that is, to my vices and passions, to all that is displeasing to You. Consume me entirely in the sacred fire of Your divine love, and grant that hereafter my whole life may be a continual sacrifice of praise, glory, and love for Your Father and for You. St. John Eudes

THE GREAT PROMISE

FOURTH SUNDAY AFTER EASTER

PRESENCE OF GOD - O Jesus, prepare my heart to receive the Holy Spirit whom You have promised and merited for me.

MEDITATION:

1. Since last Sunday, the Church has been preparing us for the Ascension of Our Lord. Today, taking up the subject again, she goes a step further. She mentions the coming of the Holy Spirit, and in so doing, makes use of a passage from Jesus' discourse after the Last Supper. Our Lord is speaking to the Apostles and preparing their souls for His departure. Sad and thoughtful, they listen to Him, without courage to question Him. Like a kind father, the Lord breaks the painful silence. "And now I go to Him that sent Me, and none of you asketh Me: 'Whither goest Thou?'" He hastens to console them: "It is expedient to you that I go, for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you" (*Gosp : Jn 16,5-14*). Only Jesus' death could merit this great gift for us, and it was not until after His Ascension into heaven that the Holy Spirit, the Envoy of the Father and the Son, could descend upon the Church. The Apostles were about to lose the sensible, physical presence of their adored Master. However, He would not leave them orphans and would continue to help them invisibly by His Spirit, who would take up His work with them. Jesus did His work in a visible manner in their midst; the Holy Spirit would do His in a secret, hidden way, but in one no less efficacious and real. Furthermore, as Jesus Himself said, the action of the Holy Spirit would complete His. "I have yet many things to say to you: but you cannot bear them now. But when He, the Spirit Truth, is come, He will teach you all truth.... He shall receive of mine and shall show it to you." The hearts of the Apostles, still dulled by sin, could not, really comprehend these profound truths; it was necessary that Jesus, by dying on the Cross, destroy sin- the great obstacle to the action of the Holy Spirit- and then, when He had ascended into heaven, He would send the divine Paraclete whom He merited for them and for us by His Passion.

The sending of the Holy Spirit to our souls is the principal fruit of the Passion of Jesus.

2. We can draw some practical applications from today's Gospel. First of all, we must fervently prepare ourselves for Pentecost, so that the coming of the Holy Spirit will be renewed in us in all its plenitude. Since sin is the obstacle to the outpouring of the Holy Spirit, our preparation must consist in a very special purity of conscience. Sin must be destroyed in us, not only in its actual manifestations, even though they are slight, but also in its deepest and most hidden roots.

We must be convinced, furthermore, that a certain action of the Holy Spirit is never interrupted in a soul in the state of grace; this is even more true of a soul who tries to correspond faithfully to the divine motions. This action does not necessarily have to be perceived and consoling. In aridity and despondency the Holy Spirit also works in the faithful soul; His action is secret and hidden, but also real and effective. Its chief purpose is to purify the soul and dispose it for union with God. If the soul is convinced of this, it will remain confident, even in difficulties, and, if it neither understands nor sees its path, it will trust in the Holy Spirit, who sees and knows well the goal to which He is leading it.

Finally, today's Gospel invites us to invoke the action of the Holy Spirit on the Church and on the whole world; on the Church, to govern and direct her in the accomplishment of her mission; on the world, to convince it of the truth which it rejects. "And when He is come," said Jesus, "He will convince the world of sin, and of justice, and of judgment" that is, He will make it see that it is the slave of sin because it has not believed in Christ. He will make it understand that justice and sanctity are found only in Him, the Redeemer, and He will show it that the devil, the "prince of this world," is henceforth overcome and condemned.

COLLOQUY:

"Ah! eternal Word, tell me, I beg You, what prevents the Holy Spirit from accomplishing all His work in the soul? You tell me that the first impediment is malice; another impediment is the self-will of those who want to serve You, but in their own way. We want Your Spirit, but we want Him in the way that pleases us, and as much as pleases us; in this way we make ourselves incapable of receiving Him. At other times, lukewarmness is the hindrance; we think we are serving You and do not realize we are serving ourselves. But You, O Lord, want to be served with humility and sincerity, without self-love. Thus Your Spirit takes no rest but in a soul which He finds plunged in humility. Alas! O loving Word, I should like to know what I ought to do about these hindrances, for what good will it do me to understand them, if I do not know the cure for them? Now, I see plainly that the remedy for malice is a simple right intention; the remedy for self-will is a will so dead to self that it wills only what You will. The cure for lukewarmness is the ardor of charity, which like fire, comes into our hearts and burns up all tepidity" (St. Mary Magdalen dei Pazzi).

"Come, O Holy Spirit, sanctify me! Come, O Spirit of Truth, fill me! Your divine Wisdom will establish me in the truth. I am thirsting for truth, and wish it to rule over my mind, my words, my affections, and my actions, avoiding everything that is opposed to it, not only lies, but also dissimulation, duplicity, and lack of sincerity with myself.

"Come, O Spirit of Peace, bring me Your peace! That profound peace which dilates the soul and prepares it for Your operations, that peace which calms and dominates all the sensible part of the soul and even the superior part.

"Come, O Spirit of Charity, inflame me and inspire me with Your love, so that I can pour it out over the souls whom I would bring to You! Oh! transform me into love; only thus shall I be able to fully respond to Your call, and be of use to the Church" (Sr. Carmela of the Holy Spirit, O.C.D.).

THE ONE THING NECESSARY

As everyone can easily understand, the interior life is an elevated form of intimate conversation which everyone has with himself as soon as he is alone, even in the tumult of a great city. From the moment he ceases to converse with his fellow men, man converses interiorly with himself about what preoccupies him most. This conversation varies greatly according to the different ages of life; that of an old man is not that of a youth. It also varies greatly according as a man is good or bad.

As soon as a man seriously seeks truth and goodness, this intimate conversation with himself tends to become conversation with God. Little by little, instead of seeking himself in everything, instead of tending more or less consciously to make himself a center, man tends to seek God in everything, and to substitute for egoism love of God and of souls in Him. This constitutes the interior life. No sincere man will have any difficulty in recognizing it. The one thing necessary which Jesus spoke of to Martha and Mary consists in hearing the word of God and living by it. Rev. Reginald Garrigou-Lagrance, O.P., *The Three Ages of the Interior Life*

Last Words of Catholic Martyrs

Whosoever dieth out of the Catholic Church he dieth in the state of damnation.

St. John Shert, English Catholic priest and martyr, executed during the reign of Elizabeth I on May 28, 1582

Benedicat nos omnipotens Deus, Pater et Filius et Spiritus Sanctus, Father Roberts has told you the reason why we are to suffer death, and so it is not necessary that I should repeat more than one thing. I did not refuse to take the oath because I refused any sort of allegiance that her Majesty the Queen could justly demand of me. I refused on account of the matters of Faith included in that oath, and that is why it has been forbidden by His Holiness the Pope, whom all of us who are sheep of Christ are bound to obey in matters of Faith. I pray you all therefore and exhort you to be obedient to the chief Shepherd of the Church of God. Out of the Church there is no salvation. St. Thomas Somers, English Catholic priest and martyr, executed on the same day as St. John Roberts

Memorare novissima tua — Let man remember his end. *Quia nos omnes manifestari oportet ante tribunal Christi* — We must all appear before the judgment-seat of Christ there to render an account of our Faith and of our deeds. Those who have done well will have eternal life, and those who have done evil will suffer eternal torments. *Extra ecclesiam nulla est salus* — Outside the true Church of Christ there is no salvation. St. John Roberts, English Catholic priest and martyr, executed on December 10, 1610

What, then, is purity of intention? Purity of intention is having God alone as our object, free from all self-interest. The truth is, of course, that only God knows us through and through; above all in the most essential thing, namely whether we are worthy in His eyes of love or hatred. We cannot be absolutely certain that any of our actions are pleasing to Him, and this uncertainty will remain with us all our life; we will never be able to pronounce with certitude on the purity of our intentions. For if we were sure on this point, we would be equally sure that our actions were holy, and consequently that we were in a state of grace. For this reason, we must always say with David: From my secret sins, cleanse me, O Lord. And who knows fully his own frailty? The truth is in itself very painful, and particularly grievous to self-love, which is always seeking for assurance. According to God's designs, however, it should humble us, but not drive us to despair. If in this matter we cannot arrive at absolute certitude, yet by learning to know ourselves and by humbly asking it of God, we can obtain sufficient moral certitude to give us peace. But we must do all that lies in our power. Rev. John Nicholas Grou, S.J., *Spiritual Maxims*

"...for men are not bound, nor are they able to read hearts, but when they see that someone is a heretic by his external works they judge him to be a heretic, pure and simple and condemn him as a heretic." St. Robert Bellarmine, *De Romano Pontifice*, II, 30

Hermeneutics of Continuity/Discontinuity

"The Roman Missal promulgated by Pope Paul VI and the last edition prepared under Pope John XXIII, are two forms of the Roman Liturgy, defined respectively as *ordinaria* and *extraordinaria*: they are two usages of the one Roman Rite, one alongside the other. Both are the expression of the same *lex orandi* of the Church." Benedict XVI, *Universae Ecclesiae*, May 13, 2011, (n. 6)

"The Novus Ordo represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was... definitively fixed by the Council of Trent." Cardinal Alfredo Ottaviani, Prefect of the Congregation for the Doctrine of the Faith, September 3, 1969, Brief Critical Study of the New Order of Mass, Cardinals Ottaviani and Bacci

"The analysis of the Novus Ordo made by these two cardinals has lost none of its value nor, unfortunately, of its relevance.... The results of the reform are considered by many today to be devastating. It was to the credit of Cardinals Ottaviani and Bacci that they discovered very quickly that the change of the rites led to a fundamental change of doctrine." Cardinal Alfons Maria Stickler, Librarian of the Holy Roman Church and Archivist of the Secret Archives of the Vatican, November 27, 2004, on the occasion of the reprinting of the Brief Critical Study by Cardinals Ottaviani and Bacci

The most fashionable philosophy today is Deconstructionism, and that's the explicit denial of the very essence of language: "intentionality". That's the technical, traditional term for the quality that words have that makes them meaningful, significant, *signs* that point beyond themselves to objective reality. There is no objective reality to these Deconstructionists, no world beyond texts. Texts are worlds, and worlds are texts. It makes morality as arbitrary as penmanship.
Peter Kreeft, Ph. D., *A Refutation of Moral Relativism*

The queen bee never takes wing without being surrounded by all her Subjects; even so Love never enters the heart but it is sure to bring all other virtues in its train; marshalling and employing them as a captain his soldiers; yet, nevertheless, Love does not set them all to work suddenly, or equally, at all times and everywhere.... there are virtues of universal account, which must not only be called into occasional action, but ought to spread their influence over everything. We do not very often come across opportunities for exercising strength, magnanimity, or magnificence; but gentleness, temperance, modesty, and humility, are graces which ought to color everything we do. There may be virtues of a more exalted mould, but at all events these are the most continually called for in daily life. Sugar is better than salt, but we use salt more generally and oftener. Consequently, it is well to have a good and ready stock in hand of those general virtues of which we stand in so perpetual a need. In practicing any virtue, it is well to choose that which is most according to our duty, rather than most according to our taste.

St. Francis de Sales, *Introduction to a Devout Life*

Q: But would it not be enough for one to be a Catholic in heart only, without professing his religion publicly? No, for Jesus Christ has solemnly declared that, "He who shall be ashamed of Me and My words, of him the Son of Man shall be ashamed when He shall come in His majesty, and that of His Father, and of the holy angels." (Luke 9:26)

Fr. Michael Muller, C.S.S.R., *Questions and Answers on Salvation*

And since Jesus Christ, the Son of God, morally obliges every Catholic the duty to profess his faith in the public forum, every Catholic possesses by right the use of the ecclesiastical traditions of our Church which constitute the perfect outward expression of our holy faith.

"He will convince the world of sin"

The Four Sins That Cry To Heaven For Vengeance - Are Protected Acts under Law.

1. Willful murder. - Unjust war
2. Defrauding the laborer of his wages. - Confiscatory Taxation
3. Oppression of the poor. - Usury
4. Sin of Sodom. - "Hate crimes", Homosexual "marriage", etc.

Such is the civilization that never knew Christ! - What will the one be like that has known and rejected Him?

St. Paul, addressing the Romans, whose triumphant civilization had absorbed all the strength and all the vices of the conquered peoples, tells them to their face with that intrepid firmness which fears no contradiction: You are without affection, without fidelity; you are filled with malice, with iniquity, with bitterness; hateful, hating one another; finally, you are without mercy (Rom. 1 and 3; Tit. 3). And yet St. Paul is the most reserved of all the writers of that time. Plato, Aristotle, Aristophanes, Plautus, Titus, Livy, Tacitus, Juvenal, Suetonius, Plutarch, Seneca, relate the horrors of pagan society with a good faith and indifference which make one shudder. It is evident this was the accepted and public morality of the most civilized nations. Strangers, prisoners, the vanquished, slaves, debtors, the sick, the poor, the aged, children, women, all who were weak, all who suffered, all who labored--- in a word, the great majority of the human race was hated, despised, and oppressed. The rest wallowed in the mire of vice. Vice itself was deified; it had its temples, its priests, its altars in every city of the world; disorder became a social obligation, and immorality a public worship. Such was the pagan world before the coming of Christ...."It is estimated," says Loudun in his work *L'Antiquite*, "that the spectacle of the gladiators cost, on an average, thirty thousand men a year."

Fr. W. Devivier, S.J., *Christian Apologetics: A Defense of the Catholic Faith, Christian Civilization*

Pacem in Terris* - John XXIII's last encyclical published on Holy Thursday, April 4, 1963 shortly before he died, established the false doctrine of Religious Liberty adopted by Vatican II in *Dignitatis Humanae

'Pacem in Terris' had radical impact on church teaching

National Catholic Reporter | Jerry Filteau | Apr. 18, 2013

[...] One of the beauties of *Pacem in Terris*, (Fr. J. Bryan) Hehir said, was the fact that against centuries of Catholic thought and practice asserting the primacy of truth over conscience in religious matters, John (XXIII) simply asserted, without laying out detailed arguments, that civil authorities have an obligation to protect the freedom of their citizens to worship and practice religion as they see fit in their own conscientious belief. It took three more council sessions after John's death in June 1963 for the fathers of Vatican II to struggle to consensus on the same conclusion and adopt their Declaration on Religious Freedom (*Dignitatis Humanae*) in 1965, he said. [...]

Admission of Heretical Ambiguity introduced into Vatican II Documents

In many places, [the Council Fathers] had to find compromise formulae, in which, often, the positions of the [conservative] majority are located immediately next to those of the [modernist] minority, designed to delimit them. Thus, the conciliar texts themselves have a huge potential for conflict, open the door to a selective reception in either direction.

Walter Cardinal Kasper, April 12, 2013, *L'Osservatore Romano*

Let us pray for heretics and schismatics, that our Lord and God may deliver them from all their errors, and vouchsafe to recall them to their holy Mother, the Catholic and Apostolic Church. Almighty, eternal God, Who dost save all, and willest not that any should perish, look upon the souls deceived by diabolical fraud, that, abandoning all heretical depravity, the hearts of the erring may regain sanity and return to the unity of truth. Through our Lord Jesus Christ, Who livest and reignest, with God the Father, in the unity of the Holy Ghost, one God, world without end. Amen.

The World of Instability that Vatican II Attempts to Conform the Church: “Artificial and Mechanical”

Western civilization at the present day is passing through a crisis which is essentially different from anything that has been previously experienced. Other societies in the past have changed their social institutions or their religious beliefs under the influence of external forces or the slow development of internal growth. But none, like our own, has ever consciously faced the prospect of a fundamental alteration of the beliefs and institutions on which the whole fabric of social life rests ... Civilization is being uprooted from its foundations in nature and tradition and is being reconstituted in a new organisation which is as artificial and mechanical as a modern factory. Christopher Dawson, (1889-1970), Catholic Historian, *Enquiries into Religion and Culture*

St. John Cassian: The inspiration for St. Benedict's monastic foundation in the West

"We must, with God's help, eradicate the deadly poison of the demon of anger from the depths of our souls. So long as he dwells in our hearts and blinds the eyes of the heart with his somber disorders, we can neither discriminate what is for our good, nor achieve spiritual knowledge, nor fulfill our good intentions, nor participate in true life; and our intellect will remain impervious to the contemplation of the true, divine light; for it is written, 'Man's anger does not bring about the righteousness of God' (James. 1:20)." St. John Cassian

"The thief on the cross certainly did not receive the Kingdom of Heaven as a reward for his virtues but as a grace and a mercy from God. He can serve as an authentic witness that our salvation is given to us only by God's mercy and grace. All the holy masters knew this and unanimously taught that perfection in holiness can be achieved only through humility."

St. John Cassian, who was an Eastern monk, theological writer and Church Father. He went to Palestine in 380 with a companion, Germanus, and became a monk in Egypt. In 400 he entered into the discipleship of St. John Chrysostom, going to Rome to defend the much-oppressed saint before Pope Innocent I. Ordained in Rome, John started monasteries in southern France, near Marseilles, thus helping to pioneer monasticism in Europe. His two main writings, *Institutes of the Monastic Life* and *Conferences on the Egyptian Monks*, were much praised by St. Benedict and were long influential; the former had a direct impact upon Benedict during the time that he was composing his famed Rule. John also authored the work *De Incarnatione Domini*, in seven books, at the behest of Pope Leo I the Great so as to inform the Western Church of the details of the teachings of the heresiarch Nestorius who denied the blessed Virgin Mary her title, Mother of God. St. John Cassian died in 435.

“O God, come to my assistance; O Lord, make haste to help me.”

Not without reason has this verse been selected out of the whole body of Scripture. For it takes up all the emotions that can be applied to human nature and with great correctness and accuracy it adjusts itself to every condition and every attack. It contains an invocation of God in the face of any crisis, the humility of a devout confession, the watchfulness of concern and of constant fear, a consciousness of one's own frailty, the assurance being heard, and confidence in a protection that is always present and at hand, for whoever calls unceasingly on his protector is sure that he is always present. It contains a burning love and charity, an awareness of traps, and a fear of enemies. Seeing oneself surrounded by these day and night, one confesses that one cannot be set free without the help of one's defender. This verse is an unassailable wall, an impenetrable breastplate, and a very strong shield for those who labour under the attack of demons. St. John Cassian, *The Conferences*, Commentary Psalm 69

"The first and most excellent of these aids (for strengthening and ordering the human will) is the power of God's Divine Grace, whereby the mind can be enlightened and the will wholesomely invigorated and moved to the constant pursuit of moral good, so that the use of our inborn liberty becomes at once less difficult and less dangerous. Not that the divine assistance hinders in any way the free movement of our will, just the contrary, for grace works inwardly in man and in harmony with his natural inclinations, since it flows from the very Creator of his mind and will, by whom all things are moved in conformity with their nature. As the Angelic Doctor points out, it is because Divine Grace comes from the Author of nature, that it is so admirably adapted to be the safeguard of all natures, and to maintain the character, efficiency, and operations of each."

Pope Leo XIII, *Libertas*

The Devil Reads a "Book" by its Cover

Nobody doubts that unclean spirits can influence the character of our thoughts, but this is by affecting them from without by sensible influences, that is, either from our inclinations or from our words, and those likings to which they see that we are especially disposed. St. John Cassian, Seventh Talk to Monks

Penance then is as it were, a salutary weapon placed in the hands of the soldiers of Christ, who wish to fight for the defense of and restoration of the moral order in the universe. It is a weapon that strikes right at the root of all evil, that is, at the lust of material wealth and the wanton pleasures of life. By means of various works of penance, the noble-hearted Christian subdues the base passions that tend to make him violate the moral order. But if zeal for the divine law and brotherly love are as great in him as they should be, then not only does he practice penance for himself and his own sins, but he takes upon himself the expiation of the sins of others, imitating the saints who often heroically make themselves victims of reparation of the sins of whole generations, imitating even the divine Redeemer, Who became the Lamb of God, 'Who taketh away the sins of the world,' (1 John 1:29).... The divine Heart of Jesus cannot but be moved at the prayers and sacrifice of His Church, and He will finally say to His spouse, weeping at His feet, under the weight of so many griefs and woes: 'Great is thy faith, be it done to thee as thou wilt' (Matthew 15:28). Pope Pius XI, *Caritate Christi*

Hermeneutics of Continuity/Discontinuity

A Illustrative Example of the Heresy of Neo-Modernism

It is not enough to find a new language in which to articulate our perennial faith; it is also urgent, in the light of the new challenges and prospects facing humanity, that the Church be able to express the 'new things' of Christ's Gospel, that, albeit present in the word of God, have not yet come to light. Pope Francis the Destroyer, Address, October 11, 2018

A Illustrative Example of the Catholic Faith

If there are any present-day teachers making every effort to produce and develop new ideas, but not to repeat "that which has been handed down," and if this is their whole aim, they should reflect calmly on those words which Benedict XV proposes for their consideration: "We wish this maxim of our elders held in reverence: *Nihil innovetur nisi quod traditum* — let nothing new be introduced, but only what has been handed down; it must be held as an inviolable law in matters of faith, and should also control those points which allow of change, though in these latter for the most part the rule holds: *non nova sed noviter*—not new things but in a new way."

Pope Pius XII, *Si Diligis*, Allocution to Cardinals, Archbishops, and Bishops on the Canonization of St Pius X, May 31, 1954.

Neo-Modernism Postulates the grave error that there exists a disjunction between DOGMA and the Words used to formulate the dogmatic definition. This error became the overarching theme of Vatican II!

[.....] In theology some (i.e., Neo-Modernists) want to reduce to a minimum the meaning of dogmas; and to free dogma itself from terminology long established in the Church and from philosophical concepts held by Catholic teachers, to bring about a return in the explanation of Catholic doctrine to the way of speaking used in Holy Scripture and by the Fathers of the Church. They cherish the hope that when dogma is stripped of the elements which they hold to be extrinsic to divine revelation, it will compare advantageously with the dogmatic opinions of those who are separated from the unity of the Church and that in this way they will gradually arrive at a mutual assimilation of Catholic dogma with the tenets of the dissidents.

Moreover, they assert that when Catholic doctrine has been reduced to this condition, a way will be found to satisfy modern needs, that will permit of dogma being expressed also by the concepts of modern philosophy, whether of immanentism or idealism or existentialism or any other system. Some more audacious affirm that this can and must be done, because they hold that the mysteries of faith are never expressed by truly adequate concepts but only by approximate and ever changeable notions, in which the truth is to some extent expressed, but is necessarily distorted. Wherefore they do not consider it absurd, but altogether necessary, that theology should substitute new concepts in place of the old ones in keeping with the various philosophies which in the course of time it uses as its instruments, so that it should give human expression to divine truths in various ways which are even somewhat opposed, but still equivalent, as they say. They add that the history of dogmas consists in the reporting of the various forms in which revealed truth has been clothed, forms that have succeeded one another in accordance with the different teachings and opinions that have arisen over the course of the centuries.

It is evident from what We have already said, that such tentatives not only lead to what they call dogmatic relativism, but that they actually contain it. The contempt of doctrine commonly taught and of the terms in which it is expressed strongly favor it. [.....]

Pope Pius XII, *Humani Generis*

"Human beings are created to praise, reverence, and serve God our Lord, and by means of this to save their souls. The other things on the face of the earth are created for human beings, to help them in working toward the end for which they are created. From this it follows that I should use these things to the extent that they help me toward my end, and rid myself of them to the extent that they hinder me. To do this, I must make myself indifferent to all created things, in regard to everything which is left to my freedom of will and is not forbidden. Consequently, on my own part I ought not to seek health rather than sickness, wealth rather than poverty, honor rather than dishonor, long life rather than a short one, and so in all matters, I ought to desire and elect only the thing which is more conducive to the end for which I am created."

St. Ignatius of Loyola, Principle and Foundation of the Spiritual Exercises

Many religious go to India and to heathen lands to convert the pagan nations, and it is a blessed work. But the Indies for me are the hospitals! And, thanks to God's wonderful mercy and grace, I hardly ever pay a visit there without seeing at least one soul saved from the clutches of the devil. St. John Baptist de Rossi, called the second St. Philip Neri of Rome

Whatever the future brings, we won't have to see Pope Francis in another Seder celebration with the Jews!
“In like manner, the ceremonies of the Old Law prefigured Christ as having yet to be born and to suffer; whereas our Sacraments signify Him as already born and having suffered. Consequently, just as it would be a mortal sin now for anyone, in making a profession of faith, to say that Christ is yet to be born, which the fathers of old said devoutly and truthfully; so too, it would be a mortal sin now to observe those ceremonies which the fathers of old accomplished with devotion and fidelity. Such is the teaching of St. Augustine.” St. Thomas Aquinas

"Friend, I am ready and you take courage... I warn you that I have a short neck and therefore be attentive to strike correctly so that you do not have a blot on your good reputation." St. Thomas More, to his executioner, July 6, 1535

More people have been imprisoned for Liberty, humiliated and tortured for Equality, and slaughtered for Fraternity in this century, than for any less hypocritical motives, during the Middle Ages. Roy Campbell, poet, journalist, Catholic convert

The Lord hath given us our power unto edification, and not for your destruction. St. Paul, 2 Cor. 10:8
Commentary: The Pope does not have the power to destroy. Therefore, if there is evidence that he is doing so, it is licit to resist him. The result is that if the Pope destroys the Church by his orders and actions, he can be resisted and the execution of his mandates prevented. Fr. Francisco de Vitoria, O.P.

The great interest here is the Passion Relics. The full name of the basilica is Holy Cross in Jerusalem, because when the Empress Helena returned from Palestine with the relics of the Passion she had discovered there, in the course of her son Constantine's reclaiming of the site of Calvary, she adapted several rooms of the Sessorian Palace as a church and packed the floor with soil from the Holy City which she had brought home as ballast in her ship. Santa Croce, therefore, however baroque and eighteenth-century its appearance today, is structurally a Roman building older than 325 A.D., the approximate date of its adaptation as a church. You may convince yourself of this by taking a walk round to the left of the basilica, where the walls of Roman brick are clearly to be seen, full of alarming cracks.... The story of the finding of the Cross is fairly well documented in Fourth-century writing. St. Cyril of Jerusalem, who was a young man at the time, in his catechism classes a few decades later refers to particles of the true Cross already being scattered throughout Christendom. The two thorns strike one as surprisingly large and, oddly enough, the plant from which they come has not been identified. They do agree, however, with many other relics of holy thorns. The Crown for which the Sainte Chapelle at Paris was built comprises only a thornless base. The nail is of Roman type, and although one may correctly observe that more such nails are venerated here and there than were ever used at the crucifixion it is certain, historically, that many copies were cast by Popes containing filings from an original. The nail at Santa Croce is surely more likely to be authentic than doubtful copies preserved elsewhere. The 'Title' is a most interesting relic. It came to light in 1492, built up in the wall of the basilica behind a mosaic that was under repair. The brick, inscribed TITULUS CRUCIS, which covered it, is preserved in the outer relic chapel.
S.G.A. Luff, *The Christian's Guide to Rome*



Usury: Making fertile what is by nature sterile!
Antonio: Or is your gold and silver ewes and rams?
Shylock: I cannot tell. I make it breed as fast.
Shakespeare, *The Merchant of Venice*

Hermeneutics of Continuity/Discontinuity

Martin Luther:

“God does not save factious sinners. Be a sinner and sin boldly, but believe and rejoice in Christ every more boldly. No sin will separate us from the Lamb, even though we commit fornication and murder a thousand times a day.” Martin Luther

“When I awoke last night the Devil came and wanted to debate with me arguing that I was a sinner. To this I replied, “Tell me something new, Devil! I already know that perfectly well; I have committed many a solid and real sin. Indeed there must be good honest sins not fabricated and invented ones for God to forgive.” Martin Luther

In translating St. Paul, “We account a man to be justified by faith” (Romans 3:28), Luther added the word, “alone.” In answer to those who objected to his mutilating Sacred Scripture, he answered: “If your Papist annoys you with the word (alone), tell him straightway: Dr. Martin Luther will have it so. Whoever will not have my translation, let him give it the go-by; the devil’s thanks to him who censures it without my will and knowledge. Dr. Martin Luther will have it so, and he is a doctor above all the doctors in Popedom.”

Pope Francis the Lutheran:

“I think that Martin Luther's intentions were not mistaken. He was a reformer.... And today, Luther and Catholics, Protestants, all of us agree on the doctrine of justification. On this point which is very important, he did not err.”

Pope Francis, public interview, June 26, 2016

Catholic Faith: Council of Trent: Selected Canons on Justification

CANON IX.-If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to cooperate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema.

CANON XII.-If any one saith, that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake; or, that this confidence alone is that whereby we are justified; let him be anathema.

CANON XIII.-If any one saith, that it is necessary for every one, for the obtaining the remission of sins, that he believe for certain, and without any wavering arising from his own infirmity and disposition, that his sins are forgiven him; let him be anathema.

CANON XIV.-If any one saith, that man is truly absolved from his sins and justified, because that he assuredly believed himself absolved and justified; or, that no one is truly justified but he who believes himself justified; and that, by this faith alone, absolution and justification are effected; let him be anathema.

CANON XV.-If any one saith, that a man, who is born again and justified, is bound of faith to believe that he is assuredly in the number of the predestinate; let him be anathema.

CANON XIX.-If any one saith, that nothing besides faith is commanded in the Gospel; that other things are indifferent, neither commanded nor prohibited, but free; or, that the ten commandments nowise appertain to Christians; let him be anathema.

CANON XXIX.-If any one saith, that he, who has fallen after baptism, is not able by the grace of God to rise again; or, that he is able indeed to recover the justice which he has lost, but by faith alone without the sacrament of Penance, contrary to what the holy Roman and universal Church-instructed by Christ and his Apostles-has hitherto professed, observed, and taught; let him be anathema.

CANON XXXIII.-If any one saith, that, by the Catholic doctrine touching Justification, by this holy Synod inset forth in this present decree, the glory of God, or the merits of our Lord Jesus Christ are in any way derogated from, and not rather that the truth of our faith, and the glory in fine of God and of Jesus Christ are rendered (more) illustrious; let him be anathema.

Ecumenism with Lutherans requires abandoning both Reason and Free Will which helps explain why Modernists are both stupid and reckless!

“Reason is a whore, the greatest enemy that faith has; it never comes to the aid of spiritual things, but more frequently than not struggles against the divine Word, treating with contempt all that emanates from God.” Martin Luther

“This error of free will is a special doctrine of the antichrist.” Martin Luther

“The liturgical reform has made a giant step forward and we have drawn quite close to the liturgical forms of the Lutheran Church.” Fr. Annibale Bugnini, *L'Osservatore Romano*, October 13, 1967

The Novus Ordo has destroyed the faith in countless Catholics over the last 50+ years. No Catholic is obliged to attend a service that damages his faith!

Catechism of St. Pius X teaches (No. 217), anyone who “without a real impediment” fails to hear Mass on days of obligation commits a mortal sin; otherwise, “any moderately grave reason suffices to excuse one from assistance at Holy Mass, such as considerable hardship or corporal or spiritual harm either to oneself or another.”

Fr. Heribert Jone, *Moral Theology*, No. 198

How did Pope Francis become a heretic? The Novus Ordo Mass and its Lutheran “mode of liturgy”?

“There was corruption and worldliness in the (Catholic) Church; there was attachment to money and power. That was the basis of his (Martin Luther’s) protest. He was also intelligent, and he went ahead, justifying his reasons for it. **Nowadays, Lutherans and Catholics, and all Protestants, are in agreement on the doctrine of justification: on this very important point he was not mistaken.** He offered a ‘remedy’ for the Church, and then this remedy rigidified in a state of affairs, a discipline, a way of believing, a way of acting, a mode of liturgy.”

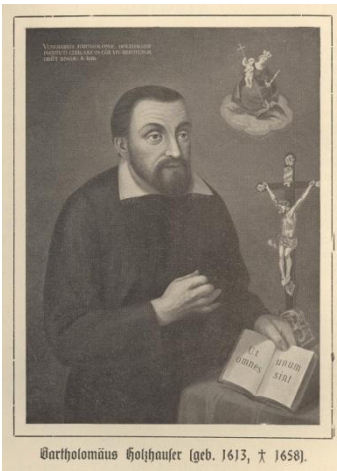
Pope Francis the Lutheran, 2017, commenting on the Joint Declaration on the Doctrine of Justification by the Lutheran World Federation and the Catholic Church (signed October 31, 1999). Once the “mode of liturgy” was changed to the Novus Ordo, the heretical Protestant doctrine of Justification by “faith alone” followed.

“Of all divine things, the most godlike is to co-operate with God in the conversion of sinners.”
St. Denis the Areopagite

“...the *Novus Ordo Missae*—considering the new elements susceptible to widely different interpretations which are implied or taken for granted—represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session XXII of the Council of Trent. The ‘canons’ (i.e.: dogmas) of the rite definitively fixed at that time erected an insurmountable barrier against any heresy which might attack the integrity of the Mystery.” Cardinals Ottaviani and Bacci, *A Brief Critical Study of the Novus Ordo Mass (The Ottaviani Intervention)*, written after seeing the ‘reverent’ version of the *Novus Ordo* in Latin celebrated at the Sistine Chapel

Catholics Faithful to Immemorial Traditions

Divine Providence often allows, owing to seditions or disturbances stirred up by carnal men, even good men to be driven out from the assembly of Christians. When for the peace of the Church such men endure this insult and injustice with all patience, and do not give their support to any novelty of heresy or schism, they furnish a lesson to mankind of the true affection and sincere charity with which God should be served. The aim of such men is either to resume their voyage when the waves have grown calmer, or if that is impossible, either because the same storm continues, or because the like or some worse would be roused if they ventured to return, they keep at least the will to help those to whose turbulent clamour they have yielded, defending unto death and helping by their witness, without forming factious groups, that faith which they know to be found in the bosom of the Catholic Church. These the Father seeth in secret, and in secret rewards. This kind of man seems rare, but examples are not wanting; indeed, there are more than may well be credited. St. Augustine, (*De vera relig.* 6, 11. P.L., xxxiv, 128)



Dogma is the answer to their "senseless questions and elaborate arguments"!

"During this period the Wisdom of God guides the Church in several ways:

- 1) by chastising the Church so that riches may not corrupt her completely;
- 2) by interposing the Council of Trent like a light in the darkness, so that the Christians who see the light may know what to believe... They will ridicule Christian simplicity; they will call it folly and nonsense, but they will have the highest regard for advanced knowledge, and for the skill by which the axioms of the law, the precepts of morality, the Holy Canons and religious dogmas are clouded by senseless questions and elaborate arguments. As a result, no principle at all, however holy, authentic, ancient, and certain it may be, will remain free of censure, criticism, false interpretations, modification, and delimitation by man."

Ven. Bartholomew Holzhauser, 8-24-1613 to 5-20-1658, Priest, Confessor, Prophet

Pope Leo: The Church needs you. The contribution that the Christian East can offer us today is immense! We have great need to recover the sense of mystery that remains alive in your liturgies, liturgies that engage the human person in his or her entirety, that sing of the beauty of salvation and evoke a sense of wonder at how God’s majesty embraces our human frailty! It is likewise important to rediscover, especially in the Christian West, a sense of the primacy of God, the importance of mystagogy and the values so typical of Eastern spirituality: constant intercession, penance, fasting, and weeping for one’s own sins and for those of all humanity (penthos)! It is vital, then, that you preserve your traditions without attenuating them, for the sake perhaps of practicality or convenience, lest they be corrupted by the mentality of consumerism and utilitarianism.

Pope Leo addressed the Jubilee of Eastern Churches, May 14, 2025

Francis/Bergoglio: In the Orthodox Churches they have kept that pristine liturgy, so beautiful. We have lost a bit the sense of adoration. They keep, they praise God, they adore God, they sing, time doesn’t count. God is the center, and this is a richness that I would like to say on this occasion in which you ask me this question. Once, speaking of the Western Church, of Western Europe, especially the Church that has grown most, they said this phrase to me: “Lux ex oriente, ex occidente luxus.” Consumerism, wellbeing, have done us so much harm. Instead you keep this beauty of God at the center, the reference. When one reads Dostoyevsky – I believe that for us all he must be an author to read and reread, because he has wisdom – one perceives what the Russian spirit is, the Eastern spirit. It’s something that will do us so much good. We are in need of this renewal, of this fresh air of the East, of this light of the East. John Paul II wrote it in his Letter. But so many times the luxus of the West makes us lose the horizon. I don’t know, it came to me to say this. Thank you.

Pope Francis, at the beginning of his pontificate, posted by Rorate Caeli

COMMENT: What Pope Leo has to say is good but what the late heretic Francis/Bergoglio said was, although muddled, good as well. Regarding Pope Leo we have a pope that has no track record of ever defending the Catholic faith against her enemies. The best we can say is that his record of failing to defend the faithful from homosexual predators is not as bad as others but nothing to recommend him. It is now documented that he shared Francis/Bergoglio's devotion to the pagan goddess Pachamana. This is a man who owes his ecclesiastical preferment to Francis/Bergoglio. It was Francis/Bergoglio who made him a bishop, a cardinal, and appointed the cardinals who elected him pope. It is very unlikely that his success occurred without him being thoroughly vetted. We must pray for Pope Leo as we did for Francis/Bergoglio but always remember the primacy of the faith and our obligations to God.

