

SS. Peter and Paul Roman Catholic Mission

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

717-792-2789

SaintsPeterandPaulRCM.Com

SaintsPeterandPaulRCM@comcast.net

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

SS. Peter and Paul Roman Catholic Chapel

129 South Beaver Street, York PA 17401

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

Pope St. Pius V, Papal Bull, *QUO PRIMUM*, Tridentine codification of the immemorial “received and approved” Roman rite of Mass



Low Sunday

Octave of Easter; Quasimodo Sunday

April 12, 2026

To teach those who, in baptism, have just been born to the life of God, the generosity with which they ought to bear testimony to Christ, the Church leads them to the basilica of the martyr Saint Pancras for the Stational Church in Rome. St. Pancras at twelve years of age offered to Christ the testimony of his blood. Christians must stand firm, resting on their faith in Christ, the risen Son of God. St. John tells us that this is the faith that overcomes the world, for it enables us to resist all efforts to make us fall (Epistle).

Thus it is important that it should have a firm foundation, which the Church gives us in today’s Mass. St. John says in the Epistle that this faith is founded upon the witness of the Father, who at our Lord’s baptism (with water) showed Himself as the Son of God; and of the Holy Ghost, descending on the Apostles on the day of Pentecost, according to our Lord’s promise, confirmed what Christ had said about His resurrection and His divinity, dogmas which the Church, guided by the Holy Ghost, never ceases to proclaim.

Our faith rests also on the testimony of angels who announced our Lord’s rising from the dead (Offertory), but it is based chiefly on His appearances to his apostles. Further, the Gospel shows us how Christ, appearing twice in the Cenacle, overcame the unbelief of St. Thomas, praising those who, not having seen, should yet believe.

Let us believe in Jesus risen from the dead, and in the presence of the Blessed Sacrament, let us repeat St. Thomas’ cry of faith and cry of humility: “My Lord and my God.” By our steadfast faith and our blameless conduct let us bear witness to our Lord Jesus Christ, before an indifferent world.

INTROIT:

1 Pet. 2. As new-born babes, alleluia, desire the rational milk without guile, alleluia, alleluia, alleluia.

Ps. 80. Rejoice to God our helper: sing aloud to the God of Jacob. Glory be, etc. As new-born babes, etc.

COLLECT:

Grant, we beseech Thee, O almighty God, that we for whom the feast of the Pasch has now come to an end, may through Thy bounty always retain its influence in our life and manners. Through our Lord, etc.

EPISTLE: *1 John 5, 4-10*

Dearly beloved, whatsoever is born of God overcometh the world: and this is the victory, which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven: the Father, the Word and the Holy Ghost: and these three are one. And there are three that give testimony on earth: the Spirit and the water and the blood; and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because He hath testified of His Son. He that believeth in the Son of God hath the testimony of God in himself.

INSTRUCTION As in his gospel, so in his epistles, and especially in this, St. John proves the divinity of Christ which had been denied by some heretics. He says that Christ had come to purify all men from sin by water and blood, that is, by His blood shed on the cross for

our reconciliation, and by the water of baptism to which He has given the power, the divine effect of His blood, and has thus proved Himself the divine Redeemer. This His divine dignity is attested by the Holy Ghost who lived in Christ and worked through Him with His fulness, and when sent by Him after our Lord's Ascension, produced most wonderful effect in the apostles and the faithful. As now on earth three, the Spirit, water, and blood, give testimony of Christ's divinity and agree in it, so also in heaven three, the Father, who calls Him His beloved Son (Matt. 3, 17), the Word, or the Son Himself, who wrought so many miracles, the Holy Ghost, when He descended upon Him at the baptism in the Jordan (Luke 3, 22), give testimony of His divinity, and these also agree with one another in their testimony. If Christ is truly God, then we must believe in Him, and this faith must be a living one, that is, it must prove fertile in good works, and this faith conquers the world by teaching us to love God above all, to despise the world with its pleasures, and to overcome it by indifference. Let us strive to have such faith, and we shall overcome all temptations and gain the eternal crown.

ASPIRATION O Lord Jesus! strengthen me by a lively faith in Thy divinity, so that I may not succumb in the spiritual combat against the world, the flesh, and the devil, and be eternally lost.

GREAT ALLELUIA: Alleluia, alleluia.

Matt. 28. On the day of My resurrection, saith the Lord, I will go before you into Galilee, alleluia.

John 20. After eight days, the doors being shut, Jesus stood in the midst of his disciples, and said, Peace be with you, alleluia.

GOSPEL: *John 20, 19-31*

At that time, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came, and stood in the midst and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them, and He said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Now Thomas, one of the Twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands, and bring hither thy hand, and put into My side; and be not faithless, but believing. Thomas answered and said to Him: my Lord and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God; and that, believing, you may have life in His Name.

Why does Christ so often wish peace to the apostles?

To show that He only, by His death and resurrection, has made peace between God and man, and that His followers should be known by their harmony (John 13, 35). There is a threefold peace: peace with God, by avoiding sin; peace with ourselves, that is, a good conscience; peace with our neighbor, by the exercise of charity. This threefold peace is necessary for our salvation.

Why did Jesus breathe upon the apostles when giving them the power to forgive sin?

To show that as bodily life was once given to Adam by the breath of God, so should the spiritual life be given henceforth by the apostles and their successors, through the Holy Ghost in the Sacrament of Penance, to the children of Adam who were spiritually dead.

Why did God permit Thomas to doubt the Resurrection of Christ?

That Thomas, as well as we, says St. Gregory, should be strengthened in humble belief in the Resurrection of Christ, and that all doubts should be removed.

Had Thomas true faith when with his own eyes he saw Christ?

Yes, for he saw Christ only in His humanity, and yet testified to His divinity by exclaiming: "My Lord and my God!"

Is it true, meritorious faith not to be ready to believe before seeing that which is to be believed?

By no means; for faith consists precisely in firmly holding as true that which is not seen. Therefore Christ calls him blessed who has not seen and yet believes.

When is faith true and meritorious?

That is true faith which firmly believe all that God has revealed, whether written or unwritten, and when one lives in accordance with that faith; for faith in Jesus simply does not save us, when that which He has commanded is not performed (Matt 7, 21; James 2, 20). That faith is meritorious which without doubting and without hesitation willingly submits the understanding to revealed truths which it cannot comprehend, and this for the love of God who is eternal truth and cannot deceive.

Whence do we know for certain that God has revealed certain things?

From the Church of Christ which alone preserves the revealed word of God faithfully and uncorrupted, as it is contained in the Bible and in Tradition; by the Holy Ghost all truth is given to the Church, and Christ remains with her until the end of the world (Matt. 28, 20).

Has the Church of Christ any marks by which it may be known?

Christ's Church has these four marks: it is One, it is Holy, it is Catholic, and it is Apostolic.

How is the Church one?

The Church is one, because all its members agreeing one faith, are all in one communion, and are all under one head (Matt. 16, 18; Eph. 4, 37).

How is the Church Holy?

The Church is Holy, in her Founder, Jesus Christ, and by teaching a holy doctrine, by inviting all to a holy life, and by the eminent holiness of so many thousands of her children.

How is the Church Catholic?

The Church is Catholic or Universal, because she subsists in all ages, teaches all nations (Matt. 27, 19-20), and maintains all truth.

How is the Church Apostolic?

The Church is Apostolic, because she comes down by a perpetual succession from the apostles of Christ, and has her doctrines her orders, and her mission from them.

Which is this true Church?

The Roman Catholic Church, for she alone has these marks. She is **One** in her head, the Pope of Rome, in her doctrine, and in her Sacraments, which is evident since she excludes all those who do not accept all her dogmas. She is **Holy**, for Christ her Founder is holy; and her doctrine and Sacraments lead to holiness, as shown by the multitude of her saints whose sanctity God arms by great miracles. No sect has saints. She is **Catholic or Universal**, for she has been in existence always from the times of the apostles, as is clearly shown by the fact that from the times of the apostles there have always been some who separated from her and founded sects. The Catholic Church has always existed, and cannot perish or become corrupt, since Christ has promised to remain with her to the end of the world; she is also spread over the whole world, is always being announced to all nations, and is fitted for all generations and for all people. She is **Apostolic**, for she accepts no doctrine which does not come from the apostles, and she can prove that the ministers of the Church, the bishops, have come down in unbroken succession from the apostles.

Can those who remain outside the Catholic Church be, saved?

The Council of Trent (Sess. V. in the Introduction) assigns the Catholic faith as the one without which it is impossible to please God, and the Roman Catechism teaches: (I part. art. 9.) "The Church is also called Catholic or Universal, because all who desire eternal salvation must cling to, and embrace her, like those who entered the ark to escape perishing in the flood."

The Catholic Church infallibly teaches that:

- "There is but one universal Church of the faithful, outside which no one at all is saved."
Pope Innocent III, Fourth Lateran Council, 1215.
- "We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff." **Pope Boniface VIII, the Bull Unam Sanctam, 1302.**
- "The most Holy Roman Church firmly believes, professes and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can profit by the sacraments of the Church unto salvation, and they alone can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church."
Pope Eugene IV, the Bull Cantate Domino, 1441.

Are we then already saved, if we belong to the true Church?

No, we must also live up to the faith which she teaches make good use of all means of salvation, regard and honor all her regulations and commands, for otherwise the words of Christ will be verified in us: And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom (the true Church) shall be cast out into exterior darkness (Matt. 8, 11).

OFFERTORY:

Matt. 28. An angel of the Lord came down from heaven, and said to the women: He whom you seek is risen, as He said, alleluia.

SECRET:

Receive, O Lord, we pray Thee the gifts of Thy Church in her exultation; and to whom Thou hast afforded cause for so much joy, grant also the fruit of everlasting gladness. Through our Lord, etc.

PREFACE FOR EASTER:

It is truly meet and just, right and profitable unto salvation, that we should at all times extol Thy glory, O Lord, but more especially at this season when Christ our Pasch was sacrificed. For He is the true Lamb that hath taken away the sins of the world; who by dying hath overcome our death, and by rising again hath restored our life. And therefore with the angels and archangels, the thrones and dominions, and the whole host of heavenly army we sing a hymn of Thy glory, saying again and again: Holy, holy, holy, etc.

COMMUNION:

John 20. Put in thy hand, and know the place of the nails, alleluia; and be not faithless, but believing, alleluia, alleluia.

POSTCOMMUNION:

We beseech Thee, O Lord, our God, to make for us a remedy both in the present and for all time to come these holy mysteries, which Thou hast bestowed for our restoration and protection. Through our Lord, etc.

“(Dogma must be understood) by the very sense by which it is defined... and... must be held to be by itself a sufficient demonstration, very sure and adapted to all the faithful.” Blessed Pope Pius IX, *Inter Gravissimas*

**“Tradition is not the worship of ashes. It is the preservation of fire. You are the spark.”
Marion Marechal-LePen, addressing faithful Catholics, Chartres pilgrimage**



Thomas answered and said to Him: my Lord and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed.

PROPER OF THE SAINTS FOR THE WEEK OF APRIL 12th:

Date	Day	Feast	Rank	Color	F/A	Mass Time
12	Sun	Low Sunday	dm	W		9:00 AM; Mission Members; Confessions 8:00; Rosary of Reparation 8:30
13	Mon	St. Hermengild, M	sd	R		Mass 8:30 AM; Rosary of Reparation before Mass
14	Tue	St. Justin, M <i>St. Tiburtius & Comp. Mm</i>	d	R		Mass 8:30 AM; Rosary of Reparation before Mass
15	Wed	Ferial Day		W		Mass 8:30 AM; Rosary of Reparation before Mass
16	Thu	Ferial Day		W		Mass 8:30 AM; Rosary of Reparation before Mass
17	Fri	St. Anicetus, PM	sp	R	A	Mass 8:30 AM; Rosary of Reparation before Mass
18	Sat	Our Lady's Saturday	sp	W		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30
19	Sun	2nd Sunday after Easter	sd	W		9:00 AM; Mission Members; Confessions 8:00; Rosary of Reparation 8:30

ANNOUNCEMENTS:

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

“If any man thirst, let him come to Me, and drink” (Jn. 7, 37). Consider that the Lord calls everyone. Now, He is Truth itself, we cannot doubt His word. If His invitation were not addressed to all, He would not call all of us... But, as He puts no restriction on it... I am certain that all who do not stop on the way will drink this living water. God does not force anyone but to those who follow Him, He gives them to drink in many ways, so that none may lack comfort or die of thirst. St. Teresa of Avila

For the doctrine of the faith which God has revealed is put forward not as some philosophical discovery capable of being perfected by human intelligence, but as a divine deposit committed to the spouse of Christ to be faithfully protected and infallibly promulgated. Hence, too, that meaning of the sacred dogmas is ever to be maintained which has once been declared by holy mother church, and there must never be any abandonment of this sense under the pretext or in the name of a more profound understanding. For the holy Spirit was promised to the successors of Peter not so that they might, by his revelation, make known some new doctrine, but that, by his assistance, they might religiously guard and faithfully expound the revelation or deposit of faith transmitted by the apostles. Vatican Council I (1869-1870)

You should look at sin as God sees it. In order to dispose yourself to do this, you should henceforth look at sin, not as it is seen by men, with their carnal and blinded vision, but as God sees it, with eyes enlightened by His Divine light; in other words, you should see it with the eyes of faith. By this light you will see that sin, in so far as it is in a certain sense infinitely contrary and opposed to God, and is a privation of an infinite good, which is God, contains in itself a malice, madness, ugliness and horror that are just as great, in their own way, as God's infinite goodness, wisdom, beauty and holiness (St. Thomas, Summa, 3a, Q. 1). Therefore sin deserves to be hated and fought to the same degree in which God deserves to be sought and loved. You will see that sin is so horrible, so horrible a thing that it can be obliterated only by the blood of a God; so detestable that it can be destroyed only by the death of a God-Man, so abominable that it can be worthily repaired only by the labors, agonies and death, and infinite merits of a God. St. John Eudes, *The Four Foundations of Sanctity*

“For Catholics nothing will remove the authority of the Second Council of Nicea, where it condemns those who dare, after the impious fashions of heretics, to deride ecclesiastical traditions, to invent novelties of some kind or to endeavor by malice or craft to overthrow any one of the legitimate traditions of the Catholic Church.” St. Pius X, *Pascendi*

By disobedience, the Pope can separate himself from Christ despite the fact that he is head of the Church, for above all, the unity of the Church is dependent on its relationship with Christ. The Pope can separate himself from Christ either by disobeying the law of Christ, or by commanding something that is against the divine or natural law. By doing so, the Pope separates himself from the body of the Church because the body is itself linked to Christ by obedience. In this way the Pope could, without doubt, fall into schism... Especially is this true with regard to the divine liturgy as for example, if he did not wish personally to follow the universal customs and rites of the Church... Thus it is that Pope Innocent III states (*De Consuetudine*) that, it is necessary to obey the Pope in all things as long as he, himself does not go against the universal customs of the Church, but should he go against the universal customs of the Church, “he need not be followed.” Cardinal Juan de Torquemada, referring to of Pope Innocent III

When our Divine Savior told His Apostles, and their successors, “Whose sins you shall forgive, they are forgiven them,” He meant those words literally and without reservation. Our faith and our confidence in our Savior should be such that we accept this comforting assurance at its full value. Our Savior did not say that your sins might be forgiven, or that they may be forgiven, or anything else of a conditional character. True God and true Man, the Second Person of the Most Blessed Trinity, Jesus your Savior, meant precisely what He said when He instituted the Sacrament of Penance. If the penitent has sorrow for the sin, there are no strings attached to the forgiveness. Nor is it necessary that you be able to shed tears in your sorrow. It is safe to say that sorrow and forgiveness depend in no way on the lachrymal glands. Boniface McConville, O.F.M., *Peace For Troubled Souls*

These pan-Christians who turn their minds to uniting the churches seem, indeed, to pursue the noblest of ideas in promoting charity among all Christians: nevertheless how does it happen that this charity tends to injure faith? Everyone knows that John himself, the Apostle of love, who seems to reveal in his Gospel the secrets of the Sacred Heart of Jesus, and who never ceased to impress on the memories of his followers the new commandment “Love one another,” altogether forbade any intercourse with those who professed a mutilated and corrupt version of Christ’s teaching: “If any man come to you and bring not this doctrine, receive him not into the house nor say to him: God speed you.” For which reason, since charity is based on a complete and sincere faith, the disciples of Christ must be united principally by the bond of one faith. Who then can conceive a Christian Federation, the members of which retain each his own opinions and private judgment, even in matters which concern the object of faith, even though they be repugnant to the opinions of the rest? And in what manner, We ask, can men who follow contrary opinions, belong to one and the same Federation of the faithful? For example,... those who adore Christ really present in the Most Holy Eucharist through that marvelous conversion of the bread and wine, which is called transubstantiation, and those who affirm that Christ is present only by faith or by the signification and virtue of the Sacrament... Pope Pius XI, *Mortalium Animos*

“Whom seekest thou?” It is to each one of us, as to Mary Magdalen, that Jesus addresses this question. Can we reply that we are seeking Him alone? Jesus appeared to Mary who “loved Him much” before appearing to the other holy women. If we wish to find the Lord quickly we must love Him much and seek Him with great love. Fr. Gabriel of St. Mary Magdalen, *Divine Intimacy*

Nothing is greater or holier than the unbloody sacrifice of the Mass, in which the body and blood of Christ are offered to God for the salvation of all. Holy Mother the Church has always been careful and diligent in order that the Mass be celebrated by priests with clean and pure hearts. It should be celebrated with the proper splendor of sacred ceremonies and rites so that the greatness of this mystery will shine forth all the more even from external appearances. This will also arouse the faithful to the contemplation of divine things hidden in such an admirable and venerable sacrifice. Blessed Pope Pius IX, *Amantissimi Redemptoris*

The intention of Paul VI with regard to what is commonly called the Mass, was to reform the Catholic liturgy in such a way that it should almost coincide with the Protestant liturgy – but what is curious is that Paul VI did that to get as close as possible to the Protestant Lord’s supper... there was with Paul VI an ecumenical intention to remove or at least to correct, or at least to relax, what was too Catholic, in the traditional sense, in the Mass and, I repeat, to get the Catholic Mass closer to the Calvinist Mass. Jean Guilton, personal friend and confidant of Pope Paul VI

“Have pity on Me, and I will have pity on you. Give Me My hands (by having the statue repaired), and I will give you peace. The more you honor Me, the more I will bless you.”

Devotion to the divine Infant originated in the heart of St. Teresa of Avila (+1582) and of St. John of the Cross (+1591) who gave it to the Carmelite Order as a spiritual treasure: “Unless you become like one of these little children you will not enter the Kingdom of Heaven.” The miraculous statue of the Infant of Prague was brought from Spain to Prague and enshrined in the Carmelite Church, Our Lady of Victory, in 1628. Following the destructive invasion of the city by the Turks on Pentecost Sunday 1637, Father Cyril of the Mother of God, one of the shrine’s friars, was spoken to by the infant Jesus who encouraged him to repair the broken hands of this statue, promising “The more you honor me, the more I will bless you.”

In my helplessness the Holy Scriptures and the Imitation of Christ are of the greatest assistance... It is from the Gospels, however, that I derive most help in the time of prayer; I find in their pages all that my poor soul needs, and I am always discovering there new lights and hidden, mysterious meanings. St. Therese of the Child Jesus, on meditative reading

Novena Prayer to the Infant of Prague

O Dearest Jesus, tenderly loving us, Thy greatest joy is to dwell among men and to bestow Thy blessings upon us! Though I am not worthy that Thou should behold me with love, I feel myself drawn to Thee, O dear Infant Jesus, because Thou gladly pardon me and exercise Thy almighty power over me.

So many who turned with confidence to Thee have received graces and had their petitions granted. Look upon me as I kneel in spirit before Thy miraculous image on Thine altar in Prague and lay open my heart to Thee, with its prayers, petitions and hopes. Especially the affair of...I enclose in Thy loving Heart. Govern me and do with me and mine according to Thy holy will, for I know that in Thy Divine wisdom and love Thou will ordain everything for the best. Almighty, gracious Infant Jesus, do not withdraw Thy hand from us, but protect and bless us forever. Amen

The 'Springtime of Vatican II' drifting "into the Desert of Godlessness"!

Jesus, at whose name every knee in heaven and earth bends (Phil. 2: 10), is made an object of fun. We are shocked to see to what levels of brutality human beings can sink. Jesus is humiliated in new ways even today: when things that are most Holy and Profound in the Faith are being trivialized; the sense of the sacred is allowed to erode; the religious sentiment is classified among unwelcome leftovers of antiquity.

Everything in public life risks being desacralized: persons, places, pledges, prayers, practices, words, sacred writings, religious formulae, symbols, ceremonies. Our life together is being increasingly secularized. Religious life grows diffident. Thus we see the most momentous matters placed among trifles, and trivialities glorified. Values and norms that held societies together and drew people to higher ideals are laughed at and thrown overboard. Jesus continues to be ridiculed! We have faith, Lord, but not enough. Help us to have more (Mk. 9:24). May we never question or mock serious things in life like a cynic. Allow us not to drift into the desert of godlessness. Pope Benedict XVI, Reflections delivered on Good Friday during the Way of the Cross, 2009

But it will be said, if the words, the sentiments, the promises of Scripture, are appealed to by the Devil and his disciples, of whom some are false apostles, some false prophets and false teachers, and all without exception heretics, what are Catholics and the sons of Mother Church to do? How are they to distinguish truth from falsehood in the sacred Scriptures? They must be very careful to pursue that course which, in the beginning of this Commonitory, was said that holy and learned men had commended to us, that is to say, they must interpret the sacred Canon according to the traditions of the Universal Church and in keeping with the rules of Catholic doctrine, in which Catholic and Universal Church, moreover, they must follow universality, antiquity, consent.
St. Vincent of Lerins, *Commonitory*

THE PASCHAL HARVEST

LOW SUNDAY

PRESENCE OF GOD: O, Jesus, I come to You like Thomas; grant that I may not be unbelieving, but faithful.

MEDITATION:

1. Today's liturgy is concerned in a very special way with the newly baptized, who, at the close of Easter week, laid aside the white garments which they had received at the baptismal font. It is actually to them that St. Peter addressed his affectionate recommendation which we read in the Introit of the Mass: "As newborn babes, desire the pure spiritual milk." These words continue to express the maternal solicitude of the Church for the children whom she has regenerated in Christ, and especially for the newly born. We, too, are the object of this solicitude. Although we were baptized as infants, we can say that every Easter regenerates us in Christ by means of our spiritual resurrection in Him. Therefore, we also must be like "newborn babes" in whom there is no malice, deceit, pride, or presumption, but only candor and simplicity, confidence and love. This is a wonderful invitation to the spiritual childhood which Jesus told us is an indispensable condition for attaining salvation: "Unless you be converted and become as little children, you shall not enter into the kingdom of heaven" (Mt 18, 3). Each wave of grace purifies and cleanses our soul from sin and its roots, giving us rebirth to a new life in Christ, a pure, innocent life, which craves only "the pure spiritual milk" of the doctrine of Christ, His love and His grace. Today, however, the Church wishes to turn our desires in a very special way toward faith: that faith which makes us cling to Jesus so as to be taught by Him, and nourished and guided toward eternal life. The Master's words upon which we meditated last week are equally appropriate here: "He that believeth in Me... from within him shall flow rivers of living water... springing up into life everlasting" (Jn 7, 38; 4, 14). Let us draw near to Jesus with the simple, sincere faith of a little child, and He will give us the abundance of His grace as a pledge of eternal life.

2. Today's Gospel (Jn 20, 19-31) has the particular value of strengthening us in our faith. Thomas' doubt confirms us in the faith, for as St. Gregory says, "His disbelief was more useful to us than the faith of the other Apostles." If he had not doubted, no man would have "put his finger in the wounds of the nails, nor his hand into the side" of Our Lord. Jesus had pity on the tottering faith of the Apostle, and on ours, too; and He allowed him not only to see Him, as He had allowed the others, but also to touch Him, thereby permitting Thomas, the incredulous, to do what He had not permitted Mary Magdalen, the most faithful one. From this incident we derive a better understanding of God's ways. Whereas He gives sensible consolations and more or less palpable signs of His presence to souls who are still wavering in the faith, He often leads by very obscure paths those who have irrevocably given themselves to Him and on whose faith He can count. God is a Father. He never denies to any soul who seeks Him with sincerity the necessary props to support its faith, but He often refuses to the strong what He grants to the weak. Is this not Jesus' own teaching: "Blessed are they that have not seen, and have believed"? Blessed are they who, in order to believe in God, do not need to see Him or to touch Him and do not require sensible signs, but who can unreservedly affirm: *Scio cui credidi*, "I know

whom I have believed” (2 Tm 1, 12), and I am sure of Him. Faith such as this is more meritorious for us, because, being founded solely on the word of God, it is entirely supernatural. It shows greater honor to God, because it gives Him full credence, without demanding any proof, and because it perseveres even in obscurity and in the midst of the most disconcerting events - even when it seems that heaven is closed and the Lord is deaf to our groanings.

Such a strong faith as this is certainly the fruit of divine grace, but we must prepare ourselves to receive it, both by asking for it in prayer, and by exercising ourselves in this same faith.

COLLOQUY:

My God, give me a simple, pure heart, free of malice and hypocrisy. “O Lord, grant me true purity and simplicity : in my looks, words, heart, intentions, works, and in all my interior and exterior acts. I should like to know, O Lord, what there is in me that impedes these virtues. I shall tell you, O my soul, since I cannot make anyone else understand. Do you know that the obstacle is the smallest glance that is not directed to God, and all the words that are not spoken in praise of Him or for the benefit of your neighbor. Do you know how you drive these virtues out of your heart? You banish them every time you fail to have the pure intention of honoring God or helping your neighbor; you also expel them when you try to cover up and excuse your faults, forgetting that God sees everything, including your heart. O Lord, give me real purity and true simplicity, for You cannot find Your rest in a soul which is without them” (cf. St. Mary Magdalen dei Pazzi).

O Lord, cleanse my heart and lips in the fire of Your charity, so that I may love You and seek You with the purity and simplicity of a child. Give me also the simple faith of a child, faith without a shadow, without uncertainty or useless reasoning; an upright, pure faith which finds its satisfaction in Your word, in your testimony, for in this it is at peace and desires nothing else.

“O Lord, what is it to me whether I feel or do not feel, whether I am in darkness or in light, whether I have joy or suffering, when I can be recollected in the light created in me by Your words? I feel a kind of shame in differentiating between such matters, and while I feel that I am still affected by them, I heartily despise myself for my want of love, but I quickly turn my gaze upon you, my divine Master, to be delivered by You. . . . I will exalt You above Your sweetness and sensible consolations, for I am resolved to pass by all else in order to be united with You” (cf. E.T. 2, 4).

For those who exercise true Charity for the blighted Hindu

On Good Friday in the traditional Roman rite offered the Church prayed, “for the pagans: that almighty God would remove iniquity from their hearts; that forsaking their idols, they may be converted to the living and true God, and His only Son, Jesus Christ our God and Lord... Almighty and eternal God, who desireth not the death but the life of sinners; mercifully hear our prayer, and deliver them from the worship of idols and for the praise and glory of Thy name, unite them to Thy holy Church. Through Jesus Christ, our Lord. Amen”

Necessity of Baptism for Salvation

“What is Baptism, and is it necessary to all? This is the first sacrament of the New Law and the most necessary, consisting in the external washing of the body and the legitimate enunciation of the words in accordance with Christ’s institution. It is a sacrament, I say, that is necessary not only for adults but also for little ones, and is no less efficacious for them in obtaining eternal salvation. All are born children of wrath; therefore even the little ones need cleansing from sin, for they cannot be cleansed and be regenerated as children of God without this sacrament. For as a general rule our Lawmaker declared, ‘unless a man is born again of water and the Holy Spirit he cannot enter the Kingdom of God.’”

St. Peter Canisius, S.J., Doctor of the Church, *Summa Doctrinae Christianae*, Feast Day April 27

No matter how much a catechumen advances, he still carries the load of his iniquity: it is not forgiven him until he has come to baptism. St. Augustine, Tractate 13 on the Gospel of St. John

The catechumen believes in the cross of the Lord Jesus, by which also he is signed; but unless he is baptized in the Name of the Father, and of the Son, and of the Holy Spirit, he cannot receive the remission of sins nor gain the gift of spiritual grace. You have read, therefore, that the three witnesses in Baptism are one: water, blood and the spirit; and if you withdraw any one of these, the Sacrament of Baptism is not valid. For what is water without the cross of Christ? A common element without any sacramental effect. St. Ambrose, *De mysteriis*

Mortal sin is a deviation from virtue and divine law. The most heinous sin, therefore, is that which separates man from God more than any other. Now, no sin causes a greater separation from God than that of positive infidelity. When the intellect is in error and abandons the knowledge of God, the will follows it and increases in malice in proportion as the intellect turns away from the path of truth, justice, and charity. Each step that such a man takes in the darkness of infidelity, increases the distance that separates him from God. A return from that dangerous course is very difficult, for when the intellect is in error and the will is filled with malice and depravity, all the bonds capable of uniting man to God are torn asunder.

If such men die in this disposition of mind they are infallibly lost, says Saint Thomas. “Without faith it is impossible to please God.” (Heb. 11:6) Those who are not guilty of the sin of infidelity, but commit other grievous sins, are all those unbaptized persons who never had an opportunity of knowing the true religion, or of becoming aware of the obligation of seeking and embracing it, but who do not live up to the dictates of their conscience. This class of infidels will be lost, not on account of their infidelity, which was no sin for them, but on account of other grievous sins which they committed against their conscience. “For whosoever have sinned without the law,” says Saint Paul, “shall perish without the law.” (Romans 2:12)

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

“Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the Church.” St. Paul (Col. 1:24)

Testimony for the “heroic” virtue of John XXIII

“I’m amazed at finding myself always the same, simple and sincere, calm and serene, and very humbly present to all, as a prisoner of Christ.” Pope John XXIII, from Rev. Joris Capovilla, secretary to Pope John reported to Fr. George Gallaro

SAINT Pius X is a SAINT because he practiced virtue to an heroic degree in fulfilling the duties of his office. The Novus Ordo “saints,” John XXIII and John Paul II, gave no evidence that they knew what their duties were.

Our Apostolic Mandate requires from Us that We watch over the purity of the Faith and the integrity of Catholic discipline. It requires from Us that We protect the faithful from evil and error; especially so when evil and error are presented in dynamic language which, concealing vague notions and ambiguous expressions with emotional and high-sounding words, is likely to set ablaze the hearts of men in pursuit of ideals which, whilst attractive, are nonetheless nefarious. Such were not so long ago the doctrines of the so-called philosophers of the 18th century, the doctrines of the Revolution and Liberalism which have been so often condemned; such are even today the theories of the Sillon which, under the glowing appearance of generosity, are all too often wanting in clarity, logic and truth. These theories do not belong to the Catholic or, for that matter, to the French Spirit. St. Pius X, *Notre Charge Apostolique*

“When the grace of the Holy Ghost enters a soul and is established there, it gushes forth more powerfully than any other spring; it neither ceases, dries up, nor is exhausted. And the Savior, to signify this inexhaustible gift of grace, calls it a spring and a torrent; He also calls it gushing water, to indicate its force and impetus.” St. John Chrysostom

“What other object have Councils....” That is, until Vatican II!

Finally, what other object have Councils ever aimed at in their decrees, than to provide that what was before believed in simplicity should in future be believed intelligently, that what was before preached coldly should in future be preached earnestly, that what was before practised negligently should thenceforward be practised with double solicitude? This, I say, is what the Catholic Church, roused by the novelties of heretics, has accomplished by the decrees of her Councils, — this, and nothing else— she has thenceforward consigned to posterity in writing what she had received from those of olden times only by tradition, comprising a great amount of matter in a few words, and often, for the better understanding, designating an old article of the faith by the characteristic of a new name. St. Vincent of Lerins, *Commonitory*

“Don’t ever take a fence down until you know why it was put up.” G.K. Chesterton

It is not Our intention to say that perfection consists in remaining changeless as regards those external forms that the Church through many centuries has assumed. Nor does it consist in being stubbornly opposed to those new forms and habits that are commonly regarded as acceptable and suited to the character of our times. The word, *aggiornamento* (“a bringing up to date”), made famous by Our Predecessor of happy memory, John XXIII, should always be kept in mind as our programme of action. Paul VI, *Ecclesiam Suam*, 1964

The devil causes many to believe in vain visions and false prophecies; and strives to make them presume that God and the saints are speaking with them; and they often trust their own fancy. And the devil is also accustomed, in this state, to fill them with presumption and pride, so that they become attracted by vanity and arrogance, and allow themselves to be seen engaging in outward acts which appear holy, such as raptures and other manifestations. Thus they become bold with God, and lose holy fear, which is the key and the custodian of all the virtues; and in some of these souls so many are the falsehoods and deceits which tend to multiply, and so inveterate do they grow, that it is very doubtful if such souls will return to the pure road of virtue and true spirituality. St. John of the Cross, *Dark Night of the Soul*

Why the Neo-Modernists Really Dislike St. Thomas and Find Him So Unintelligible!

Grant, O good Jesus, that my soul may always fly toward You, that my entire life may be one continual act of love. Make me understand that any work which is not done in Your honor is a dead work. Grant that my piety may not become just a habit, but a continual elevation of my heart! O my Jesus, supreme Goodness, I ask of You a heart so enraptured with You that nothing can distract it. I wish to become indifferent to everything that goes on in the world, and to want You alone, to love everything that refers to You, but You above everything else, O my God! And my spirit, O Lord, my spirit- grant that it may be zealous in seeking You and may succeed in finding You, O sovereign Wisdom! St. Thomas Aquinas

“You will see that in prayer you will find more knowledge, more light, more strength, more grace and virtue than you could ever achieve by reading any books, or by great studies. Never consider as wasted the time you spend in prayer. You will discover that in prayer God communicates to you the light, strength, and grace you need.” St. Lucia dos Santos of Fatima

Has Anyone Ever Prayed for the Repose of the Soul of Annibale Bugnini?

(The Consilium) got rid of texts that smacked of a negative spirituality inherited from the Middle Ages. Thus they removed such familiar and even beloved texts as the *Libera me, Domine*, the *Dies irae*, and others that overemphasized judgment, fear and despair. These they replaced with texts urging Christian hope and giving more effective expression to faith in the resurrection... the abandonment of the colour black for another which, in the judgment of the episcopal conferences, will inspire a calmer approach to sorrow and suggest a hope that is illumined by the paschal mystery. Rev. Annibale Bugnini, Liturgical Barbarian

“Legem credendi lex statuat supplicandi, i.e. Let the rule of prayer establish the rule of belief” is commonly expressed as the theological aphorism “lex orandi, lex credenda.”

Reflective of the primacy of prayer over understanding is the semantic development of the term ‘orthodoxy’ in the Christian context. The Classical Greek compound noun *orthodoxia* originally signified ‘right opinion’. However, since the second component *doxa* had also the secondary meanings of ‘glory’ and ‘praise’, the word came, in the usage of Greek speaking Christians, to mean ‘right worship’. Hence the Old Slavonic loan-translation *pravoslavie* (‘orthodoxy’, but literally ‘right praise’) adapted the secondary (Christian) rather than the primary (classical) meaning of *orthodoxia*. The primacy of worship also belongs to the chronological order, since Christians were worshipping God according to the rites taught to them by the Apostles for almost a century before the writing of the New Testament was complete and the first theological treatises appeared.

Dr. Geoffrey Hull, *The Banished Heart*

He [Satan] considers that he has made a notable advance towards his goal when he has succeeded in having other religions placed on the same level as the True Church of Christ. *He is well aware of the anti-supernatural influence of that official attitude on the average members of society.* He knows well that, when error has become incarnate in legal formulae and in administrative practice, it penetrates so deeply into people’s minds that it is impossible to eradicate it.

Cardinal Louis-Édouard-François-Desiré Pie whose writings were read daily by St. Pius X quoted by Fr. Denis Fahey

Mary must be manifested more than ever by her mercy, her power, and her grace in these latter times; by her mercy, bringing back and lovingly welcoming the poor strayed sinners who will be converted and will return to the Catholic Church; by her power, against the enemies of God, idolaters, schismatics, Mohammedans, Jews, and men hardened in impiety, who will rise in terrible revolt to seduce all those who oppose them and to make them fall by promises and threats; she must also be made manifest by her grace animating and sustaining the valiant soldiers and faithful servants of Jesus Christ, who shall battle for His interests. And lastly, Mary must be terrible to the devil and his ministers, as an army in battle array, principally in these latter times, because the devil, knowing that he has but little time, and now less than ever, to damn souls, will every day redouble his efforts and his combats. He will before long raise up cruel persecutions and will lay terrible snares for the faithful servants and true children of Mary whom he finds more difficult to conquer than the others.” St. Louis Marie de Montfort, *True Devotion to Mary*

On the “Character of Our Lord Jesus Christ” - The “New Evangelization” is clueless

We wish to draw your attention, Venerable Brethren, to this distortion of the Gospel and to the sacred character of Our Lord Jesus Christ, God and man.... As soon as the social question is being approached, it is the fashion in some quarters to first put aside the divinity of Jesus Christ, and then to mention only His unlimited clemency, His compassion for all human miseries, and His pressing exhortations to the love of our neighbor and to the brotherhood of men. True, Jesus has loved us with an immense, infinite love, and He came on earth to suffer and die so that, gathered around Him in justice and love, motivated by the same sentiments of mutual charity, all men might live in peace and happiness. But for the realization of this temporal and eternal happiness, He has laid down with supreme authority the condition that we must belong to His Flock, that we must accept His doctrine, that we must practice virtue, and that we must accept the teaching and guidance of Peter and his successors. Further, whilst Jesus was kind to sinners and to those who went astray, He did not respect their false ideas, however sincere they might have appeared. He loved them all, but He instructed them in order to convert them and save them. Whilst He called to Himself in order to comfort them, those who toiled and suffered, it was not to preach to them the jealousy of a chimerical equality. Whilst He lifted up the lowly, it was not to instill in them the sentiment of a dignity independent from, and rebellious against, the duty of obedience. Whilst His heart overflowed with gentleness for the souls of good-will, He could also arm Himself with holy indignation against the profaners of the House of God, against the wretched men who scandalized the little ones, against the authorities who crush the people with the weight of heavy burdens without putting out a hand to lift them. He was as strong as he was gentle. He reproved, threatened, chastised, knowing, and teaching us that fear is the beginning of wisdom, and that it is sometimes proper for a man to cut off an offending limb to save his body. Finally, He did not announce for future society the reign of an ideal happiness from which suffering would be banished; but, by His lessons and by His example, He traced the path of the happiness which is possible on earth and of the perfect happiness in heaven: the royal way of the Cross. These are teachings that it would be wrong to apply only to one’s personal life in order to win eternal salvation; these are eminently social teachings, and they show in Our Lord Jesus Christ something quite different from an inconsistent and impotent humanitarianism. St. Pius X, *Notre Charge Apostolique*

"Of all divine things, the most godlike is to co-operate with God in the conversion of sinners."

St. Denis the ‘Areopagite’

Naturalism consists in the negation of the possibility of the elevation of our nature to the *Supernatural Life* and order, or more radically still, in the negation of the very existence of that Life and order. In our day, owing to the progress of the anti-Christian revolt, the more radical meaning has become common. Naturalism may be defined, therefore, as the attitude of mind which denies the reality of the Divine Life of Grace and of our Fall therefrom by Original Sin. It rejects our consequent liability to revolt against the order of the Divine Life, when this Life has been restored to us by our Membership of [in] Christ, and maintains that all social life should be organized on the basis of that denial..... Naturalism means complete sterility in regard to salvation and eternal life..... There is unorganized opposition to the Supernatural Life in each one of us, owing to the Fall. This unorganized opposition of individuals inevitably leads to the formation of little anti-supernatural groups here and there, even without the concerted action of vast organized forces. But the fact that there exists concerted anti-supernatural action on the part of organized bodies is so far removed from the preoccupations of the average Catholic that it needs to be specially stressed and its aims made clear..... It is the good men, good once, we must hope, good still, who are to do the work of anti-Christ and so sadly to crucify the Lord afresh.... Bear in mind this feature of the last days, that this deceitfulness arises from **good men being on the wrong side**.... It is a challenge to the Catholic Church of a duel to the death. Rev. Denis Fahey

Only the grace Jesus Christ can free a man from slavery to his passions that are controlled by others.

The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country. We are governed, our minds are molded, our tastes formed, our ideas suggested, largely by men we have never heard of.

Edward Bernays, Jewish founding father of the science of public relations and advertisement who was the double nephew of the Sigmund Freud, father of psychobabble. Bernays extended Freud's psychological control from one patient at a time to large social masses.

Whoever then gainsays these Apostolic and Catholic determinations, first of all necessarily insults the memory of holy Celestine, who decreed that novelty should cease to assail antiquity; and in the next place sets at naught the decision of holy Sixtus, whose sentence was, "Let no license be allowed to novelty, since it is not fit that any addition be made to antiquity."
St. Vincent Lerins, *Commonitor*

USCCB Catholic Charities spends money each year to lobby for "immigration reform" which means they support actively open borders for unrestricted immigration!

A New Threat: the Saracens attack the Vatican in 846 AD



In 732 Charles Martel had stopped the Muslim expansion in continental Europe, but not in the Mediterranean where the Arabs occupied Crete in 826 and then began the conquest of Sicily (still a Byzantine possession). It took them eighty years to complete their conquest because Taormina, the last Byzantine stronghold fell into their hands only in 902, but before achieving their final goal they started to raid the coasts of southern Italy. They were called Saracens, a word most likely meaning easterners, a reference to their point of origin.

In 846 Saracen pirates landed at Ostia and from there moved towards Rome; they were not numerous enough to be able to seize Rome, but they sacked S. Pietro, which was not protected by the city walls.

The whole authority of the Pope rested on him being the successor of St.

Peter and Pope Leo IV swiftly acted so that the tomb of the first bishop of Rome could not be violated also by Pope John VIII (872-882) who turned the area around S. Paolo fuori le mura into a fortified burg (Giovannipoli).

What shall I say of fortitude, without which neither wisdom nor justice is of any worth? Fortitude is not of the body, but of the soul; wherewith we are conquerors in righteousness, patiently bear all adversities, and in prosperity are not puffed up. This fortitude he lacks who is overcome by pride, anger, greed, drunkenness, and the like. Neither have they fortitude who when in adversity make shift to escape at their souls' expense; wherefore the Lord saith, "Fear not those who kill the body, but cannot kill the soul." In like manner those who are puffed up in prosperity and abandon themselves to excessive joviality cannot be called strong. For how can they be called strong who cannot hide and repress the heart's emotion? Fortitude is never conquered, or if conquered, is not fortitude. St. Bruno

As yet we see not Christ; but we see the Church: therefore let us believe in Christ. The Apostles, on the contrary, saw Christ; but they saw not the Church except by faith. They saw one thing, and they believed another: so, likewise, let us do. Let us believe in the Christ, whom as yet we see not; and by keeping ourselves with the Church which we see, we shall come at length to see him, whom as yet we cannot see. St. Augustine

I mean the monstrous wars about small points of theology, the earthquakes of emotion about a gesture or a word. It was only a matter of an inch; but an inch is everything when you are balancing..... The Church had to be careful, if only that the world might be careless. This is the thrilling romance of Orthodoxy. People have fallen into a foolish habit of speaking of orthodoxy as something heavy, hum-drum, and safe. There never was anything so perilous or so exciting as orthodoxy. It was sanity: and to be sane is more dramatic than to be mad. It was equilibrium of a man behind madly rushing horses.... The orthodox Church never took the tame course or accepted the conventions; the orthodox Church was never respectable.... It is easy to be a madman: it is easy to be a heretic. It is always easy to let the age have its head; the difficult thing is to keep one's own. It is always easy to be a modernist; as it is easy to be a snob. To have fallen into any of those open traps of error and exaggeration which fashion after fashion and sect after sect set along the historic path of Christendom - that would indeed have been simple. It is always simple to fall; there are an infinity of angles at which one falls, only one at which one stands. To have fallen into any one of the fads from Gnosticism to Christian Science (or Modernism) would indeed have been obvious and tame. But to have avoided them all has been one whirling adventure; and in my vision the heavenly chariot flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truth reeling but erect. G.K. Chesterton, *Orthodoxy*

Price our Fathers paid to bring the faith to us!

Rev. Daniel O'Neilan, O.S.F. born in Thomond of a noble family, consecrated himself to God by vows in the Order of St. Francis in the year 1560, and he lived in it for twenty years, both in Ireland and Spain. During this time he made great progress both in virtue and in learning, so that he was the model of a good religious to all. Urged by zeal for the salvation of souls, he returned to his native country which was then ravaged by the fury of the heretics.

Immediately on landing at the post of Youghal, he was seized by Sir William Morgan, the Governor of the town, and closely questioned. Daniel openly and fearlessly declared that he was a priest and a member of the Seraphic order. When the cruel tyrant heard this, without any process of law, he directed that Father Daniel's hands should be tied behind his back, and then ordered him to be scourged and salt and vinegar to be put into the wounds made on the skin by the lash. At last the tyrants seeing Neilan's courage, for he prayed without ceasing for himself and his persecutors, and despairing of changing his purpose, since he refused the honours offered to him if he would join with the heretics, ordered this brave champion of Christ to be hanged from the vane of a wind-mill with his head down, like Peter, the prince of the Apostles, and to be shot at till his whole body was pierced through with balls. The command was given that none should wound mortally to increase his pain by his lingering death. By such a martyrdom Daniel earned for himself a glorious crown in heaven. He suffered at Youghal, in Munster, March 28th, 1580.

Bruodin's Propugnaculum

The Church is one Body, constituted under Jesus Christ as its Head. Therefore, Christ with His whole Church is one Person; and, inasmuch as the soul is one which makes the various members of the body live, so the one Holy Spirit quickens and illuminates the whole Church. This is that Body outside which the Spirit does not give life; wherefore, if you would live in the Spirit of Christ, be in the Body of Christ. The heretic does not live by this Spirit, nor does the schismatic nor the excommunicated, for they are not of the Body; but the Church has a Spirit Who gives life because it inheres inseparably to Christ its Head; for it is written: "He who adheres to the Lord is one spirit with His." Pope St. Gregory the Great

DOGMA, the proximate rule of faith for the faithful:

According to Fr. Joseph Fenton, editor of the *American Ecclesiastical Review*:

- Dogmas are "truths," not precepts.
- Dogmas are "teachings we are obliged to believe with the assent of divine and Catholic faith."
- Dogmas are defined "truths" which the "apostles of Jesus Christ preached to His Church."
- Dogmas are "truths" that have been "supernaturally communicated or revealed by God Himself."
- Dogmas "constitute the central or primary object of the Church's infallible teaching activity."

A dogma is by definition immutable and unchangeable. The denial of any dogma makes one a heretic by definition.

- Hence, also, that understanding of its sacred dogmas must be perpetually retained, which Holy Mother Church has once declared; and there must never be recession from that meaning under the specious name of deeper understanding. Therefore... let the understanding... be solely in its own genus, namely the same dogma, with the same sense and the same understanding. Vatican I, *Dei Filius*
- Let nothing of the truths that have been defined (i.e.: dogmas) be lessened, nothing altered, nothing added; but let them be preserved intact, in word and meaning. Pope Gregory XVI, *Mirari Vos*
- [Dogma must be understood] by the very sense by which it is defined and must be held to be by itself a sufficient demonstration, very sure and apter to all the faithful. Ven. Pope Pius IX, *Inter Gravissimas*, 1870
- If anyone shall have said that it is possible that to the dogmas declared by the Church a meaning must sometimes be attributed according to the progress of knowledge, different from what the Church has understood and understands: let him be anathema. Vatican I, *Dei Filius*
- [Regarding dogma] nothing else is to be believed other than the words; and I hold that this absolute and unchangeable truth, which was preached by the Apostles from the earliest times, is to be understood in no other way than by the words. Oath Against Modernism

The only people who believe that there currently exists two independent covenants with God that lead to salvation are the Novus Ordo Catholics. The Jews along with every faithful Catholic rejects this nonsense.

“An actual line of separation was drawn between Jews and Jewish Christians; the latter were placed below the sect of Samaritans, and in some respects below heathens. It was forbidden to partake of meat, bread, and wine with the Jewish Christians, as had been the case shortly before the destruction of the Temple with regard to the heathens, and to the same end—that of preventing closer intercourse with them. The Christian writings were condemned, and were put on par with books of magic.”

Heinrich Graetz, Jewish Historian, History of the Jews, Vol. II (Philadelphia: Jewish Publication Society of America, 1893), 379.

Now our Pasch and Lent are not one and the same thing; the Pasch is one thing, Lent another. Lent comes once each year; our Pasch is celebrated three times each week,... or rather as often as we wish. For the Pasch is not a fast but the offering and sacrifice which is celebrated at each religious service. That you may know that this is true, listen to St. Paul when he says: “For Christ, our Passover, has been sacrificed,” and again: “As often as you shall eat this bread and drink the cup, you proclaim the death of the Lord.”

So as often as you approach the sacrificial banquet with a clean conscience, you celebrate the Pasch. You celebrate it not when you fast but when you share in that sacrifice. “For as often as you shall eat this bread and drink this cup, you proclaim the death of the Lord.” Our Pasch is the proclamation of the Lord’s death. The sacrifice which we offer today, that which was offered yesterday, and each day’s sacrifice is alike and the same as the sacrifice offered on that Sabbath day (referring to the Last Supper, the first Mass); the sacrifice offered on that Sabbath is no more solemn than today’s, nor is today’s of less value than that; they are one and the same, alike filled with awe and salvation.

St. John Chrysostom, sermon

Passion, Death and Resurrection of Jesus Christ the source of all life

Causes of Justification: All Causes must be present and are necessary for the end to be achieved

What the justification of the impious is, and what are the causes thereof.

This disposition, or preparation, is followed by Justification itself, which is not remission of sins merely, but also the sanctification and renewal of the inward man, through the voluntary reception of the grace, and of the gifts, whereby man of unjust becomes just, and of an enemy a friend, that so he may be an heir according to hope of life everlasting.

Of this Justification the causes are these: the **final cause** indeed is the glory of God and of Jesus Christ, and life everlasting; while the **efficient cause** is a merciful God who washes and sanctifies gratuitously, signing, and anointing with the holy Spirit of promise, who is the pledge of our inheritance; but the meritorious cause is His most beloved only-begotten, our Lord Jesus Christ, who, when we were enemies, for the exceeding charity wherewith he loved us, merited Justification for us by His most holy Passion on the wood of the cross, and made satisfaction for us unto God the Father; the **instrumental cause** is the sacrament of baptism, which is the sacrament of faith, without which no man was ever justified; lastly, the **alone formal cause** is the justice of God, not that whereby He Himself is just, but that whereby He maketh us just, that, to wit, with which we being endowed by Him, are renewed in the spirit of our mind, and we are not only reputed, but are truly called, and are, just, receiving justice within us, each one according to his own measure, which the Holy Ghost distributes to every one as He wills, and according to each one's proper disposition and co-operation. Council of Trent, Decree on Justification, chapter VII

Sources of the corruption of Catholic DOGMA:

Baptism is Necessary for both justification and salvation!

By which words, a description of the Justification of the impious is indicated, as being a translation, from that state wherein man is born a child of the first Adam, to the state of grace, and of the adoption of the sons of God, through the second Adam, Jesus Christ, our Saviour. And this translation, since the promulgation of the Gospel, cannot be effected, without the laver of regeneration, or the desire thereof, as it is written; unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God. [.....]

The instrumental cause (of justification) is the sacrament of baptism, which is the sacrament of faith, without which (faith) no man was ever justified. We must believe that to those justified nothing more is wanting from being considered as having satisfied the divine law by those works which have been done in God according to the state of this life, and as having truly merited eternal life to be obtained in its own time (if they shall have departed this life in grace) [Rev. 14:13] (Denz. 809).

Council of Trent, Decree on Justification, copied from Vatican source

Comment: Neo-modernist as a rule habitually take Catholic doctrinal teaching out of context. They even do this with dogma which never admits to contextualization. Doctrinal examples can be easily provided where Neo-modernist have taken a single sentence out of a paragraph and given it a meaning that contradicts the paragraph from which it was taken. In this example they take a word out of context to imply an overturning of the intentional meaning of the sentence from which it is taken.

In this quotation from the Council of Trent, the Vatican publication puts the word "faith" in parenthesis after the pronoun "which" in the first sentence. Their purpose is to convey the meaning that no man is justified without faith (which is true) but some men are justified without baptism (which is NOT true). It is this type of word manipulation from which Pope Francis embraced the Lutheran heresy of "justification by faith alone." And since the Council of Trent teaches that justification is all that is necessary for salvation

therefore, since a man is justified by faith alone, he therefore obtains salvation by faith alone and consequently they believe that the sacraments are NOT necessary for salvation!

The Vatican makes the prepositional phrase, "without which no man was ever justified" modify "faith" as if it has no other bearing on the rest of the predicate which is grammatical non-sense! Well, what faith is the sentence talking about? It is talking about the "sacrament of faith"! And what is the "sacrament of faith"? The answer is the "sacrament of baptism" without which "no man was ever justified" modifies as part of the predicate!

And thus, the Council of Trent dogmatically declared:

If any one saith, that the sacraments of the New Law are not necessary unto salvation, but superfluous; and that, without them, or without the desire thereof, men obtain of God, through faith alone, the grace of justification; though all (the sacraments) are not indeed necessary for every individual; let him be anathema.

Council of Trent, Canon 4

This dogma condemns three propositions: 1) If you say that the baptism is not necessary for salvation, let him be anathema; 2) If you say that baptism is not necessary for justification, "OR" 3) If you say that the desire for baptism is not necessary for justification, let him be anathema.

Those like Pope Francis who follow Martin Luther's heresy on justification and salvation claim that in this dogma, the coordinating conjunction "or" must be taken in an exclusive sense meaning that the "desire" for baptism makes the sacrament itself unnecessary for justification as a necessity of means. Luther's heresy of justification by faith alone is supposedly defended by Catholic dogma! But this interpretation is impossible!!!

It is true that the coordinating conjunction "or" can grammatically be used in an exclusive or inclusive sense. **It is more often exclusive, but either way, the sense is always reciprocal.** For example, if you were to win a new car and the dealer says you can have it in red or white, if you take the white, you cannot have the red. **Reciprocally**, if you take the red, you cannot have the white. This is taking the conjunction exclusively.

In the dogma cited, the assumption of the heretics is that the conjunction "or" is exclusive in that you can have the "desire" without the sacrament and be justified. **Therefore, if this were correct, the reciprocal would have to occur, that is, the sacrament without the desire would then end in justification.** We know that this cannot happen. If for example, a Jew while staying a Jew, is baptized because he wants to escape persecution and has no desire to receive the sacrament, then the sacrament itself without the desire will not end in justification because he has rejected the faith. **Therefore, the conjunction "or" in this dogma must necessarily be inclusive and cannot be exclusive because, only in the inclusive sense is the relationship reciprocal. That means there must be both the sacrament present and the desire for the sacrament present to end in justification.**

The dogma confirms the teaching of the narrative text that both the sacrament of baptism and the desire for the sacrament are necessary for justification, "as it is written; unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God." It confirms that a state of justification is all that is necessary for salvation. And it confirms that the sacrament of baptism is necessary for salvation.

DID POPE FRANCIS "DISAPPEAR"?

"Sinful souls are not punished: those who repent obtain God's forgiveness and join the ranks of souls who contemplate him, but those who do not repent and cannot therefore be forgiven disappear. There is no hell, sinful souls simply disappear". Pope Francis to reporter Eugenio Scalfari, 2018

Benedict/Ratzinger's "new-thinking" and a "new-relationship" with the Dogma of the Ascension

"He ascended into heaven..." is not taken literally then what about, "On the third day He arose again from the dead"?

"Ascension does not mean departure to a remote region of cosmos, but, rather, the continuing closeness that the disciples experience so strongly that it becomes a source of lasting joy" (p. 281). Benedict/Ratzinger, *Jesus of Nazareth*

DOGMA: "A genuine message from the First Cause of the universe"

If the teaching proposed by the Church as dogma is not actually and really the doctrine supernaturally revealed by God through Jesus Christ Our Lord, [.....]then there could be nothing more pitifully inane than the work of the Catholic *Magisterium*. [.....]

This common basis of the false doctrinal Americanism and of the Modernist heresy is, like doctrinal indifferentism itself, **ultimately a rejection of Catholic dogma as a genuine supernatural message or communication from the living God Himself.** It would seem impossible for anyone to be blasphemous or silly enough to be convinced, on the one hand, that the dogmatic message of the Catholic Church is actually a *locutio Dei ad homines*, and to imagine, on the other hand, that he, a mere creature, could in some way improve that teaching or make it more respectable. **The very fact that a man would be so rash as to attempt to bring the dogma of the Church up to date, or to make it more acceptable to those who are not privileged to be members of the true Church, indicates that this individual is not actually and profoundly convinced that this dogmatic teaching of the Catholic Church is a supernatural communication from the living and Triune God, the Lord and Creator of heaven and earth. It would be the height of blasphemy knowingly to set out to improve or to bring up to date what one would seriously consider a genuine message from the First Cause of the universe.**

Fr. Joseph C. Fenton, *American Ecclesiastical Review*, *Sacrorum Antistitum* and the Background of the Oath Against Modernism

Hermeneutics of Continuity/Discontinuity: 'By their fruit you shall know them'

For the doctrine of faith which God has revealed has not been proposed like a philosophical invention, to be perfected by human ingenuity; but has been delivered as a divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared. Hence, also, that meaning of the sacred dogmas is perpetually to be retained which our holy Mother the Church has once declared; nor is that meaning ever to be departed from, under the pretence or pretext of a deeper comprehension of them.

Canon III: If anyone shall assert it to be possible that sometimes, according to the progress of science, a sense is to be given to doctrine propounded by the Church different from that which the Church has understood and understands; let him be anathema. Vatican I, Of Faith and Reason

Here I shall cite only John XXIII's well-known words (opening address stating the purpose of Vatican II Council), which unequivocally express this hermeneutic (of continuity) when he says that the Council wishes "to transmit the doctrine pure and integral, without any attenuation or distortion.... Our duty is not only to guard this precious treasure, as if we were concerned only with antiquity, but to dedicate ourselves with an earnest will and without fear to that work which our age demands of us.... retaining the deposit of faith is one thing, and the way in which it is presented is another...", retaining the same meaning and message. It is clear that this commitment to expressing a specific truth in a new way demands new thinking upon it and a new relationship with it.

Pope Benedict XVI, after his election addressing the clergy of Rome on his "hermeneutic of continuity" theory

COMMENT: Dogmas are universal truths revealed by God that are infallibly defined with precision and clarity for all the faithful which then constitute formal objects of divine and Catholic faith. They ARE NOT human expressions to be evaluated by historical-critical methods to distill elements of human accretions of "antiquity" from perennial truths that "our age demands."

THE PEACE OF JESUS CHRIST

"Do not think that I came to send peace upon the earth: I came not to send peace, but the sword (Matt 10:34).

Peace as well as the sword. "Peace upon earth to men of goodwill, " is what the angels said. "My peace I give to you" is what Christ says elsewhere. But He also brings the sword, that men should develop goodwill in battle and be able to enjoy peace. Goodwill is a strong will, and this will has to struggle a great deal against the flesh and the world till it brings the divine will to victory in itself. Because we love peace and want to be good-willed, therefore we take the sword and struggle against all that is against the truly good, correct, faithful will.

Progress goes everywhere upon freshly broken ground. Until man breaks and conquers nature, he has no culture. This arises when man pours his ideas on to stone, wood, and iron; this plough, hammer, sword, must be used with an effort. From this the Parthenon and the cathedral at Cologne arise. We carry the ideas of God and the traits of Christ over to the instinctive, rough, sensual man. We want the beautiful, pure, spiritual, soul- we wish to create this. The ideal shines before us; let us rejoice that we are able to form a better, finer man from ourselves.

Therefore the saying: "Back to nature," is an erroneous one, if by this we mean life without culture and the world of unruly passions and instincts. "I am come to send a sword" - that is, we have to go forward and not backwards. We have to put much work into our nature, yet we must not spoil it but develop it. We are not to weaken strength but to give it form. Culture often takes from us our natural force and that is not right; but virtue is to keep strength and to render it more noble. Pure, self-disciplined, moderate life which is self-denied in a reasonable manner does not weaken but strengthens man. The sword which Jesus brought never kills; this battle is always fought for the valuable, better life.

Rev. Ottokar Prohaszka, Bishop of Szekesfehervar, Medications on the Gospels

WHY WE KEEP OUR IMMEMORIAL TRADITIONS!

External Profession of Faith: Both God and the Church command the external profession of faith

The Divine precept to profess one's faith externally is easily gathered from the words of St. Paul: "The heart has only to believe, if we are to be justified; the lips have only to make confession, if we are to be saved" (Rom 10:9-10), and it follows from the very nature of man himself who must worship God not only with his mind but also with his body.

This precept is both affirmative and negative in character. Its negative aspect forbids man to deny his faith externally, which he may do either directly, by formal infidelity, or indirectly, by some action which externally gives a clear indication of denial of faith even though the agent himself has no intention of denying his faith. Thus, for example, a person indirectly denies his faith by partaking of the Protestant communion even though in his own mind he does not believe that Christ is present in that communion. It is never permissible to deny one's faith either directly or indirectly, because every denial of faith is a grave insult to God since it undermines the authority of God and the reverence due to Him. Hence Christ's threat: "Whoever disowns me before men, before my Father in heaven I too will disown him" (Matt 10:32). ... According to St. Thomas the divine precept obliges man to make an external profession of his faith when failure to do so would detract from the honour due to God or cause injury to the spiritual welfare of one's neighbour. Rev. Dominic Prummer, O.P., Handbook of Moral Theology

To World of worlds without ending, Thanked be thou, Jesus, my King.

All my heart I give it thee; Great right it is that so it be.

With all my will I worship thee, Jesu, blessed may thou be.

Layfolk's Mass Book, 14th century