

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 immemorial "received and approved" Roman rite of Mass



Palm Sunday

Holy Week

March 29, 2026

Holy week opens with Palm Sunday, which commemorates the triumphal entry of Christ in Jerusalem. The ceremony of Palm Sunday is one of the most impressive of the year and consists of the solemn blessing of the palm, of a procession and of the Mass, during which the Passion of our Lord is read.

In today's liturgy the twofold point of view from which the Church regards the Cross is expressed in two ceremonies, one marked by joy and the other by sadness. First comes the Blessing and Procession of Palms in which everything overflows with holy joy which enables us after twenty centuries to revive the spirit of the magnificent scene of our Lord's triumphal entry into Jerusalem. Then follows the Mass whose chants and lessons relate exclusively to the sorrowful memory of our Redeemer's Passion.

The Blessing and Procession of Palms

At Jerusalem, in the fourth century, on the very spot where the event took place, was read the Gospel narrative in which we see Christ, hailed as King of Israel and taking possession of His capital, Jerusalem, which is really no more than the type of Jerusalem above. After this, a bishop, mounted on an ass, rode up to the Church of the Ascension on the summit of the Mount of Olives, surrounded by a multitude carrying palms and singing anthems and hymns. This ceremony was preceded by the solemn reading of the passage from Exodus in which the Flight from Egypt is related. God's people, encamped under the shadow of the palm trees, near the twelve fountains where Moses promised them the manna is a type of the Christian people, who, breaking off branches from the trees, bear witness that God's Son Jesus comes to deliver souls from sin, leading them to the baptismal font and nourishing them with the Manna of the Eucharist.

The Church of Rome, it would seem, adopted this practice about the ninth century and added to it the rite for the Blessing of the Palms, which has given to this Sunday the name of the Easter of flowers. In this benediction the Church prays for health of mind and body for those who dwell in houses where the palms are preserved. The Church adds that "God...by a wonderful order and disposition has been pleased to avail Himself of things sensible whereby to manifest the dispensation of our salvation, since the branches of palms signify His triumphs over the prince of death and the branches of love proclaim, in a manner, the coming of spiritual unction." Indeed the dove "by an olive branch proclaims peace to the world," and the graces which God multiplied upon Noah going forth from the ark and Moses going out of Egypt with the children of Israel are a figure of the Church going forth to meet Christ with good works, "works which bring forth branches of justice."

This procession of Christians, who with palm in hand and songs of Hosanna on their lips, proclaim Christ's Kingship every year, throughout the whole world and in all generations, is composed of all catechumens, of public penitents and of the faithful, who at the Easter Feast will be united to this glorious Victor through the sacrament of Baptism, Eucharist and Penance. "We...with full faith, retaining this as done and signified, humbly beseech Thee, Eternal God.... that what Thy people this day bodily perform.... they may perfect spiritually...by gaining a victory over the enemy."

It is this that is represented by the procession when it stops at the door of the Church, into which some members of the choir have already found their way. They chant alternately with the clergy; on the one side "the angelic choir", and on the other Christ's soldiers, still plunged in the strife of battle, hailing the King of Glory each in his turn. Soon the door opens after the subdeacon has knocked on it three times with the foot of the cross and the procession enters the church; so does the Cross of Christ open heaven to us and so will the elect one day enter with their Lord into eternal glory.

We should keep a blessed palm carefully in our home. It is a sacramental which will obtain for us graces in virtue of the Church's prayer and strengthen our faith in Christ, who full of mercy, symbolized by the olive branch whose oil soothes our wounds, has conquered sin, death and the devil in a victory of which these sacred palms are the type.

Mass for Palm Sunday

The Blessing of palms takes place at St. Mary Major which in Rome represents Bethlehem, the birthplace of Him whom the Magi hailed as "King of the Jews." Thence the procession goes to St. John Lateran, in which church in former times the Station took place since, by its dedication to St. Savior, it calls up memories of the Passion which is the subject of today's Mass.

The Redeemer's triumph must be preceded by His humiliation "even to the death of the cross" (Epistle), which is to serve as a model for us, that "instructed by His patience," we may "partake in His Resurrection."

GOSPEL: *Matt. 21, 1-9* (read during the blessing of the palms)

At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet; then he sent two disciples, saying to them: Go ye into the village that is over against you, and immediately ye will find an ass tied, and a colt with her; loose them, and bring them to me; and if any man shall say any thing to you, say ye that the Lord hath need of them, and forthwith he will let them go. Now all this was done, that the word might be fulfilled, which was spoken by the prophet, saying: Tell ye the daughter of Sion, behold thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way; and the multitudes that went before and that followed, cried, saying: Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord.

INTROIT:

Ps. 21. O Lord, remove not Thy help to a distance from me; look towards my defense, deliver me from the lion's mouth, and my lowly life from the horns of the unicorns.

Ps. O God, my God, look upon me. Why hast thou forsaken me? Far from help are the words of my anguish. O Lord, remove not, etc.

COLLECT:

Almighty and everlasting God, who hast caused our Savior to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His humility, mercifully grant that we may deserve both to keep in mind the lessons of His patience, and also to be made partakers of His resurrection. Through our Lord, etc.

EPISTLE: *Philipp. 2, 5-11*

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

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

ASPIRATION Ah, that my sentiments were as Thine, O my Lord, Jesus! Who so humbled Thyself and wast obedient to the most ignominious death of the cross. Grant me, I beseech Thee, O my Redeemer, the grace diligently to follow Thee in humility. Instead of the gospel of the Passion, that is, the history of the sufferings of our Lord according to St. Matthew (Chaps. 26 & 27), is read in this day's Mass, and neither incense, nor lights are used, nor is the *Dominus vobiscum* said, thus signifying that Jesus, the Light of the world, was taken away by death, and that the faith and devotion of the apostles was shaken, and became almost extinct. When reading the History of the Passion at the words: and bowing his head, he gave up the ghost, the priest with all the congregation kneel and meditate for a short time on the great mystery of the death of Jesus, by which our redemption was effected.

GRADUAL:

Ps. 72. Thou hast held me by my right hand, and by Thy will Thou hast conducted me, and with glory Thou hast taken me up. How good is God to Israel, to them that are of right heart! But my feet were almost moved, my steps had well nigh slipped; because I was jealous of sinners, seeing the peace of sinners.

TRACT:

Ps. 21. O God, my God, look upon Me: why hast thou forsaken Me? Far from help are the words of My anguish. O My God, I cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in Me. But Thou dwellest in the holy place, the praise of Israel. In Thee have our fathers hoped, they have hoped, and Thou hast delivered them. They cried to Thee, and they were saved, they trusted in Thee, and were not confounded. But I am a worm, and no man, the reproach of men, and the outcast of the people. All they that saw Me have laughed Me to scorn, they have spoken with the lips, and wagged the head. He hoped in the Lord, let him deliver Him: let Him save Him, seeing He delighteth in Him. But they have looked and stared upon Me: they parted My garments amongst them, and upon My vesture they cast lots. Deliver Me from the lion's mouth, and My lowness from the horns of the unicorns. Ye that fear the Lord, praise Him, all ye the seed

of Jacob, glorify Him. There shall be declared to the Lord a generation to come, and the heavens shall show forth His justice to a people that shall be born, which the Lord hath made.

GOSPEL: *The Passion of Our Lord Jesus Christ according to St. Matthew 26, 27.*

Why did Jesus enter Jerusalem so solemnly and yet so humbly?

To show that He was the promised Messiah and King of the Jews, as foretold by the Prophet Zacharias (9, 9), and that He had come to conquer the world, the flesh and the devil, for which He used the weapons of meekness, humility, and poverty and therefore came seated not on a proud steed but like a poor person on the weak colt of an ass, entering Jerusalem in all humility, thus teaching us that meekness and indifference to earthly goods are our best weapons to gain victory over our enemies. Jesus entered Jerusalem so humbly to perfect the type of the Paschal lamb, for on this day the lambs which were to be sacrificed in the temple on the following Friday, were solemnly led into the city. Thus Jesus like a meek lamb, entered the city of Jerusalem to be sacrificed for us.

Why did the people meet Christ with palm branches?

This happened by the inspiration of God, to indicate that Christ, the conqueror of death, hell and the devil, would reconcile man with God, and open the heavenly Jerusalem to him, for the palm is the emblem of victory and peace. By this we learn also the inconsistency and mutability of the world; for the very people who on this day met Christ with palm branches exclaiming: "Hosanna to the Son of David," a few days later shouted: "Crucify him! Crucify him!" - Learn from this to despise the praise of the world, and be careful not to imitate the inconsistency of this people by crucifying Him again by sin (Heb. VI. 6.) after having received Him with joy in Holy Communion.

How should we take part in the procession on this day?

With the pious intention of meeting Christ in spirit, with the devout people of Jerusalem, adoring Him, saying: "Hosanna to the Son of David, Hosanna to Him who comes in the name of the Lord; Hosanna to the Highest!" and with the heart-felt prayer to Jesus for His grace, that with Him we may conquer the world, the flesh and the devil, and thus merit to be received into the heavenly Jerusalem.

PETITION O Jesus, Tree of Life! ever fresh and fruitful, grant that we may by love be like palms evergreen, and by the practice of, good works blossom and bring forth fruit.

OFFERTORY:

Ps. 68. My heart hath expected reproach and misery; and I looked for one that would grieve together with Me, and there was none; I sought for one to comfort Me, and I found none; and they gave me gall for My food, and in My thirst they gave Me vinegar to drink.

SECRET:

Grant, we beseech thee, O Lord, that this offering made in the sight of Thy majesty may procure for us the grace of devotion, and secure attainment of a blessed immortality. Through our Lord, etc.

PREFACE OF THE HOLY CROSS:

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

COMMUNION:

Matt. 26. Father, if this chalice may not pass away, but I must drink it, Thy will be done.

POSTCOMMUNION:

By the working of this mystery, O Lord, may our vices be purged away and our just desires fulfilled. Through our Lord, etc.

And when thou shalt seek the Lord thy God thou shalt find Him: yet so if thou seek Him with all thy heart and with all the affliction of thy soul. Deut. 4:29



“Tell ye the daughter of Sion, behold thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke... And a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way; and the multitudes that went before and that followed, cried, saying: Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord.”

PROPER OF THE SAINTS FOR THE WEEK OF MARCH 29th:

Date	Day	Feast	Rank	Color	F/A	Mass Time
29	Sun	Palm Sunday	sd	V		9:00 AM, Mass and Procession; Confessions & Rosary of Reparation 8:30 AM
30	Mon	Monday in Holy Week		V	F	Mass 8:30 AM; Rosary of Reparation before Mass
31	Tue	Tuesday in Holy Week		V	F	Mass 8:30 AM; Rosary of Reparation before Mass
1	Wed	Wednesday in Holy Week		V	F	Mass 8:30 AM; Rosary of Reparation before Mass; Tenebrae 18:00
2	Thu	Maundy Thursday	d1cl	W	F	Mass 13:00, Procession to the Altar of Repose, Stripping of the Altar, Vespers, Vigil at the Altar of Repose; Tenebrae 18:00
3	Fri	Good Friday	d1cl	B	F/A	Confessions 11:00; Rosary of Reparation 11:30; 12:00, Mass of the Catechumens, Passion according to St. John, the Great Intercessions, Veneration of the Cross, Mass of the Presanctified, Vespers; <i>Tre Ore</i> completed with Stations of the Cross, Sermon. Tenebrae 18:00.
4	Sat	Holy Saturday	d1cl	V W	F/A	7:00 AM Blessing New Fire & Paschal Candle, Exultet, Prophecies, Blessing of the Font, Litanies, Mass of Easter Vigil, unveiling of the statues during the <i>Gloria</i> , Vespers. 14:00 Matins & Lauds.
5	Sun	Easter Sunday	d1cl	W		Mass 9:00 AM; Confessions & Rosary of Reparation 8:30 AM

Holy Week Schedule 2026

1. Palm Sunday, March 29: 9:00 AM, Blessing and Distribution of the Palms followed by Procession and Mass with the reading of the Passion according to St. Matthew
2. Holy Monday, March 30: Mass 8:30 AM
3. Holy Tuesday, March 31: Mass 8:30 AM with the reading of the Passion according to St. Mark
4. Holy Wednesday (Spy Wednesday), April 1: Mass 8:30 AM with the reading of the Passion according to St. Luke. 18:00 Tenebrae (Note: Tenebrae is the office of Matins and Lauds for Holy Thursday anticipated. Booklets with the Divine Office for the hours of Tenebrae in both Latin and English are provided.)
5. Maundy (from *Mandatum* meaning, “commandment”) Thursday, April 2: Mass 13:00 followed by Procession to the Altar of Repose, Stripping of the Altar, Vespers (recited recto tono), Mandatum (optional), Vigil at Altar of Repose; 18:00 Tenebrae
6. Good Friday, April 3: 11:00 Confessions, 11:30 Rosary of Reparation, 12:00 Mass of the Catechumens with the reading of the Passion according to St. John, the Great Intercessions, Veneration of the Cross, Mass of the Pre-sanctified, Vespers (recited recto tono); *Tre Ore* (three hours) completed with Stations of the Cross, Sermon on the Passion; 18:00 Tenebrae
7. Holy Saturday, April 4: 7:00 AM Blessing of the New Fire & Paschal Candle, Exultet, Prophecies, (Blessing of the Font and the baptism of any catechumens), Litanies, Mass of Easter Vigil with unveiling of the statues during the *Gloria*, Vespers; Easter Food may be blessed if requested; 14:00 Matins & Lauds of Easter
8. Easter Sunday, April 5: 9:00 AM Mass.

Our Mission Recognizes that the Pian Commission reforms that changed the traditional Holy Week 1956 “to a contemporary way of thinking” were done under the inspiration and direction of Annibale Bugnini, the destroyer of true worship, according to the same corrupt, synthetic, mechanical principles of reform that were to give the Church the Novus Ordo. The 1962 Indult Missal is not the immemorial Roman rite.

“It was felt necessary to revise and enrich the formulae of the Roman Missal. The first stage of such a reform was the work of Our Predecessor Pius XII with the reform of the Easter Vigil and the rites of Holy Week, which constituted the first step in the adaptation of the Roman Missal to the contemporary way of thinking.”

Paul VI, Apostolic Constitution *Missale Romanum*, April 3, 1969

I acknowledge, Lord, and I give thanks that you have created your image in me, so that I may remember you, think of you, love you. But this image is so obliterated and worn away by wickedness, it is so obscured by the smoke of sins, that it cannot do what it was created to do, unless you renew and reform it. I am not attempting, O Lord, to penetrate your loftiness, for I cannot begin to match my understanding with it, but I desire in some measure to understand your truth, which my heart believes and loves. *For I do not seek to understand in order that I may believe, but I believe in order to understand.* For this too I believe, that “unless I believe, I shall not understand” (Isa. 7:9). St. Anselm, from the preface to the *Proslogium*

“O Lord, Lord, how small and narrow is the house of my soul for You to enter! Enlarge it Yourself. It is in ruins; repair it. I know and admit that there are things in it that are offensive in Your sight. But who will cleanse it? Or to whom but You shall I cry, purify me, Lord, from my hidden sins?” St. Augustine

"Every suffering, whatever its dimensions, always conceals a redemptive, a sanctifying grace; and this grace becomes ours from the moment we accept the suffering in a spirit of faith, for love of God." Fr. Gabriel of St. Mary Magdalen, *Divine Intimacy*

We may also observe, that Christ enters Jerusalem on a day that answers to the tenth day of the moon; when the Jews brought to their house (Exod. 12) the lambs that were to be killed and eaten on the Passover, in memory of their deliverance from Egypt, and of their entrance into the Land of Promise, by their miraculous passage over the Red Sea. Hence, in the procession of this day, the opening of the door of the Church by knocking with the foot of the Cross, signifies not only the triumphant entry in Jerusalem, but also that the gates of the celestial Jerusalem were opened for us by Christ. Divine Office, Holy Week

Three things I cannot escape: the eye of God; the voice of conscience; the stroke of Death. In company guard your tongue. In your family guard your temper. When alone guard your thoughts. Bl. Matt Talbot, Penitent

Holy Week Reform 1956 - Bugnini Commission Suppresses Mass of the Presanctified as "medieval extravagance." Sounds like the complaint of Judas, "Why was not this ointment sold for three hundred pence, and given to the poor?"
" [We need] to trim back the medieval extravagances, so little noted, of the so-called Mass of the Presanctified to the severe and original lines of a great, general communion service."
Cardinal Ferdinando Antonelli, *The Development of the Liturgical Reform: As seen by Cardinal Ferdinando Antonelli from 1948 - 1970* by Msgr. Nicola Giampietro

INSTRUCTION ON HOLY WEEK

Why is this week called Holy Week?

This week is called Holy Week because during it we celebrate the most holy mysteries of our religion, and in all her offices and ceremonies the Church refers in quiet mournfulness to the passion and death of our Redeemer.

What remarkable things did Christ do during the first four days of this week?

After He had entered the temple at Jerusalem on Palm Sunday amidst the greatest rejoicings of the people, and was saluted by the children with that cry of joy: "Hosanna to the Son of David," He drove the buyers and sellers out of the temple, and when He had spent the entire day in preaching and healing the sick, He went in the evening to Bethania, where He remained over night in Lazarus' house, because in Jerusalem no one wished to receive Him for fear of His enemies. The three following days He spent in Jerusalem, teaching in the temple, and passing the night in prayer on Mount Olivet. In His sermons during these days He strove especially to convince the Jewish priests, the Doctors of the Law and the Pharisees, that He was really the Messiah, and that they would commit a terrible sin by putting Him to death; that they would bring themselves and the whole Jewish nation to destruction. This ruin of the people He illustrated most plainly causing the fig-tree to wither under His curse, and by foretelling the destruction of the city and the temple of Jerusalem. He disputed with them, and confounded them, and brought them publicly to shame by parables, so that out of anger and hatred they with one mind determined to kill Him. The impious Judas aided the most in the execution of their design; through avarice he sold Him for thirty pieces of silver to the chief priests, and the next day, Thursday, became His betrayer and delivered Him over into their hands.

INSTRUCTION ON HOLY THURSDAY

What festival does the Church celebrate today?

The Catholic Church commemorates today the institution, by our Saviour, of the Holy Sacrifice of the Mass, and the Most Blessed Sacrament of the Altar. This commemoration she has celebrated from the first ages of Christianity.

What remarkable things did Christ perform on this day?

He ate with His apostles the Paschal lamb which was a type of Himself; it was eaten with bitter herbs and unleavened bread; they ate it standing with clothes girded, and staff in hand, in remembrance of the hurried escape of the Jews from Egypt (Exod. 12). After having eaten the Paschal lamb our Lord with profound humility washed the feet of His apostles, exhorting them to practice the same humility and charity; afterwards, He gave them His Flesh and Blood under the appearance of bread and wine, for spiritual food and drink, thus instituting the Most Holy Sacrament of the Altar, the Sacrifice of the Mass, and the priesthood; for when He said to the apostles: Do this in commemoration of me, he ordained them priests. After this He held His last discourse in which He particularly recommended brotherly love; said that beautiful, high-priestly prayer, in which He implored His Heavenly Father particularly for the unity of His Church. He then went as usual to Mount Olivet, where He commenced His passion with prayer and resignation to the will of His Father, suffering intense, deathlike agony, which was so great that He sweat blood. Here Judas betrayed Him into the hands of the Jews, by a treacherous kiss. They bound Him and led Him to the high-priests, Annas and Caiphas, where He was sentenced to death by the council, and denied by Peter.

What ceremonies are observed in this day's Mass?

The crucifix is covered with a white veil in memory of the sacred institution of the Blessed Sacrament of the Altar. The priest comes to the altar robed in white vestments; the Gloria in excelsis is solemnly sung, accompanied by the ringing of bells, and all Christians are exhorted to render praise and gratitude to the Lord for having instituted the Blessed Feast of Love; after the Gloria the bells are silent until Holy Saturday to indicate the Church's mourning for the passion and death of Jesus; to urge us also to spend these days in silent sorrow, meditating on the sufferings of Christ, and in memory of the shameful flight of the apostles at the capture of their master, and their silence during these days. At the Mass the priest consecrates two hosts one of which He consumes at the Communion, and the other he preserves in the chalice for the following day, because no consecration takes place on Good Friday. The officiating priest does not give the usual kiss of peace before

Communion, because on this day Judas betrayed his master with a kiss. After Mass, the consecrated host in the chalice, and the Blessed Sacrament in the tabernacle, are taken in procession to the sacristy or repository, in memory of the earliest times of Christianity, when the consecrated hosts for the communicants and the sick, were kept in a place especially prepared, because there was no tabernacle on the altar. Moreover it also signifies Christ's going to Mount Olivet, where His Godhead was concealed. After the procession the priests with the choir say vespers in adoration of the Blessed Sacrament.

Why did Jesus wash the feet of His disciples?

To give them a proof of His sincere love and great humility which they should imitate; to teach them that although free from sin, and not unworthy to receive His most holy body and blood, their feet needed cleansing, that is, that they should be purified from all evil inclinations which defile the heart, and prevent holy Communion from producing fruitful effects in the soul.

Why is it that on this day in each church only one priest says Mass at which the others receive Communion?

Because on this day Christ alone offered the unbloody Sacrifice, and having instituted the Blessed Sacrament, fed with His own hands His disciples with His flesh and blood, it is therefore proper that in commemoration of this, the priests in one church should receive the Blessed Sacrament from the hands of one, according to the example of the apostles, but as a sign of the priestly dignity which on this day Christ gave to the apostles and their successors, each priest wears a stole.

Why are the altars stripped on this day?

To show that Jesus took off, as it were, at the time of His passion, His divine glory, and yielded Himself up in utter humiliation into the hands of His enemies to be crucified (Phil. 2, 6-7), and that at the crucifixion He was forcibly stripped of His garments, which the soldiers divided among them, as foretold in the twenty-first psalm, which is therefore said during this ceremony. The faithful are urged to put off the old sinful man with his actions, and by humbling themselves become conformable to Christ.

Why is it that spiritual superiors wash the feet of their subjects, as do also the Catholic princes the feet of twelve poor men?

To commemorate the washing of the apostles' feet by Christ, and to teach all, even the highest to exercise the necessary virtues of humility and charity towards all, even the lowest, according to the example given by Jesus. Princes and spiritual superiors therefore kiss the feet after washing them, and the pope presses them to his breast, giving to each person a silver and a gold medal, on which is pictured the washing of the feet by Christ.

What is Tenebrae, and what its meaning?

It is the office of Matins and Lauds which the clergy say on Wednesday, Thursday, and Friday of this week, accompanied by the lamentations of the Prophet Jeremias, and other ceremonies. The word, Tenebrae, means darkness, and represents the prayers of the office formerly said in the dark hours of the morning but now anticipated so the faithful may participate with the religious. In the Tenebrae the Church mourns the passion and death of, Jesus, and urges her children to return to God; she therefore makes use of those mournful words of Jeremias: "Jerusalem! Jerusalem, be converted to the Lord, thy God!"

Why is the Tenebrae said in the evening?

In memory of that time when the early Christians spent the whole night preceding great festivals in prayer, but later, when zeal diminished, it was observed only by the clergy on the eves of such festivals; also in order that we may consider the darkness, lasting for three hours, at the crucifixion of Christ, whence the name Tenebrae; and lastly, to represent by it that mourning, of which darkness is the type.

Why, during the Prayers of the clergy, are the lights in the triangular candlestick extinguished one after another?

Because the Tenebrae, as has been already remarked, in the earliest times of the Church, were held in the night, the candles were extinguished one after another, as the daylight gradually approached they were no longer, necessary; again, at the time of the passion and death of Jesus, His apostles whom He calls the light of the world, one, after another gradually left Him; at the death of Christ the earth was covered with darkness. The Jews, blinded by pride, would not recognize Christ as the Saviour of the world, and therefore fell by His death into the deepest darkness of hardened infidelity.

What is meant by the last candle which is carried lighted behind the altar, and after prayers are finished, is brought back again?

This candle signifies Christ; who on the third day came forth from the grave, by His own power, as the true light of the world, though according to His human nature He died and lay in the grave until the third day.

Why is a noise made with clappers at the end of the Tenebrae?

This was formerly a sign that service was over; it also signifies the earthquake which took place at Christ' death.

How should we attend the Church service on this day?

The Church commemorates on this day the institution of the Most Blessed Sacrament of the Altar; we should therefore consider with a lively faith that Jesus, our divine Teacher and Saviour, is really and truly here present; we should adore Him as the Son of God, who became man to redeem us; should admire the love which determined Him to institute the Blessed Sacrament, that He might always be with us; and should thank Him for all the inestimable graces which we derive from this Sacrament.

REMARK In the Cathedrals the holy oils which are used in Baptism, Confirmation, Holy Orders, and Extreme Unction, as also in consecrating baptismal fonts and altar stones, are blessed on this day. Let us thank our Lord for the institution of these Sacraments at which blessed oils are used.

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

“The world must conform to our Lord, not Him to the world.” Fr. Dennis Fahey

INSTRUCTION ON GOOD FRIDAY

This day was formerly for the Jewish people a day of preparation for Easter, and was called by them the Parasceve; for us Christians it is the anniversary of the death and burial of our Lord who on this day, being Himself both High-Priest and Victim, offered Himself upon the cross for the salvation of the world.

Why do Catholics hold this day in such veneration?

Because it is one of the greatest days from the beginning of the world to its end. On this day the designs which God had from all eternity were perfected, as Jesus Himself expressed when He said, All is consummated; for on this day He was given up to the Gentiles by the Jews, was

scourged, crowned with thorns, loaded with the cross, dragged to Calvary amid taunts and sneers, there nailed to the cross between two thieves, and by His painful death finished the great work of redemption.

Why did Christ suffer so much to, redeem, us?

To show us what an immense evil sin is, on account of which He underwent such cruel sufferings that He might satisfy divine justice. His love for us was so great that He gave the last drop of His blood to save us. He rendered satisfaction for all men without exception, that none might be lost, that every one might possess eternal life. Look up today, and every day of thy life, to Christ on the cross, and see how God punishes sin, since He did not even spare His only-begotten Son, who took upon Himself our sins, and for them died this cruel death. What death is due to thee, if thou dost not despise and flee from sin?

Why does the Church celebrate the commemoration of the passion of Christ in such solemn quietness?

That we may be induced to thank the Saviour for our redemption, and to move us to sincere love for Him by serious meditation on His passion. For this reason St. Paul ordered the observance of this day, and the Christians even in his time sanctified it by deep mourning, and rigorous fasting.

Why do we not observe Good Friday with such festivities as do the Protestants? [in Europe.]

Because our grief for our Saviour's death is too great to permit us to celebrate it joyously, even nature mourned His death; the sun was darkened, the earth trembled and the rocks were rent. Although the Christian rejoices on this day in the grace of redemption through Christ, he is aware that his joy cannot be pleasing to God unless he endeavors to participate in the merits of the passion and death of Christ by sorrow for his sins, by amendment and penance; and this is the very reason the Church solemnizes this day in a sad and touching manner.

Why are there no candles lighted at the beginning of the service?

To signify that on this day Christ, the Light of the world, became, as it were, extinguished.

Why does the priest prostrate himself before the altar at the beginning of the service?

That with him we should consider in deepest sorrow and humility how the Saviour died on the cross for our sins, and how unworthy we are on account of them to lift up our faces.

Why does the service commence with the reading of two lessons?

Because Christ died for Jews and Gentiles. The first lesson is from the Prophet Osee (Osee 6, 1-6), and the other from Exodus (Exod. 12, 1-11), from them we infer that by the bloody death of the immaculate Lamb Jesus we are healed of our sins, and redeemed from death.

After the first lesson the Priest says the following:

COLLECT O God! from whom Judas received the punishment of his sin, and the thief the reward of his confession: grant us the effects of Thy mercy; that as our Lord Jesus Christ at the time of His passion bestowed on each a different recompense of his merits, so having destroyed the old man in us, He may give us the grace of His Resurrection. Who liveth, & c.

REMARK After the Passion the priest prays in behalf of the one, only true Church, that she may increase, and that peace and unity may always remain with her; for the pope, that his government may be blessed; for the bishops, priests, the clergy, and the people, that they may serve God in justice; for those converted to the faith, that they may continue to grow an knowledge and an zeal for the holy religion; for rulers as defenders of the Church, that they may govern with wisdom and justice, and that those under them may be loyal to them with fidelity and obedience; for the unfortunate, that God may have mercy on them; for heretics and apostates, that they may be brought back from error to the truth of the Catholic faith; for the Jews, that they may be enlightened; for the heathens, that they may be converted. Before each gayer the priest says Oremus, (Let us pray) Flectamus genua, (Let us kneel); when kneeling, we say Amen, and at the call Levate (Rise up) we rise: except at the prayer for the Jews, when the genuflection is omitted, because the Jews bent the knee in mockery before our Lord. As Christ on this day prayed for all men, the Church desires, that we do the same; say, therefore, the following:

PRAYER O Lord Jesus! who on the cross, while enduring the most excruciating pain, didst pray with a loud voice for all men, we humbly pray Thee for Thy vicar, **Pope Francis**, for our **Bishop, Timothy Senior**, for all the priests and clergy, for our civil government, for the neophytes, for the unfortunate and oppressed, for all Catholics, that Thou mayst preserve them in the true faith, and strengthen them, that they may serve Thee according to their different vocations. We pray Thee also for all unbelievers, and those separated from the true fold, for the Jews, and for the heathens, that Thou mayst unite all in Thy holy Church, and bring them to eternal salvation.
Amen.

What is done by the priest after these prayers?

The priest then goes down from the epistle side of the altar, takes the veiled crucifix, and extending it towards the people, uncovers it so much that the head is seen, and sings in a low voice: Ecce lignum crucis, &c.: Behold the wood of the cross on which the Salvation of the world was hanged! The choir answers: Venite, adoremus: Come, let us adore! at which all kneel, adoring Christ who died on the cross for us. The priest then advances to the corner of the altar, uncovers the right arm of the Crucifix, and sings in a higher tone: Ecce lignum crucis, &c.; to which the choir responds as before. Then at the middle of the altar he uncovers the entire Crucifix, and elevating it, sings in a still higher tone than before: Ecce lignum, &c. The choir responds again: Venite adoremus. The image of the crucified Redeemer, which has been hidden from our view since Passion Sunday should make a deep impression upon us; it teaches us at the same time how the Saviour became gradually known to the world. Jesus is adored three times, because He was mocked three times: in the court-yard of the high-priest, in Pilate's house, and on mount Calvary. When the crucifix is unveiled the priest carries it to the place prepared for it, and kneeling he places it on the cushion covered with a white veil to represent the laying of Christ in the sepulchre; he then retires to the gospel side of the Altar where he puts off to a his shoes, like Moses, when he was about to approach Almighty God; he then kneels and meditates on the passion of Christ; goes a few steps forward, again kneels, and still a third time, this time directly in front of the crucifix. He adores Jesus with humility, considers His infinite love, which brought Him to the cross and laid Him in the sepulchre for our Redemption; and then kisses with reverence the image of the crucified Saviour. During this veneration of the cross the choir chants alternately the versicles called the Reproaches, and between each part of the canticle the following words in Greek and Latin: "Holy God! Holy and strong God! Holy and immortal God! have mercy on us!" In these versicles Christ tenderly and lovingly reproaches the people who crucified Him, which we may also take to ourselves, who have so often crucified Jesus anew by sin. They are therefore called reproaches, words of complaint, and continue during the veneration of the cross by the priest. Afterwards a hymn of praise composed by St. Fortunatus is sung in honor of the victory gained on the cross by our Saviour, which calls upon us also to render praise and thanks to Jesus crucified.

Adore also in deepest humility the Saviour who died on the cross, and is now victoriously enthroned; ask with sincere contrition the forgiveness of your sins, and by a threefold advance, kiss with sincere love His sacred wounds, promising to love all men, even your enemies, and to have pity on all in distress, according to His example.

What follows the veneration of the cross?

The sacred Host consecrated on Holy Thursday, and kept in the chalice, is brought by the priest in procession, from the repository to the high altar, incensed in sign of adoration, and after a few short prayers the priest elevates It with the right hand, breaks It, puts one part in the chalice and communicates, and soon after leaves the altar.

Is there, then, no Mass said on this day?

No; for on this day there is no bread and wine consecrated, which is the essential part of the Sacrifice of the Mass.

Why is no Mass said on this day?

Because Jesus Christ having this day sacrificed Himself on the altar of the cross in a bloody offering, it is not meet that His death sacrifice should be today repeated even in an unbloody manner. Besides this, Mass is a joyous and comforting sacrifice, and is therefore omitted because of our mourning.

What devotions may be practiced today?

Besides adoring Jesus in the Holy Sepulchre, the stations may be said, meditations made on the sufferings of our Lord. Let the words of St. Augustine touch your heart, when he places the crucified Redeemer before our mind in the following words: "Behold the wounds of Jesus who is hanging on the cross, the blood of the dying, the price of our redemption! His head is bowed to give the kiss of peace; His side is open to love; His arms are extended to embrace us; His whole body sacrificed for our redemption. Let these words be the subject of your meditation that He may be wholly in your heart who is nailed to the cross for you."

Among these heresies belongs that foul contrivance of the sophists of this age who do not admit any difference among the different professions of faith and who think that the portal of eternal salvation opens for all from any religion. They, therefore, label with the stigma of levity and stupidity those who, having abandoned the religion which they learned, embrace another of any kind, even Catholicism. This is certainly a monstrous impiety which assigns the same praise and the mark of the just and upright man to truth and to error, to virtue and to vice, to goodness and to turpitude. Indeed this deadly idea concerning the lack of difference among religions is refuted even by the light of natural reason. We are assured of this because the various religions do not often agree among themselves. If one is true, the other must be false; there can be no society of darkness with light. Against these experienced sophists, the people must be taught that the profession of the Catholic faith is uniquely true, as the apostle proclaims: one Lord, one faith, one baptism. Jerome used to say it this way: he who eats the lamb outside this house will perish as did those during the flood who were not with Noah in the ark. Indeed, no other name than the name of Jesus is given to men, by which they may be saved. He who believes shall be saved; he who does not believe shall be condemned. Pope Pius VIII, *Traditi Humilitati*

Hermeneutics of Continuity/Discontinuity

Errors of Ecumenism:

"The decision of Vatican II, to which the Pope adheres and spreads, is absolutely clear: **Today we no longer understand ecumenism in the sense of the ecumenism of a return, by which the others would 'be converted' and return to being 'Catholics.'** This was expressly abandoned by Vatican II. Today ecumenism is considered as the common road: all should be converted to the following of Christ, and it is in Christ that we will find ourselves in the end.... Even the Pope, among other things, describes ecumenism in *Ut unum sint* as an exchange of gifts. I think this is very well said: each Church has its own riches and gifts of the Spirit, and it is this exchange that unity is trying to be achieved and not the fact that we should become "Protestants" or that the others should become "Catholics" in the sense of accepting the confessional form of Catholicism."

Cardinal Walter Kasper, President of the Pontifical Council for Promoting Christian Unity, *Adista*, Rome, February 26, 2001, p. 9

"As a matter of principle, the Catholic Church does not seek converts among the faithful of the Oriental Orthodox Churches. Thus every effort should be made to respect and even promote the participation of Oriental Orthodox students in the life of their own churches, and to **avoid practices that could appear to constitute an invitation for an Oriental Orthodox student to join the Catholic Church.**"
National Conference of Catholic Bishops, *Guidelines Concerning the Pastoral Care of Oriental Orthodox Students in Catholic Schools*

And the Church Replies:

"We must mention and condemn again that most *pernicious error* which has been imbibed by certain Catholics who are of the opinion that those people who live in error and have not the true faith and are separated from Catholic unity, may obtain life everlasting. Now this opinion is most contrary to the Catholic faith, as is evident from the plain words of Our Lord, (Matt 18:17; Mark 16:16; Luke 10:16; John 3:18) as also from the words of Saint Paul (2 Tit. 52:11) and of Saint Peter (2 Peter 2:1) *To entertain opinions contrary to this Catholic faith is to be an impious wretch.*"

Blessed Pope Pius IX, quotation from *The Catholic Dogma* by Father Michael Muller

"Every possible care must be taken to hold fast to that faith which has been believed everywhere, always, and by everyone. He is a genuine Catholic who continues steadfast in the faith, who resolves that he will believe those things - and only those things- which he is sure the Catholic Church has held universally and from ancient times. It is therefore an indispensable obligation for all Catholics to adhere to the faith of the Fathers, to preserve it, to die for it and, on the other hand, to detest the profane novelties of profane men, to dread them, to harass them, and to attack them." St. Vincent of Lerins, *Commonitoria*, PL 50:637

THE TRIUMPH OF JESUS

THE SECOND SUNDAY OF THE PASSION OR PALM SUNDAY

PRESENCE OF GOD - O Jesus, I want to follow You in Your triumph, so that I may follow You later to Calvary.

MEDITATION:

I. Holy Week begins with the description of the triumphal entrance of Jesus into Jerusalem on the Sunday before His Passion. Jesus, who had always been opposed to any public manifestation and who had fled when the people wanted to make Him their king (cf. Jn. 6, 15), allows Himself to be borne in triumph today. Not until now, when He is about to die, does He submit to being publicly acclaimed as the Messiah, because by dying on the Cross, He will be in the most complete manner Messiah, Redeemer, King, and Victor. He allows Himself to be recognized as King, but a King who will reign from the Cross, who will triumph and conquer by dying on the Cross. The same exultant crowd that acclaims Him today will curse Him in a few days and lead Him to Calvary; today's triumph will be the vivid prelude to tomorrow's Passion.

Jesus enters the holy city in triumph, but only in order to suffer and die there. Hence, the twofold meaning of the Procession of the Palms: it is not enough to accompany Jesus in His triumph; we must follow Him in His Passion, prepared to share in it by stirring up in ourselves, according to St. Paul's exhortation (Phil 2, 5-11), His sentiments of humility and total immolation, which will bring us, like Him and with Him, "unto death, even to the death of the Cross." The palms which the priest blesses today have not only a festive significance; they also "represent the victory which Jesus is about to win over the prince of death" (RM) For us too, they must be symbols of triumph, indicative of the victory to be won in our battle against the evil in ourselves and against the evil which roams about us. As we receive the blessed palm, let us renew our pledge to conquer with Jesus, but let us not forget that it was on the Cross that He conquered.

2. Jesus submits to being borne in triumph, but with what meekness and humility! He knows that His enemies are hiding among the people who are singing the hosanna, and that they will succeed in changing that hosanna into *crucify Him!* He knows it, and He could impose Himself upon them in all the power of His divinity; He could unmask them publicly and disclose their plans. However, Jesus does not wish to conquer or to rule by force; His kingdom is founded on love and meekness. The Evangelist says this very aptly: "Tell ye the daughter of Sion: Behold, thy King cometh to thee, meek, and sitting upon an ass" (Mt 21, 5). With the same meekness, He, the Innocent One, the only true King and Conqueror, will consent to appear as a criminal, a condemned and conquered man, a mock king. In this way, however, from the throne of the Cross He will draw all things to Himself.

As the joyful procession advances, Jesus sees the panorama of Jerusalem spread out at His feet. St. Luke says (19, 41-44): "When He drew near, seeing the city, He wept over it, saying, 'If thou also hadst known, and that in this thy day, the things that are to thy peace!... Thy enemies . . . shall not leave in thee a stone upon a stone because thou hast not known the time of thy visitation.'" Jesus weeps at the obstinacy of the holy city which, because it has not recognized Him as the Messiah and has not accepted His Gospel, will be destroyed to its foundations. Jesus, true God, is also true man, and as man He is moved with compassion because of the sad fate which Jerusalem has prepared for itself by its obstinate resistance to grace. He goes to His Passion and will even die for the salvation of Jerusalem, but the holy city will not be saved because it has not wished to be, "because it did not know the time of its visitation." This is the story of so many souls who resist grace; it is the cause of the most profound and intimate suffering of the benevolent heart of Jesus. Let us give Our Lord the joy of seeing us profit to the full by the merits of His sorrowful Passion, by all the Blood which He has shed. When we resist the invitations of grace, we are resisting the Passion of Jesus and preventing it from being applied to us in its plenitude.

COLLOQUY:

"O Jesus, I contemplate You in Your triumphant entrance into Jerusalem. Anticipating the crowd which would come to meet You, You mounted an ass and gave an admirable example of humility in the midst of the acclamations of the crowd who cut branches of trees and spread their garments along the way. While the people were singing hymns of praise, You were filled with pity and wept over Jerusalem. Rise now, my soul, handmaid of the Savior, join the procession of the daughters of Sion and go out to meet your King. Accompany the Lord of heaven and earth, seated on an ass; follow Him with olive and palm branches, with works of piety and with victorious virtues" (cf. St. Bonaventure).

O Jesus, what bitter tears You shed over the city which refused to recognize You! And how many souls, like Jerusalem, go to perdition on account of their obstinate resistance to grace! For them I pray with all my strength. "My God, this is where Your power and mercy should be shown. Oh! what a lofty grace I ask for, O true God, when I conjure You to love those who do not love You, to answer those who do not call to You, to give health to those who take pleasure in remaining sick! . . . You say, O my Lord, that You have come to seek sinners. Here, Lord, are the real sinners. But, instead of seeing our blindness, O God, consider the precious Blood which Your Son shed for us. Let Your mercy shine out in the midst of such great malice. Do not forget, Lord, that we are Your creatures, and pour out on us Your goodness and mercy" (T.J. Exc, 8).

Even if we resist grace, O Jesus, You are still the Victor; Your triumph over the prince of darkness is accomplished, and humanity has been saved and redeemed by You. You are the Good Shepherd who knows and loves each one of His sheep and would lead them all to safety. Your loving heart is not satisfied with having merited salvation for the whole flock; it ardently desires each sheep to profit by this salvation.... O Lord, give us then, this good will; enable us to accept Your gift, Your grace, and grant that Your Passion may not have been in vain.

The persecution was the worst in all history but did not produce the effect that the government expected. For, although according to the Jesuit accounts, 20,570 people suffered death for the Christian religion in 1590, yet in the following years, when all the churches were closed, there were 12,000 proselytes. Japanese writers do not deny that Hideyori, Taicosama's son and intended successor, was suspected of being a Catholic and that the greater part of the court officials and officers of the army professed that religion. The joy that made the new converts suffer the most unimaginable tortures excited the public curiosity to such an extent that many wanted to know the religion that produced such happiness in the agonies of death; and when told about it, they also enthusiastically professed it. Engelbert Kaempfer, a Protestant, *History of Japan*

Those therefore who after the manner of wicked heretics dare to set aside Ecclesiastical Traditions, and to invent any kind of novelty, or to reject any of those things entrusted to the Church, or who wrongfully and outrageously devise the destruction of any of those Traditions enshrined in the Catholic Church, are to be punished thus:
IF THEY ARE BISHOPS, WE ORDER THEM TO BE DEPOSED; BUT IF THEY ARE MONKS OR LAY PERSONS, WE COMMAND THEM TO BE EXCLUDED FROM THE COMMUNITY. Second Council of Nicaea 787 A.D.

St. Dominic Painting

The picture in the vestibule is a canvas print of a painting of St. Dominic (d. 1221) by Fra Bartolomeo Della Porta (d. 1517). Fra Bartolomeo was considered the greatest Dominican painter after the great Blessed Fra Angelico (d. 1455). He was brought into the Dominican Order by Jerome Savonarola, O.P. (d. 1498) and was one of his most ardent admirers. Tradition relates that Fra Bartolomeo was one of the armed friars and citizens that tried to defend the convent of San Marco when Savonarola was captured by his enemies. He most certainly was a witness when the Borgia Pope, Alexander VI, got his revenge by having Savonarola burned as a "heretic." Fra Bartolomeo gave up painting for many years after the death of Savonarola because, with his death, also ended the elevated principles of artistic purpose which he brought to Florence. Only under obedience did he once more begin to paint. One of his best known paintings is that of Savonarola. That painting hung in the cell of St. Catherine de Ricci (d. 1589), one of the greatest Dominican saints who bore the stigmata for 47 years. Her body remains incorrupt to this day. The painting of St. Dominic emphasizes the spiritual importance of silence in the Dominican life as of essential importance to fulfill the key to the Dominican vocation "to live, defend and propagate the faith." The axiom, "the word of the Preacher must flow from a soul of silence." St. Dominic, pray for us.



Divine Promises for those who with devotion to our Lord's Holy Face

1. I will grant them contrition so perfect that their very sins shall be changed in My sight into jewels of precious gold.
2. None of these persons shall ever be separated from Me.
3. In offering My Face to My Father, they will appease His anger and they will purchase as with a celestial coin, pardon for poor sinners.
4. I will open My mouth to plead with My Father to grant all the petitions that they will present to Me.
5. I will illuminate them with My light. I will consume them with My love and I will render them fruitful of good works.
6. They will, as the pious Veronica, wipe My adorable Face outraged by Sin, and I will imprint My divine Features in their souls.
7. At their death, I will renew in them the image of God effaced by sin.
8. By resemblance to My Face, they will shine more than many others in eternal life and the brilliancy of My Face will fill them with joy.

These inestimable promises are drawn from the works of St. Gertrude, St. Mechtilde and from the writings of Sister Maria de Saint-Pierre, a Carmelite who died at Tours, France in the odor of sanctity.

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. Nor on the other hand is there any mystery of regeneration without water: for "unless a man be born again of water and the Spirit, he cannot enter the kingdom of God." [John 3:5] Even a catechumen believes in the cross of the Lord Jesus, by which also he is signed; but, unless he be baptized in the name of the Father and of the Son and of the Holy Spirit, he cannot receive the remission of sins nor be recipient of the gift of spiritual grace. St. Ambrose

"For since the mystical body of Christ, in the same manner as His physical body, is one, compacted and fitly joined together, it were foolish and out of place to say that the mystical body is made up of members which are disunited and scattered abroad: whosoever therefore is not united with the body is no member of it, neither is he in communion with Christ its head."
Pope Pius XI, *Mortalium Animos*

Christians, this is the hour to defend your King and to keep Him company in the profound isolation in which He finds Himself. How few, O Lord, are the servants who remain faithful to You!... The worst of it is that there are some who profess to be Your friends in public, but who sell You in secret. You can scarcely find one in whom You can trust. O my God, true Friend, how badly does he repay You who betrays You! O true Christians, come to weep with your God! It was not only over Lazarus that He shed tears of compassion but over all those who, in spite of His call, would never rise from the dead. At that time, my Love, You saw even the sins that I would commit against You. May they be at an end, and with them, those of all sinners... Let then Your mercy shine forth! I ask it of You in spite of my wretchedness, for those who will not ask. St. Teresa of Avila

My children, I am going the way my fathers have gone before me; God is calling me to Him, and I myself yearn to be amid the heavenly choirs. My heart's love (for thus was he wont to call his spiritual offspring), waste not in a moment the labours you have undergone during so many years; and, lest you may, imagine to yourselves that each day of your religious life is the first in which you enter upon the career of perfection, so that by this renewed purpose your wills may be strengthened ever to go forward and to make progress in virtue. St. Anthony of the Desert, on his death bed as recorded by St. Athanasius

“Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.”

St. Paul, 2 Thessalonians 2:14

God has given His Church “Pastors and Doctors for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ.” (Eph 4:11-12)..... The Church embraced two Golden Rules, which were openly adopted and solemnly proclaimed in the General Councils of the Church. The First Rule was: “So believes the Catholic Church under Heaven, and all the Bishops consent with us.”..... The Second Rule was: “We must follow antiquity, proved by Tradition: any new doctrine opposed to it must be rejected.” The First Rule is so intimately connected with the Second Rule that it has in it the reason of its being. For the belief of the Church and the consent of the Bishops exists and are based on antiquity; they have their root, as it were, in the doctrine’s antiquity..... “Nothing must be introduced but what has been delivered.” (Pope St. Stephen I 254-257) “Let nothing be allowed to novelty, because nothing should be added to antiquity.” (Pope St. Celestine I 422-432).

Msgr. George Agius, D.D., J.C.D., *Tradition and the Church*

Ecumenism of St. John, the Apostle of Charity, the “Son of Thunder”

And this is charity, that we walk according to his commandments. For this is the commandment, that, as you have heard from the beginning, you should walk in the same: For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh: this is a seducer and an antichrist. Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward. Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. He that continueth in the doctrine, the same hath both the Father and the Son. 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 he that saith unto him, God speed you, communicateth with his wicked works. 2 John 1, 6-11

Fr. Waters - persecuted by those who hope that “true Liturgy shall become extinct.”

The holy Fathers who have written upon the subject of anti-Christ, and of the prophecies of Daniel, without a single exception, as far as I know - and they are the Fathers both of the East and of the West, the Greek and the Latin Church - all of them unanimously say that in the latter end of the world, during the reign of anti-Christ, the Holy sacrifice of the Altar will cease. In the work of the end of the world ascribed to St. Hippolytus, after a long description of the afflictions of the last days, we read as follows: “The Churches shall lament with a great lamentation, for there shall be offered no more oblation nor worship acceptable to God. The sacred buildings of the churches shall be as hovels; and the precious Body and Blood of Christ shall not be manifest in those days; the true Liturgy shall become extinct.... Such is the universal testimony of the Fathers of the early centuries.”

Cardinal Henry Edward Manning

We should all be dead to sin and live only to serve and love God. God has placed us in this world not to live according to our own will, nor to follow our bad inclinations; our body and soul and all our faculties must be employed to please God. The early Christians could indeed flatter themselves that by keeping themselves in such a rigorous way of living, in praying, fasting, in performing other austerities, they avoided sin with so great a care. Alas, that happy time is no more. Now sin is committed everywhere; in all places, in all states of life, they commit sin like they swallow water. What hatred you should have against sin! You should consider that sin is rebelling against God and a black ingratitude to the diving Majesty. Now a creature most noble, created to the image of God, created to serve and to love, revolts against his Creator. But, my dear brethren, consider well that sin ought to be feared more than anything in this world because the sinner who commits a mortal sin becomes the enemy of God. He does all in his power to destroy his God and causes a black ingratitude, after having received so many benefits from God... especially in this country (Ireland) in comparison with other countries. God who is your Father, your Master, your Benefactor is despised, mocked and derided; his is made to suffer, having favored you so kindly. If you would ever see a person taking his crucifix in his hands and trampling it under his feet, you should say, ‘What a wicked person this is.’ Now, a person who commits a mortal sin does far worse. St. Charles of Mt. Argus, C. P., (John Andrew Houben) (1821-93), Sermon on Sin

“Nothing New Under the Sun”

They do not trouble about the moral degradation of the Empire; all that they ask is that it should be prosperous and secure. “What concerns us,” they say, “is that everyone should be able to increase his wealth so that he can afford a lavish expenditure and can keep the weaker in subjection. Let the poor serve the rich for the sake of their bellies and so that they can live in idleness under their protection, and let the rich use the poor as dependants and to enhance their prestige.... Let the laws protect the rights of property and leave men’s morals alone. Let there be plenty of public prostitutes for whosoever wants them, above all for those who cannot afford to keep mistresses of their own. Let there be gorgeous palaces and sumptuous banquets, where anybody can play and drink and gorge himself and be dissipated by day or night, as much as he pleases or is able. Let the noise of dancing be everywhere, and let the theatres resound with lewd merriment and with every kind of cruel and vicious pleasure. Let the man who dislikes these pleasures be regarded as a public enemy, and if he tries to interfere with them, let the mob be free to hound him to death. But as for the rulers who devote themselves to giving the people a good time, let them be treated as gods and worshipped accordingly. Only let them take care that neither war nor plague nor any other calamity may interfere with this reign of prosperity.” St. Augustine, City of God

"In the Third Secret it is foretold, among other things, that the great apostasy in the Church will begin at the top." Cardinal Mario Luigi Ciappi, O.P. personal theologian to five popes

Is Pope Francis just another Victim of the "Council of the Media," of the mystery "Virtual Council"? Or better still, is the "Council of the Media," the "virtual Council" the "real Council" after all?

And we know that this Council of the media was accessible to all. So, dominant, more efficient, this Council (of the media) created many calamities, so many problems, so much misery, in reality: seminaries closed, convents closed liturgy trivialized... and the true Council has struggled to materialize, to be realized: the virtual Council was stronger than the real Council.
Pope Benedict XVI, Farewell Address to clergy of Rome

I am out of heart seeing my own inability, but am made stronger by my very weakness. I am buoyed up with confidence in that God, Who gives speech to the dumb, Who makes eloquent the tongues of little ones, and has even moved to utterance the tongue of a brute. And why have not I sufficient grounds for hope that God will infuse into my dull mind the gift of understanding, if when His glory require it, He knows how to put words of truth into the mouth of even irrational creatures? Encouraged by this consideration, I am no longer in alarm concerning the success of my work, much as I stand in dread of myself; and now I boldly put my hand to the work. St. Gregory the Great, preface to his commentary on the Book of Job

Religious Liberty: The belief that the dignity of the creature voids the First Commandment

The great achievement of the Second Vatican Council and those who deny it; Fabrizio Mastrofini, Rome 3-21-13

The Austrian theologian Jan-Heiner Tück, born in 1967 and professor of Dogmatic Theology in Vienna, has cut short the debate on whether the Council has brought continuity to the Church or not.... What is the Council's fundamental achievement? The clear, precise and irrefutable affirmation of religious freedom and freedom of conscience as basic human rights. Tück insisted: "Above all the Council explicitly recognized the right to freedom of religion and conscience, that not even 100 years before had been listed as one of 'the errors of our time' by Pius IX". The Austrian theologian explained further: "One of the greatest achievements of the Council is to recognize freedom of religion and conscience as human rights." This is what is at stake in the negotiations with the Lefebvrians and in the relations with all ultra-conservative Catholic groups. However the achievement of the Second Vatican Council cannot be doubted and this ought to be the starting point for the Church to look to the future and to stop looking backwards to the past.

"This sense of imminent crisis, of the pressing need for moral reform and spiritual renovation, runs through all the religious thought of the twelfth century. That century which seems to us the Golden Age of medieval Catholicism - the age of St. Anselm and St. Bernard, the age of the Crusades and the Cathedrals, of the new religious Orders and the new schools - appeared to contemporaries dark with the threat of the coming doom. Their attitude is summed up in the opening lines of Bernard of Morlais' great rhythm, *de contemptu mundi*:

*Hora novissima, tempora pessima sunt, vigilemus; Ecce minaciter imminet arbiter ille supremus...
The world is very evil; the times are waxing late; Be sober and keep vigil; the Judge is at the gate".*

Christopher Dawson, Religion and the Rise of Western Culture

Love seeks no cause nor end but itself. Its fruit is its activity. I love because I love; I love that I may love. Love is a mighty thing, if so it returns to its own principle and origin, if it flows back to its source and ever draws anew whence it may flow again. Love is the only one of all the senses, movements and affections of the soul, by which the creature can answer to its creator and repay like with like. St. Bernard of Clairvaux

Neo-Modernism of the Novus Ordo shares a common end with Modernism!

The opening of Vatican II John XXIII declared that there existed a disjunction between dogma and its "external formula or terminology"!

Modernism is condemned because it virtually destroys Christian dogma by denying that the dogmas of faith are contained in the revelation made by the Holy Spirit to the Catholic Church and subsequently defined through the supreme authority of the same *Ecclesia docens*^[1]. Once the Holy Spirit, speaking through the supreme *magisterium*^[2] of the Church, defines a doctrine as *de fide*^[3] the dogma in question remains, both *in se*^[4] and in its external *formula* or *terminology*, unchanged and unchangeable, like God, Whose voice it communicates to us, in the shape of definite truth. Modernism tells us quite the reverse.

^[1] *Ecclesia docens* -- i.e., 'the teaching Church.'

^[2] *Magisterium* = 'teaching authority.'

^[3] *De fide* = 'what is of faith.'

^[4] *In se* = 'in itself.'

Rev. Father Norbert Jones, C.R.L., Old Truths, Not Modernist Errors, Exposure of Modernism and Vindication of its Condemnation by the Pope, 1908

"Now it can be said briefly that those who defend blindly and indiscriminately any judgment whatsoever of the Supreme Pontiff concerning every matter weaken the authority of the Apostolic See. They do not support it; they subvert it. They do not fortify it. Peter has no need of our lies; he has no need of our adulation."

Fr. Melchior Cano, O.P., First Chair of Theology at the University of Salamanca, Theologian at the Council of Trent

He wrought herein (in His Passion) the greatest work that He had ever wrought, whether in miracles or in mighty works, during the whole of His life, either upon earth or in Heaven, which was the reconciliation and union of mankind, through grace, with God. And this, as I say, was at the moment and the time when this Lord was most completely annihilated in everything. Annihilated, that is to say, with respect to human reputation; since, when men saw Him die, they mocked Him rather than esteemed Him; and also with respect to nature, since His nature was annihilated when He died; and further with respect to spiritual consolation and protection of the Father, since at that time He forsook Him..... Let the truly spiritual man understand the mystery of the gate and of the way of Christ, and so become united with God, and let him know that, the more completely he is annihilated for God's sake, according to these two parts, the sensual and the spiritual, the more completely he is united to God and the greater is the work which he accomplishes. St. John of the Cross, *Ascent of Mt. Carmel*

High Treason: "Betrayal of your sovereign by acts of aid and comfort to the monarch's 'enemies'."



On the one hand, therefore, it is necessary that the mission of teaching whatever Christ had taught should remain perpetual and immutable, and on the other that the duty of accepting and professing all their doctrine should likewise be perpetual and immutable. "Our Lord Jesus Christ, when in His Gospel He testifies that those who not are with Him are His enemies, does not designate any special form of heresy, but declares that all heretics who are not with Him and do not gather with Him, scatter His flock and are His adversaries: He that is not with Me is against Me, and he that gathereth not with Me scattereth" (S. Cyprianus, Ep. lxi., ad Magnum, n. I).

The Church, founded on these principles and mindful of her office, has done nothing with greater zeal and endeavour than she has displayed in guarding the integrity of the faith. Hence she regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutychians, did not certainly reject all Catholic doctrine: they abandoned only a certain portion of it. Still who does not know that they were declared heretics and banished from the bosom of the Church? In like manner were condemned all authors of heretical tenets who followed them in subsequent ages. "There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith taught by our Lord and handed down by Apostolic tradition" (Auctor Tract. de Fide Orthodoxa contra Arianos). Pope Leo XIII, *Satis Cognitum*, On the Unity of the Church

"Moreover there are solemn acts [*solemnes... actus*] of the Church in which the same dogma has been proclaimed. Thus, in the decree on faith which Innocent III published with the synod of Lateran IV, these things are written: 'There is indeed one universal Church of *the faithful, outside of which no one at all is saved.*'"

Pope Gregory XVI, *Summo Iugiter Studio*, May 27, 1832

Holy Week – the heart of the Catholic liturgy and the first point of attack by the Bugnini and the liturgical destroyers!

In conclusion, Holy Week is the culminating point of the liturgical year, the great week during which we spend those last days of Our Lord's life on earth in close union with him. The Church shows the trend of her thoughts by deeply moving ceremonies full of profound meaning, which do far more than any other exercise could to teach the Christian the reality of the mysteries of faith and fill his heart with grateful love for Our Saviour. Moreover to the liturgical student as also to all the faithful, who in daily increasing numbers are taking an interest in the liturgy of the Church, Holy Week is the most important of all the liturgical seasons, and this is not only because the Church desires her children to spend these days in recollection and prayer, but because these very prayers and rites have been preserved with such loving veneration that they are the most ancient portion of the liturgy, and most truly representative of the primitive spirit and character. This is the reason why archeologists, historians and liturgists have studied this part of the liturgy so carefully. Their works are of the greatest interest to those who study the historical origin of our ceremonies. Rt. Rev. Fernand Cabrol, O.S.B., Holy Week

The Modern mind cannot receive the Gospel because it is closed to all Reality!

Just as everything you were told about Covid by the media and health and government officials was false, so is everything you have been told by the same propagandistic liars about Ukraine. Americans have had nothing but lies since the assassination of US President John F. Kennedy, of his brother, US Senator Robert Kennedy President-in-Waiting, Martin Luther King, the Vietnam war, 9/11, Saddam Hussian's nonexistent "weapons of mass destruction," Assad's "use of chemical weapons," Iranian nukes, the extraordinary lies about Kaddafi, Covid pandemic, Russian invasions. The entire Western World lives in The Matrix, a world created by propaganda. The vast majority of people in the West have no idea of the reality in which they live. Paul Craig Roberts, assistant secretary of the treasury under President Ronald Reagan

The arrogance of the Liturgical “experts” would have made Caiaphas blush!

“A vociferous minority (of liturgical ‘experts’) has imposed itself on the hierarchy and made them believe that a popular demand existed where there was in fact not even a preference.” Evelyn Waugh, 1962

Neo-Barbarians are within the Gates. What was built over many years by the prayers, labors, blood, sweat and tears of countless Catholic martyrs, virgins, confessors and doctors of the Church will have to begin anew. It will start with the cleansing of the Church of the Neo-pagans by the Neo-Barbarians. Pray God that He delay no longer and purify His Church from the effeminate, soft, compromising, mealy-mouthed, pretenders who now hold and claim the dignity of Catholic clerics, even if this requires the shedding of much innocent blood! The front sector in the defense and practice of the faith for each of the faithful has been overrun. With no possible hope of human success, the victory cannot be far away.

“Unlike Christian Byzantium, Christian Rome represents only a brief interlude between paganism and barbarism. There were only eighteen years between Theodosius’ (379 to 395 and the last to rule over a unified Roman empire) closing of the (pagan) temples and the first sack of the Eternal City by the barbarians (Visigoth King Alaric in 410). The great age of the Western Fathers from St. Ambrose to St. Augustine was crammed into a single generation, and St. Augustine dies with the Vandals at the gate (Vandal King Genseric in 439).” Christopher Dawson, *Religion and the Rise of Western Culture*

Pope Leo honors new female pro-abortion ‘archbishop’ of Canterbury

To pretend that this is somehow a blessed vocation and praise Mullally in it and invoke God's blessing and the inspiration of the Blessed Virgin Mary on it is unspeakably evil.

LifeSiteNews | Vatican City | Mar 26, 2026 - Pope Leo XIV has issued a congratulatory letter to Sarah Mullally – the first woman ever appointed “archbishop of Canterbury” and a vocal supporter of abortion and the LGBT agenda. In the letter, Leo praises Mullally’s “weighty” responsibilities, and explicitly invokes the Blessed Virgin Mary as a source of “inspiration” for her new role.

The March 20, 2026 message, published on the Vatican website, was released after Mullally’s installation yesterday. It makes no reference whatsoever to the Catholic Church’s perennial teaching that Anglican orders are “absolutely null and utterly void” (*Apostolicae Curiae*, 1896), that the ordination of women is impossible and contrary to the will of Christ, or to Mullally’s own public record promoting grave moral evils of abortion and homosexual acts.

Instead, Leo XIV opens with the salutation:

“To The Most Reverend and Right Honourable Dame Sarah Mullally Archbishop of Canterbury”

He continues:

“I know that the office for which you have been chosen is a weighty one, with responsibilities not only in the Diocese of Canterbury, but throughout the Church of England as well as the Anglican Communion as a whole... In asking the Lord to strengthen you with the gift of wisdom, I pray that you may be guided by the Holy Spirit in serving your communities, and draw inspiration from the example of Mary, the Mother of God.”

This invocation of the Blessed Virgin Mary – the Theotokos, the model of perfect obedience to God’s Will – is particularly scandalous. To hold up the Mother of God as inspiration for a woman pretending to exercise a priestly and episcopal office that the Church has always declared Christ reserved to men – not to mention for a leader who actively promotes abortion and same-sex “marriage” – is a mind-bending scandal.

Leo XIV quotes Pope Francis saying “it would be a scandal if, due to our divisions, we did not fulfil our common vocation to make Christ known.”

He adds:

Dear sister, I willingly make these words my own, for it is through the witness of a reconciled, fraternal and united Christian community that the proclamation of the Gospel will resound most clearly.

With these fraternal sentiments, I invoke upon you the blessings of Almighty God as you take up your high responsibilities. May the Holy Spirit come down upon you and make you fruitful in the Lord’s service.

COMMENT: Those who praise heretics and schismatics are heretics and schismatics. Those who seek “unity” with heretics and schismatics are heretics and schismatics. Leo the Iceman and worshiper of Pachamama who has publicly repudiated the titles of the Blessed Virgin Mary as Co-Redemptrix and Mediator of All Grace now publically blasphemes the Mother of God. We pray for his conversion and we pray that God will cleanse His Church of these homosexual perverts. The latter is certain; the former is unlikely.



The congregation reacts as Bishop Sarah Mullally is confirmed as the first female Archbishop of Canterbury. Photo by Leon Neal/Getty Images at St Paul's Cathedral, on January 28, 2026, in London, England