

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 Roman rite of Mass



Tenth Sunday after Pentecost

St. Alphonsus, Bishop, Confessor, Doctor

St. Stephen I, Pope & Martyr

August 2, 2026

The liturgy for this Sunday seeks to impress upon us the true notion of Christian humility, which consists in attributing to the grace of the Holy Ghost whatever sanctity we may have attained; for our acts can only be of a supernatural character, if they are inspired by the Holy Ghost whom our Lord sent down upon His apostles on the day of Pentecost and whom He never ceases to give to those who ask.

Our salvation is an impossible task if we try to accomplish it alone, for left to ourselves, we are but weak and sinful. It is always to almighty God to whom we are indebted when we avoid sin, gain pardon, forsake wrongdoing and do good, for none can even utter our Lord's name by an act of supernatural Faith, affirming His divinity and kingship, except by the Holy Ghost (Epistle).

Therefore pride is God's enemy, since it claims for itself the gifts, which the Holy Ghost alone distributes to such as, He will, and so by making us think that we are sufficient in ourselves, it hinders the manifestation of the divine power in our souls. How can He have compassion on us, and show us His mercy (Collect) if we have within us no acknowledged wretchedness upon which His divine heart can have pity?

On the contrary, the humble man is glad to acknowledge his nothingness knowing that on this condition alone will the power of Christ come into his heart.

The Church develops these thoughts today because the Breviary lessons for this week supply two examples, one of pride, the other of great humility. After the figure of Elias, contrasting so strongly with Achab and Jezebel, of whose terrible punishment we read in the divine office, that of the young Joas stands out in powerful opposition to Athalia. The daughter of Achab and Jezebel, quite as wicked as her mother, Athalia had married Joram the king of Juda, and as he died shortly after, the queen found herself mistress of the kingdom of Juda, and to secure her position had almost the whole family of David massacred. However Josaba, the wife of the high priest Joiada, took Joas, the youngest of the royal family, from his cradle, and hid him in the temple.

For six years Athalia ruled the country and set up altar of Baal right in the very temple courts. In the seventh year the high priest, surrounded by determined men, showed them Joas, then seven years old, and told them to form a bodyguard round the royal child, and to kill anyone who attempted to break through their ranks. Then when the people crowded into the temple court at the hour of the prayer, Joiada brought forward Joas, and anointed and crowned him in sight of the whole multitude, amidst applause and cries of “Long live the King.”

Athalia, hearing all the outcry, left her palace and went into the court. Seeing the young king seated on the tribunal surrounded by the chief men of the nation, amidst the shouts of the people, accompanied by the sound of trumpets, she rent her cloths and cried: “Treason and plot!” At the high priest's command she was put out of the sacred precincts, and brought to the threshold of her palace, where she was killed. Then the crowd rushed into the temple of Baal where they did not leave one stone upon another.

Meanwhile the king, Joas, sat on the throne of David, his grandfather, and reigned forty years in Jerusalem, where he worked at repairing and beautifying the temple (Alleluia, Communion). Holy Scripture gives him this excellent praise: “Joas did that which was right before the Lord.” These words form the Magnificat Antiphon for the first Vespers of this Sunday, echoed by that of the second Vespers, taken from today's

Gospel: “This man went down into his house justified rather than the other, because every one that exalteth himself shall be humbled and he that humbleth himself shall be exalted.” “Those who exalt themselves,” says St. Augustine, “are known by God from afar. From far off He looks upon the proud but forgives them not.” On the other hand, the humble, like the publicans, confess themselves guilty. “He struck his breast, he chastised himself, therefore God forgave the man who acknowledged his wretchedness. For why is it surprising that God no longer sees him as a sinner, when he himself acknowledges that he is one? He stands afar off, this publican, but God sees him from close at hand” (Matins).

In the same way the lowly minded boy, Joas, was accepted of God, because his attitude before Him was what it should be. “He did that which was right before the Lord.” On the contrary, Athalia was proud and wicked. She did not do what was right before the Lord, and she despised and insulted those who did their duty, for pride towards God always shows itself by contempt towards our neighbor. Pascal says that there are two kinds of men, saints who think themselves guilty of every fault and sinners who believe themselves guilty of none. The first are humble and God will exalt them with glory; the second are full of pride and He will humble them by chastisement.

“God,” says St. Chrysostom, “drowned the world, caused Sodom to be burned by fire, and the sea to swallow up the army of the Egyptians for it is He who has stricken the guilty with all the blows which have fallen upon them, and will do so still more. But, you say, God is merciful. Then are all these things merely words? Does the rich man who despised Lazarus receive no punishment? Are the foolish virgins in no way rejected by the bridegroom? Will not he who was at the wedding feast with soiled garments in no wise perish, bound hand and foot? Will not he who exacted the last farthing from his companion be delivered to the tormentors? Do you think that God will confine Himself to threats? To me it seems easy to prove the contrary and we may judge beforehand what God will do in the future, from what He has said and done in the past. Let us then have constantly in mind the dread tribunal, chains fastened for all eternity, outer darkness, gnashing of teeth and the gnawing and poisonous worm” (2nd Nocturn).

This will be the best way to foster in ourselves that humility which makes us say with the Church: “When I cried to the Lord He heard my voice, from them that draw near to me; and He humbled them, who is before all ages and remains forever” (Introit). “Keep me, O Lord, as the apple of Thy eye: let Thy eyes behold the things which are equitable” (Gradual). “To Thee, O Lord, have I lifted up my soul: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded” (Offertory).

INTROIT:

Ps. 54. When I cried to the Lord, He heard my voice, against them that pressed upon me; and He who is before all ages, and remains forever, humbled them; cast thy care upon the Lord, and He shall sustain thee.

Ps. Hear, O God, my prayer and despise not my supplication; be attentive to me, and hear me. Glory be, etc. When I cried to the Lord, etc.

COLLECT:

O God, who dost manifest Thy almighty power chiefly by showing pardon and pity, increase and multiply upon us Thy mercy, that we, running the way toward the attainment of Thy promises, may be made partakers of Thy heavenly treasures. Through our Lord, etc.

O God, who didst enkindle in blessed Alphonsus Mary, Thy Confessor and Bishop, a burning zeal for souls, and through him didst beget a new offspring to Thy Church, we pray, that we may be enlightened by his wholesome teaching and strengthened by his example, and so may be able to come happily unto Thee. Through our Lord, etc.

Being appeased, turn to Thy flock, eternal Shepherd, and through blessed Stephen Thy Martyr and Supreme Pontiff, whom Thou didst make the Pastor of the whole Church, guard and protect it forever. Through our Lord, etc.

EPISTLE: 1 Cor. 12, 2-11.

Brethren, You know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus; and no man can say: The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another the grace of healing in the one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will.

EXPLANATION The apostle here reminds the Corinthians of the great grace they received from God in their conversion, and urges them to be grateful for it; for while heathens, they cursed Jesus, but being now brought to the knowledge of the Spirit of God, they possess Christ as their Lord and Redeemer who can be known and professed only by the enlightenment of the Holy Ghost. The holy Spirit works in different ways, conferring His graces on whom He wills; to one He gives wisdom to understand the great truths of Christianity; to another the gift of healing the sick; to another the gift of miracles and of prophecy; to another the gift of discerning spirits, to know if one is governed by the Spirit of God, or of the world, Satan and the flesh; to another the gift of tongues. The extraordinary gifts, namely, those of working miracles of prophesying and others became rarer as the faith spread, whereas the gifts which sanctify man will always remain the same.

GRADUAL:

Ps. 16. Keep me, O Lord, as the apple of Thy eye: protect me under the shadow of Thy wings. Let Thy judgment on me come forth from Thy countenance: let Thy eyes behold the things that are equitable.

Alleluia, alleluia. *Ps. 64.* A hymn, O God, becometh Thee in Sion: and a vow shall be paid to Thee in Jerusalem. Alleluia.

GOSPEL: Luke 18, 9-14.

At that time, Jesus spoke this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray; the one was a pharisee, and the other a publican. The pharisee standing, prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice in the week; I give tithes of all that I possess. And the

publican standing afar off would not so much as lift up his eyes towards heaven, but struck his breast saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

Why did Christ make use of this parable of the Pharisee and the Publican?

To teach us never proudly to condemn or despise a man, even though he should appear impious, for we may be deceived like the Pharisee who despised the Publican, whom he considered a great sinner, while, in reality, the man was justified before God on account of his repentant spirit.

What should we do before entering a Church?

We should reflect that we are going into the house of God, should therefore think what we are about to say to Him, and what we wish to ask of Him. That we may make ourselves less unworthy to be heard, we should humble ourselves as did Abraham, (Gen. 18, 27) remembering that we are dust and ashes, and on account of our sins unworthy to appear before the eyes of God, much less to address Him, for He listens to the prayers of the humble only (Ps. 101, 18) and gives them His grace, while He resists the proud (James 6, 6).

Was the Pharisee's prayer acceptable to God?

No, for it was no prayer, but boasting and ostentation; he praised himself, and enumerated his apparent good works. But in despising others and judging them rashly, he sinned grievously instead of meriting God's grace.

Was the Publican's prayer acceptable to God?

Yes, for though short, it was humble and contrite. He stood afar off, as if to acknowledge himself unworthy of the presence of God and intercourse with men. He stood with downcast eyes, thus showing that he considered himself because of his sins unworthy to look towards heaven, even confessed himself a sinner, and struck his breast to punish, as St. Augustine says, the sins which he had committed in his heart: This is why we strike our breast at certain times during Mass, for by this we acknowledge ourselves miserable sinners, and that we are sorry for our sins.

OFFERTORY:

Ps. 24. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be disappointed, neither let my enemies laugh at me; for none of them that wait on Thee shall be confounded.

SECRET:

Let the appointed sacrifices, O Lord, be paid to Thee, which Thou hast given to be offered at once to the honor of Thy name, and likewise as the remedy of our ills. Through our Lord, etc.

Set hearts on fire with the heavenly flame of this sacrifice unto an odor of sweetness, O Lord Jesus Christ; who didst grant to blessed Alphonsus Mary to celebrate these same mysteries, and through them to offer himself as a holy victim unto Thee. Who livest and reignest, etc.

By the offered gifts we beg Thee, O Lord: enlighten kindly Thy Church: so that Thy flock everywhere may be increased, and the Shepherds, under thy direction, may be pleasing to thy Name. Through our Lord, etc.

COMMUNION:

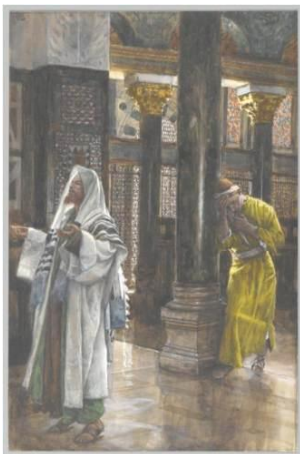
Ps. 50. Thou wilt accept the sacrifice of justice, oblations and holocausts upon Thy altar, O Lord.

POSTCOMMUNION:

We pray Thee, O Lord our God, graciously not to deprive of Thy aids those whom Thou ceasest not to renew with Thy sacraments. Through our Lord, etc.

O God, who didst make blessed Alphonsus Mary, Thy Confessor and Bishop, a faithful dispenser and preacher of the divine mysteries, grant through his merits and prayers that Thy faithful may partake of them often and in partaking may give Thee unceasing praise. Through our Lord, etc.

Being appeased, O Lord, guide Thy Church, which has been nourished by holy refreshment, that under Thy direction and powerful rule it may receive increase of liberty and may continue in religious integrity. Through our Lord, etc.



I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

PROPER OF THE SAINTS FOR THE WEEK OF AUGUST 2nd:

Date	Day	Feast	Rank	Color	F/A	Mass Time/Notes
2	Sun	10th Sunday after Pentecost St. Alphonsus, BpCD St. Stephen, I, PM	sd	G		9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM
3	Mon	Finding of the Body of St. Stephen, 1st martyr	sd	R		Mass 8:30 AM; Rosary of Reparation before Mass
4	Tue	St. Dominic, C	dm	W		Mass 8:30 AM; Rosary of Reparation before Mass
5	Wed	Dedication - Church of Our Lady of the Snows	dm	W		Mass 8:30 AM; Rosary of Reparation before Mass
6	Thu	Transfiguration of Our Lord Ss. Xystus II, P & Companion Martyrs	d2cl	W		Mass 8:30 AM; Rosary of Reparation before Mass
7	Fri	St. Cajetan, C St. Donatus, BpM First Friday	d	W	A	Mass 8:30 AM; Rosary of Reparation & Confession 8:00 AM; Benediction & Holy Hour after Mass
8	Sat	Ss. Cyriacus & Companions, Mm Vigil of St. Lawrence (anticipated)	sd	R		Mass 9:00 AM; Rosary of Reparation & Confession 8:30 AM
9	Sun	11th Sunday after Pentecost St. John Mary Vianney, C St. Romanus, M	sd	G		9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM

In the whole Gospel, then, there was no teaching more appropriate than this, as a sequel to the history of Jerusalem's fall. The children of the Church, who, in her early years, saw her humbled in Sion and persecuted by the insulting arrogance of the Synagogue, now quite understand that word of the Wise Man: 'Better is it to be humbled with the meek, than to divide spoils with the proud (Prov. 16:19)! According to another Proverb, the tongue of the Jew – that tongue which abused the publican and ran down the poor Gentile – has become, in his mouth, as 'a rod of pride' (Prov. 14:3), a rod which, in time, struck himself, by bringing on his own destruction. But, whilst adoring the justice of God's vengeance and giving praise to His mercy, the Gentiles must take care not to go into the path wherein was lost the unhappy people whose place they now occupy. Israel's offence, says St. Paul, has brought about the salvation of the Gentiles; but, his pride would be also their own ruin; and whereas Israel is assured, by prophecy, of a return to God's favour when the end of the world shall be approaching (Rom. 11:25-27), there is no such promise of a second call of mercy to the Gentiles, should they ever apostatize after their baptism.

Dom Gueranger, *The Liturgical Year*, Tenth Sunday after Pentecost

Again, in the Office for the feasts of our Lady, the Church applies the words of *Sirach* to the Blessed Virgin and thus gives us to understand that in her we find all hope: *In me is all hope of life and of virtue*. In Mary is every grace: *In me is all grace of the way and of the truth*. In Mary we shall find life and eternal salvation: *Those who serve me shall never fail. Those who explain me shall have life everlasting* (Sir. 24:25, 30, 31--- Vulgate). And in the *Book of Proverbs*: *Those who find me find life and win favor from the Lord* (8:35). Surely such expressions are enough to prove that we require the intercession of Mary.

St. Alphonsus de Liguori, *The Glories of Mary*

By the love of concupiscence we love God, but we love Him chiefly as our good, as the source of our happiness; we love Him for the help and assistance we expect from Him. Charity, on the contrary, makes us capable of loving God for Himself, because He is goodness, beauty, infinite wisdom – in a word, because He is God. Although the love of concupiscence which accompanies hope is very precious, it is still imperfect, because by it we love God not for Himself alone, but for the benefits which we hope to receive from Him. The love of charity, however, is perfect because it is pure love of complacency, of benevolence, that is, love which takes complacency in the infinite good of God, and desires this good, not for any personal advantage, but for God Himself, for His felicity, His glory. ...St. Teresa of Avila prayed, "O Lord, be pleased to grant me this love before You take me from this life. It will be a great comfort at the hour of death to realize that I shall be judged by You whom I have loved above all things. Then I shall be able to go to meet You with confidence, even though burdened with my debts, for I shall not be going into a foreign land but into my own country, into the kingdom of Him whom I have loved so much and who likewise has so much loved me."

Fr. Gabriel of St. Mary Magdalen, *Divine Intimacy*, On Charity

Among the Scholastic doctors, the chief and master of all, towers St. Thomas Aquinas because he most venerated the ancient doctors of the Church, in a certain way seems to have inherited the intellect of all.

Thomas Cardinal Cajetan, the most important commentator on the Summa of St. Thomas

**“Prepare for more trouble.... Authority is to serve Truth. It has no other purpose.... Truth is the purpose of authority.”
Bishop Richard Williamson, June 28, 2015**

If we would completely rejoice the heart of God, let us strive in all things to conform ourselves to His divine will. Let us not only strive to conform ourselves, but also to unite ourselves to whatever dispositions God makes of us. Conformity signifies that we join our wills to the will of God. Uniformity means more. Uniformity means that we make one will of God's will and our will. In this way we will only what God wills. God's will alone is our will. St. Alphonsus Mary de Liguori

You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to My Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace.... Pray, pray very much, and make sacrifices for sinners, for many souls go to Hell because they have no one to make sacrifices and pray for them. Blessed Virgin Mary to the children at Fatima

Immediately, one ought to resist *in facie*, a pope who is publicly destroying the Church; for example, to want to give ecclesiastical benefits for money or charge of services. And one ought to refuse, with all obedience and respect, and not to give possession of these benefits to those who bought them. Thomas Cardinal Cajetan, O. P.

ON PRIDE AND VAIN GLORY

We should learn from this gospel that God looks upon the humble and exalts them, but is far from the proud (Ps. 137, 6). The Pharisee went to the temple entirely wrapped up in himself, and the good works which he thought he had performed, but returned empty and hated by God; the Publican, on the contrary, appearing before God as a public but penitent sinner, returned justified. Truly, an humble sinner is better in the sight of God than a proud just man!

He who glories in his own good works, or performs them to please men, or to win their praise, loses his merit in the eyes of the most High, for Christ says: Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven (Matt. 6, 1).

In order that we may learn to despise vainglory, these doctrines should be well borne in mind. We should consider that it will happen to those who seek after vainglory, as to the man who, made many toilsome journeys on land and sea in order to accumulate wealth, and had no sooner acquired it than he was shipwrecked, and lost all. Thus the ambitious man avariciously seeking glory and honor will find, when dying, that the merit which he might have had for his good works, is now lost to him, because he did not labor for the honor of God. To prevent such an evil, strive at the commencement of every good work which you undertake, to turn your heart to God by a good intention.

But that you may plainly recognize this vice, which generally keeps itself concealed, and that you may avoid it, know that pride is an inordinate love of ostentation, and an immoderate desire to surpass others in honor and praise. The proud man goes beyond himself, so to speak, makes far more of himself than he really is, and, like the Pharisee, despises others; the humble man, on the contrary, has a low estimate of himself, looks upon himself as nothing and, like the Publican, despises no one but himself, and thus is pleasing in the sight of God.

ASPIRATION O God, who hearest the prayers of the humble, but dost resist the proud, I earnestly beseech Thee to give me an humble heart, that I may imitate, the humility of Thy only-begotten Son, our Lord Jesus Christ, and thereby merit to be exalted with Him in heaven.

INSTRUCTION ON GRACE

In the epistle of this day the Apostle St. Paul speaks of the different gifts of the Holy Ghost which He distributes as He pleases. These extraordinary graces which the apostle mentions, are not necessary for salvation. But the Church teaches, that the grace of the Holy Ghost is necessary for salvation, because without it we could neither properly believe, nor faithfully observe the commandments of God. For the holy religion of Jesus teaches, and experience confirms, that since the fall of our first parents we are weak and miserable, and of ourselves, and by our own strength, we cannot know or perform the good necessary for our salvation. We need a higher aid, a higher, assistance, and this assistance is called grace.

What, then, is grace?

Grace is an inward, supernatural gift which God through infinite goodness, and in consideration of Christ's merits, grants us to enable us to work out our salvation. Grace is a gift, that is, a present, a favor, a benefit. It is an inward and supernatural gift; an inward gift, because it is bestowed upon man's soul to distinguish it from external gifts and benefits of God, such as: food, clothing, health; grace is a supernatural gift, because it is above nature. In creating our souls God gives us a certain degree of light which enables us to think, reflect, judge, to acquire more or less knowledge: this is called natural light. In the same way He gives our souls the power in some measure to overcome sensual, vicious inclinations; this power is called natural power (virtue). To this natural light and power must be added a higher light and a higher power, if man would be sanctified and saved. This higher light and higher power is grace. It is, therefore, called a supernatural gift, because it surpasses the natural power of man, and produces in his understanding and in his will wholesome effects, which he could not produce without it. For example, divine faith, divine love is a supernatural gift or grace of God, because man of his own power could never receive as certain God's revelations and His incomprehensible mysteries with so great a joy and so firm a conviction, and could never love God above all things and for His own sake, unless God assisted him by His grace.

God grants us grace also through pure benevolence without our assistance, without our having any right to it; He grants it without cost, and to whom He pleases; but He gives it in consideration of the infinite merits of Christ Jesus, in consideration of Christ's death on the cross, and of the infinite price of our redemption. Finally, grace is a gift of God, by which to work out our salvation, that is, it is only by the grace of God that we can perform meritorious works which aid us in reaching heaven. Without grace it is impossible for us to perform any good action, even to have a good thought by which to gain heaven. From this it follows that with the grace of God we can accomplish all things necessary for our

salvation, fulfill all the commandments of God, but without it we can do nothing meritorious. God gives His grace to all, and if the wicked perish, it is because they do not cooperate with its divine promptings.

How is grace divided?

Into two kinds, actual and sanctifying grace. Actual grace is God's assistance which we always need to accomplish a good work, to avoid sin which we are in danger of committing, or that grace which urges us on to good, and assists us in accomplishing it; for it is God, says the Apostle Paul (Phil. 2, 13), who worketh in you both to will and to accomplish. If a good work is to be performed by us, God must enlighten our mind that we may properly know the good and distinguish it from evil; He must rouse our will and urge it on to do the known good and to avoid the evil; He must also uphold our will and increase our strength that what we wish to do, we may really accomplish.

This actual grace is, therefore, necessary for the just, that they may always remain in sanctifying grace, and accomplish good works; it is necessary for the sinner that he may reach the state of sanctifying grace.

What is sanctifying grace?

It is the great benefit which God bestows upon us, when He sanctifies and justifies us; in other words: sanctifying grace is the love of God, given to us by the Holy Ghost, which love dwells in us and whose temple we become, or it is the advent and abiding of God in our hearts, as promised in the words of Jesus: If any one love me he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him (John 16, 23). He who possesses sanctifying grace, possesses the greatest treasure that a man can have on earth. For what can be more precious than to be beautiful in the sight of God, acceptable to Him, and united with Him! He who possesses this grace, carries within himself the supernatural image of God, he is a child of God, and has a right to the inheritance of heaven.

How is this sanctifying grace lost?

It is lost by every mortal sin, and can only be regained by a complete return to God, by true repentance and amendment. The loss of sanctifying grace is in fact a greater injury than the loss of all earthly possessions. How, terrible, then, is mortal sin which deprives us of this treasure!

But love must not be wrought in our imagination but must be proved by works... Oh Jesus, what will a soul inflamed with Your love not do? Those who really love You, love all good, seek all good, help forward all good, praise all good, and invariably join forces with good men and help and defend them. They love only truth and things worthy of love. It is not possible that one who really and truly loves You can love the vanities of earth; his only desire is to please You. He is dying with longing for You to love him, and he would give his life to learn how he may please You better... O Lord, be pleased to grant me this love before You take me from this life. It will be a great comfort at the hour of death to realize that I shall be judged by You whom I have loved above all things. St. Teresa of Avila

Ecumenism of St. Paul

I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel. Which is not another, only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema. St. Paul, Apostle, Galatians 1, 6-9

I believe in God the Father Almighty, Creator of heaven and earth...

If anyone does not confess that the world and all things which are contained in it, both spiritual and corporal, as regards their whole substance, have been created by God from nothing, let him be *anathema*. Vatican I, Canon 5

CHARITY AND HUMILITY

TENTH SUNDAY AFTER PENTECOST

PRESENCE OF GOD - Give me, O Lord, humility with love; let humility guard charity in me, and may charity increase according to the measure of Your will.

MEDITATION:

I. In the texts of today's Mass, the liturgy sketches the features of the Christian soul in its fundamental lines. First St. Paul shows us in the Epistle (I Cor. 12: 2-11) a soul vivified by the Holy Spirit, who diffuses His gifts in it. The Apostle mentions charismatic gifts, that is, those special graces, such as the gift of tongues, of knowledge, of miracles, bestowed by the Holy Spirit with great generosity upon the primitive Church. Although these are very precious gifts, they are inferior to sanctifying grace and charity, which alone give supernatural life to the soul. Whereas charismatic gifts may or may not accompany sanctifying grace, they neither increase nor decrease its intensity thereby. St. Thomas notes that while grace and charity sanctify the soul and unite it to God, these miraculous gifts, on the contrary, are ordered for the good of another and can subsist even in one who is not in the state of grace. St. Paul also- and in the same letter from which the passage in today's Mass is taken- after enumerating all these extraordinary gifts, concludes with his famous words: "... all this, without charity, is nothing." Charity is always the "central" virtue, the fundamental characteristic of the Christian soul, and is also the greatest gift the Holy Spirit can give us. If the divine Paraclete did not vivify our soul by charity and grace, no one, not even the most virtuous, could perform the slightest act of supernatural value. "No man can say the Lord Jesus but by the Holy Ghost," the Apostle says. Just as a tree cannot bring forth fruit if it is deprived of its life-giving sap, so the soul which is not vivified by the Holy Spirit cannot perform acts of supernatural value. Note once again the great importance of grace and charity; the smallest degree of them is worth more than all the extraordinary gifts which, although they can dispose souls to good, can neither infuse nor increase divine life in us.

2. The Gospel (Lk. 18: 9-14) presents us with another fundamental characteristic of the Christian soul: humility. Charity, it is true, is superior to it because it gives us divine life; yet, humility is of great importance because it is the virtue which clears the ground to make room for grace and charity. Jesus gives us a vivid and concrete example of this truth in today's parable of the Pharisee and the publican. The Gospel tells us explicitly that Jesus was speaking to some who "trusted in themselves as just and despised others." The Pharisee is the prototype, the perfect

representative of this group. See him! how convinced of his justice, how puffed up by his own merits: I am neither a thief nor an adulterer, I fast and pay tithes. What more can one expect? But this proud man does not see that he lacks the greatest of all things, charity, so much so that he inveighs against others, accuses and condemns them: "I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican." Having no charity for his neighbor, he cannot have charity toward God. In fact, having gone into the Temple to pray, he is incapable of making the least little act of love or adoration, and instead of praising God for His blessings, he does nothing but praise himself. This man is really unable to pray because he has no charity, and he cannot have any because he is full of pride. "God resisteth the proud, and giveth grace to the humble" (Jas. 4: 6). Therefore, the Pharisee returns home condemned, not so much by God who always loves to show mercy, as by his own pride which impedes the work of mercy in him.

The attitude of the publican is entirely different. He is a poor man who knows he has sinned, and he is aware of his moral wretchedness. He does not possess charity either, because sin is an obstacle to it, but he is humble, very humble, and he trusts in the mercy of God. "O God, be merciful to me, a sinner!" And God who loves to bend down to the humble, justifies him at that very moment; his humility has drawn down upon him the grace of the Most High. St. Augustine has said: "God prefers humility in things that are done badly, rather than pride in those which are done well!" We are not justified by our virtues and our good works, but by grace and charity, which the Holy Spirit diffuses in our hearts, "according as He wills," yes, but always in proportion to our humility.

COLLOQUY:

"O good Jesus, how often after bitter tears, sobs, and indescribable groanings, You have healed the wounds of my conscience by the unction of Your mercy and the oil of Your joy! How often after I have begun my prayer without hope, I have found my joy again in the hope of forgiveness! Those who have experienced this know that You are a real physician, who heals contrite hearts and solicitously tends their wounds. Let those who as yet have not had this experience, believe, at least, in Your words: 'The Spirit of the Lord hath anointed Me; He hath sent Me to preach to the meek, to heal the contrite of heart.' If they still doubt, let them approach You and learn, and they will understand what Your words mean: 'I will have mercy and not sacrifice.'

"O Lord, You said, 'Come to Me, all you that labor and are burdened, and I will refresh you.' But what path should I take to reach You? The path of humility, for only then will You console me. But what consolation do You promise to the humble? Charity. In fact, the soul will obtain charity in proportion to its humility. O what sweet, delicious food is charity! It sustains us when we are weary, strengthens us when we are weak, and comforts us when we are sad. O Lord, give me this charity which makes Your yoke sweet and Your burden light" (St. Bernard).

Philip Trower, in his 2003 book *Turmoil & Truth: The Historical Roots of the Modern Crisis in the Catholic Church*, wrote, "The number of outsiders that the reforms [of Vatican II] have succeeded in attracting to the Church is still small compared with the numbers of the faithful whom revolution and dissent have been sweeping away from Catholic belief." The Pew Survey bears this out: The depressing flipside of the loss of one-third of the native U.S. Catholic population is that only 2.6 percent of current U.S. Catholics are converts. New Oxford Review, *The U.S. Catholic Church Is Sinking Fast*

Julian the Apostate, Emperor of Rome, attempts the rebuilding of the Temple in Jerusalem

The lone dissenting voice was St. Cyril, bishop of Jerusalem; who according to St. Eusebius predicted dire consequences for the day lime was mixed to make mortar for the foundation stones. The Jews scorned Cyril's prediction. The enthusiastic effort went smoothly for a while. Rubble that covered the site for centuries was removed, exposing the original foundation. But when new construction was about to begin, things started to go wrong. "During the night," says Eusebius, "there arose a huge storm, the earth shook, and huge balls of fire burst forth from the ground and continued to do so through the next day. Instruments melted, workers were burnt to death, strange crosses appeared on the clothes and bodies, a luminous cross shone in the sky, and the enterprise had to be abandoned. A violent tremor caused a portico to collapse killing a number of workers."

According to St. John Chrysostom, Julian "overlooked nothing but worked quietly and a little at a time to bring the Jews to offer sacrifice, in this way he expected that it would be easy for them to go from sacrifice to the worship of idols." The emperor's construction crew was about to start construction of the new temple, "when suddenly fire leaped forth from the foundations and completely consumed not only a great number of workmen but even the stones piled up there to support the structure."

St. Gregory of Nazianzen says the Jewish women "carried the dirt in their lap with no consideration for their robes and for the tenderness of their bodies, because they say in all this is a work of piety, as they carried everything downward" from the Temple foundations to a nearby valley. "But," St. Gregory continues, "a sudden whirlwind and the convulsion of the earth caused them to move to a nearby church... as they (the Jewish women) reached the door of the church which was open, suddenly those doors closed, as if by an invisible hand, which filled with fear the impious and protected the devout. It is reported unanimously and held for certain that when they tried to open the door of the church, flames that burst forth from the inside prevented them from forcing the door open. The flames then burnt some of them and destroyed others... Still others lost various limbs of their bodies to the flames that burst from inside the church and burnt some of them to death"....

Ammianus Marcellus, Julian's pagan biographer, reports "frightful balls of flame kept bursting forth near the foundations of the temple" which "make it impossible to approach the place," even though "Alypius pushed the work forward energetically" and "was assisted by the governor of the province." Alypius ordered men to their deaths by ordering them into the flames from the Temple's foundations, but he eventually conceded defeat because "the elements (of fire) persistently drove them back." Ammianus noted, "Julian gave up the attempt."

St. John Chrysostom says, "This did not happen in the times of the good emperors; no one can say that the Christians came and prevented the work from being finished. It happened at a time when our religion was subject to persecution, when all our lives were in danger, when every man was afraid to speak, when paganism flourished. Some of the faithful hid in their homes, others fled the marketplaces and moved to the deserts. This is when these events occurred... So the Jews have no excuse left to them for their impudence... They were men who constantly resisted the Holy Spirit, revolutionaries bent on stirring up sedition. After the destruction under Vespasian and Titus, these Jews rebelled during the reign of Hadrian and tried to go back to the old commonwealth and way of life. What they failed to realize was that they were fighting against the decree of God, who had ordered that Jerusalem remain forever in ruins."

E. Michael Jones, PhD, *The Jewish Revolutionary Spirit*

Rev. Antonio Ruiz de Montoya, S.J was one of the most distinguished pioneers of the original Jesuit mission in Paraguay, and a remarkable linguist; (b. at Lima Peru, on 13 June, 1585, d. there 11 April, 1652). After a youth full of wild and daring pranks and adventures he entered the Society of Jesus on 1 November, 1606. In the same year he accompanied Father Diego Torres, the first provincial of Paraguay, to the mission, where he laboured for thirty years as one of its most capable and successful apostles. Father Ruiz de Montoya was one of the true type of great Spanish missionaries of that era, who, as if made of cast-iron, united a burning zeal for souls with an incredible fewness of wants and great power of work. In co-operation with Fathers Cataldino and Mazeta he founded the Reductions of Guayra, brought a number of wild tribes into the Church, and is said to have baptized personally 100,000 Indians. As head of the missions he had charge from 1620 of the "reductions" on the upper and middle course of the Paraña, on the Uruguay, and the Tape, and added thirteen further "reductions" to the twenty-six already existing. When the missions of Guayra were endangered by the incursions of marauders from Brazil in search of slaves, Father Mazeta and he resolved to transport the Christian Indians, about 15,000 in number, to the Reductions in Paraguay, partly by water with the aid of seven hundred rafts and numberless canoes, and partly by land through the mazes of the primeval forest. The plan was successfully carried out in 1631 after the suffering of incredible hardships and dangers. "This expedition", says the Protestant von Ihering, "is one of the most extraordinary undertakings of this kind known in history" [Globus, LX (1891), 179]. In 1637 Montoya on behalf of the governor, of the Bishop of Paraguay, and of the heads of the orders laid a complaint before King Philip IV as to the Brazilian policy of sending marauding expeditions into the neighboring regions to enslave the Indians. He obtained from the king important exemptions, privileges, and measures of protection for the Reductions. He was a fine scholar in the beautiful but difficult language of the Guaraní Indians, and has left works upon this language which were scarcely exceeded later. Soon after his return to America from Spain, Montoya died in the odor of sanctity in Lima. Archbishop of Cuzco, Pedro de Contreras y Sotomayor, said, "Ruiz de Montoya is no ordinary saint; he is a giant in holiness, a great saint of the highest order." Ruben Vargas Ugarte, historian of the Jesuit Province of Peru, said, "His name deserves to be on the list of those explorers and discoverers of hitherto unknown lands who stretched the limits of the known world. As a geographer he was one of the first, if not the first, to map that vast region; as a linguist, in his *Arte y Vocabulario de la Lengua Guarani*, he explored the structure of that difficult tongue, and his work remains unsurpassed to this day; as a mystic, no less than a man of action, he left us in his *Firestone of Divine Love* a finished guide to the paths followed by souls in the search of God, a work unpublished but one that won the praise of other mystics." His Jesuit superior summed up his evaluation to the Society General saying, "(He was) a perfect man, one of great prayer. In converting the pagans he performed works at risk to his life. Very good as a superior. It was a shame to deprive him of studies, since he could have been provincial. In work and wisdom, he imitated the footsteps of our St. Francis Xavier." His beloved Guaraní Indians traveled from the Loreto Reduction to Lima, Peru and back, a linear distance of over 3,200 miles through difficult and hostile jungle and mountain paths to bring his remains home for burial.

Through the Intercession of Antonio Ruiz de Montoya, may God grant us this Grace,
the return of the Hispanic population of York to the Catholic faith.

Catholic doctrine tells us that the primary duty of charity does not lie in the toleration of false ideas, however sincere they may be, nor in the theoretical or practical indifference towards the errors and vices in which we see our brethren plunged . . . 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.
Pope St. Pius X, *Our Apostolic Mandate*

Another "a gross accretion," another "evident distortion" eliminated from the Bugnini reformed Missal of 1962 because he discredited miracles as evidence of Catholic Truth

Through the intermediary of the priest Lucian, John, Bishop of Jerusalem, received from St. Stephen the first martyr and his companions in the tomb a message couched in these terms: 'Make haste to open our sepulcher, that by our means God may open to the world the door of His clemency, and may take pity on His people in the universal tribulation.' The discovery, accomplished in the midst of prodigies, was published to the whole world as the sign of salvation. St. Stephen's relics, scattered everywhere in token of security and peace, wrought astonishing conversions; innumerable miracles, 'like those of ancient times,' bore witness to the same faith of Christ which the martyr had confessed by his death four centuries earlier. St. Augustine said, "Though dead, St. Stephen raises the dead to life, because in reality, he is not dead. But as heretofore to his mortal life, so now, too, he acts solely in the name of Christ; all that ye see now done by the memory of Stephen is done in that name alone, that Christ may be exalted, Christ may be adored, Christ may be expected as Judge of the living and the dead."

Dom Gueranger, *The Liturgical Year*, Feast of Finding of St. Stephen

The present age glories in a liberalism which has given proofs of its power by multiplying ruins, and which rests on no better philosophical basis than a strange confusion between license and liberty; only such intellectual groveling could have failed to understand that, in a society which has faith for the basis of its institutions as well as the principle of salvation for all, no crime could equal that of shaking the foundation on which thus rest both social interest and the most precious possession of individuals.... Who could be truer knights than those athletes of the faith, taking their sacred vow in the form of allegiance, and choosing for their Lady her who, terrible as an army, alone crushes heresies throughout the whole world?
Dom Gueranger, *The Liturgical Year*, Feast of St. Dominic

Unless the Lord build a house, they labor in vain that build it.
Unless the Lord keep the city, he watcheth in vain that keepeth it. Ps. 126
...and they shall not leave in thee a stone upon a stone,
because thou hast not known the time of thy visitation. Luke 19:41

Our Lady of the Snow

The Church of St. Mary Major was built, on Mount Esquiline, in the fourth century during the pontificate of Pope Liberius. In the middle ages a graceful and popular tradition ascribed its foundation to a noble patrician who, having been favored with a vision of Mary, caused it to be erected on a spot covered by a miraculous fall of snow.

This sanctuary was rebuilt in the following century and dedicated by Sixtus III in 432, to Mary, whom the Council of Ephesus (431) had just proclaimed the Mother of God. The mosaics of the triumphal arch glorify this divine maternity, and the representations of the two cities of Bethlehem and Jerusalem, recall the birth of Christ in the city of David, and that of the Church in the Cenacle of the Last Supper. These mosaics were restored in 1931-1934. The Basilica is also called St. Mary of the Crib, because portions of the crib are preserved there.

St. Mary's, called Major, because it is the largest and most important of the churches dedicated to the blessed Virgin, is a patriarchal basilica. The great nave is formed by two rows of forty-four columns of white marble and the ceiling is covered with the first gold brought from America.

In this church, whose dedication is solemnized on this day, takes place the inauguration of the liturgical year on the first Sunday in Advent, there are held the Stations at Christmas, on the feast of St. John, at Easter, on Rogation Monday, and on all Wednesdays in Ember Weeks.

The father of the Preachers (St. Dominic) established his principle on the light, by making it his aim and his armour; he took upon him the office of the Word My Son, sowing My word, dispelling darkness, enlightening the earth; **Mary, by whom I gave him to the world, made him the extirpator of heresies.** Eternal Father to St. Catherine of Siena, *Dialogue of St. Catherine*

Our Lady of the Rosary and St. Dominic

Legend assures us that the soldiers of the Count Simon de Montfort, a great friend and supporter of St. Dominic, said the Rosary on the eve of the Battle of Muret fought on September 12, 1213, the feast of the Holy Name of Mary, during the Albigensian Crusade. The crusaders called a council at Muret attended by St. Dominic. On his way to Murat, St. Dominic, in a driving rain, stopped to stay with the collegiate canons of Castres and venerate the relics of the Spanish martyr, St. Vincent. St. Dominic sent his companions to dry themselves by the fire while he went to the chapel to pray. Here St. Dominic was seen in ecstasy elevated high in the air before the altar. The prior, Abbot Matthew, was so impressed that he left the priory and his benefice to embrace the poverty and discipline as one of the first members of the Order, the celebrated Matthew of France, who established the first Dominican house at the University of Paris. It was at the council at Muret when Montfort's small Catholic force of 870 including 270 knights where confronted by King Peter of Aragon's army of 40,000 men plus 4000 cavalry. Montfort vowed, "I consecrate my blood and life for God and His faith." With the blessing of the Bishop of Toulouse and the prayers of St. Dominic and his first companions, Montfort made a direct assault on the enemy lines and driving to their center, killing King Peter and his retainers, wrecked havoc and great slaughter among the confused and retreating forces.

The Origin of the Third Order of St. Dominic - A Military Order

At this period, while St. Dominic was struggling with spiritual arms against the heretics of southern France, he conceived the idea of establishing an order of men who, making use of material weapons, should protect the faithful and defend the goods of the Church. As time went on, he found that in other countries also the Church was the victim of the cruelty and rapacity of its enemies, and the idea grew into a strong desire and a fixed purpose. Finally, in 1218, an appeal from the bishops of Poland for protection against the idolatrous people of the North having been received at Rome, while St. Dominic was there, he made known his design to Pope Honorius III, who blessed it and bade him carry it out with his accustomed zeal. To his call men quickly responded. Clothing those who were of exemplary life with white tunics and black mantles to which were fastened black and white crosses, he gave them a rule obliging them to bear arms in defense of the Church and to recite daily the Rosary. The organization thus brought into being he called "The Militia of Jesus Christ."

Do not receive Christ in the Blessed Sacrament so that you may use him as you judge best, but give yourself to him and let him receive you in this Sacrament, so that he himself, God your Saviour, may do to you and through you whatever he wills.
St. Cajetan, founder of the Theatines

"Dearly beloved brothers, this is the inheritance which I leave to you as my true children - Have charity one for another; Guard humility; Make your treasure out of voluntary poverty.... To serve God is to reign, but you must serve Him in love and with a whole heart. It is only by a holy life and by fidelity to your rule that you can do honor to your profession."

St. Dominic, as he lay dying

That in this transfiguration, equally as in the Baptism of Christ, the Trinity was symbolically represented. The Holy Ghost was represented by the cloud, the Father by the voice, the Son by the Divine glory and brightness, by which likewise was set forth the Incarnation of the WORD. For Christ was seen as man, and by the splendour and the voice of God the Father it was signified that He was also God. The Holy Ghost was adumbrated by the cloud, because He, like a bright cloud, enlightens man, protects him, and makes him fruitful to every good work. He also blesses and glorifies. Hence in the Baptism of Christ, the Holy Spirit appeared in the form of a dove, because in Baptism He gives innocence. But in the Transfiguration, which is a type of the resurrection, He came under the appearance of a cloud, because He gave then, and will give in the resurrection security from all evils. [...] "When they has lifted up their eyes, etc." This signified symbolically that the Law and the Prophets had disappeared now that Christ was present, and that He Who brought to men the true light of the Gospel alone remained. Again: this glory and delight of the Transfiguration quickly passed away, but Christ would show that all things in this world—even those that are lofty and divine—are transient, but that in Heaven they will be eternal, so that we may pant after it; for on earth all things are measured by time, but in heaven they possess an enduring eternity. Fr. Cornelius a Lapide, Great Commentary, Transfiguration

On The Necessity Of The Sacrament Of Baptism

A devout elderly woman fell ill. Reaching the hour of death, she had received the sacraments and was in her last agony. I did not think she would last a quarter of an hour. Her voice hoarse and her breast heaving, she remained in this condition for more than a month. She would often send for me but had nothing to confess. This caused considerable wonder. A devout Indian told me why he thought death was not taking her: he suspected that she was not a Christian. The reason for the uncertainty was that she was a newcomer and had joined us during the migration of the towns already described, claiming to be a Christian. I discovered that she was not and baptized her. She was in full possession of her senses and answered all the questions well. Once she received the sacrament she expired.

Rev. Antonio Ruiz de Montoya, S.J., *The Spiritual Conquest - On the Founding and Early Years of the Jesuit Paraguay Reductions*

Ah, my God and Lord, how many there are who seek in You their own consolation and pleasure, and desire favors and gifts from You; but those who long to give You pleasure, *please You* and to give You something at their own cost, setting their own interests last, are very few. Give me the grace, O God, to follow You with a real love and a spirit of sacrifice, so that I may never seek for consolation or pleasure either in You or in aught else. I do not desire to pray to You for favors, for I see clearly that I have already received enough of these, and all my anxiety is set upon rendering You some service such as You merit, although it cost me much. O my Beloved, all that is rough and toilsome I desire for myself, and all that is sweet and delectable I desire for You.
St. John of the Cross

Every day new sects are created and what Saint Paul says about human trickery comes true, with cunning which tries to draw those into error (*Eph 4, 14*). Having a clear faith, based on the Creed of the Church, is often labelled today as a fundamentalism. Whereas, relativism, which is letting oneself be tossed and “swept along by every wind of teaching”, looks like the only attitude (acceptable) to today’s standards. We are moving towards a dictatorship of relativism which does not recognise anything as for certain and which has as its highest goal one’s own ego and one’s own desires.

Cardinal Joseph Ratzinger, *Homily of the Dean of the College of Cardinals*, 2005

The reason why we love You, O Lord, is Your sovereignly high and infinite goodness, and the reason why we love men is because they have all been created to Your image and likeness, so that we love them as holy, living images of Your divinity. The same charity with which we love You, O Lord, is the source of the acts with which we love our neighbor. One same love holds for You, my God, as for our neighbor; it elevates us to union of our spirit with You, my God, and it brings us back to loving society with our neighbor, but in such a way that we love him because he is created to Your image and likeness, created to share in Your divine goodness, to participate in Your grace and enjoy Your glory. St. Francis de Sales

Ecumenism the Mother of Indifferentism

86% of Catholics hold that “many religions can lead to eternal life.” Only 10% of Catholics hold that the Catholic Church “is the one true faith.” Pew Poll

Man may, in the observance of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation. –
Condemned. Pope Pius IX, Syllabus of Modern Errors, Dec. 8, 1864

“Vices against nature are..... more grievous than the depravity of sacrilege.”

Wherefore just as in speculative matters the most grievous and shameful error is that which is about things the knowledge of which is naturally bestowed on man, so in matters of action it is most grave and shameful to act against things as determined by nature. [. . .] just as the ordering of right reason proceeds from men, so the order of nature is from God Himself, wherefore in sins contrary to nature, thereby the very order of nature is violated, an injury is done to God, the Author of nature. Vices against nature are also against God, as stated above, and are so much more grievous than the depravity of sacrilege, as the order impressed on human nature is prior to and more firm than any subsequently established order.

St. Thomas, ST, II-II, Q 154, a 12, ad 1 & 2

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

O dear souls, let me repeat to you: Sanctity will cost you no more; do what you are doing; suffer what you are suffering: it is only your heart that need be changed. By the heart we mean the will. This change consists in willing what comes to us by the order of God. Yes, holiness of heart is a simple *fiat*, a simple disposition of conformity to the will of God. And what is easier? For who could not love so adorable and merciful a will? Let us love it, then, and through this love alone all within us will become divine.
Fr. F. X. Lasance, *Peace, Not as the World Gives*

The End of Catholic Education in America

"To perform its teaching and research functions effectively the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself."

Land O' Lakes Conference 1967, directed by Fr. Hesburgh of Notre Dame, statement on the nature of the Catholic University

"What is the worst thing that can happen to us? John Paul II will tell the world that Notre Dame is not a Catholic university. Who will believe him?"

Fr. Theodore Hesburgh, former president of Notre Dame University, in response to concerns that *Ex Corde Ecclesiae* (On Catholic Universities) would impose Catholic standards on the Catholic universities.

"For He must reign." (1 Cor. 15, 25)

A striking instance of how the saints conceived the right of Jesus Christ to reign over society and over all nations is had in the beautiful episode that took place at the court of the king of France in the year 1429 shortly before the Maid of Orleans, Joan of Arc, saved that country from alien dominion and led Charles to Rheims, there to be solemnly crowned.

"Gentle Dauphin," she asked him one day, in presence of the lords of the realm and of the nations, "will you promise to grant me what I shall ask you?" The king at first hesitated, but at last answered: "Certainly, Joan, ask me what you will."—

"Gentle Dauphin," she then said, "I ask you to give me your kingdom."

The king, stupefied at such a request, for a time remained silent. At last, however, bound by his promise and conquered by the supernatural charm of Joan, he took his resolve:

"Joan," he said, "I give you my kingdom."

But the Maid was not satisfied with these words, though uttered in the presence of many witnesses. She requested that a solemn act should be drawn up and signed by four royal notaries. This done, she looked at the king with a pitiful smile, saying: "There is the poorest of all the knights of France. I pity him."

Being now herself sovereign and mistress of France, she did not stop here. Turning to the secretaries, Write, she said, "'Joan gives the kingdom to Jesus Christ.'" And soon after: "Write again: 'Jesus gives the kingdom back to Charles.'"

Herein surely lies a great lesson. It implies that the kings of this world are but tributaries of Christ and it is their duty to give over to Him the scepter which they received either from their ancestors or by the election of the people. They should consider themselves as but the lieutenants of the King of kings, Jesus Christ. "They have called the people happy, that hath (the goods of this world) : but happy is (only) that people whose God is the Lord."

Very Rev. Alexis M. Lepicier, O.S.M., *Jesus Christ, The King of Our Hearts*

Fact: When the state recognizes the right of an individual person to solve their personal problems by abortion and euthanasia, the individual person must reciprocally recognize the right of the state to solve their social problems by abortion and euthanasia.

Prediction: The MediCare system is financially insolvent. The generation that is responsible for the murder of countless children in the wombs of their mother's by the crime of abortion will be, against their wills, mercilessly euthanized. The American hospital will become a death center that will rival the Nazi camps and the Communist Gulag.

Recommendation: If you are sick, don't tell your doctor.

We still wait for those "errors" to be identified, condemned and 'abandoned.'

Unfortunately, the "errors adopted after the council" were the errors of the council!

"We can therefore affirm that there will be no renewal in the Church until there is a change of course and an abandonment of the errors adopted after the council." Archbishop Joseph Ratzinger, Bishop of Munich

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

“Some shall depart from the Faith, giving heed to spirits of error and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared.” St. Paul (1 Tim. 4: 1-2)

Nothing to thee is impossible, O thou who canst restore hope to those who have lost all hope. Moreover, it is possible to suppose that thou canst not but be favorably heard, since for all, with all and in all God obeys thee as His tender and Immaculate Mother! St. Peter Damian

“Atheists were anomalies and exceptions, as the blind among men.”

A knowledge and belief of the existence of God has never been extinguished in the reason of mankind. The polytheisms and idolatries which surrounded it were corruptions of a central and dominant truth, which, although obscured, was never lost. And the tradition of this truth was identified with the higher and purer operations of the natural reason, which have been called the intellectual system of the world. The mass of mankind, howsoever debased, were always theists. Atheists were anomalies and exceptions, as the blind among men. The theism of the primeval revelation formed the intellectual system of the heathen world. The theism of the patriarchal revelation formed the intellectual system of the Hebrew race. The theism revealed in the incarnation of God has formed the intellectual system of the Christian world. *“Sapientia aedificavit sibi domum.”* The science or knowledge of God has built for itself a tabernacle in the intellect of mankind, inhabits it, and abides in it. The intellectual science of the world finds its perfection in the scientific expression of the theology of faith. But from first to last the reason of man is the disciple, not the critic, of the revelation of God: and the highest science of the human intellect is that which, taking its preamble from the light of nature, begins in faith; and receiving its axioms from faith (i.e.: DOGMA), expands by the procession of truth from truth. [.....] Of all the superstitious and senseless mockeries, and they were many, with which the world wagged its head at the Vatican Council, none was more profoundly foolish than the gibe that in the nineteenth century a Council has been solemnly called to declare the existence of God. In fact, it is this truth that the nineteenth century needs most of all. For as St. Jerome says, *“Homo sine cognitione Dei, pecus.”* But what the Council did eventually declare is, not the existence of God, but that the existence of God may be known with certitude by the reason of man through the works that He has created. This is the infallible light of the Natural Order, and the need of this definition is perceived by all who know the later Philosophies of Germany and France, and the rationalism, scepticism, and naturalism which pervades the literature, the public opinion, and the political action of the modern world. This was the first dominant error of these days, demanding the action of the Council. The second was the insidious undermining of the doctrinal authority of the Holy See, which for two hundred years had embarrassed the teaching of the Church, not only in controversy with adversaries without, but often in the guidance of some of its own members within the fold. The definition of the Infallible Magisterium of the Roman Pontiff has closed this period of contention. The Divine certitude of the Supernatural Order completes the twofold infallibility of the knowledge of God in the natural and supernatural revelation of Himself. This was the work of the Vatican Council in its one memorable Session, in which the Councils of the Church, and especially the Councils of Florence and of Trent, culminated in defining the certitude of faith.

Cardinal Henry Edward Manning, writing the introduction to Scheeben’s Dogmatic Theology in the English translation

Let the reader accept the reasonable fact that the Pontiffs who pronounced these decrees (on No Salvation Outside the Church) were perfectly literate and fully cognizant of what they were saying. If there were any need to soften or qualify their meanings, they were quite capable of doing so..... Dogmas of the faith, like Outside the Church There is No Salvation, are truths fallen from heaven. The very point of a dogmatic definition is to DEFINE PRECISELY and EXACTLY what the Church means by the very words of the formula. If it does not do this by those very words in the formula then it has failed in its primary purpose – to define – and was pointless and worthless. ANYONE who says that we must interpret or understand the meaning of a dogmatic definition, in a way which contradicts its actual wording, is denying the whole point of Papal Infallibility and dogmatic definitions. They who insist that infallible DEFINITIONS must be interpreted by non-infallible statements (e.g., from theologians, catechisms, etc.) are denying the whole purpose of these infallible truths fallen from heaven. They are subordinating the dogmatic teaching of the Holy Ghost to the re-evaluation of fallible human documents, thereby inverting their authority, perverting their integrity and denying their purpose”. Fr. James Wathen, *Who Shall Ascend?*

“The springs of action are to be found in belief, and conduct ultimately rests upon conviction.” St. Francis of Assisi

“There are many who if they commit sin or suffer wrong often blame their enemy or their neighbor. But this is not right, for each one has his enemy in his power, - to wit, the body by which he sins. Wherefore blessed is that servant who always holds captive the enemy thus given into his power and wisely guards himself from it, for so long as he acts thus no other enemy visible or invisible can do him harm.” St. Francis of Assisi, on mortification

“How much interior patience and humility a servant of God may have cannot be known so long as he is contented. But when the time comes that those who ought to please him go against him, as much patience and humility as he then shows, so much has he and no more.” St. Francis, on patience

“And let no man be bound by obedience to obey any one in that where sin or offence is committed.” St. Francis of Assisi, Letter to all the Faithful

Hermeneutics of Continuity/Discontinuity

Catholic Faith:

Physical substances come into being through the union of substantial form and primary matter. The Soul is the Substantial Form of the Human Body; it is immortal and will be judged after the death of the person and directed to Heaven or Hell for all eternity awaiting to be joined again to its Body at the Resurrection of the Dead for the Last Judgment.

“In order that all may know the truth of the faith in its purity and all error may be excluded, we define that anyone who presumes henceforth to assert defend or hold stubbornly that the rational or intellectual soul is not the form of the human body of itself and essentially, is to be considered a heretic.” Council of Vienne

Neo-Modernists Ideology: [Ratzinger quotes provided by James Larson, War Against Being]

“The medieval concept of substance has long since become inaccessible to us.”

Rev. Joseph Ratzinger, *Faith and the Future*

“The proper Christian thing, therefore, is to speak, not of the soul’s immortality, but of the resurrection of the complete human being [at the Final Judgment] and of that alone... The idea that to speak of the soul is unbiblical was accepted to such an extent that even the new Roman Missal (i.e.: the Novus Ordo) suppressed the term anima in its liturgy for the dead. It also disappeared from the ritual for burial.” Rev. Joseph Ratzinger, *Eschatology: Death and Eternal Life*

“‘The soul’ is our term for that in us which offers a foothold for this relation [with the eternal]. Soul is nothing other than man’s capacity for relatedness with truth, with love eternal.” Rev. Joseph Ratzinger, *Eschatology: Death and Eternal Life*

“The challenge to traditional theology today lies in the negation of an autonomous, ‘substantial’ soul with a built-in immortality in favor of that positive view which regards God’s decision and activity as the real foundation of a continuing human existence.”

Rev. Joseph Ratzinger, *Eschatology: Death and Eternal Life*

And those who have denied the reality of *substantial being* are those who are responsible for the “dictatorship of relativism.”

“Every day new sects are created and what Saint Paul says about human trickery comes true, with cunning which tries to draw those into error (*Eph* 4, 14). Having a clear faith, based on the Creed of the Church, is often labelled today as a fundamentalism. Whereas, relativism, which is letting oneself be tossed and ‘swept along by every wind of teaching,’ looks like the only attitude (acceptable) to today’s standards. We are moving towards a dictatorship of relativism which does not recognise anything as for certain and which has as its highest goal one’s own ego and one’s own desires.”

Cardinal Joseph Ratzinger, *Homily of the Dean of the College of Cardinals*, 2005

Direct your prayer to one thing only; that is, to conform your will perfectly to the Divine Will. Be assured that there is no greater perfection attainable than this conformity, and that they who most earnestly strive for it will receive from God the richest graces and most quickly advance in the interior life. Believe me, this is the secret. Upon this point alone rests our sanctification.
St. Teresa of Jesus

An insight that applies so perfectly to the Novus Ordo Cult

“The greatest part of mankind have no other reason for their opinions than that they are in fashion... since vanity and credulity cooperate in its favour.” Samuel Johnson, 1745

Sacrament of Baptism: Significance of the Baptismal Character and why it is absolutely necessary for salvation. Explains why St. Ambrose said, regarding catechumens who die before receiving the sacrament of Baptism, they are “forgiven but not crowned.”

To be baptized is to become one with the Church, and one with Christ. Thus the ritual can say: “enter into the temple of God, that you may have part with Christ, unto life everlasting.” The two ideas are correlative: to be baptized into the Church and to be baptized into Christ; they are the visible and invisible aspects of the same real effect. [...]

The effecting this incorporation into Christ, Baptism marks the soul as permanently His; it stamps upon the soul a spiritual “character”, or, as antiquity more commonly called it, a “seal”. For this reason, and putting the cause for the effect, the rite of Baptism was itself called “the seal”, or “the seal of faith”, or “the seal of water”, or “the seal of the Trinity” (which last appellation endures still in the liturgical prayers for the dying, wherein God is asked to remember His promises to the soul that in its lifetime was “stamped with the seal of the Most Holy Trinity”).

The word “seal” derives from a group of texts in St. Paul, which suggest this stamping of the soul at Baptism: “And in Him (Christ), you too, when you had heard the word of truth, the good news of your salvation, and believed in it, were sealed with the Holy Spirit of

the promise” (Eph. 1:13); “And do not grieve the Holy Spirit of God, in Whom you were sealed for the day of redemption” (Eph. 4:30). However, nowadays we are accustomed to speak rather of the baptismal “character”, a term that suggests the text wherein Christ is called “the brightness of His (the Father’s) glory and the image (in Greek, character) of His substance” (Hebr. 1:3). Basically, two words give the same meaning: a seal imprints an image, and a “character”, in the original sense of the word, means image. Baptism, therefore, stamps the soul with the image of Christ, Who is Himself the image of the Father. And in the Scripture, this stamping is attributed to the Holy Spirit, Who is the Spirit of Christ. The fact that we are stamped with such a character is clearly defined by the Council of Trent:

“If anyone says that by the three Sacraments, to wit, Baptism, Confirmation and Orders, there is not imprinted in the soul a Character, that is a certain spiritual and indelible sign on account of which they cannot be repeated; let him be anathema.” (Denz. 852).

The Council of Trent teaches that this seal, once stamped on the soul, is indelible. Just as Baptism irrevocable makes one a member of the Church, so also it irrevocably makes one a member of Christ. Not the gravest sin, nor even final impenitence and self-condemnation to eternal separation from Christ in Hell, can avail to erase this baptismal seal. And the indelibility of the seal is the immediate reason why Baptism can never be repeated, once it has been validly received. [...]

The sense in which Baptism stamps us with the image of Christ is suggested in the rite itself, by the anointing which follows the ablution. It is done with Sacred Chrism, a mixed unguent of oil and balm, specially consecrated by the bishop on Holy Thursday. Kings and priests in antiquity (and even today) were anointed with chrism in token of their royal and priestly dignity. And the baptism anointing signifies, therefore, that the new Christian has entered into the “royal priesthood” of the Christian people, and shares in the royal Priesthood of Christ Himself. He bears the image of Christ, inasmuch as Christ was the Priest of all humanity, Who offered Himself in sacrifice on the Cross.

The baptismal seal or character, therefore, endows the Christian with a priestly function, and a priestly power. It is not that special power and function given by the Sacrament of Holy Orders to certain selected members of the Church, who are made her official ministers, and authorized to offer her sacrifice and dispense her Sacraments. But it is the priestly function and power which is common to all the members of the Body of Christ. As He was born as Priest, His whole life orientated toward the Passion and Death which was His priestly Sacrifice, so too, they are priests from their birth into the Christian life at Baptism; and their lives are essentially orientated toward sacrifice, in a double sense.

First of all, they receive a function and a power with respect to the ritual Sacrifice of the Church, which is the Mass. [...] They are empowered to assist actively in the offering of the Mass, as members of the Church, in whose name her specially qualified members, priests and bishops, offer the Mass, which is the sacrifice of the whole Church through her official ministers. In union with the Priest, the Christian offers up Christ as a Victim Who belongs to him and to Whom he belongs. An unbaptized person cannot do this....

Secondly, the baptismal character consecrates the Christian to sacrifice in a wider sense: it gives him the function, the duty, the power to lead a life of sacrifice, since He is in the image of Christ whose life was one long sacrifice – a life of complete obedience to the will of His Father: “I seek not My own will, but the will of Him Who sent Me” (Jn. 3:50). The will of the Father is the supreme law of the Christian’s life; it is all embracing and all pervasive; and constant and total obedience to it necessarily gives a sacrificial quality to the whole of life, since it demands the renunciation of many ideas, and a steady refusal to be led by one’s own emotions or to seek one’s own pleasure and profit – in a word, it demands the sacrifice of selfishness in all its forms. St. Peter, therefore, was thinking of Baptism when he wrote:

“Lay aside therefore all malice and all deceit, and pretense, and envy, and all slander.... Be you yourselves as living stones, built thereon (i.e., on Christ) into a spiritual house, a holy priesthood, to offer spiritual sacrifices to God through Jesus Christ” (1 Peter 2:1,5).

Rev. John J. Fernan, S.J., Theology, Christ Our High Priest, Baptismal Seal



THE OLDEST ICON OF THE BLESSED VIRGIN MARY IN ROME

Eight hundred years ago, a barefoot St. Dominic carried an icon of the Virgin Mary attributed to St. Luke across Rome to entrust the Marian image to a new community of cloistered Dominican nuns, who have safeguarded the icon within the walls of their convent to this day. The icon, *Maria Advocata* was the oldest and most famous icon in Rome since the 6th century: she was the only one painted on a gold background, occupied a privileged position in the August processions and more early copies were made of her than of any other Marian icon in Rome. The icon, also known as, “Madonna del Rosario,” can be found today in a small chapel on Rome’s highest hill, in the Church of Santa Maria del Rosario on Monte Mario. As St. Dominic carried the limewood icon on the night of Sunday, February 28, 1221, two cardinals delegated by Pope Honorius III accompanied the founder of the Dominican Order, and 42 nuns, former Benedictines, followed in procession behind on their way to their new Dominican convent. In their 800-year history, this Roman Dominican community of sisters has only moved twice: once in the 16th century and once in the 20th century. The nuns have been based at the Monte Mario convent since 1931. Today there are eight Dominican nuns in the convent, who participate in

Sunday Mass from behind a grille to the left of the altar. Next to them, lies their treasured Marian icon, also behind a grille. Visitors can venerate the icon immediately after Mass.

"Moreover, theologians who have written *ex professo* on the subject, declare that there is mortal sin in anyone who has a cure of souls if he does not proceed to exorcise the possessed. It is therefore clear that there is *mortal sin* in opposing an exorcism and in preventing help from reaching the unfortunate souls who have to suffer such a terrible spiritual and physical ordeal."

Abbe Auguste Saudreau, Director of the Mother-House of the Good Shepherd at Angers, *The Mystic State and the Extraordinary Facts of Spiritual Life*.

Abbe Auguste Saudreau (1859-1946) was ordained for the Diocese of Angers in 1883. He was parish priest in Saumur until 1895, when he was appointed chaplain at the mother-house of the Good Shepherd Sisters, at Angers, where he remained until his death. When he became chaplain, Msgr. Saudreau began to write on spiritual theology. He was a prolific writer and soon acquired an international reputation as a spiritual director through his books and his articles in periodicals. Many of his books were translated into several languages.

Saudreau followed the doctrines of St. Thomas Aquinas and St. John of the Cross on the structure of the spiritual life and the growth of the soul in grace. He taught that the mystical state embraced infused contemplation, which proceeds from faith illumined by the gifts of knowledge, understanding, and wisdom, and also an infused love, the fruit of a special, operating grace, to which the gift of piety renders the soul increasingly docile. The mystical life thus described is not an extraordinary phenomenon, but the normal development of the virtues and the gifts.

Two of his classics, *The Way that Leads to God* and *The Degrees of the Spiritual Life*, are available on line at the Internet Archive.

God commands us to fast, but He does not command us to fast all the time, because we would die. He commands us to keep vigil, but He does not command us to keep vigil at all times, because we would die if we never slept. However, God does command us to pray without ceasing, because the mind was created to pray. St. Evagrius of Pontus (345-399), Church desert father

Stand in the multitude of ancients that are wise and join thyself from thy heart to their wisdom: that thou mayst hear every discourse of God. Ecclesiasticus 6:35

Excommunication decreed for Lefebvrite episcopal ordinations

A document signed by Cardinal Víctor Manuel Fernández, Prefect of the Dicastery for the Doctrine of the Faith, defines the rite celebrated on 1 July as an "act of a schismatic nature," with an explanatory note providing details of the grave canonical sanction of excommunication.



Vatican News

The bishops of the Priestly Fraternity of Saint Pius X, Alfonso de Galarreta and Bernard Fellay—respectively principal consecrator and co-consecrator—and the newly consecrated bishops Pascal Schreiber, Michael Goldade, Michel Poininet de Sivry, and Marc Hanappier have incurred "ipso facto" the "latae sententiae" excommunication reserved to the Apostolic

See for having carried out "an act of a schismatic nature": the "episcopal consecration of four presbyters, without pontifical mandate and against the will of the Supreme Pontiff."

This was stated in a decree released on July 2 and signed by Cardinal Víctor Manuel Fernández, Prefect of the Dicastery for the Doctrine of the Faith, and countersigned by the two Secretaries of the same Dicastery.

The decision came twenty-four hours after the solemn ceremony celebrated in Écône, Switzerland, on the morning of July 1, 2026.

The Dicastery for the Doctrine of the Faith's decree establishes that, in the act of carrying out the consecration, both the consecrators and those consecrated incurred the prescribed excommunication.

The painful epilogue was the consequence of the decision taken by the Lefebvrites against the will repeatedly expressed by Pope Leo XIV.

The excommunication newly separates the bishops and priests of the Fraternity of Saint Pius X from the Church of Rome.

As for the lay faithful, those who formally adhere to the Fraternity are to be considered excommunicated.

Further details are contained in an "Explanatory Note," published by the Dicastery at the same time as the decree of excommunication.

From the time of Saint Paul VI up to the most recent talks, held recently at this Dicastery, the many attempts to bring the members of the movement begun by Archbishop Marcel Lefebvre back into full communion with the Catholic Church have proved vain.

This situation has been further aggravated by the recent episcopal consecrations celebrated without pontifical mandate, against the will of the Holy Father, and in open violation of canon law.

Therefore, this Dicastery, in the faithful exercise of the functions entrusted to it, considers it necessary to state that this act constituted the delict of schism, with the canonical consequences for the sacred ministers and lay faithful involved. Indeed, as was already declared in 1988, "such disobedience—which implies in practice the rejection of the Roman primacy—constitutes a schismatic act"

(cf. John Paul II, Apostolic Letter *Ecclesia Dei*, 3).

In this regard, from now on:

1. The sacred ministers belonging to the Priestly Fraternity of Saint Pius X are in schism and must therefore be considered schismatics (cf. *Ecclesia Dei*, 5 c; Pontifical Council for Legislative Texts, Explanatory Note on the excommunication for schism incurred by those adhering to the movement of Bishop Marcel Lefebvre, 24.08.1996, 5-6), and are subject to the excommunication prescribed by law (can. 1364 § 1 CIC).

2. **As regards the lay faithful, those who formally adhere to the Priestly Fraternity of Saint Pius X are to be considered schismatics and excommunicated** under the conditions established in the 1996 Explanatory Note of the Pontifical Council for Legislative Texts (cf. *ibidem*, 7), which remains in force and which this Dicastery adopts as its own.
3. **Finally, the holy People of God are warned that the sacred ministers of the Priestly Fraternity of Saint Pius X administer the sacraments illicitly, and that the sacrament of penance administered by them and marriages assisted by them are invalid.**

The Church, as a caring mother, will welcome with sincere affection and lively solicitude all those who wish to return to full communion. The Apostolic Nuncios will arrange the procedures that Ordinaries may use in the various cases. Finally, all the faithful are urged to remain steadfast in communion with the Roman Pontiff, with the Bishops in communion with him, and with the whole Church (cf. *Lumen Gentium*, 22; can. 751 CIC), and to refrain from taking part in celebrations and activities promoted by the aforementioned Priestly Fraternity of Saint Pius X.

COMMENT:

The SSPX have placed themselves in an indefensible position by failing to hold dogma as their proximate rule of faith. They have been compromising with Novus Ordo Church heretics for the past thirty years that culminated in their making the 1989 Profession of Faith, where they have sworn unconditional obedience to the person of the pope, to obtain concessions of ordinary jurisdiction. During the entire pontificate of the heretic Francis/Bergoglio, they followed the conditions of this regularization and said nothing regarding his heresy and immorality. That being said, the decree of excommunication is problematic for all Catholic faithful. The illicit consecration of bishops is not canonically under the section that deals with schism. It is not and never has been an act that is always and every where a necessary sign of schism. **Schism necessarily requires the rejection of the universal jurisdiction of the pope as the motive for the act of disobedience.** The decree against the SSPX says, **“such disobedience—which implies in practice the rejection of the Roman primacy—constitutes a schismatic act.”** Consecrations of bishops may “imply” a rejection of the “Roman primacy” but it does not prove anything! Proof can only be obtained by the open declaration of rejection of the Roman primacy as the motive for the act! That requires a canonical hearing which never happened. Lacking a canonical hearing, the decree becomes nothing more than the moral subjective opinion of Cardinal Víctor Manuel Fernández, Prefect of the Dicastery for the Doctrine of the Faith and Pope Leo XIV.

There is one and only one act that always and everywhere is necessarily schismatic, that is, manifest heresy. **St. Thomas says that “all heretics are schismatics” and he says that heresy can be manifested by acts as well as words.** We have pictures of Leo/Prevost kneeling before a procession of Pachamama, a pagan deity; pictures of him blessing a block of Nordic ice in the pagan cult of earth worship; pictures of him praying with a variety of heretics, schismatics, Jews, Muslims and pagans; pictures of him in common communion with the lay women who pretends to be the Archbishop of Canterbury. These are without exception signs of heresy and, therefore, schism by Leo/Prevost. That same can be said for his councilor predecessors. This decree of excommunication is nothing more than an administrative declaration that the SSPX is no longer in communion with the Novus Ordo Church.

The question then regards their declaration that **“the lay faithful, those who formally adhere to the Priestly Fraternity of Saint Pius X are to be considered schismatics and excommunicated”** and the bold assertion that **“the sacrament of penance administered by them and marriages assisted by them are invalid”**. These are empty assertions because Rome has failed to prove that the SSPX rejects the universal jurisdiction of the pope as their motive for consecrating bishops, and having failed to do this, *argumentum a fortiori*, they can hardly make the charge against the “lay faithful.” The Novus Ordo has inadvertently ruined their case by referring to those who adhere formally to the “schism” as the “lay faithful.” The “faithful” are baptized Catholics who profess the Catholic faith without compromise or qualification of any sort. You cannot be a member of the “faithful” and a heretic and/or schismatic at the same time. Regarding the validity of the sacraments of marriage and confessions Rome commits a massive blunder. The Catholic Church was founded by Jesus Christ. He called it “My Church.” He endowed His Church with the divine attributes of Authority, Infallibility and Indefectibility. In His Church, He established the office of the papacy and conferred directly upon His vicar universal jurisdiction. This is the ordinary jurisdiction of the pope and he delegates this jurisdiction to all the bishops throughout the world. The purpose of this jurisdiction is to rule the Church of Jesus Christ for the salvation of souls. Any attempt to exercise ordinary jurisdiction for the ruin of souls is impossible. It is entirely illegitimate and invalid. It can be said without the possibility of error that any Catholic in name who adheres formally to the Novus Ordo Church cannot obtain salvation because the Novus Ordo Church formally adheres to heresy and schism. By their fruits they are known.

Jesus Christ provides for the needs of His faithful with “supplied jurisdiction” fails. The pope, in his ordinary jurisdiction, has no authority over the supplied jurisdiction that Jesus Christ provides for His Church for the care of His faithful. For example, if God’s providence permits a faithful Catholic to be fatally injured in an accident, a priest who happens by in God’s providence and has no ordinary jurisdiction can licitly and validly hear the victim’s confession and administer the sacrament of Extreme Unction because of the need of that faithful Catholic. Leo/Prevost is claiming that his ordinary jurisdiction permits him to make God’s supplied jurisdiction illegal and invalid. Catholics possess the divine right to sacraments of the Church administered according to the “received and approved” rites of the Church. When the ordinary jurisdiction provides corrupted service, the faithful are free to request these sacraments from others and it is God who provides the supplied jurisdiction. Leo/Prevost believes that he can overturn God’s law. Regarding marriage, it is a sacrament conferred by a man and a woman exchanging their vows publically to marry according to the laws of the Catholic Church. The Church requires that the parish priest of the woman who has jurisdiction and therefore must be a witness to the sacrament for its validity. However, the Church has always held that if the priest holding ordinary jurisdiction cannot be had for a period greater than thirty days, the couple can validly and licitly proceed with their marriage without that priest being a witness to the sacrament. The only requirement for a valid and licit marriage is for the bride to notify her parish priest of her intent to marry and request that he be a witness to the event for canonical regularity. If he refuses, the couple is free to proceed on their own to seek another priest who does not exercise ordinary jurisdiction to bless their marriage.