

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



Eleventh Sunday after Pentecost

St. John Mary Vianney, Confessor

St. Romanus, Martyr

August 9, 2026

In today's liturgy the Church teaches us that almighty God gives divine aid to those who ask for it with confidence.

It was owing to his prayer that Ezechias recovered from a mortal disease and that his people were delivered from their enemies, and it was through His prayer on the cross that Jesus rose from the dead (Epistle), and that He raises His people to a new life by Baptism of which the cure of the deaf-mute, due also to our Lord's prayer (Gospel) was a type.

Since it is by the power of the Holy Ghost that our Lord drove out the evil spirit from the deaf-mute and that priests in Christ's name expel the devil from the soul of the baptized, we can understand how the eleventh Sunday after Pentecost is connected with the Paschal Mystery, in which we celebrate, after the resurrection of Christ, the descent of the Holy Ghost on the Church, and when catechumens are baptized with water and the Holy Ghost, so that as St. Paul teaches, being buried with Christ they may also rise with Him.

The Kingdom of the ten tribes (Israel) lasted about two hundred years (938-726) and had nineteen kings, almost all of whom did evil in the sight of the Lord.

Then God, to punish them, delivered their country into the hands of their enemies. In 722 B.C., Salmanasar besieged Samaria and led Israel captive into Assyria, their place being taken by heathen who themselves became half converted to Israel's God. These were called Samaritans, from Samaria itself.

The kingdom of Juda lasted about three hundred and fifty years (938-586), and had twenty kings. Once only was the royal house on the point of extinction, when it was saved by the priests who hid Joas in the temple in the time of Athalia. Many of these kings were wicked, others, like Solomon ended badly, but four of them, namely Josaphat, Joathan, Ezechias, and Josias, were, up to the very end, great servants of God.

In the divine office for this week we read of Ezechias, the thirteenth king of Juda. "He was twenty-five years old when he began to reign: and he reigned nine and twenty years in Jerusalem." It was in the sixteenth year of his reign that faithless Israel was led into captivity. "King Ezechias," Says Holy Scripture, "trusted in the Lord God of Israel: so that after him there was none like him among all the kings of Juda, not any of them that were before him... wherefore the Lord also was with him: and in all things to which he went forth he behaved himself wisely."

When Sennacherib, king of Assyria, wished to take Jerusalem, Ezechias went up to the temple, and there addressed a prayer to God as pure as any prayer of David or Solomon. Thereupon the prophet, Isias told Ezechias to fear nothing for God would protect his kingdom; and the angel of the Lord struck one hundred and eighty-five thousand men in the Assyrian camp, so that Sennacherib, terrified, returned by forced marches to Nineveh, where he perished by the sword. When He had annihilated the kingdom of the impenitent Israel, God granted more than a hundred years more of national survival to repentant Juda.

However, Ezechias fell seriously ill and Isaias told him that he was going to die; whereupon, addressing almighty God, the King said: "I beseech thee, O Lord, remember how I have walked before thee in truth and with a perfect heart, and have done that which is pleasing before thee" (Magnificat antiphon). Then Isaias was sent by almighty God to the King with this message: "I have heard thy prayer and I have seen thy tears: and behold I have healed thee. On the third day thou shalt go up to the temple of the Lord."

As a matter of fact Ezechias was cured and reigned for another fifteen years. This cure of the king, who escaped from the kingdom of death on the third day, is a type of the resurrection of our Lord. For the Epistle today the Church has chosen a passage where St. Paul reminds us that “Christ died for our sins according to the scriptures and that He was buried, and that He rose again the third day,” and that it is by our faith in this doctrine that we shall be saved, like the apostle himself.

For the same reason the Introit is from Psalm 67, in which the same apostle sees a prophecy of the ascension (Ephesians, 4, 8), which is the complement of our Lord’s resurrection, as we say in the Credo: “He ascended into heaven.” The Offertory is from Psalm 29 which is also applied by the Church to our Lord’s ascension, and in which the psalmist actually says: “Thou hast healed me.” In its turn the Gradual, speaks of Him whose flesh has “flourished again.”

It was owing to the prayers which Ezechias poured forth to God, and to the tears which he shed on his deathbed, that he was restored to life. “Ezechias was visited by sickness,” says St. Jerome, “and was told that he was going to die, so that, turning to the Lord, he might ward off His decree. Therefore the king shed many tears” (2nd Nocturn).

In the same way it was by His prayer “offered with a strong cry and tears” on the cross (Gradual), that Christ obtained His resurrection. Further, as it was due to the prayers of Ezechias, that the people of Juda were delivered from the attacks of Sennacherib, so it was through our Lord’s prayers that the true people of God were delivered, for, in the words of the Easter Preface, He “be dying hath taken away the sins of the world, and be rising again hath restored our life.” Since it is by Baptism that we are buried with Christ and that we rise again with Him to a new life, today’s Gospel is that of the cure of the deaf-mute, which, while reminding us of the cure of Ezechias, puts before our eyes a rite used by the Church herself in Holy Baptism. Jesus puts his fingers into the ears of the deaf-mute to show that it is by the Holy Ghost “the finger of God” that He drives out the evil spirit; He touches the tongue of the man with saliva to show that He is going to loose his tongue that it may utter words of wisdom; and He raises His eyes to heaven and groans to make it clear that it is from God that He expects the cure of the afflicted man, as the answer to His prayer.

“He raised His eyes to heaven” says St. Gregory in effect, “and groaned, not because He thought it necessary to groan, He who Himself gave what He asked, but to teach us to groan to heaven to Him who reigns in heaven, that He may open our ears by the gift of the Holy Ghost, and be saliva from His mouth, that is, by the knowledge of His divine word, may loose our tongue that it may be able to preach the truth” (3rd Nocturn).

Therefore, speaking by the power of God, our Lord says: “Ephpheta, which is, be thou opened: and immediately the ears of the deaf-mute were opened, and the string of his tongue was loosed.” So, in Baptism, the priest, having put a little salt, representing wisdom, into the child’s mouth, in Christ’s name and by the power of the Holy Ghost, commands the unclean spirit to withdraw from the baptized person. Then he takes a little saliva and touches the ears and the nostrils of the child with it. Saying, like our Lord: Ephpheta,” open your heart to the things of faith. And the soul passes shortly after from the death of sin in which it lay buried, and which makes it deaf and dumb in the supernatural world, and rises to a new life.

By restoring to us the divine life, Baptism unites us with our Lord’s resurrection of which the cure of Ezechias was a type. Therefore all rejoice, in God their helper, and sing aloud to the God of Jacob” (Alleluia) who, “out of the abundance of” His “loving kindness”, is wont to go beyond the hopes and desires of the suppliant, and to pour forth His mercy upon them (Collect), by distributing to us in abundance the fruits of the Holy Ghost (Communion).

INTROIT:

Ps. 67. God in His Holy place; God who maketh men of one mind to dwell in His house: He shall give power and strength to His people.

Ps. Let God arise, and let His enemies be scattered; and let them flee from before His face. Glory be, etc.

COLLECT:

Almighty, everlasting God, who, in the abundance of Thy loving kindness, dost exceed both the merits and the desires of those who pray unto Thee, pour down upon us Thy mercy: forgiving us those things which our conscience fears, and granting us those good things which our prayer does not presume to ask. Through our Lord, etc.

Almighty and merciful God, who didst make Saint John Mary to be wonderful in pastoral zeal and unchanging love for prayer and penance, grant, we beseech Thee, that by his example and intercession we may be able to gain the souls of our brethren for Christ, and with them to arrive at the glory of eternity. Through the same, etc.

Grant, we pray, O almighty God, that, at the intercession of blessed Romanus, Thy Martyr, our bodies may be freed from all harm and our minds may be cleansed from evil thoughts. Through our Lord, etc.

EPISTLE: 1 Cor. 15, 1-10.

Brethren, I make known unto you the Gospel which I preached to you, which also you have received and wherein you stand, by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once; of whom many remain until this present, but some are fallen asleep. After that He was seen by James, then by all the Apostles. And last of all He was seen by me, as by one born out of due time. For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am; and His grace in me hath not been void.

INSTRUCTION

I. St. Paul warns the Corinthians against those who denied the Resurrection of Christ and exhorts them to persevere in the faith which they have received, and to live in accordance with the same. Learn from this to persevere firmly in the one, only saving Catholic faith, which is the same that Paul preached.

II. In this epistle to the Corinthians St. Paul gives us a beautiful example of humility. Because of the sins he had committed before his conversion, he calls himself one born out of due time, the least of the apostles, and not worthy of being called an apostle, although he had labored much in the service of Christ. He ascribes it to God's grace that he was what he was. Thus speaks the truly humble man: he sees in himself nothing but weakness, sin, and evil, and therefore despises himself and is therefore willing to be despised by others. The good which he professes or practices, he ascribes to God, to whom he refers all the honor. Endeavor, too, O Christian soul, to attain such humility. You have far more reason to do so than had St. Paul, because of the sins which you have committed since your baptism, the graces which you have abused, and the inactive, useless life you have led.

ASPIRATION

Banish from me, O most loving Saviour, the spirit of pride, and grant me the necessary grace of humility. Let me realize that of myself I can do nothing, and that all my power to effect any good, comes from Thee alone who alone workest in us to will and to accomplish.

GRADUAL:

Ps. 27. In God hath my heart confided, and I have been helped; and my flesh hath flourished again; and with my will I will give praise to Him. Unto thee will I cry, O Lord: O my God, be not Thou silent; depart not from me.

Alleluia, alleluia. Ps. 80. Rejoice to God our helper; sing aloud to the God of Jacob; take a pleasant psalm with the harp. Alleluia.

GOSPEL: *Mark 7, 31-37.*

At that time, Jesus going out to the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb, and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue; and looking up to heaven, He groaned and said to him: Ephpheta, that is, Be thou opened: and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And He charged them that they should tell no man: but the more He charged them so much the more a great deal did they publish it; and so much the more did they wonder, saying: He hath done all things well; He hath made both the deaf to hear, and the dumb to speak.

Whom may we understand by the deaf and dumb man?

Those who desire neither to hear nor to speak of things concerning salvation.

Why did Christ take the deaf and dumb man aside?

To teach us that he who wishes to live piously and be comforted, must avoid the noisy world and dangerous society, and love solitude, for there God speaks to the heart (*Osee 2, 14*).

Why did Christ forbid them to mention this miracle?

That we might learn to fly from the praise of vain and fickle men.

What do we learn from those who brought the deaf and dumb man to Jesus, and notwithstanding the prohibition, made known the miracle?

That in want and sickness we should kindly assist our neighbor, and not neglect to announce and praise the works of God, for God works His miracles that His goodness and omnipotence may be known and honored.

SUPPLICATION O Lord Jesus, who during Thy life on earth, didst cure the sick and the infirm, open my ears that they may listen to Thy will, and loosen my tongue that I may honor and announce Thy works. Take away from me, O most bountiful Jesus, the desire for human praise, that I may not be led to reveal my good works, and thus lose the reward of my Heavenly Father (*Matt. 6, 1*).

OFFERTORY:

Ps. 29. I will extol Thee, O Lord, for Thou hast upheld me; and hast not made mine enemies to rejoice over me; O Lord, I have cried to Thee, and Thou hast healed me.

SECRET:

Look down graciously, O Lord, we pray, upon our service, that what we present may be an acceptable offering to Thee, and be an aid in our frailty. Through our Lord, etc.

In memory of Thy saints, we offer Thee, O Lord, a sacrifice of praise, trusting by it to be delivered from evil both now and hereafter. Through our Lord, etc.

Having received our gifts and prayers, O Lord, do Thou cleanse us, we pray, by Thy heavenly mysteries and, in Thy mercy, hear us. Through our Lord, etc.

COMMUNION:

Prov. 3. Honor the Lord with thy substance, and with the first of all thy fruits: and thy barns shall be filled with abundance, and thy presses shall run over with wine.

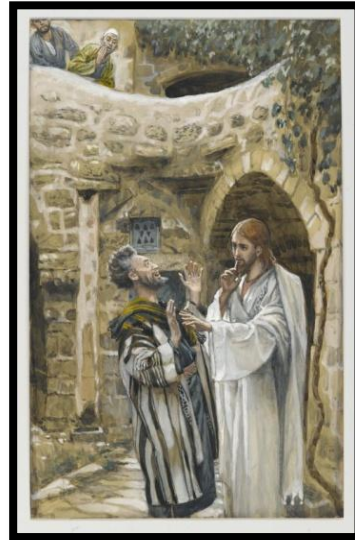
POSTCOMMUNION:

We ask, O Lord, that in the reception of Thy sacrament we may experience help both for mind and body, that saved in both we may glory in the fullness of this heavenly remedy. Through our Lord, etc.

Refreshed by heavenly food we humbly beseech Thee, our God, that we may be guarded by the prayers of him in whose memory we have received them. Through our Lord, etc.

We ask, almighty God, that we who have received the food of heaven, may, at the intercession of blessed Romanus, Thy Martyr, be strengthened by it against all adversities. Through our Lord, etc.

He hath done all things well; He hath made both the deaf to hear, and the dumb to speak.



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

PROPER OF THE SAINTS FOR THE WEEK OF AUGUST 9th:

Date	Day	Feast	Rank	Color	F/A	Mass Time and Intention
9	Sun	11th Sunday after Pentecost St. John Mary Vianney, C St. Romanus, M	sd	G		Mass 9:00 AM, Confessions 8:00 AM, Rosary of Reparation 8:30 AM
10	Mon	St. Lawrence, Martyr	d2cl	R		Mass 8:30 AM; Rosary of Reparation before Mass
11	Tue	Ss. Tiburtius, M & Susanna, VM St. Philomena, VM	sp	R		Mass 8:30 AM; Rosary of Reparation before Mass
12	Wed	St. Clare, V	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
13	Thu	Ss. Hippolytus & Cassian, Mm BVM - Refuge of Sinners St. John Berchmans, C	sp	R		Mass 8:30 AM; Rosary of Reparation before Mass
14	Fri	Vigil of the Assumption of the BVM St. Eusebius, C		V	A	Mass 8:30 AM; Rosary of Reparation before Mass
15	Sat	Assumption of the BVM	d1cl	W		Mass 9:00 AM; Confessions & Rosary of Reparation 8:30 AM
16	Sun	St. Joachim, Father of the BVM 12th Sunday after Pentecost Within the Octave St. Roche, C	d2cl	G		Mass 9:00 AM, Confessions 8:00 AM, Rosary of Reparation 8:30 AM

All our religion is but a false religion, and all our virtues are mere illusions and we ourselves are only hypocrites in the sight of God, if we have not that universal charity for everyone - for the good, and for the bad, for the poor and for the rich, and for all those who do us harm as much as those who do us good. St. John Mary Vianney

You cannot please both God and the world at the same time. They are utterly opposed to each other in their thoughts, their desires, and their actions. St. John Mary Vianney

What touches the heart of God, and moves Him to multiply His favours, is not so much the work itself as the spirit that prompts it. "God loveth a cheerful giver." Noble-hearted, tender, devoted, and self-forgotten, heroic with a heroism born of simplicity no less than of courage, gracious and smiling even on his gridiron: such was Laurence towards God, towards his father Xystus II, towards the lowly; and the same he was towards the powerful and in the very face of death. Dom Gueranger on St. Lawrence

I offer myself as a sacrifice to God for an odour of sweetness. Learn, unhappy man, how great is the power of my God; for your burning coals give me refreshment, but they will be your eternal punishment. I call Thee, O Lord, to witness: when I was accused, I did not deny Thee; when I was questioned, I confessed Thee, O Christ; on the red-hot coals I gave Thee thanks. Yea, I give Thee thanks, O Lord Jesus Christ, for that Thou hast deigned to strengthen me. See, this side is well roasted; turn me on the other and eat. I give Thee thanks, O Lord, that I have merited to enter into Thy dwelling-place. O Christ, only God, O Splendour, O Power of the Father, O Maker of heaven and earth and builder of this city's walls!, Thou hast placed Rome's sceptre high over all; Thou hast willed to subject the world to it, in order to unite under one law the nations which differ in manners, customs, language, genius, and sacrifice. Behold the whole human race has submitted to its empire, and all discord and dissensions disappear in its unity. Remember Thy purpose: Thou didst will to bind the immense universe together into one Christian Kingdom. O Christ, for the sake of Thy Romans, make this city Christian; for to it Thou gavest the charge of leading all the rest to sacred unity. All its members in every place are united—a very type of Thy Kingdom; the conquered universe has bowed before it. Oh! may its royal head be bowed in turn I send Thy Gabriel and bid him heal the blindness of the sons of Iulus that they may know the true God. I see a prince who is to come an Emperor who is a servant of God. He will not suffer Rome to remain a slave; he will close the temples and fasten them with bolts forever. Prayer of St. Lawrence, Roman Martyrology

The heart into which Divine Love enters no longer makes any account of all that the world esteems. St. Francis de Sales says that when the house is on fire, all the goods are thrown out of the window; by which he means, that when the heart is inflamed with Divine Love, man, without sermons, or exhortations from his Spiritual director, of himself seeks to divest himself of all worldly goods, honors, riches, and other earthly things, that he may have nothing but God. St. Alphonsus Liguori

"Want a mess... great disorder... trouble in the dioceses," Take a Look Around!

I want to tell you something. What is it that I expect as a consequence of World Youth Day? I want a mess. We knew that in Rio there would be great disorder, but I want trouble in the dioceses! I want to see the church get closer to the people. I want to get rid of clericalism, the mundane, this closing ourselves off within ourselves, in our parishes, schools or structures. Because these need to get out! Pope Francis at World Youth Day, Brazil

"We must remember that if all the manifestly good men were on one side and all the manifestly bad men were on the other, there would be no danger of anyone, least of all the elect, being deceived by lying wonders. It is the good men, good once, we must hope good still, who are to do the work of Anti-Christ and so sadly to crucify the Lord afresh.... Bear in mind this feature of the last days, that this deceitfulness arises from good men being on the wrong side."

Fr. Frederick Faber quoted by Fr. Denis Fahey, *The Mystical Body of Christ in the Modern World*

"Unity of Faith..... the first of those bonds which unite man to God."

Agreement and union of minds is the necessary foundation of this perfect concord among men, from which concurrence of wills and similarity of action are the natural results. Wherefore, in His divine wisdom, He ordained in His Church Unity of Faith; a virtue which is the first of those bonds which unite man to God, and whence we receive the name of the faithful...

Pope Leo XIII, *Satis Cognitum*

They (the modernists) exercise all their ingenuity in an effort to weaken the force and falsify the character of Tradition, so as to rob it of all its weight and authority. But for Catholics nothing will remove the authority of the Second Council of Nicea, where it condemns those "who dare, after the impious fashion of heretics, to deride the ecclesiastical traditions, to invent novelties of some kind.... or endeavor by malice or craft to overthrow any one of the legitimate traditions of the Catholic Church"; nor that of the declaration of the Fourth Council of Constantinople: "We therefore profess to preserve and guard the rules bequeathed to the Holy Catholic and Apostolic Church, by the Holy and most illustrious Apostles, by the orthodox Councils, both general and local, and by every one of those divine interpreters, the Fathers and Doctors of the Church. Wherefore the Roman Pontiffs, Pius IV and Pius IX, ordered the insertion in the profession of faith of the following declaration: "I most firmly admit and embrace the apostolic and ecclesiastical traditions and other observances and constitutions of the Church." St. Pius X, *Pascendi Dominid Gregis*

ON RELIGIOUS CEREMONIES

What are ceremonies?

Religious ceremonies are certain forms and usages, prescribed for divine service, for the increase of devotion, and the edification of our fellow-men; they represent externally and visibly the interior feelings of man.

Why do we make use of ceremonies in our service?

That we may serve God not only inwardly with the soul, but outwardly with the body by external devotion; that we may keep our attention fixed, increase our devotion, and edify others; that by these external things we may be raised to the contemplation of divine, inward things (*Trid. Sess. 22*).

Are ceremonies founded on Scripture?

They are; for besides those which Christ used, as related in this day's gospel, in regard to the deaf and dumb man, He has also made use of other and different ceremonies: as, when He blessed bread and fishes (*Matt. 15, 36*); when He spread clay upon the eyes of a blind man (*John 9, 6*); when He prayed on bended knees (*Luke 22, 41*); when He fell upon His face to pray (*Matt. 26, 39*), when He breathed upon His disciples, imparting to them the Holy Ghost (*John 20, 22*); and finally, when He blessed them with uplifted hands before ascending into heaven (*Luke 24, 30*). Likewise in the Old Law various ceremonies were prescribed for the Jews, of which indeed in the New Law the greater number have been abolished; others, however, have been retained, and new ones added. If, therefore, the enemies of the Church contend that ceremonies are superfluous, since Christ Himself reproached the Jews for their ceremonial observances, and said: God must be adored in spirit and in truth, we may, without mentioning that Christ Himself made use of certain ceremonies, answer, that He did not find fault with their use, but only with the intention of the Jews. They observed every ceremony most scrupulously, without at the same time entertaining pious sentiments in the heart, and whilst they dared not under any circumstances omit even the least ceremony, they scrupled not to oppress and defraud their neighbor. Therefore Christ says: God must be adored in spirit and in truth, that is, in the innermost heart, and not in external appearances only. Do not, therefore, let the objections, nor the scoffs and sneers of the enemies of our Church confound you, but seek to know the spirit and meaning of each ceremony, and impress them on your heart, and then make use of them to inflame your piety, to glorify God, and to edify your neighbor.

INSTRUCTION CONCERNING THE ABUSE OF THE TONGUE

There is no member of the body more dangerous and pernicious than the tongue. The tongue, says the Apostle St. James, is indeed a little member, and boasteth great things. Behold how small a fire kindleth a great wood. And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell (*James 3, 5-6*). The tongue no man can tame: an unquiet evil, full of deadly poison. By it we bless God and the Father; and by it we curse men, who are made after the likeness of God. Out of the same mouth proceedeth blessing and cursing (*ibid. 3, 8-10*). There is no country, no city, scarcely a house, in which evil tongues do not cause quarrel and strife, discord and enmity, jealousy and slander, seduction and debauchery. An impious tongue reviles God and His saints, corrupts the divine word, causes heresy and schism, makes one intemperate, unchaste, envious, and malevolent; in a word, it is according to the apostle a fire, a world of iniquity. The tongue of the serpent seduced our first parents, and brought misery and death into the world (*Gen. 3*). The tongue of Judas betrayed Jesus (*Matt. 26, 49*). And what is the chief cause of war among princes, revolts among nations, if it is not the tongue of ambitious, restless men, who seek their fortune in war and revolution? How many, in fine, have plunged themselves into the greatest misery by means of their unguarded tongue? How can we secure ourselves against this dangerous, domestic enemy? Only by being slow to speak according to the advice of St. James (1, 19), to speak very few, sensible, and well-considered words. In this way we will not offend, but will become perfect (*James 3, 2*). As this cannot happen without a special grace of God, we must according to the advice of St. Augustine beg divine assistance.

Your divine Providence, O God, takes care of all Your creatures as though they were but one, and it takes care of each one as though all others were contained in it. Oh! If Your Providence were only understood, everyone would forget the things of this world to be united to it. St. Mary Magdalen dei Pazzi

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

BAPTISMAL GRACE

ELEVENTH SUNDAY AFTER PENTECOST

Presence of God - Grant, O Lord; that the grace of holy Baptism may reach its full development in me.

MEDITATION:

I. The healing of the deaf-mute, as narrated in today's Gospel (*Mk 7: 31-37*), is a figure of baptismal grace. We, too, were once taken before Jesus in a condition similar to that of the poor man in Galilee. We were deaf and dumb in the life of the spirit, and Jesus, in the person of the priest, welcomed us lovingly at the baptismal font. The priest made the same gesture over us and said the same word as did the divine Master in the Gospel: "*Ephpheta*," "Be thou opened!" From that moment the hearing of our soul was opened to faith and our tongue was loosed to give praise to God. We were enabled to listen to the voice of faith- to the exterior voice of the teaching Church and to the interior voice of the Holy Spirit, urging us to do good; from that moment, we could open our lips in prayer: in praise, adoration, and petition. But later the noise of the world deafened and distracted us; likewise, the tumult of our passions deadened our capacity to listen to the voice of God. Then, too, idle conversations about worldly things and great anxiety over various events in our life have left us unable to pray sincerely and earnestly. But Jesus wishes to renew the grace of our Baptism today and to repeat the all-powerful word "*Ephpheta*." How greatly we need Him to reopen our ears to His voice and to make us more attentive and sensitive to His call! "In the morning He wakeneth my ear that I may hear Him as a master; I do not resist, I have not gone back," says Isaias (*50: 4-5*). This is the grace we must ask of Our Lord today, that we may not only hear His voice, but may follow it, without resistance. The more faithfully we follow it, the more sensitive we shall become to its slightest whisper. At the same time let us ask for the grace of always being ready to give praise to the Lord, to call upon His mercy, to ask His pardon humbly, accusing ourselves of our faults sincerely and with sorrow.

2. Those who were present when Jesus performed this miracle wondered at it, saying, "He hath done all things well; He hath made both the deaf to hear and the dumb to speak." Certainly, Jesus has done all things well; He has arranged everything in the best way possible for our sanctification. He has prepared for us all the graces we need, and not only in sufficient measure, but even superabundantly. Unfortunately, however, we do not always cooperate with His grace; many times pride, egoism, and all our other uncontrolled passions turn to evil what God has planned for our good. If we had accepted lovingly and with resignation that difficulty, that trial, or disappointment which God had permitted for the sole purpose of providing us with an opportunity to practice virtue, we should have made great progress; but by giving way to impatience, by protesting and complaining, we rather added to our failures and infidelities. We should cooperate with grace more readily and strive to maintain our soul in an attitude of open docility to all the invitations to virtue which God is continually sending us by means of the different circumstances of life.

Today's Mass, and especially the Epistle (*1 Cor 15: 1-10*), offers us a splendid model of cooperation with grace. It is St. Paul, the Apostle, who in his humility calls himself "the least of the Apostles," who says most sincerely: "By the grace of God, I am what I am, and His grace in me hath not been void." St. Paul realizes that, if he became an Apostle, instead of the persecutor which he had been, it was not because of his own merits, but solely by the grace of God; he attributes nothing to himself, but all to God. At the same time, he is conscious of his personal correspondence, the correspondence which is always the fruit of grace, but which also includes, as an indispensable element, our free adherence to it. Consequently, we must have an attitude of profound humility as the basis of our correspondence to grace; that is, we must clearly realize that whatever good is in us is due only to God. This attitude of humility must be accompanied by a voluntary, continual assent of our will to God's invitations. We cannot give this assent without the help of grace, and yet it depends on us; it is entirely in our hands. Therefore, like St. Paul, we can attribute nothing to our own merits, but should say with him, "By the grace of God, I am what I am." Our willing adhesion to grace, however, will give us the right to add, "and His grace in me hath not been void." But only steady, faithful, generous adhesion will give us that right.

COLLOQUY:

"Henceforth, O Lord, it is You alone whom I love, follow, seek, and serve; You alone have the right to command, and to You alone do I wish to be subject. Command, I beg You, and demand of me anything You wish; heal and open my ears, that I may hear Your commands; cure and open my eyes, that I may see the signs of Your will; take away my dullness that I may be able to contemplate You, and thus, I hope, accomplish faithfully whatever You ask of me.

"O God and most merciful Father, receive this Your fugitive child. All that I have had in the past has been sufficient for me; I have had enough of being the plaything of vain, deceitful things. Now I am running away from this tyranny; receive me as Your servant, as they received me when I ran away from You to them. I know I need to return to Your house; behold me knocking at the door; open to me; show me how to reach You. I have nothing but my will: I know only one thing-that I must despise the ephemeral and trivial and seek the immutable and eternal.

"My desire is to return to You, and I ask You for the means to obtain my desire. If You abandon us, we perish, but You do not abandon us; for You are the Sovereign Good, and no one has ever truly sought You and not found You O Lord, You know that I have the will but not the power, and I cannot even will what is good without You, nor can I do what I will to do if Your power does not help me; and what I can do, I often do not wish to do, unless You make Your will triumph on earth as in heaven. I implore but one thing of Your sovereign mercy : that You convert me entirely to You and keep me from resisting the grace which leads me to You" (St. Augustine).

"One day St. Columbkil, while on a journey through the country of the Picts, was requested to baptize a child. Unfortunately there was no water in the place. The saint grieved by the thought that the child should die without the grace of Baptism, has recourse to prayer and obtains a supply of water from a neighboring rock." Whether this fact be true or false, it is, at least, certain that St. Adamnan, who related it, and who was a distinguished member of the Irish Church, considered water as the essential matter of baptism. Fr. Michael J. O'Farrell, Bishop of Trenton, *Life of St. Patrick*

CONCERNING NEW OPINION

The underlying principle of these new opinions is that, in order to more easily attract those who differ from her, the Church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the faith. They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of her teaching which are of lesser importance, and to tone down the meaning which the Church has always attached to them. It does not need many words, beloved son, to prove the falsity of these ideas if the nature and origin of the doctrine which the Church proposes are recalled to mind. The Vatican Council says concerning this point: "For the doctrine of faith which God has revealed has not been proposed, like a philosophical invention to be perfected by human ingenuity, but has been delivered as a divine deposit to the Spouse of Christ to be faithfully kept and infallibly declared. Hence that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother, the Church, has once declared, nor is that meaning ever to be departed from under the pretense or pretext of a deeper comprehension of them." (Vatican I, *Constitutio de Fide Catholica*, Chapter iv) Let it be far from anyone's mind to suppress for any reason any doctrine that has been handed down. Such a policy would tend rather to separate Catholics from the Church than to bring in those who differ. There is nothing closer to our heart than to have those who are separated from the fold of Christ return to it, but in no other way than the way pointed out by Christ. Pope Leo XIII, *Testem Benevolentiae Nostrae*, January 22, 1899

What about "subsit in"?

"About Jesus Christ and the Church, I simply know they're just one thing, and we shouldn't complicate the matter."
Saint Joan of Arc, as recorded at her trial

“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

They have introduced a new, different Christ, in whom the Antichrist could seek refuge. They do not concede that their fabricated Christ is divine; it is enough that he is a finer being than others... The Christian religion is proclaimed as the most perfect without comparison, the holiest of religions, but pains are taken not to proclaim it as the only true religion. In contrast the proclaimers glory in communion with all the great philosophies and religions in the world... Theirs is a psychological Christ, conceived in the mind of man, born of man's intelligence. The Christ my faith revealed to me was conceived by the Holy Ghost and born of the Virgin Mary. Their Christ came from a lowly plane, from the bowels of humanity. My Christ descended from above, from the heart of the eternal Father. Their Christ is consubstantial to man, mine is consubstantial to God. St. Hilary of Poitiers

The devil's worst and most fatal preparation for the coming of Antichrist is the weakening of men's belief in eternal punishment. Were they the last words I might ever say to you, nothing should I wish to say to you with more emphasis than this, that next to the thought of the Precious Blood, there is no thought in all your faith more precious or more needful for you than the thought of eternal punishment. Fr. Fredrick Faber, Lenten Sermon, delivered a few months before his death

If I knew for certain that I had to die within a year, I imagine that I should grow more humble from day to day at the thought that each day was bringing me nearer to my death. But who can assure me that I have one year to live ----- I, who am not certain to live to the end of the day?

O my God, true light of my soul, keep alive within me the remembrance of my death. Tell me often with Thine own voice in my heart that I must die, perhaps within a year, perhaps within a month, perhaps within a week; and thus I shall remain humble. In order that the thought of death may not be unfruitful to me, excite within my soul now that knowledge and those feelings which I shall have at that last hour of my life when the blessed taper is placed in my hands "in the day of trial" (Wisd. 3, 18). Make me know now as I shall know then what vanity is, and then how can I ever be arrogant again in the face of that most certain truth? "Vanity of vanities, and all is vanity" (Eccles. 1, 2). Job was always humble even in the days of his prosperity: "My days shall be shortened and only the grave remaineth for me" (Job 27, 1). Fr. Cajetan Mary da Bergamo, *Humility of Heart*

The Kingship of Christ Is Not Dependent on the Sin of Adam- Would the Incarnation Have Occurred Without the Fall?

Perhaps the weightiest argument adduced for the Scotist position (that the Incarnation was not dependent upon the Fall) is the one developed by Suarez: The end cannot be inferior to the means devised for its attainment. This would be the case if the Incarnation merely served the purpose of the Redemption. No sensible hunter would shoot a cannon to bring down a sparrow. Christ is not only the crown of the created universe, He is also the climax of divine glorification. Without Him the universe would be meaningless. He who is highest and most perfect in the order of being, must also be first in the plan of creation, and the fullness of divine glory cannot have been dependent on the accident of the Fall. The Scotist theory recommends itself by its sublimity. It groups angels and men around the God-man as the center of the universe, the highest and final revelation, the beginning and end of all things. Rev. Msgr. Joseph Pohle, Ph.D, D.D., *Soteriology, Dogmatic treatise on the Redemption*

A devil's advocate has no case against a martyr. Such a man is certainly a man of virtue. He has stood firm in truth and justice, which is the very essence of virtue. He has held to the good of reason in its proper object, which is truth, and in its proper effects in the appetite of man, that is, justice or sanctity. He is a brave man, for he has stood against the great evil of death in a private war for the divine good of virtue. He is a man of faith, for he has witnessed to that faith even at the cost of his life; and he is a man of charity, for the norm of friendship is sacrifice and he has made the supreme sacrifice. The lukewarm religious who, in an attack of self-pity, sighs resignedly of the "living martyrdom" of religious life is babbling nonsense. Living martyrdom is as hopeless a contradiction as a self-pitying religious. A man must die to be a martyr; death is of the very essence of martyrdom, for martyrdom consists precisely in spurning all corporal goods to testify to the faith. After all, a man might give up his goods, his friends, suffer pain, all as a means to securing his life; or he might sincerely think himself willing to make the supreme sacrifice until he hears the whizz of the headsman's swinging axe. Indeed, a man might actually be willing to make that sacrifice; but the fact is that he has not passed the supreme test until he has actually died. He cannot be a witness because his surrender of all for the truth of the faith is not evident to the world. The virgin who dies in defense of her purity is a martyr; so also is the priest who loses his life by administering the sacraments during a plague. For while it is true that most of the canonized martyrs have died in persecutions of the faith, and so in defense of the faith strictly so called, many others have died for the faith in the sense of the Christian life. It is not merely the refusal to deny the faith in words, but also the refusal to deny it in acts that is the cause of martyrdom. The work of any virtue can be the cause of martyrdom if, as is always the case of a man in the state of grace, the work of that virtue is referred to God by charity. Fr. Walter Farrell, O.P., S.T.D., S.T.M., *A Companion to the Summa*

“O My Jesus, it is for love of Thee, for the conversion of sinners and in reparation for sins committed against the Immaculate Heart of Mary and for the Holy Father, I offer this sacrifice to Thee.”

Prayer of Blessed Virgin Mary taught to St. Jacinta of Fatima

WHY DEMOCRATIC SOCIETIES NECESSARILY WORK TO DESTROY THE FAMILY!

In countries which are aristocratically constituted the government never makes a direct appeal to the mass of the governed; as men are united together, it is enough to lead the foremost; the rest will follow. This is applicable to the family as well as to all aristocracies that have a head. Among aristocratic nations social institutions recognize, in truth, no one in the family but the father; children are received by society at his hands; society governs him, he governs them. Thus the parent not only has a natural right but acquires a political right to command them; he is the author and support of his family, but he is also its constituted ruler. In democracies... no such intermediate person is required; a father is there, in the eye of the law, only as a member of a community, older and richer than his sons. Alexis de Tocqueville, *The Influence of Democracy on the Family*

We are not so much called to the “imitation of Jesus Christ, as to the “identification” with Jesus Christ

By baptism, conferring sanctifying grace, we Christians were made participators in the divine life of God by being made children of God, for in baptism, we “have been clothed with Christ Jesus” (Gal 3:27) and “We have been grafted on Christ” (1 Cor. 12:27). The doctrine of God’s life within us and our incorporation with Christ is all too frequently forgotten by those whose duty it is to lead others to perfection and by those who are themselves called to perfection. Our incorporation into the Mystical Body is a wondrous thing, for you see, the thirty-three years of Christ’s life on this earth could not satisfy His desire to glorify His Father, nor is He content to love His Father infinitely in heaven, and in our tabernacles. Hence, He deigned to make unto Himself a *Mystical Body* in which He continues to live, to love, and to glorify His Father. In a word, in order to love the more, Christ has united Himself to new individual natures, to millions of individual persons, so that the complete Christ is Christ united to the faithful who will love in Him and with Him to the end of time. From each of us, Christ asks for another humanity, He asks for the entire possession of our being – our body and soul with all their powers to make them His own and live through them His life of devotion to His beloved Father. According to Sister Elizabeth of the Trinity, Christ says to each one of us: “My son, give me your heart that in you and through you, in a life of union, I may love, or rather we may love the Father ardently: give me your mind, your eyes, your hands, your whole being. I wish, in you and by you, to live as it were a second life wholly of love, which will be the complement and continuation of My earthly life at Nazareth and in Palestine.”..... ponder well this thought... In every prayer we say, in every action we perform, in every suffering we endure, in our every act of love, we must come to realize that we are a member of Christ and that Christ wishes still to pray, act, love and suffer in us.... “Put ye on Jesus Christ” (Gal. 3:27). Paul had put on Christ, and did so so thoroughly that he could say: “For me to live is Christ, and to die is gain” (Phil 1:21).

Fr. Charles H. Doyle, *Guidance in Spiritual Direction*

We let ourselves be overcome by human respect, and cease to show ourselves true followers of Our Lord before the world... We see truth trodden underfoot, and we remain silent. Why? Because we are cowards. Oh, how we need to renew our faith, to rekindle our hearts in the sublime principles of our holy religion. Saint Frances Xavier Cabrini

Confessed and contrite, he ended the course of his life on the same day on which he was born, which was Good Friday, at the age of 37. ... In the room where he worked, they placed at his head the painting of the Transfiguration which he had done for Cardinal de’ Medici (at the cathedral of Narbonne), and at the sight of his dead body and of that work, every soul that beheld them ... wept for grief. ... O happy and blessed soul, for every man is glad to think of you, and celebrate your deeds, and admire every work you left behind. Well might (the art of) Painting, when this noble artist died, die Herself, for when he closed his eyes, she was Herself left blind. Giorgio Vasari, the first art historian, writing of the death of the great painter, Raphael

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

AUGUST FIFTEENTH

PRESENCE OF GOD - O most Blessed Virgin Mary, assumed into heaven, I beg you to purify my senses so that I may begin to enjoy God even while I am on earth.

MEDITATION:

1. The Blessed Virgin Mary, whom we contemplate today assumed body and soul into heaven, reminds us very definitely that our, permanent abode is not on earth but in heaven where she, with her divine Son, has preceded us in all the fullness of her human nature. This is the dominant thought in today's liturgy. " O Almighty and everlasting God, who hast taken up body and soul into heavenly glory the immaculate Virgin Mary, Mother of Thy Son : grant, we beseech Thee, that, ever intent upon heavenly things, we may be worthy to be partakers of her glory (Collect).

The Feast of the Assumption is a strong appeal to us to live " ever intent upon heavenly things; " and not to allow ourselves to be carried away by the vicissitudes and seductions of the world. Not only was our soul created for heaven, but also our body, which, after the resurrection, will be welcomed into our heavenly home and admitted to a participation in the glory of the spirit. Today we contemplate in Mary, our Mother, this total glorification of our humanity. That which has been wholly realized in her, will be realized for us, as well as for all the saints, only at the end of time. This privilege was very fitting for her, the all-pure, the all-holy one, whose body was never touched by even the faintest shadow of sin, but was always the temple of the Holy Spirit, and became the immaculate tabernacle of the Son of God. It is a reminder to us to ennoble our whole life, not only that of the spirit, but also that of the senses, elevating it to the heights of the celestial life which awaits us. " O Mother of God and of men, " exclaims Pius XII in his beautiful prayer for the Assumption, " we beg you to purify our senses, so that we may begin to enjoy God here on earth and Him alone, in the beauty of creatures. "

2. Mary's Assumption shows us the route we must follow in our spiritual ascent : detachment from the earth, flight toward God, and union with God.

Our Lady was assumed body and soul into heaven because she was Immaculate; she was all-pure-free not only from every shadow of sin, but even from the slightest attachment to the things of earth, so that she " never had the form of any creature imprinted in her soul, nor was moved by such, but was invariably guided by the Holy Spirit " (J.C. AS III, 2,10).

The first requirement for attaining God is this total purity, the fruit of total detachment. The Blessed Virgin, who lived her earthly life in absolute detachment from every created thing, teaches us not to allow ourselves to be captivated by the fascination of creatures, but to live among them, occupying ourselves with them with much charity, but without ever letting our heart become attached to them, without ever seeking our satisfaction in them.

In her Assumption Mary speaks to us of flight toward heaven, toward God. It is not enough to purify our heart from sin and all attachment to creatures, we must at the same time direct it toward God, tending toward Him with all our strength. The Church has us pray in today's Mass, " O Lord, through the intercession of the Blessed Virgin Mary who was assumed into heaven, may our hearts, enkindled by the fire of Thy love, continually aspire toward Thee " (Secret). Our earthly life has value for eternal life insofar as it is a flight toward God, a continual seeking after Him, a continual adherence to His grace. When this flight fails, the supernatural value of our existence lessens.

Mary has been taken up to heaven because she is the Mother of God. This is the greatest of her privileges, the root of all the others and the reason for them; it speaks to us, in a very special way, of intimate union with God, as the fact of her Assumption speaks to us of the beatific union of heaven. Mary's Assumption thus confirms us in this great and beautiful truth: we are created and called to union with God. Mary herself stretches out her maternal hand to guide us to the attainment of this high ideal. If we keep our eyes fixed on her, we shall advance more easily; she will be our guide, our strength, and our consolation in every trial and difficulty.

COLLOQUY:

" O Immaculate Virgin, Mother of God and Mother of men, we believe with all the fervor of our faith in you triumphal Assumption, both body and soul, into heaven where you are acclaimed as Queen by all the choirs of angels and all the legions of the saints. And we unite with them to praise and bless the Lord who has exalted you above other pure creatures, and to offer you the tribute of our devotion and our love.

" We know that your gaze, which on earth watched over the humble and suffering humanity of Jesus, in heaven filled with the vision of that humanity glorified, and with the vision of uncreated Wisdom; the joy of your soul in the direct contemplation of the adorable Trinity causes you heart to throb with overwhelming tenderness. We, poor sinners, weighed down by a body which hinders the flight of the soul, beg you to purify our hearts, so that while we, remain here below, we may learn to love God and God alone in the beauty of His creatures.

" We trust that your merciful eyes may deign to look down upon our miseries and our sorrows, upon our struggle and our weaknesses; that your countenance may smile upon our joys and our victories; that you may hear the voice Jesus saying to you of each one of us, as He once said to you of His beloved disciple : ` Behold thy son.' And we, who call upon you as our Mother, take you, like John, as the guide, strength, and consolation of our mortal life.

" And from this earth over which we tread as pilgrim comforted by our faith in the future resurrection, we look to you, our life, our sweetness, and our hope. Draw us onward by the gentleness of your voice, so that one day, after our exile, you may show us Jesus, the Blessed Fruit of your womb, O clement. O loving, O sweet Virgin Mary " (Pius XII).

For, as the Vatican Council teaches, "the Holy Spirit was not promised to the successors of Peter in such a way that, by his revelation, they might manifest new doctrine, but so that, by his assistance, they might guard as sacred and might faithfully propose the revelation delivered through the apostles, or the deposit of faith." Thus, from the universal agreement of the Church's ordinary teaching authority we have a certain and firm proof, demonstrating that the Blessed Virgin Mary's bodily Assumption into Heaven----which surely no faculty of the human mind could know by its own natural powers, as far as the heavenly glorification of the virginal body of the loving Mother of God is concerned----is a truth that has been revealed by God and consequently something that must be firmly and faithfully believed by all children of the Church. For, as the Vatican Council asserts, "all those things are to be believed by Divine and Catholic faith which are contained in the written Word of God or in Tradition, and which are proposed by the Church, either in solemn judgment or in its ordinary and universal teaching office, as Divinely revealed truths which must be believed." Pope Pius XII, *Munificentissimus Deus*, Defining the Dogma of the Assumption

There are three things that render death bitter: attachment to the world, remorse for sins, and the uncertainty of salvation. The death of Mary was entirely free from these causes of bitterness, and was accompanied by three special graces, which rendered it precious and joyful. She dies as she had lived, entirely detached from the things of the world; she died in the most perfect peace; she died in the certainty of eternal glory. St. Alphonsus Mary de Liguori on the Assumption

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

It seems to me that this free will which You have given us is fortified by the light of faith, for in this light it knows Your will, which wishes nothing but our sanctification. Then our will, fortified and nourished by our holy faith, gives life to our actions, which explains why neither good will nor lively faith can exist without works. St. Catherine of Siena

The Holy Spirit has not been promised to the successors of Peter that, under His revelation, they might make known a new doctrine, but in order that, with His assistance, they sacredly preserve and faithfully set forth the revelation transmitted by the Apostles, that is to say, the deposit of the faith. *Pastor aeternus*, Vatican I

“Confidence is a hope fortified by solid conviction.” St. Thomas Aquinas

With *Imprimatur* and all the *Imprimaturs*, I wonder who will believe the teachings of an apparition, when almost the whole Church of God no longer believes in the Gospel of our Lord Jesus Christ. Or if she does believe, it's only with the faith of the intellect and not with the faith of the will.” Melanie Calvat, visionary of La Salette

Catholic DOCTRINE On Religious Liberty

Among the slogans of “politically correct” language there is the term “religious liberty”, which is used incorrectly at times by Catholics as a synonym for freedom for the Church or freedom for Christians. In reality the terms and concepts are different and it is necessary to clarify them. The ambiguity present in the Conciliar declaration *Dignitatis humanae* (1965) arose from the lack of distinction between the internal forum, which is in the sphere of personal conscience, and the public space, which is in the sphere of the community, or rather the profession and propagation of one's personal religious convictions.

The Church, with Pope Gregory XVI in *Mirari Vos* (1836), with Pope Pius IX in the *Syllabus* and in *Quanta Cura* (1864), but also with Pope Leo XIII in *Immortale Dei* (1885) and in *Libertas* (1888) teaches that:

- 1. No one can be constricted to believe in the private forum, because faith is a personal choice formed in the conscience of man.
- 2. Man has no right to religious freedom in the public space, or rather freedom to profess whatever religion, because only the true and the good have rights and not what is error and is evil.
- 3. Public worship of false religions may be, in cases, tolerated by the civil authorities, with the view of obtaining a greater good or avoiding a greater evil, but, in essence, it may be repressed even by force if necessary. But the right to tolerance is a contradiction, because, as is evident even from the term, whatever is tolerated is never a good thing, rather, it is always a purely bad thing. In the social life of nations, error may be tolerated as a reality, but never allowed as a right. Error “has no right to exist objectively nor to propaganda, nor action” (Pius XII Speech *Ci Riesce* 1953)

Further, the right of being immune to coercion, or rather the fact that the Church does not impose the Catholic Faith on anyone, but requires the freedom of the act of faith, does not arise from a presumed natural right to religious freedom or a presumed natural right to believe in any religion whatever, but it is founded on the fact that the Catholic Religion, the only true one, must be embraced in complete freedom without any constraints. The liberty of the believer is based on the truth believed and not on the self-determination of the individual. The Catholic and only the Catholic has the natural right to profess and practice his religion and he has it because his religion is the true one. Which means that no other believer apart from the Catholic has the natural right to profess his religion. The verification of this is in the fact that rights do not exist without responsibilities and duties and vice versa. The natural law, summed up in the ten commandments, is expressed in a prescriptive manner, that is, it imposes duties and responsibilities from which rights arise. For example, in the Commandment “Do not kill the innocent” the right of the innocent to life arises. The rejection of abortion is a prescription of natural rights which is separated from religion and whoever conforms to it. And this is the same for the seven Commandments of the Second Table. Comparing the right to religious liberty to the right to life, considering them both as natural rights, is however, nonsense.

The first three commandments of the Decalogue in fact do not refer to all and sundry divinities, but only to the God of the Old and the New Testaments. From the First Commandment, which imposes adoration of the Only True God, arises the right and the duty to profess not any religion but the only true one. This counts for both the individual and the State. The State, like each individual, has the duty to profess the true religion, also because the aims of the State are no different from those of the individual.

The reason the State cannot constrain anyone to believe does not arise from the religious neutrality of the State, but from the fact that adhering to the truth must be completely free. If the individual had the right to preach and profess publically any religion whatever, the State would have the obligation of religious neutrality. This has been repeatedly condemned by the Church.

For this reason we say that man has the right to profess, not any religion, but to profess the only true one. Only if religious liberty is intended as Christian liberty, will it be possible to speak of the right to it.

There are those who sustain that we live actually in a pluralistic and secularized society, that the Catholic States have disappeared and that Europe is a continent that has turned its back on Christianity. Therefore, the real problem is that of Christians persecuted in the world, and not that of a Catholic State. Nobody denies this, but the verification of a reality is not equivalent to the affirmation of a principle. The Catholic must desire a Catholic society and State with all his heart, where Christ reigns, as Pope Pius XI in the encyclical *Quas Primas* (1925) explains.

The distinction between the “thesis” (the principle) and the “hypothesis” (the concrete situation) is noted. The more that we are obliged to suffer under the hypothesis, the more we have to try to make the thesis known. Hence, we do not renounce the doctrine of the Social Kingship of Christ: let us speak of the rights of Jesus Christ to reign over entire societies as the only solution to modern evils. So, instead of fighting for religious liberty, which is the equalizing of the true religion with the false ones, let us fight in defense of liberty for Christians, today persecuted by Islam in the East and by the dictatorship of relativism in the West.

Roberto de Mattei, Roman Catholic Historian

It is ridiculous and abominable disgrace that... we suffer the traditions we have received from the fathers of ancient times to be infringed at will. Pope Nicholas I

We could not be redeemed, even by the one Mediator between God and men, the man Christ Jesus, if He were not also God. St. Augustine

Now Is the Time of Merit

Venial sins are remitted after this life, even with regard to guilt, in the same way in which they are remitted in this life, namely, by an act of charity towards God, expressing repugnance for the venial sins committed in this life. However, since it is no longer possible to acquire merits in the world beyond, such an act of love, while it removes the impediment of venial guilt, does not deserve absolution or a decrease of punishment. St. Thomas

“The human race is ruled by two things, namely, Natural Law and long-standing custom.” Gatian

“It is obvious that when the will of the prince deviates from equity, justice or reason it is not law.” Lucas of Penna

“When you break the big laws, you do not get freedom; you do not even get anarchy. You get the small laws.” G.K. Chesterton

“Opinions opposed to reason inevitably produce actions opposed to nature.”

Louis de Bonald, (1754-1840) French counter-revolutionary, statesman, philosopher

The Antichrist will be seated in the temple, that is, the Church, as if the people of God were formed of a multitude of the impious. St. Augustine, Commentary on the Seventh Psalm

"Would to God that this had always been done with the proper vigilance and constancy."

Our Predecessor, Gregory XVI, who wrote: *A lamentable spectacle is that presented by the aberrations of human reason when it yields to the spirit of novelty, when against the warning of the Apostle it seeks to know beyond what it is meant to know, and when relying too much on itself it thinks it can find the fruit outside the Church wherein truth is found without the slightest shadow of error* (*Singulari nos*, 7 Kal. Jul. 1834).

But it is pride which exercises an incomparably greater sway over the soul to blind it and plunge it into error, and pride sits in Modernism as in its own house, finding sustenance everywhere in its doctrines and an occasion to flaunt itself in all its aspects. It is pride which fills Modernists with that confidence in themselves and leads them to hold themselves up as the rule for all, pride which puffs them up with that vainglory which allows them to regard themselves as the sole possessors of knowledge, and makes them say, inflated with presumption, We are not as the rest of men, and which, to make them really not as other men, leads them to embrace all kinds of the most absurd novelties; it is pride which rouses in them the spirit of disobedience and causes them to demand a compromise between authority and liberty; it is pride that makes of them the reformers of others, while they forget to reform themselves, and which begets their absolute want of respect for authority, not excepting the supreme authority. No, truly, there is no road which leads so directly and so quickly to Modernism as pride. When a Catholic laymen or a priest forgets that precept of the Christian life which obliges us to renounce ourselves if we would follow Jesus Christ and neglects to tear pride from his heart, ah! but he is a fully ripe subject for the errors of Modernism. Hence, Venerable Brethren, it will be your first duty to thwart such proud men, to employ them only in the lowest and obscurest offices; the higher they try to rise, the lower let them be placed, so that their lowly position may deprive them of the power of causing damage. Sound your young clerics, too, most carefully, by yourselves and by the directors of your seminaries, and when you find the spirit of pride among any of them reject them without compunction from the priesthood. Would to God that this had always been done with the proper vigilance and constancy. St. Pius X, *Pascendi*

Paul VI reaffirmed the infallible Catholic teaching that artificial contraception is intrinsically immoral. But before doing that, he open a closed moral question to debate. By that fact alone, he critically undermined that Catholic morality. Francis/Bergoglio did the same with the Catholic dogmas on the sacrament of Marriage. Catholic truth has suffered a terrible corruption simply by calling a known truth into question.

What do the German, Austrian and Swiss bishops propose to the Synod? They propose to “go beyond the morality of interdictions” and to fill up “the distance between the baptized faithful and the official doctrine”, by adapting the pastoral praxis of the Church to the concrete requirements of the Catholics of their dioceses. But most of the German, Austrian and Swiss Catholics, if we consider the answers to the questionnaire, are in fact in a state of schism as far as the moral behavior required of baptized Catholics is concerned. Indeed, whoever lives a stable sexual union outside of marriage, while continuing to receive the sacraments, is not only in a state of sin, but of separation from the traditional praxis of the Church, and therefore in a condition of objective schism, even if it is not declared.

If the German bishops formally denied the validity of the 6th and 9th commandments, they would fall *ipso facto* into heresy. They do not deny the doctrine, but they propose to modify the pastoral praxis. And they do so in the name of Vatican Council II that confirmed the primacy of the pastoral practice over the doctrine. But if the praxis contradicts the doctrine, if it has an inexorable impact upon it, it will produce an alteration; it will transform it, not dogmatically, from above, but by practice, from below. That is what Cardinal Kasper proposed in his introductory report for the extraordinary Consistory on the family on February 20. (...) All the cardinals do not share Cardinal Kasper’s ideas. Some criticized him and will continue to do so with apostolic firmness. But these ideas are now a part of the Church’s internal dialectic, that seems to be reduced to a sort of parliament of different opinions.

From this point of view, Kasper has already won his battle. The simple fact that by opening the Consistory of Cardinals, which is the supreme consultant organ of the Church, with his report, and that while speaking in the name of the pope, he was allowed to expose his theory, is an extraordinary victory for his side. Even if his position must remain a minority for the time being, a large mass of Catholics will draw from it a pretext for persisting in a way of living that abandons the Church's tradition of life, and immerse themselves in the secular world of our times. Opposing this process of secularization implies converting society. Either the Church changes the world or the world changes the Church. Either the Church converts the world or the world secularizes the Church. Professor Roberto de Mattei, interview June 4, 2014

The apostasy of the city of Rome from the vicar of Christ and its destruction by Antichrist may be thought very new to many Catholics, that I think it well to recite the text of theologians of greatest repute. First Malvenda, who writes expressly on the subject, states as the opinion of Ribera, Gaspar Melus, Biegas, Suarez, Bellarmine and Bosius that Rome shall apostatize from the Faith, drive away the Vicar of Christ and return to its ancient paganism. Then the Church shall be scattered, driven into the wilderness, and shall be for a time, as it was in the beginning, invisible; hidden in catacombs, in dens, in mountains, in lurking places; for a time it shall be swept, as it were from the face of the earth. Such is the universal testimony of the Fathers of the early Church. Henry Edward Cardinal Manning, *The Present Crisis of the Holy See*, 1861

Who is Responsible for the Undermining the Catholic Doctrine of Matrimony?

Pope Francis followed the path of Pope Benedict XVI - The reception of Holy Communion by those living in an open state of objective adultery is relegated to the internal forum as a "judgment of conscience"!

In recent years, in various regions, different pastoral solutions in this area have been suggested according to which, to be sure, a general admission of divorced and remarried to Eucharistic communion would not be possible, **but the divorced and remarried members of the faithful could approach Holy Communion in specific cases when they consider themselves authorized according to a judgment of conscience to do so.** This would be the case, for example, when they had been abandoned completely unjustly (by their first spouse), although they sincerely tried to save the previous marriage, or when they are convinced of the nullity of their previous marriage, although unable to demonstrate it in the external forum or when they have gone through a long period of reflection and penance, or also when for morally valid reasons they cannot satisfy the obligation to separate.

Joseph Cardinal Ratzinger, Prefect, Congregation for the Doctrine of the Faith, *Letter to the Bishops of the Catholic Church Concerning the Reception of Holy Communion by the Divorced and Remarried Members of the Faithful*, September 14, 1994

Magnopere curandum est ut id teneamus, quod ubique, quod semper, quod ab omnibus creditum est; hoc est etenim vere proprieque catholicum. [The greatest vigilance must be taken that we hold that which was believed everywhere, always, and by all, for only this is truly and properly catholic]. [...]

When the Arian poison had contaminated not only a limited area, but the whole world, almost all the bishops of the Latin Church fell into heresy, forced by violence or deceived by guile. It was like a fog fallen upon the spirits and hiding which road to take. In order to be safe from this contagious plague, **the true disciples of Christ have to prefer the ancient beliefs rather than all the false novelties.... When a foulness invades the whole Church..., we must return to the Church of the past.**

I have often inquired earnestly and attentively of very many men eminent for sanctity and learning how and by what rule I may be able to distinguish the truth of the Catholic faith from the falsehood of heretical depravity, and I have always and in almost every instance received an answer to this effect: that whether I or anyone else should wish to detect the frauds and avoid the snares of heretics as they arise and to continue sound and complete in the Catholic Faith, **we must, the Lord helping, fortify our own belief in two ways: first by the authority of the Divine Law and then, by the Tradition of the Catholic Church.**

So what shall the Catholic Christian do if some part of the Church should come to detach itself from the communion, from the Universal Faith? What other side could he take than to prefer to the gangrenous and corrupted member, the body which is whole and healthy? And if some new contagion should seek to poison, not only a little part of the Church, but the whole Church at once, then his greatest care should once again be to adhere to antiquity, which obviously cannot be seduced by any deceitful novelty. St. Vincent of Lerins

All this applies very well to the Oligarchy that drives the Deep State

A Power without limits is an essentially Anti-Christian Power and it is simultaneously an outrage done the majesty of God and the dignity of man. A Power without limits can never be a ministry or a service, and political Power under the imperatives of Christian civilization can never be anything less. Unlimited Power is also an idolatry lodged within both subject and king: idolatry in the subject because he adores the king; idolatry in the king because he worships himself.

Donoso Cortes, Catholic diplomat and apologist

"It is a ridiculous and abominable disgrace that... we suffer the traditions we have received from the fathers of ancient times to be infringed at will." Pope Nicholas I

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

"The words of Jesus Christ," says (Bishop Jacques) Bossuet, "reflect something of the divine in their simplicity, in their depth, by a certain gentle authority with which they issue forth. Never has man spoken like this man, because man has never been God, like him. Nor has man had over all spirits that natural authority which pertains to truth, and which speaks to the soul so sweetly and so intimately." But this Word, absolutely divine - divine by its own character, divine by its effects, always subsisting - whose should it be if not Jesus Christ's? Who should be the inventor of the wisdom of Jesus Christ? At a distance of nearly two thousand years the Word of Jesus Christ remains the only true light of man on himself and on God. It upholds the Catholic world, encompassed by fanatical enemies; it sustains the natural law, infested and crushed by a man philosophy; it upholds human reason, subject to madness and error; it not only preserves and repairs, but it brings forth; it begets both priests and saints; it begets faith, and from the most stony and sterile hearts it wrests admiration and love. Who could have invented this Word?
Louis Veuillot, *The Life of Our Lord Jesus Christ*

Father Pellegrino Funicelli, who assisted Padre Pio for many years, once confronted the saint on the sin of abortion: Father Pellegrino Funicelli: Today you denied absolution to a woman because she had voluntarily undergone an abortion. Why have you been so rigorous with this poor unfortunate? (Padre Pio would sometimes refuse to give absolution to a penitent if they showed insufficient contrition; often they would return and he'd give absolution if they were sincere).

Padre Pio: The day that people lose their horror for abortion will be the most terrible day for humanity. Abortion is not only a homicide but also a suicide. Shouldn't we have the courage to manifest our faith before those who commit two crimes within one act?

Father Pellegrino Funicelli: Suicide?

Padre Pio: The suicide of the human race will be understood by those who will see the earth populated by the elderly and depopulated of children: burnt as a desert.

It is NOT the position of the Roman Catholic Church that a pope is incapable of leading people astray by false teaching as a public doctor.... He may be the supreme appeal judge of Christendom... but that does not make him immune to perpetrating doctrinal howlers. Surprisingly, or perhaps not so surprisingly, given the piety that has surrounded the figures of the popes since the pontificate of Pius IX, this fact appears to be unknown to many who ought to know better.... (There is now) a danger of possible schism... (but, not as possible as) an immediate danger as the spread of a moral heresy.

Fr Aidan Nichols, O.P., author of over 40 books of philosophy, theology, apologetics and criticism who has lectured at Oxford and Cambridge and the Angelicum in Rome, speaking at the annual conference in Cuddesdon of an ecumenical society, the Fellowship of St. Alban and St. Sergius, to a largely non-Catholic audience

"In the evening of life, we shall be judged on love." St. John of the Cross

THE HOLY EUCHARIST CANNOT BE SEPARATED FROM THE SACRIFICE OF THE MASS

St. Thomas teaches that the blood and water that issued forth from the pierced side of the Crucified Jesus represents the sacraments of Baptism and the Eucharist (ST IIIa q62a5). The Eucharist is caused by and from the Passion of Jesus Christ as is the grace of every sacrament. Without the Sacrificial cause, there is no Eucharistic True Presence.

Hermeneutics of Continuity/Discontinuity

The woman saith to him: Sir, I perceive that thou art a prophet. Our fathers adored on this mountain, and you say, that at Jerusalem is the place where men must adore. Jesus saith to her: Woman, believe me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father. You adore that which you know not: we adore that which we know; for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. God is a spirit; and they that adore him, must adore him in spirit and in truth.
John 4:19-24

Novus Ordo Doctrine: Moslems and Novus Ordo Catholics Worship the same God!

CCC 841, quoting the Dogmatic Constitution on the Church, *Lumen Gentium* 16, from Vatican II, declared:

"The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day."

CCC 841 also references Vatican II's Declaration on the Relation of the Church to Non-Christian Religions, *Nostra Aetate*, 3, that makes the teaching of the Council perhaps even clearer:

"The Church regards with esteem also the Moslems. They adore the one God, living and subsisting in Himself; merciful and all-powerful, the Creator of heaven and earth, who has spoken to men; they take pains to submit wholeheartedly to even his inscrutable decrees, just as Abraham, with whom the faith of Islam takes pleasure in linking itself, submitted to God."

Catholic Church Doctrine: Catholics and Moslems DO NOT worship the same God.

“Now the Samaritans had a false idea of God in two ways. First of all, because they thought He was corporeal, so that they believed that He should be adored in only one definite corporeal place. Further, because they did not believe that He transcended all things, but was equal to certain creatures, they adored along with Him certain idols, as if they were equal to Him. Consequently, they did not know Him, because they did not attain to a true knowledge of Him. So the Lord says, you adore that which you do not know [John 4:22], that is, you do not adore God because you do not know Him, but rather your imagination, by which you apprehend something as God, just as the Gentiles also walk in the foolishness of their mind (Eph 4:17).” St. Thomas Aquinas, Commentary On John 4:22

“How then did the Samaritans know not what they worshipped? Because they thought that God was local and partial; so at least they served Him, and so they sent to the Persians, and reported that the God of this place is angry with us [2 Kings 26], in this respect forming no higher opinion of Him than of their idols. Wherefore they continued to serve both Him and devils, joining things which ought not to be joined.” St. John Chrysostom, Homily 33 On The Gospel of John

COMMENT: When Jesus said to the Samaritan Woman, "You adore that which you know not," He is not saying that they adore the One True God that they are ignorant of. He is saying, that in their ignorance they do not know who they are adoring meaning that they are adoring in ignorance a devil, for "all the gods of the gentiles are devils" (Psalm 95:5). Jesus then says, that "true adorers shall adore the Father in spirit and in truth..... they that adore him, must adore him in spirit and in truth." To adore in "spirit" means that to adore God you must be baptized and made sons of God for as Jesus said: "Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit" (John 3:5-7). And to adore in "truth" means who must believe what has been revealed by God. Without the true faith it is "impossible to please God" (Hebrews 11:6). As such, right knowledge of God is essential to true worship. This is the great sin of Modernism and Neo-modernism: They make a right knowledge of God impossible!

“These moderns, forever prattling about culture and civilization, are undermining the Church’s doctrine, laws, and practices. They are not concerned very much about culture and civilization. By using such high-sounding words they think they can conceal the wickedness of their schemes. All of you know their purpose, subterfuges, and methods. On Our part We have denounced and condemned their scheming. They are proposing a universal apostasy even worse than the one that threatened the age of Charles [Borromeo]. It is worse, We say, because it stealthily creeps into the very veins of the Church, hides there, and cunningly pushes erroneous principles to their ultimate conclusions.” Pope St. Pius X, *Editae Saepe*, 1910

Abortion and infanticide common pagan practice even among the most civilized before Jesus Christ. Those Jews believe that souls are immortal. They rejoice in becoming fathers, and do not believe it lawful to take away the life of any of the children which were given to them. Tacitus, 56-120 AD, Roman senator and historian

The rise and later 'unpersoning' of St Philomena

From a forgotten tomb to worldwide veneration, St Philomena inspired miracles, papal praise, and the devotion of saints – until a 1961 decree, which resulted in her ‘unpersoning’ by John XXIII.

The discovery of St Philomena

On 24 May 1802, workers in the Catacomb of St. Priscilla in Rome uncovered a sealed shelf-tomb that had lain undisturbed for centuries. Three terracotta tiles, painted in enduring red lead, bore the fragmented Latin inscription:

LVMENA | PAX TE | CVM FI

... accompanied by unmistakable Christian symbols: a palm for martyrdom, a lily for virginity, an anchor, and arrows. Beneath the tiles lay the remains of a young girl, no more than fourteen years old, her skull separated from the rest of the skeleton. A broken glass vessel containing dried blood rested nearby. When the blood fragments were placed in a crystal container, witnesses marvelled as they glittered like diamonds or precious metals — a phenomenon still reported in a 1959 booklet cited by Omlor.

Scholars suggested the tiles had been placed in the wrong order, possibly in haste or by hands unfamiliar with Latin. The correct order was likely:

PAX TE | CVM FI | LVMENA
("Peace be with thee, Philomena")

Archaeologists dated the tomb from anywhere before AD 160 to the reign of Diocletian in the early fourth century.

As Omlor notes, the Congregation of Indulgences and Relics had long held that a martyr’s tomb was identified, at least in part, by the presence of an ampulla of blood.

As such, the relics were sealed in a silk-lined case and placed in the Custodia Generale, where they remained for three years. They were categorised as being the relics of St Philomena, virgin (because of the lily) and martyr (because of the palm, and the ampulla).

Spread of devotion and of miracles

In 1805, Canon Francesco di Lucia of Mugnano del Cardinale, near Naples, obtained the relics and brought them to his parish church. Reports of cures began almost immediately — from bodily healings to conversions of hardened sinners.

The cult of Philomena spread swiftly through Italy, Europe, and missionary territories in Asia, Africa, and the Americas. Among the marvels recorded was the repeated liquefaction of her blood and the appearance of jewel-like formations within it, attested by the eyewitness testimony of Cardinals Ruffo Scilla and Victor Auguste Dechamps.

The most celebrated intercession came in 1835, when Pauline Marie Jaricot — foundress of the Society for the Propagation of the Faith and the Living Rosary — lay close to death from advanced heart disease.

A long-time devotee of Philomena, she was determined to visit Pope Gregory XVI before travelling to Mugnano. She set out despite her doctors' certainty she would not survive. As she was too weak to attend the papal audience, and in light of the work she had done as a servant of the Church, the Pope visited her in the convent where she was staying.

Aware of her condition, he asked Jaricot to pray for him in heaven; she replied that, if she returned on foot from Mugnano healed, he should examine Philomena's cause. "Yes, my child," he said, "for that would be a miracle of the first class."

Jaricot reached Mugnano on 8 August. Two days later, she was completely cured — through the intercession of St Philomena.

She returned to Rome without sending news of her cure. With the help of her friend Cardinal Lambruschini, she was admitted to the Papal Audience "incognito," and knelt for the blessing with her head bowed. Omlor writes:

"When she arose at Gregory's bidding, one can only imagine what must have been his reaction when he saw the beautiful thirty-six-year-old woman, now in the full bloom of perfect health.

"As he marvelled at what he was witnessing, he made her walk back and forth in front of him, and then he exclaimed, 'Is this indeed our daughter, or is it a vision from the other world?' In order to guarantee that the miracle would be thoroughly investigated, he commanded her to remain in Rome for a year. (p 10)

Gregory XVI's Decree

Gregory XVI spent two more years in prayer and consideration before, on 30 January 1837, authorising public ecclesiastical veneration of St Philomena. He hailed her as the "Great Thaumaturga of the nineteenth century" and "Patroness of the Living Rosary," granting liturgical



honours to her feast at Mugnano, later fixed for 11 August.

Omlor argues that this constituted a canonisation. He cites Fr Giuseppe Bonavenia SJ, whom he says was a distinguished archaeologist, historian and theologian, who said that that this decree had "the full weight of a solemn decree."

Omlor also refers the Catholic Encyclopaedia — which teaches the following, citing an array of its own sources:

"Canonization, generally speaking, is a decree regarding the public ecclesiastical veneration of an individual."

This, Omlor says, is precisely what Gregory XVI did on 30 January 1837 [.....]

"The 1961 St Valentine's Day Massacre."

Omlor referred to the concept of "unpersoning" in George Orwell's novel 1984 — in which the victims of the "Ministry of Truth" declared someone an "unperson" and eradicated all traces of his existence from the world — and applied it to the fate intended for the saint:

"[I]n short, all evidence that he had ever lived was systematically and meticulously destroyed. Posterity would know nothing of him. He was now an unperson. And that is exactly what Satan hoped to do to St Philomena."

Some sources date this "unpersoning" to St Philomena's removal from the breviary in 1963. Omlor, however, identifies 14th

February 1961 as the decisive date. On that date, John XXIII issued the following decree, included in the Act Apostolicae Sedis

"Festum autem S. Philumena V. et M. (11 augusti) e quolibet calendario expungatur."

"On the other hand, the feast of St. Philomena Virgin and Martyr (August 11th) is expunged from every calendar."

Before this, the decree had eliminated a number of what it called "devotional feasts" (e.g., that of The Crown of Thorns or The Flight into Egypt). But, writes Omlor, St Philomena's feast is not any kind of "devotional" feast: it is one of a Virgin and Martyr, in the sanctoral cycle, celebrated with the Mass *Loquebar*. Her feast was found in the Missal section *Proprium Sanctorum pro Aliquibus Locis* — which did indeed include several devotional feasts. Yet it also included 22 other saints' feasts — all of which were spared the "expunging" suffered by St Philomena.

S. D. Wright, Article taken from the book written by Patrick Henry Omlor, The 'Unpersoning' of Saint Philomena