

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

129 South Beaver Street, York PA 17401

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

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



Thirteenth Sunday after Pentecost

September 7, 2025

“Vanity of vanities,” says the sacred author, “and all is vanity. There is no remembrance of former things: nor indeed of those things which hereafter are to come, shall there be any remembrance within them that be in the latter end. I have seen all things that are done under the sun: and behold all is vanity and vexation of spirit. The perverse are held to be corrected, and the number of fools is infinite” (1st Nocturn).

“As soon,” says St. John Chrysostom, “as Solomon was enabled to perceive the divine Wisdom, he uttered this sublime exclamation, worthy of heaven itself: ‘vanity of vanities, and all is vanity.’” You, in your turn can bear a like witness, if you will. It is true that Solomon in past did not regard the enjoyment of superfluities as vanity, though nonetheless, men could see that they were worthless and deserving of contempt. But we are called to more perfect virtues, scale loftier heights, and give ourselves to nobler practices. In a word, what can we say, but that we are commanded to regulate our conduct after the pattern of heavenly virtues which have nothing fleshly about them and are entirely spiritual’ (2nd Nocturn).

These heavenly virtues are principally the theological ones, “faith, hope and charity”, for which we ask God in the Collect, so that we may love what He commands (Collect). Moreover, for this reason, the Church takes for today’s Epistle a passage from St. Paul’s Epistle to the Corinthians, the subject of which is faith in Jesus Christ, a faith which works by charity and which makes us, like Abraham of old, put our hope in this divine Redeemer. For it is by this faith, manifested in good works and trust in God, that souls, covered with the leprosy of sin, are cured, as we are reminded in today’s Gospel. The ten lepers, who in some sense stand for the transgressions of men against the ten commandments, see from afar their divine Healer, and put their trust in Him. “Master, have mercy on us.” Their faith issues in works, for when our Lord puts them to the test, telling them: “Go show yourselves to the priest,” they obey without hesitation and are cured on the way. But the cure is only confirmed in the case of one of them who returns to Jesus to express his thanks. “And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before His feet, giving thanks.” And Jesus said to him: “Arise, go thy way, for thy faith hath made thee whole.”

Hence we learn that it is faith in Christ that saves souls. For here is St. Augustine’s interpretation of this gospel in the homily for today: “Our Lord does not say of those men who were freed from leprosy that they were cured, but purified; for leprosy alters the color of the skin without, generally, taking away the integrity of the senses and members of the body.”

It is not, therefore, absurd to see in the lepers, a type of those who, being without the science of the true faith, profess the changing doctrines of error. For they do not conceal their ignorance, but bring it out into the light, making it pass for superior knowledge and showing it off in boastful talk. Now there is no false doctrine which does not contain a mixture of truth. These truths and errors, mingled haphazard, in a single discussion of narrative, are like differences of color appearing in the same body, and represent leprosy which covers human bodies with spots, forming with the sound parts, diversity of color.

This sort of leper the Church is bound to exclude, so that, if possible, seeing themselves thrust far from her, they may set themselves to call, with loud cries upon Christ, like the ten men that were lepers, who stood afar off and lifted up their voices saying: ‘Jesus, Master, have mercy on us.’

Now if our Lord worked a cure in a person He leaves to the Church the task of spreading His doctrine and instruction, both by word and pen. Thus St. Paul was sent to Ananias to receive, from the duly constituted priesthood of the Church, the sacrament of faith. And later, the Apostle will go up to Jerusalem with Barnabas and Titus so that by jointly professing the doctrine of the faith before the congregation by this very

reunion they might show that they had one single doctrine, excluding every kind of variation. It is about this that St. Paul wisely warns the Corinthians: "I beseech you brethren, that you all speak the same thing" (Matins).

The Gospel narrative also foretells the rejection of the Jews who were ungrateful toward Him who came to cure them, while the Gentiles have been faithful. For among the ten lepers, nine were Jews and only one was not, and it was to this single Samaritan who came to thank our Lord that He said: "Thy faith hath made thee whole," showing that it is not only to the children of Abraham by blood that this promise has been made, but also to those who are his children because they share his faith in Jesus Christ, for it is by this faith that the promise of eternal life which was made to Abraham is extended to all nations. So the prayer after the third prophecy on Holy Saturday reminds us that God "by the paschal sacrament (Baptism)" made His servant Abraham, according to His oath, "the father of all nations", while the fourth prayer adds: "Grant that all the nations of the world may become the children of Abraham, and partake of the (lost) dignity of the people of Israel."

The Gentiles occupy the place of the Jews. "The nine," says St. Augustine, "swollen with pride, thought they would humiliate themselves by giving thanks, whereas by not doing so they are reprov'd and rejected from the unity which exists in the number ten (there were ten lepers), while the only one who thanks is praised by the only Church. In the same way the Jews by their pride lost the kingdom of heaven in which dwells the greatest unity; while the Samaritan by submitting to the King, by his act of thanksgiving has preserved the unity of the kingdom by his devotion full of humility" (Matins).

The Jews will enter the kingdom of heaven all together at the end of time, believing in our Lord at last, after finding that they have been deceived in following Antichrist, a fact which is alluded to in the Introit, which contains a prayer that their exclusion from the Church may not be irrevocable: "Have regard, O Lord, to Thy covenant and forsake not to the end the souls of Thy poor: ...O God, why hast Thou cast us off unto the end: why is Thy wrath enkindled against the sheep of Thy pasture?" And again, the Church beseeches almighty God "to look with favor upon His people, and appeased by their ablation, forgive them their sins" (secret).

As for the Gentiles, they say to the Lord that all their hope is fixed on Him (Offertory), for He is to become their refuge from generation to generation (Alleluia), feeding them with food from heaven as He did the Hebrews in the wilderness, and giving them the manna which contains it itself all sweetness (Communion).

INTROIT:

Ps. 73. Have regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor; arise, O Lord, and judge Thy cause, and forget not the voices of them that seek Thee.

Ps. O God, why hast Thou cast us off unto the end: why is Thy wrath enkindled against the sheep of Thy pasture? Glory be, etc. ...Have regard, O Lord, to Thy covenant, etc.

COLLECT:

Almighty and everlasting God, give unto us an increase of faith, hope, and charity: and, that we may worthily obtain that which Thou dost promise, make us to love that which Thou dost command. Through our Lord, etc.

From all perils of soul and body defend us, O Lord, we beseech Thee, and by the intercession of the blessed and glorious Virgin Mary, Mother of God, of blessed Joseph, of Thy blessed Apostles Peter and Paul, and all the Saints, graciously grant us safety and peace, that all adversities and errors being overcome, Thy Church may serve Thee in security and freedom. Through our Lord, etc.

Mercifully hear the prayers of Thy Church, we beseech Thee, O Lord, that all adversities and errors being overcome, she may serve Thee in security and freedom. Through our Lord, etc.

EPISTLE: Gal. 3, 16-22.

Brethren, To Abraham were the promises made, and to his seed. He saith not, And to his seeds, as of many, but as of one: And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years doth not disannul, or make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why, then, was the law? It was set because of transgressions, until the seed should come to whom he made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law, then, against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

EXPLANATION St. Paul in this epistle proves to the Galatians who were misled by false doctrines, and adhered too much to the Jewish Law, that they could be saved only through a lively faith in Christ, enriched by good works. Therefore he says that the great promises, made by God to Abraham, referred to Christ, through whom all nations of the earth, who would believe in Him, would be blessed and saved (Gen. 12, 3; and 22, 18). The law, indeed, does not annul these promises, since it rather leads to their attainment, yet it must be placed after them because of their advantages, nay, even cease to exist, because the promises are now fulfilled, Christ, the promised Messiah, has really, appeared and liberated man, who could not be freed from their sins by the Jewish law.

ASPIRATION O, let us be grateful for this promise, yet more, however, for the Incarnation of Christ, whereby this promise has been fulfilled.

GRADUAL:

Ps. 73. Have regard, O Lord, to Thy covenant and forsake not to the end the souls of Thy poor. Arise, O Lord, and judge Thy cause: remember the reproach of Thy servants.

Alleluia, alleluia. *Ps. 89.* Lord, Thou hast been our refuge, from generation to generation. Alleluia.

GOSPEL: Luke 17, 11-19

At that time, As Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee: and as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, master, have mercy on us. Whom, when, he saw, he said: Go, show yourselves to the priests. And it came to pass, that as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God, and he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And he said to him: Arise go thy way; for thy faith hath made thee whole.

What may be understood by leprosy in a spiritual sense?

Sin, particularly impurity, by which the soul of man is stained much more than is the body by the most horrid leprosy: In the Jewish law (Lev. 13) three kinds of leprosy are enumerated, viz: the leprosy of the flesh, of garments, and of houses. Spiritually, the impure are afflicted with the, leprosy of the flesh, who easily infect others, and are therefore to be most carefully avoided. The leprosy of garments consists in extravagance of dress and scandalous fashions, whereby not only individuals, but also whole communities are brought to poverty, and many lose their innocence. The leprosy of houses, finally, is to be found in those places, where scandalous servants are retained, where nocturnal gatherings of both sexes are encouraged, where, obscenities are indulged in, where unbecoming dances and plays are held, and filthy actions performed; where married people allow themselves liberties in presence of others, and give scandal to their household, where they take their small children and even such as already have the use of reason, with themselves to bed, where they permit children of different sexes to sleep together, &c. Such houses are to be avoided, since they are infected with the pestilential leprosy of sin, and woe to them who voluntarily remain in them.

Why did the lepers remain standing afar off?

Because it was thus commanded in the law of Moses (Lev. 13, 46), so that no one would be infected by them. From this we learn that we must carefully avoid scandalous persons and houses; for he who converses with lewd, vain and unchaste persons, will soon become like them (Ecclus. 13, 1).

Why did Christ send the lepers to the priests?

This He did to show the honor due to the sacerdotal dignity and to the law of God: for it was commanded (Lev. 14), that the lepers should show themselves to the priests, in order to be declared by them clean or unclean; He did it to try the faith, the confidence, and the obedience of these lepers: for Christ did not wish to heal them upon their mere prayer, but their cure was to cost them something, and they were to merit it by their cooperation. Their purification, therefore, was the reward of their obedience and faith. Further, Christ sent these lepers to the priests to show figuratively, as it were, that he who wishes to be freed from the leprosy of sin, must contritely approach the priest, sincerely confess his sins, and be cleansed by him by means of absolution.

Why did Christ ask for the others, who were also made clean?

To show how much ingratitude displeases Him. Although He silently bore all other injuries, yet He could not permit this ingratitude to pass unrepented. So great, therefore, is the sin of ingratitude, hateful alike to God and man! "Ingratitude," says St. Bernard, "is an enemy of the soul, which destroys merits, corrupts virtues, and impedes graces: it is a heavy wind, which dries up the fountain of goodness, the dew of mercy, and the stream of the grace of God." "The best means," says St. Chrysostom, "of preserving benefits, is the remembrance of them and gratitude for them, and nothing is more acceptable to God than a grateful soul; for, while He daily overloads us with innumerable benefits, He asks nothing for them, but that we thank Him." Therefore, my dear Christian, by no means forget to thank God in the morning and evening, before and after meals. As often as you experience the blessing of God in your house, in your children, and your whole property, thank God, but particularly when you take in the fruits of the earth (Lev. 23, 10); by this you will always bring upon yourself new blessings and new graces. "We cannot think, say, or write anything better or more pleasing to God," says St.

Augustine, "than: Thanks be to God."

ASPIRATION O most gracious Jesus! who, as an example for us, wast always grateful to Thy Heavenly, Father, as long as Thou didst live upon earth, grant, that I may always thank God for all His benefits, according to Thy example and the teaching of Thy servant St. Paul (Col. 3, 17).

OFFERTORY:

Ps. 30. In Thee, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.

SECRET:

Look favorably, O Lord, on Thy people, look favorable on their offerings; and appeased by this oblation, grant us at once pardon and the accomplishment of the things we ask. Through our Lord, etc.

Hear us, O God, our salvation, that through the power of this sacrament Thou mayest defend us from all enemies of soul and body and bestow upon us grace here and glory hereafter. Through our Lord, etc.

Protect us, O Lord who celebrate Thy mysteries, that holding fast to divine things, we may serve Thee with body and soul. Through our Lord, etc.

COMMUNION:

Wis. 16. Thou hast given us, O Lord, bread from heaven, having in it all that is delicious, and the sweetness of every taste.

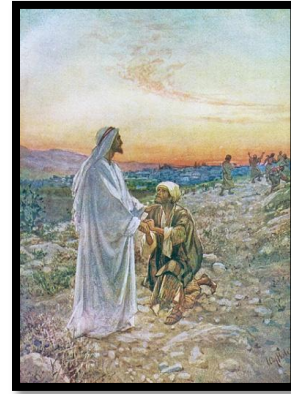
POSTCOMMUNION:

Having received, O Lord, these heavenly sacraments, may we be advanced thereby, we pray, to an increase of eternal redemption. Through our Lord, etc.

May the offering of this divine sacrament cleanse and protect us, O Lord, we beseech Thee; and by the intercession of the blessed Virgin Mary, Mother of God, of blessed Joseph, of the blessed Apostles Peter and Paul, and all the saints, may it purify us from all sin and free us from all adversity. Through our Lord, etc.

We beseech Thee, O Lord, our God, that Thou permit not those to whom Thou hast given a participation of divine things to be subjected to human dangers. Through our Lord, etc.

And where are the nine? There is no one found to return, and give glory to God, but this stranger.



PROPER OF THE SAINTS FOR THE WEEK OF SEPTEMBER 7th:

Date	Day	Feast	Rank	Color	F/A	Mass Time and Intention
7	Sun	13 th Sunday after Pentecost	sd	G		Mass 9:00 AM & Noon, Confessions 8:00 AM, Rosary of Reparation 8:30 AM
8	Mon	Nativity of the BVM <i>St. Hadrian, M</i>	d2cl	W		Mass 8:30 AM; Rosary of Reparation 8:00
9	Tue	St. Peter Claver, C <i>St. Gorgonius, M</i>	d	W		Mass 8:30 AM; Rosary of Reparation 8:00
10	Wed	St. Nicholas of Tolentino, C	d	W		Mass 8:30 AM; Rosary of Reparation 8:00
11	Thu	Ss. Protus & Hyacinth, Mm	sp	R		Mass 8:30 AM; Rosary of Reparation 8:00
12	Fri	The Most Holy Name of Mary	dm	W	A	Mass 8:30 AM; Rosary of Reparation 8:00
13	Sat	Our Lady's Saturday	sp	W		Mass 9:00 AM, Confessions & Rosary of Reparation 8:30 AM
14	Sun	Exaltation of the Holy Cross 14 th Sunday after Pentecost	dm	R		Mass 9:00 AM & Noon, Confessions 8:00 AM, Rosary of Reparation 8:30 AM

ANNOUNCEMENTS:

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

Oh, Jesus, Divine Redeemer of souls, behold how great is the multitude of those who still sleep in the darkness of error! Reckon up the number of those who stray to the edge of the precipice. Consider the throngs of the poor, the hungry, the ignorant, and the feeble who groan in their abandoned condition. Oh Lord, our sins darken our understanding, and hide from us the blessing of loving Thee as Thou dost merit. Enlighten our minds with a ray of Thy divine light. Thou art the Friend, the Redeemer, and the Father of the one who turns penitent to Thy Sacred Heart. Amen Pope St. Pius X

“The only secret for obtaining favour from God is to persevere in prayer.” St. Hilary

This explains to us how it was, that of the ten men cured of leprosy by Jesus, nine have not even the remotest thought of coming to their Deliverer to thank Him : these nine are Jews. Jesus, to their minds, is a mere disciple of Moses, a bare instrument of favours, holding His commission from Sinai, and as soon as they have gone through the legal formality of their purification they take it that all their obligations to God are paid. The Samaritan, the despised Gentile, whose sufferings have given him that humility which makes the sinner clear-sighted, is the only one who recognizes God by his divine works, and gives Him thanks for His favours. How many ages of apparent abandonment, of humiliation and suffering, must pass over Juda too, before he will recognize and adore his God, and confess to Him his sins, and give Him his devoted love, and, like this stranger, hear Jesus pronounce his pardon, and say: *Arise! Go thy way! thy faith hath made thee whole* and saved thee! Dom Gueranger, 13th Sunday after Pentecost

“My children, I often think that most of the Christians who are lost are lost for want of instruction; they do not know their religion well.” St. John Vianney

“Ingratitude is a burning wind, drying up the Fountain of Holiness, the dew of mercy, the streams of grace.”

Save this stranger. That is, except this Samaritan, who was a stranger to the nation and religion of the Jews. For the Samaritans were Babylonians, Assyrians and Medians, and were transferred by Shalmanezar to Samaria. 2 Kings 17:24. The Syriac says, “Why were they separated, so that none gave glory to God except this one?” He represents the Gentiles, who were to believe in Christ, and give Him thanks, when the unbelieving Jews would hold Him in contempt. We thus see that strangers are often more grateful than natives; because strangers wonder at strange benefactors more, and pay them greater respect than natives, who, as familiar with their benefactors, think that benefits are their due from the right of country. Moreover, they were ashamed to humble themselves before their own countrymen, and to acknowledge the misery from which they had been delivered. Rightly therefore does Christ blame them; and He might with justice have deprived them of the benefit of the cure, and allowed them to fall back again into their leprosy. But He would not do this, because His mercy was so great that it extended even to the ungrateful.

S. Bernard sharply rebukes the wickedness of ingratitude, Serm. li. on Canticles. He says, “It is the enemy of our souls, the inanition of our merits, the disperser of our virtues, the ruin of our benefactions. Ingratitude is a burning wind, drying up the Fountain of Holiness, the dew of mercy, the streams of grace.”

And He said unto him, Arise, go thy way: thy faith. Faith, by which you have believed that I am able to save you, nay that I will do so, if you obey Me, and go to the priests. For this faith has worked with your healing, even though I be the primary author. Hence very likely the prompting of God elicited from this leper some act of contrition by which he was justified; and that he then left the schism of the Samaritans, and joined the true religion of the Jews. In the end he became a disciple of Jesus, and received His baptism, and became a Christian and preached the power and miracle of Christ and converted many to Him.

Cornelius a Lapide, The Great Commentary, on Luke 17, 11-19

INSTRUCTION ON THE SACRAMENT OF HOLY ORDER

Go, show yourselves to the priests (Luke 17, 14).

Such honor did God show to the priests of the Old Law that He sent the lepers to them, although they could in no wise contribute to the removal of leprosy. What honor, therefore, do the priests of the New Law deserve, who through the sacerdotal ordination, not only received from God the power to free mankind from the leprosy of the soul, but also far higher privileges.

Is the priesthood a special and holy state, selected by God?

Yes; this is evident from the writings of the Old as well as of the New Testament, and is confirmed by holy, apostolic tradition. In the Mosaic Law God Himself selected a particular race - Aaron and his descendants - from among the tribes of Juda, to perform solemnly the public service, to pray for the people, and instruct them in matters of religion (Exod. 28, 1; Lev. 9, 7; II King 28), but particularly to offer the daily sacrifices (Lev. 1 & 2; Num. 18), for which offices they were consecrated by different ceremonies, ordained by God, which ceremonies lasted seven days (Exod. 28, 4. & 29). Besides these, God instituted a sort of minor priesthood, Levites, for the service of the temple and of God (Num. 3, 12; 8, 6-18); they were of the tribe of Levi, and received no land like the other tribes, but lived on the offerings and tithes, and were consecrated like the priests (Num. 18, 21; 8, 66-26). This priesthood, an emblem of the real priesthood of the New Testament, was not abolished by Christ, but He brought it to its fulfillment and completed it, since He did not come to take away, but fulfill the law. For this reason Christ selected twelve apostles and seventy-two disciples from among the faithful, at the commencement of His public life, and He said to them: I have chosen you, and have appointed you, that you should go, and should bring forth fruit (John 15, 16). He gave them power to free man from sin, to sanctify, and reconcile him with God (Matt. 18, 28). He commanded them to preach His gospel to all nations (Matt. 27, 18-20), and to offer up His holy Sacrifice (Luke 22, 19). Just as the apostles were chosen by Christ, so afterwards by the Holy Ghost. St. Paul was chosen to be an apostle, and he calls himself a minister of Christ and a dispenser of the mysteries of God (I Cor. 4, 1), and who together with Barnabas was ordained (Acts 8, 2-3). In the same manner the apostles chose their successors, and ordained them (I Tim. 4, 14; II Tim. 1-6), and even appointed seven deacons, as assistants in the priestly office (Acts 6, 1-3). From these clear testimonies of holy Writ, it is evident that, as God in the Old, so Christ in the New Testament chose a particular class of men, and established certain grades among them, for the government of His Church, for the service of God, and the salvation of the faithful, as holy, apostolic tradition also confirms. Already the earliest Fathers, Ignatius and Clement, disciples of the apostles, write of bishops, priests, and deacons, who are destined for the service of God and the faithful. Subdeacons, ostiaries, lectors, exorcists, and acolytes, are mentioned by St. Gregory of Nazianzen, St. Justin, St. Cyprian, and many others, but particularly by the Council of Carthage in the year 398, which also gives the manner of ordaining priests.

The heretics, indeed, contend that the Roman Catholic Church robs the true believers of their dignity, since she grants the priesthood only to a certain class, and give as proofs of their assertion two texts, where St. Peter (I Pet. 2, 9) calls the faithful a kingly priesthood, and where St. John (Apoc. 1, 6) says that Christ made us kings and priests. But these texts speak only of an internal priesthood, according to which every Christian, sanctified by baptism, who is in the state of grace, and consequently justified, and a living member of Christ, the great High-Priest, should offer spiritual sacrifices, that is, good works, such as prayer, mortification, charity, penance &c., on the altar of the heart, as also St. Peter, (I Pet 2, 5), St. Paul (Rom. 12, 1), and David (Ps. 1, 19) teach. If the assertion of the heretics were true that all believers are priests, why did God in the Old Law institute an especial priesthood, why did Christ and the apostles choose suitable men for the service of God? If all believers must be priests, why are not all kings, since St. John says, that Christ has made us kings? God, on the contrary, severely punished those who presumed to arrogate to themselves a priestly office, as He did to King Ozias, who was afflicted with leprosy because he burnt incense in the temple, which the priests alone were permitted to do (II Paralip. 26, 18-19).

Of course heretics must make this assertion; for since they say that Scripture is the only rule of faith, and that every one can explain it, for what purpose are preachers necessary? And since they have no sacrifice, and with the exception of baptism, no Sacraments, for what purpose should they want priests? But since the sacrifice of Jesus is to continue in the Catholic Church until the end of time, since all the Sacraments instituted

by Christ are still dispensed by her, and the command of Christ to teach all nations, must be carried out by her, therefore, there must be priests chosen and destined, who will perform the ministry of the Lord, and these must not only be chosen, but also be consecrated for this by a special Sacrament.

What is Holy Order?

Holy Order is a Sacrament by which Bishops, Priests, &c. are ordained, and receive grace and power to perform the duties belonging to their charge.

What is the external sign, by which grace is communicated to the priests?

The imposition of the bishop's hands, the presentation of the chalice with bread and wine, and the words by which power is given to offer the Sacrifice of . the New Law, changing, bread and wine into the Body and Blood of Christ, and to forgive or retain sins (*Conc. Flor. in Decr. Eug. et Trid Sess. 14. C. 3. de poen. et Sess. 22. C. 1.*).

When will Christ institute this Sacrament?

At the Last Supper, when, having changed bread and wine into His body and blood, He said: Do this, for a commemoration of me, and when after His Resurrection He said to them: As the Father hath sent me, I also send you (to free man from sin and to sanctify him). When he had said this, he breathed on them: and he said to them: Receive ye the Holy Ghost (John 20, 21-22). The power to forgive and retain sins He gave them when He said: Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained (John 20, 23).

Has Holy Order always been regarded as a Sacrament in the Church?

Yes, for St. Paul admonishes his disciple Timothy (I Tim. 4, 14) not to neglect the grace conferred upon him by the imposition of hands, and in another place he admonishes him (II Tim. 1, 6), to stir up the grace which was in him by the imposition of his (St. Paul's) hands. From this it follows, that St. Paul believed that the external sign of the imposition of hands of the bishops conferred a particular grace, wherein, indeed, the essence of a Sacrament consists. Therefore the Council of Trent (Sess. 23. *de ord. can.* 3.) declares those anathema, who contend, that Holy Order is not a real and true Sacrament, instituted by Christ, but only a human invention, or a certain form of electing the ministers of the Word of God and the Sacraments.

Are those called to the priesthood ordained at once?

No, they are not admitted to Holy Order until they have undergone a rigid examination regarding their vocation, moral conduct, and their knowledge of the sacred science.

How many degrees are there in Holy Order?

In Holy Order there are seven degrees: four lesser, and three greater. Of the lesser, the first is that of Porter, whose office is to keep the keys of the Church, sacristy, treasury, and to see that due respect is observed in the house of God: to him the bishop says, in his ordination: So behave yourself as to give an account to God of what is kept under your charge. 2. That of Lector; his office is to read aloud the lessons of the Old and New Testament, which belong to the divine office, and to instruct the ignorant in the rudiments of the Christian religion: the bishop gives him a book containing those things, and charges him faithfully and profitably to fulfill his office. 3. That of Exorcist; to him is given power to exorcise possessed persons: the bishop gives a book of exorcisms, and bids him receive the power to lay his hands on such as are possessed, whether baptized or catechumens. 4. That of Acolyte; his office is to assist the deacon and subdeacon at the altar; to carry the lights, to prepare the wine and water for consecration, and attend to the divine mysteries: the bishop gives him a wax candle, with two little cruets, bidding him light the candle, and serve wine and water in the cruets.

The first of the greater is the order of subdeacon; he serves the deacon; prepares the altar, the chalice, the bread, and the wine; he reads the epistle aloud at high Mass; the bishop before he ordains him declares that none are to receive this order, but those who will observe perpetual continency; he then gives him a chalice, paten, basin and towel, two little cruets, and the book of epistles; bids him consider his ministry, and behave so as to please God. The second of the greater orders is that of Deacon; his office is immediately to assist the bishop or priest at high Mass; and the administration of the sacraments. He reads the Gospel aloud at high Mass; he gives the cup when the sacrament of the Eucharist is given in both kinds; he may administer baptism, and preach the Gospel, by commission. To him the bishop gives a book of Gospels, with power to read it in the Church of God. The third is that of Priesthood, which has two degrees of power and dignity: that of bishops, and that of priests. The office of a priest is to consecrate and offer the sacrifice of the Body and Blood of Christ, under the forms of bread and wine; to administer all the sacraments, except Confirmation and Holy Order; to preach the Gospel, to bless the people, and to conduct them in the way to life eternal; as also to bless such things as are not reserved to the benediction of the bishop. The bishop, when he ordains a priest, anoints his hands with oil; he gives him the paten with bread upon it, and a chalice with wine, with power to offer sacrifice for the living and the dead; then he lays his hands upon him and says: Receive the Holy Ghost, whose sins &c., and performs several other ceremonies.

Learn from this instruction to honor and respect the priests, whose dignity as representatives of God, and dispensers of His mysteries, surpasses all human dignity; upon whom a load, too heavy even for angels, as St. Chrysostom says, has been imposed, namely, the care of your immortal soul; who daily enter the sanctuary before the face of the Lord, to offer the immaculate Lamb of God for the forgiveness of our sins; to whom Jesus confided the merits of His most precious blood, in order to cleanse your soul therewith in the tribunal of penance, if you confess your sins contritely; of whom God will one day ask the strictest account. Honor, therefore, these ministers of God, pray daily for the assistance of heaven in their difficult calling; particularly on the Ember-days implore God, that He may send pious and zealous priests; and if, perhaps, you know a bad priest, do not despise his high dignity which is indelibly imprinted on him, have compassion on him, pray for him, and consider that Jesus has, said of such: "All things whatsoever they shall say to you, observe and do: but according to their works do ye not" (Matt. 23, 3).

"Justice and peace have kissed" (Psalm 84, 11), says Holy Scripture, because peace can reign only where there is justice, whereas all attempts at peace and harmony will be useless where justice is not respected. Our God is the God of peace; who, more than a soul who wishes to live in intimacy with Him, should be the bearer of peace to all? But only if we observe justice will we radiate peace. In fact, it is futile to exhort others to peace if we refuse to give to everyone what is his due. As the observance of justice is a fount of peace and joy for our own conscience, so it also brings peace and joy to our family, to our community, to each person with whom we come in contact in our daily life, and to society in general. Fr. Gabriel of St. Mary Magdalen, O.C.D., *Divine Intimacy*

THE TEN LEPERS

THIRTEENTH SUNDAY AFTER PENTECOST

PRESENCE OF GOD - O Jesus, my Savior, I need You; heal me, have pity on me!

MEDITATION:

1. In the cycle of the Sundays after Pentecost, the Church brings to our attention, sometimes under one aspect, sometimes under another, the merciful action of Jesus on our souls. Two weeks ago she told us about the deaf-mute; last Sunday, the kindness of the good Samaritan; today, the touching scene of the ten lepers whom Jesus cured. It is in this way that the Church tries to awaken in us humble consideration of our misery and to show us the immense need we continually have of the redemptive work of Jesus; at the same time, she wants to make us feel that this work is always in action and that we are living under its influence every day, every moment. The passage in the Gospel (Lk 17, 11-19) chosen for today's Mass is especially effective in making clear the chief purpose of the Redemption: the healing of, souls from the leprosy of sin. From ancient times leprosy has been considered the most fitting figure to represent the hideousness of sin, and indeed it would be difficult to picture anything more horrible and repulsive. Yet, while everybody has such a great dread of leprosy of the body, how indifferent and easy-going even Christians are in regard to leprosy of the soul. How far we are from the deep realization that the saints had of what an offense against God really is! "Oh!" St. Teresa of Avila exclaimed, "why can we not realize that sin is a pitched battle fought against God with all our senses and the faculties of the soul; the stronger the soul is, the more ways it invents to betray its King" (Exc, 14). One of the fruits of today's Gospel is that of awakening in its a great horror of sin, of arousing again in our souls a lively and efficacious repentance for the sins we have committed and a feeling of profound humility upon recognizing our misery. Let us go with the ten lepers to Our Lord and cry out "Jesus, Master, have Mercy on us!"

2. Today's Gospel shows us the remedies for sin. The first of these is the sincere humility which recognizes one's own misery. However, humility is not enough; needs to be accompanied by confident recourse to God. The poor lepers, knowing their miserable state, put their trust in Jesus, and full of faith made their plea to Him; this was the first step toward their cure. Some people bewail their misfortunes and are distressed because of them; still, they never succeed in being cured because they do not have recourse to Jesus, the only physician capable of healing them. The remembrance of their past sins holds them back; they hardly dare to approach Him or to trust in His mercy. Such persons do not understand that it is just because we are sinners that we should go to Jesus, and that "they that are whole, need not the physician, but they that are sick" (Lk 5,31).

The divine Master did not cure the poor lepers immediately, but sent them to the priests: "Go, show yourselves to the priests." They obeyed at once, without arguing or doubting, and "as they went, they were made clean." Jesus acts in the same way with us; it is always He who heals us, but He usually wills to do so through the mediation of the priest. Some persons do not have enough faith in the words and works of God's minister. Their faith in the efficacy of the sacraments and in the sacramental absolution is not sufficiently strong; and therefore, they live in a state of continual anguish. When one has sincerely revealed the state of his conscience to a priest, that is, with no intention of deceiving him, he should be at peace and submit wholly to the judgment of the priest. In such a case, to doubt the word of God's minister, to doubt the absolution he has given, is to doubt Jesus Himself, for it is He who is acting through His representative.

Only one of the ten lepers who were cured felt the need to return and thank Our Lord. "Blessed is the soul," St. Bernard comments, "who every time he receives a gift of grace from God, returns to Him, to Him who responds to our gratitude for the favors we have received by giving us new favors. The greatest hindrance to progress in the spiritual life is ingratitude, for God counts as lost the graces we receive without gratitude, and He refrains from giving us new graces."

COLLOQUY:

"O Lord, physician of my soul, heal me, that I may acknowledge Your gifts, O health of my soul, and thank You with all my heart for the favors You have showered upon me since my youth, and will continue to shower upon me unto old age. In Your goodness, do not abandon me, I beseech You. You made me when I did not exist; You willed to redeem me when I was perishing and was dead. You came down to him who was dead; You put on mortality; a King, You came to the servant to redeem him and gave Yourself that he might live; You endured death and conquered it, and humbling Yourself, You restored me.

"I was perishing, far away, immersed in my sins; You came for me to redeem me and You loved me so much that You shed Your Blood for me. You loved me, Lord, more than Yourself, for You willed to die for me. For so high a price, You brought me back from exile; You freed me from slavery, You drew me out of torments, gave me Your Name and marked me with Your Blood, so that I would always remember You and keep You in my heart. Your love for me made You accept the Cross. You anointed me with the oil with which You were anointed, so that by You, O Christ, I might be called a Christian. Your grace and mercy have always gone before me. You have often rescued me from grave dangers, O my Deliverer. When I strayed from the right path, You brought me back to it; when I lay in ignorance, You instructed me; when I sinned, You corrected me; when I was sad, You consoled me; when I was in despair, You strengthened me; when I fell, You lifted me up; when I stood up, You supported me; when I journeyed, You guided me on my way; when I came to You, You received me; when I slept, You watched over me; when I invoked You, You answered me" (St. Augustine).

It is not enough to do good works; we must do them well, that is, not in a half-hearted sort of way, but with care, solicitude, and promptness - in a word, diligently. What distinguishes saints is not so much their great works or the important position they may occupy in the Church, but their perfect diligence in the performance of every duty, even the humblest. It often happens, for example, that in a group of people who lead the same kind of life, have the same duties, practice the same exercises of piety, austerity, and mortification, and perform the same apostolic works, some will reach a high degree of charity and union with God, while others will lead a mediocre life, the difference depending on the degree of diligence, greater or less, with which each one applies himself to the fulfillment of his duties. Diligence makes the soul attentive and alert in what is good, so that all its acts are vivified by charity and accomplished with great exactness in every detail. "He that feareth God neglecteth nothing" (Eccl. 7:19). When the fear is not servile, but the fruit of love which avoids everything that might be displeasing to God, it makes the soul so much the more diligent as it is the more loving..... "In carefulness not slothful. In spirit fervent, serving the Lord" (Romans 12:11) and, "See therefore, brethren, how you walk circumspectly: not as unwise, but as wise: redeeming the time... Wherefore, become not unwise, but understanding what is the will of God" (Romans 5:15-17). Fr. Gabriel of St. Mary Magdalen, *Divine Intimacy*

“The reformer is always right about what is wrong... He is generally wrong about what is right.” G. K. Chesterton

“Now I know that true charity consists in bearing all my neighbors’ defects, in not being surprised at mistakes, but in being edified at the smallest virtues.” St. Therese of the Child Jesus and the Holy Face, shortly before her death

“A Sin That Cries to Heaven for Vengeance”

That horrible crime, on account of which corrupt and obscene cities were destroyed by fire through divine condemnation, causes us most bitter sorrow and shocks our mind, impelling us to repress such a crime with the greatest possible zeal.

Quite opportunely the Fifth Lateran Council [1512-1517] issued this decree: “Let any member of the clergy caught in that vice against nature, given that the wrath of God falls over the sons of perfidy, be removed from the clerical order or forced to do penance in a monastery” (chap. 4, X, V, 31).

So that the contagion of such a grave offense may not advance with greater audacity by taking advantage of impunity, which is the greatest incitement to sin, and so as to more severely punish the clerics who are guilty of this nefarious crime and who are not frightened by the death of their souls, we determine that they should be handed over to the severity of the secular authority, which enforces civil law.

Therefore, wishing to pursue with greater rigor than we have exerted since the beginning of our pontificate, we establish that any priest or member of the clergy, either secular or regular, who commits such an execrable crime, by force of the present law be deprived of every clerical privilege, of every post, dignity and ecclesiastical benefit, and having been degraded by an ecclesiastical judge, let him be immediately delivered to the secular authority to be put to death, as mandated by law as the fitting punishment for laymen who have sunk into this abyss. Pope St. Pius V

“Justice, is the perpetual constant will to give to everyone what is due him” (St. Thomas).... The virtue of religion makes us give to God the homage and worship which are His due; in this sense, it is related to the virtue of justice; however, it can never completely fulfill the requirements of justice, but it approaches these as closely as possible. Our religion can honor God worthily only when it becomes part of Christ’s religion, that is, insofar as it is united with the homage, adoration, praise, and offering which are continually rising up from the heart of Christ to His heavenly Father.... Jesus has shown us in what the true virtue of religion consists. It is interior worship, because “God is a spirit, and they that adore Him must adore Him in spirit and in truth.” (John 4:24); but it is also exterior, because our whole being, including our bodies, must take part in the homage we render to God. “And thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.” (Mark 12:30) Fr. Gabriel of St. Mary Magdalen, *Divine Intimacy*

What God Do They Worship?

Here we limit ourselves briefly to the obscuring of one of the two core articles of the Catholic Faith, namely the existence of the Most Blessed Trinity. We observe that recent Popes refer but rarely to this dogma, preferring to speak simply of ‘God’ – as though as a gesture towards paganism and heresy.

As we have explained in detail in our short work: ‘The Destruction of the Roman Rite’, the prayers of Adoration of the Triune God have been almost entirely abolished from the *Novus Ordo*. The Doxology *Gloria Patri*... which appeared thrice in the Old Rite has been entirely removed; the Trinitarian formula *per Dominum Nostrum Jesum Christum*... which concluded many of the prayers in the Old Rite has been removed in all cases except one; the prayer at the Offertory *Suscipe Sancta Trinitas* and the prayer at the end of the Mass *Placeat Tibi Sancta Trinitas* have been excised; the Preface of the Holy Trinity which was used in the former rite almost every Sunday of the year now appears only once, that is on the respective Feast-day.

Furthermore the invocation of the Most Blessed Trinity (*Pater de caelis Deus*...) at the beginning of the public litanies was officially eliminated by Pope Paul VI in Lent 1969. Similarly one observes that the Trinitarian doxology has been removed from the hymn *Veni Creator Spiritus* (at least in the Italian version), thereby incidentally reducing the number of verses from the symbolic 7 to 6. Fr. Pietro Leone, *Apostasy*, from *Rorate Caeli*

Flashback 1964: Vatican II “Middle-of-the-Roaders,” neither hot nor cold, blinded by the novelty of “present day concepts.”

The author (St. Louis de Montfort) professes to be writing for the “poor and simple” yet resorts to lengthy Latin quotations. The allusions to “worshippers of Mary” and “predestination” are unfortunate. Referring to mankind as slimy snails, odious snakes, and foul goats does nothing to advance the present day concept of the dignity of man, having been created by God and redeemed by the Son. Two types of persons seem to be attracted to this devotion: the truly holy and humble, and the novena-happy mystics; but the author (St. Louis) classes people in only two categories - the predestined and the heretics - with no provision for the middle-of-the-roaders, whose devotion to Our Lady is so true, so deep, and so instinctive. To us she is our confidant, friend and mother.

Cora Murrah, review of the book *True Devotion*, by St. Louis Grigori de Montfort. The review was published by the Discalced Carmelite Monastery in Milwaukee, Wisconsin in their Catholic quarterly, *Spiritual Life*, in Spring of 1964.

“Self is the only person who does not improve on acquaintance.” Fr. Frederick Faber

Accumulating knowledge is a form of avarice and lends itself to another version of the Midas story... man is so avid for knowledge that everything that he touches turns to facts; his faith becomes theology; his love becomes lechery; his wisdom becomes science; pursuing meaning, he ignores truth. Malcolm Muggeridge, who in 1982 at the age of 79 converted to the Catholic faith.

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*

St. Francis and the Conversion of al-Kamil - How to deal with the question of Islam

The famous meeting began when St. Francis accompanied the crusaders to Damietta, Egypt with the goal of having a private audience with Sultan al-Malik al-Kamil who was the Islamic ruler of Egypt.

Prior to the battle of Damietta, Francis received a prophetic vision that the crusaders would lose the battle. He hesitatingly revealed his vision which was dismissed. The battle went forward, and the crusaders lost.

The crusaders losses were many. As one chronicler wrote--John the Baptist gained many companions that day due to the great many beheadings. *"This horror befell about fifty horsemen, of the Knights Templar, thirty of the Germans, and over twenty Hospitallers."*

Remarkably it was the loss at Damietta that gave St. Francis the opportunity to finally meet the Sultan face to face in an attempt to convert him to the Christian faith.

St. Francis sought permission to enter the camp of the Sultan from the Papal Legate who was hesitant to grant permission since al Kamil had reportedly stated that *"anyone who brought him the head of a Christian should be awarded with Byzantine gold pieces"*. Eventually when confronted with the insistence and persistence of St. Francis, the Papal legate allowed Francis and one companion, Brother Illuminato, to go into the Muslim camp.

Early documents all agree that upon entering the camp Francis and Illuminato were treated very roughly. One account states that they were insulted and beaten yet showed no fear even when threatened with torture and death. They kept repeating to their captors the word for "SULTAN" and were eventually dragged before him.

St. Francis and Illuminato informed the Sultan that they were messengers sent from God. An early writing purports to contain the essence of their first words to the Sultan: *"If you do not wish to believe we will commend your soul to God because we declare that if you die while holding to your law you will be lost; God will not accept your soul. For this reason we have come to you. They added that they would demonstrate the truth of Christianity to al-Kamil and his imams."*

Surprisingly the Sultan was captivated by the sincerity of the men's concern for his eternal salvation. Al-kamil willingly listened to St. Francis and permitted them great liberty in their preaching.

The Sultan told his imams that beheading Francis and Illuminato would be an unjust recompense for their efforts, since they had arrived with the praiseworthy intention of seeking his personal salvation. He said to Francis: *"I am going to go counter to what my religious advisors demand and will not cut off your heads...you have risked your own lives in order to save my soul."*

The Franciscans were the guests of the Sultan for many days. During that time the Sultan made certain that the men's wounds were taken care of.

Although it might seem unusual that the Sultan would seemingly be so attracted to Christianity we must remember that Francis was one of the most charismatic and remarkable saints that the Church has ever seen.

There is a question as to whether the Sultan had a deathbed conversion to the faith as a result of his encounter with Francis. One historian writes wrote that: *"al-Kamil before dismissing the friar, privately asked him to pray that God would reveal to me the law and the faith that is more pleasing to Him. Illuminato remarked that the Sultan, after hearing Francis fervently preach the Gospel, always had the Christian faith imprinted on his heart."*

According to the *Little Flower of St. Francis* which is a widely read historical account of the first friars lives, Francis prophesied that the Sultan would have a deathbed conversion. After Francis' death he appeared to two friars and instructed them to find the Sultan and teach him the faith. It is also reported in the *Little Flower* that the Sultan instructed his sentinels to watch for two friars in the ports. When the friars were found the Sultan received them with great joy. *"The friars after instructing al-Kamil in the faith, administered the Sacrament of Baptism to the dying Sultan and 'his soul was saved through the merits of St. Francis'"*.

Taken from St. Francis of Assisi and the Conversion of the Muslims by Frank M. Rega

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

"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

Luther the Vulgar Apostate

A lass, unless the high, rare gift is hers, can no more do without a man than she can do without eating, drinking, sleeping, and other natural necessities. So also, again, a man cannot do without a woman. The reason is this: It is as deeply implanted in nature to beget children as to eat and drink. Therefore has God given and furnished the body its members, veins, fluids, and everything that serves that end. Now whoso wishes to check this and not let it go, as nature wills and must, what else does he do but forbid nature to be nature, fire to burn, water to wet, and man either to eat or drink or sleep?

From this I conclude, then, that such nuns in convents must unwillingly be chaste and reluctantly make shift to do without men. If they are there unwillingly, they lose this life and the life to come, must have hell on earth and beyond also.... Further, where there is unwilling chastity, the work of nature is not suspended, flesh becomes seminific, as God created it, and so also do the veins run their course according to their kind. Then does a flowing ensue and the secret sin, which St. Paul, 1 Cor. 6, 9, (Gal. V, 19) calls uncleanness and luxury. And, to speak out grossly, for the sake of the miserable necessity, if the flowing is not into flesh, it will be into one's shirt. The people are then ashamed to accuse themselves of such a thing, and to confess it. Hence It follows that in their heart, they blaspheme God and you (who brought them into the convent), curse their state, and are at enmity with all who helped them thereto; and such a one, in such a need, would likely take a shepherd swain in marriage, who otherwise perhaps would hardly have taken a count. See, that is what the devil wanted when he taught you to stifle nature, to force it, whose will it is to be unforced.... For God's works are so open to view, that women must be used either for marriage or for whoredom.

Martin Luther, quoted by Rev. Heinrich Denifle, *Luther and Lutherdom*

How if God did not wish to be besought? Or, if one prays, what if He is unwilling to hear?.... God does not wish to be tempted. And so, to beseech God's help in greatest temptation means to tempt God? To entreat God then would be sinful, would be doing what the devil did to Christ? Who urges me or calls me to be without marriage? How is virginity necessary to me, when I feel that I do not possess it and God does not specially call me to it, and I know anyhow that He has created me for marriage? Therefore if you wish to beg something of God, beg what is necessary to you, and what necessity urges you to. If it is not necessary to you, you certainly tempt God with your prayer. He helps only there alone where no help and no expedient has previously been created by Him..... Such daily lusting and chafing is a certain sign that God neither has given nor will give the noble gift of chastity, which, when He gives it, is observed willing without stress.

Martin Luther, quoted by Rev. Heinrich Denifle, *Luther and Lutherdom*

Finally, if some great misfortune should actually happen, instead of wasting time in complaint or self-pity, go throw yourself at once at the feet of your Savior and implore His grace to bear your trial with fortitude and patience. A man who has been badly wounded does not, if he is wise, chase after his assailant, but makes straight for a doctor who may save his life. Even if you wanted to confront the person responsible for your misfortune, it would still be to God you would have to go, for there can be no other cause of it than He. So go to God, but go at once, go there and then. Let this be your first thought. Go and report to Him what He has done to you. Kiss the hands of God crucified for you, the hands that have struck you and caused you to suffer. Repeat over and over again to Him His own words to His Father while He was suffering: Not My will but Thine be done. In all that Thou wishest of me, today and for always, in heaven and on earth, let Thy will be done, but let it be done on earth as it is done in heaven.

Fr. Jean Baptiste Sainte-Jure, *Trustful Surrender to Divine Providence*

Humility is the Mother of Confidence... You may read in the third book of *Intimations of Divine Piety*, by St. Gertrude, that Jesus once told her that the filial confidence of a Christian soul is the eye of the holy spouse, of which the Divine Bridegroom says in the Canticle of Canticles: "Thou hast wounded my heart, my sister, my spouse: thou hast wounded my heart by one of thine eyes" (Cant. 4-9). In other words, the soul that has firm confidence in Christ, and trusts that He can and desires to help it faithfully in all things, pierces His heart right through with an arrow of love; and such confidence does such violence to the piety of Jesus that He can in no way absent Himself from it.

St. Mechtilde's *Book of Special Grace* tells us that Jesus said to her also: "It is a special delight to Me when men trust in My goodness and rely upon Me. And so, whoever shall have great trust in Me, yet always with humility, shall be favored by Me in this life, and in the next receive more than he deserves. The more anyone trusts in Me and avails himself of My goodness, the greater will be his gain, since it is impossible for a man not to obtain what he believes with holy conviction, and hopes to gain because it has been promised him. And so it is most advantageous to a man to have firm trust in Me, when he hopes for great things from Me." And again, when St. Mechtilde asked God what was the main thing she should believe of His ineffable goodness, He replied: "Firmly believe that after death I will receive you as a father receives a dear son, and that no father ever so faithfully and lovingly gave all his possessions to an only son, as I will make you a sharer in all that is Mine. Whoever shall believe this of My goodness, firmly and with humble charity, will be happy indeed." St. John Eudes, *The Life and Kingdom of Jesus in Christian Souls*

Truly we are passing through disastrous times, when we may well make our own the lamentation of the Prophet: "There is no truth, and there is no mercy, and there is no knowledge of God in the land" (Hosea 4:1). Yet in the midst of this tide of evil, the Virgin Most Merciful rises before our eyes like a rainbow, as the arbiter of peace between God and man. Pope St. Pius X, 1914

"How I hate this folly of not believing in the Eucharist (and other mysteries of our faith)! If the gospel be true, if Jesus Christ be God, what difficulty is there?" Pascal

"I do not speak rashly, but as I feel and think. I do not think that many bishops are saved, but that those who perish are far more numerous. The reason is that the office requires a great soul ... Do you not perceive how many qualities a bishop must have that he may be strong in his teaching, patient, and hold fast to the faithful word which is according to doctrine? What care and pains does this require! Moreover, he is answerable for the sins of others. To pass over everything else: If but one soul dies without baptism, does it not entirely endanger his own salvation? For the loss of one soul is so great an evil that it is impossible to express it in words. For if the salvation of that soul was of such value that the Son of God became man and suffered so much, think of how great a punishment must the losing of it bring." St. John Chrysostom

"O King, give heed, I pray you. This is a time of crisis. The Christian faith is assailed by impious foes, and Christian blood is copiously shed, and will, we fear, be shed yet more and more. If help be not speedily forthcoming, the enemy will vanquish us all. I pray you, therefore, and, by the Blood of our Lord Jesus Christ, I beseech that you will lend your powerful aid. Join with the other princes who have been moved to take action, and of whom many have promised to go in person with their forces. Your majesty has generals who are excellently qualified for such an expedition, likewise the bravest and most robust of men. With such a host, and your abundant wealth, your highness could with God's help, and if you were so minded, yourself crush this ferocious Mohammed. Set yourself, then, mighty ruler, with brave heart to this task; and in this manner show your courage, your religion, your zeal for the faith, your love of God. Thus will all the world behold in you a truly Christian king, sparing not your gold nor life itself in the defence of the Christian faith." St. John Capistran, Letter to King Henry VI of England respectfully declining his invitation to preach in England because of his pressing obligations to defend Christendom, 1453, five months after the fall of Constantinople.

Now, tell me whether, when you enter church to hear Mass, you thoroughly well consider that you are going up as it were to Calvary, to be present at the death of the Redeemer... Wickedness is hideous at any time, and in any place; but sins committed during the time of Mass, and before the altar, draw down after them the curse of God. St. Leonard Port Maurice

On the other hand, it is certain that the Jewish Cabalistic tradition was one of the principal mediums through which Eastern occultism, which has so many times come to the surface in European history, has been transmitted to modern Europe; and that many, if not all, of the recognized founders of the eighteenth-century Illuminism, including Weishaupt, Pasqualis, and Cagliostro, were initiated into its secrets by Jewish Cabalists or drew their inspiration and their methods from the Jewish esoteric writings. The Jewish apologist, Bernard Lazare, states that "there were Cabalistic Jews around the cradle of Freemasonry, as certain rites still in existence conclusively show." Rev. E. Cahill, S.J., *Freemasonry and the Anti-Christian Movement*, 1930

Nativity of the Blessed Virgin Mary

Mary is the center of the universe, the ark of God, the cause of creation, the business of ages. Towards her turn the inhabitants of heaven and the dwellers in the place of expiation, the men that have gone before us, and we that are now living, those who are to follow us, our children's children and their descendants. Those in heaven look to her to have their ranks filled up; those in purgatory look for their deliverance; the men of the first ages, that they may be found faithful prophets; those who come after, that they may obtain eternal happiness. Mother of God, Queen of heaven, Sovereign of the world, all generations shall call thee blessed, for thou hast brought forth life and glory for all. In thee the angels ever find their joy, the just find grace, the sinners pardon; in thee, and by thee, and from thee, the merciful hand of the Almighty has reformed the first creation.

St. Bernard of Clairvaux

All ye nations, come hither, come every race and every tongue, every age and every dignity, let us joyfully celebrate the birthday of the world's gladness. St. John Damascene

It is the beginning of salvation, the origin of every feast, for behold!, the Mother of the Bridegroom is born. With good reason does the whole world rejoice today and the Church, beside herself, bids her choirs sing wedding songs. St. Peter Damian

The Feast of the Nativity of the Blessed Virgin Mary can be document as an immemorial tradition during the 6th century in both the East and West. The Octave of the Nativity was established in 1245 in fulfillment of a vow by Pope Innocent IV (before his election) and all the other Cardinals during the Church's widowhood, which through the intrigues of the crafty emperor, Frederick II, lasted nineteen months after the death of Celestine IV until the election of Pope Innocent. The octave day is the Feast of the Seven Sorrows. Dom Gueranger on the Nativity of the Blessed Virgin Mary

On September 12, 1213, the Catholic Crusaders under the command of Simon de Montfort, outnumbered forty to one, crushed the Albigensian army in a most critical engagement at the battle of Muret during the pontificate of Innocent III. On September 12, 1683, Vienna, worn out and dismantled, abandoned by its emperor, was surrounded by 300,000 infidels. But another great Pope, Innocent XI, again confided to Mary the defense of the baptized nations. Jan Sobieski, the King of Poland, mounting his charger on the feast of the Assumption rode to the gates of Vienna, and although vastly outnumbered, engaged and defeated the Moslem army. The feast of the most holy name of Mary inscribed on the calendar of the universal Church, was the homage of the world's gratitude to Mary, our Lady and Queen. Dom Gueranger, *The Liturgical Year*

It is a truth that I was conceived without Original Sin and not in sin. A golden hour was my conception. My Son joined my father and my mother in a marriage of such chastity that a purer union has never been seen. Sensuality was extinguished in them. Thus my flesh was formed through divine charity.[....] From my infancy the Holy Ghost was perfectly with me. And as I grew, It filled me so completely as to leave no room for any sin to enter. When I had attained an age to know something of my Creator, I turned to Him with unspeakable love and desired Him with my whole heart. I vowed in my heart to observe virginity if it was pleasing to Him, and to possess nothing in the world - but if God willed otherwise, that His Will, not mine, be done, I committed my will absolutely to Him. Blessed Virgin Mary to St. Bridget of Sweden

The Charity of a Saint

Yesterday, May 30, 1627, on the feast of the Most Holy Trinity, numerous blacks, brought from the rivers of Africa, disembarked from a large ship. Carrying two baskets of oranges, lemons, sweet biscuits, and I know not what else, we hurried toward them. We had to force our way through the crowd until we reached the sick. Large numbers of the sick were lying on the wet ground or rather in puddles of mud. To prevent excessive dampness, someone had thought of building up a mound with a mixture of tines and broken pieces of bricks. This, then, was their couch, a very uncomfortable one not only for that reason, but especially because they were naked, without any clothing to protect them.

We laid aside our cloaks, therefore, and brought from a warehouse whatever was handy to build a platform. In that way we covered a space to which we at last transferred the sick, by forcing a passage through bands of slaves. Then we divided the sick into two groups: one group my companion approached with an interpreter, which I addressed the other group. There were two blacks, nearer death than life, already cold, whose pulse could scarcely be detected. With the help of a tile we pulled some live coals together and placed them in the middle near the dying men. Into this fire we tossed aromatics. Then, using our own cloaks, for they had nothing of the sort, and to ask the owners for others would have been a waste of words, we provided for them a smoke treatment, by which they seemed to recover their warmth, and the breath of life. The joy in their eyes as they looked at us was something to see.

This was how we spoke to them, not with words but with our hands and our actions. And in fact, convinced as they were that they had been brought here to be eaten, any other language would have proved utterly useless. Then we sat, or rather knelt, beside them and bathed their faces and bodies with wine. We made every effort to encourage them with friendly gestures and displayed in their presence the emotions which somehow naturally tend to hearten the sick.

After this we began an elementary instruction about baptism, that is, the wonderful effects of the sacrament on body and soul. When by their answers to our questions they showed they had sufficiently understood this, we went on to a more extensive instruction, namely, about the one God, who rewards and punishes each one according to his merit, and the rest. Finally, when they appeared sufficiently prepared, we told them the mysteries of the Trinity, the Incarnation and the Passion. Showing them Christ fastened to the cross, as he is depicted on the baptismal font on which streams of blood flow down from his wounds, we led them in reciting an act of contrition in their own language.

Excerpt from a letter by St. Peter Claver who baptized more than 300,000 slaves in the New World

Deep Roots of the Americanist Heresy

“The future of America and of the world hinges upon the ability of men and women to rise above differences of race, **creed**, and class and live together in peace, friendship and brotherhood. **This is the supreme problem facing mankind today.** In comparison with it, all others fade into insignificance.”

Rev. John Anthony O’Brien, Americanist Catholic professor University of Notre Dame, noted Catholic author and apologist, 1952, promoting the Masonic Brotherhood Religion

OF GOD AS HE IS IN HIMSELF

CHAPTER I-The Function of the Wise Man

My mouth shall discuss truth, and my lips shall detest the ungodly (Prov. viii, 7).

Now the last end of everything is that which is intended by the prime author or mover thereof. The prime author and mover of the universe is intelligence, as will be shown later (B. II, Chap. XXIII, XXIV). Therefore the last end of the universe must be the good of the intelligence, and that is truth. Truth then must be the final end of the whole universe; and about the consideration of that end wisdom must primarily be concerned. And therefore the Divine Wisdom, clothed in flesh, testifies that He came into the world for the manifestation of truth : *For this Was I born, and unto this I came into the World, to give testimony to the truth (John xviii, 37).* The Philosopher also rules that the first philosophy is the science of truth, not of any and every truth, but of that truth which is the origin of all truth, and appertains to the first principle of the being of all things; hence its truth is the principle of all truth, for things are in truth as they are in being.

It is one and the same function to embrace either of two contraries and to repel the other. Hence, as it is the function of the wise man to discuss truth, particularly of the first beginning, so it is his also to impugn the contrary error. Suitably therefore is the double function of the wise man displayed in the words above quoted from the Sapiential Book, namely, to study, and upon study to speak out the truth of God, which of all other is most properly called truth, and this is referred to in the words, *My mouth shall discuss truth*, and to impugn error contrary to truth, as referred to in the words, *And my lips shall detest the ungodly.*

St. Thomas Aquinas, Summa Contra Gentiles

Things can be known because they are created

The fundamental statement about the “truth of all things” is found in St. Thomas’ *Questiones disputatae de veritate*; it reads: *res naturalis inter duos intellectus constituta (est)*; whatever is real in nature is placed between two knowing agents, namely – so the text continues – between the *intellectus divinus* [God’s mind] and the *intellectus humanus* [human mind].

These “coordinates” place all reality between the absolutely creative, inventive knowledge of God and the imitating, “informed” knowledge of us humans and thus present the total realm of reality as a structure of interwoven original and reproduced conceptions.

Based on this twofold orientation of all things – so Thomas continues his reasoning – the concept of the “truth of all things” is also twofold: first, it means “thought by God”; second, it means “knowable to the human mind.” The statement, “All things are true,” would therefore mean, on one hand, that all things are known by God in the act of creation and, on the other hand, that all things are by their nature accessible and comprehensible to the human mind.

All things can be known by us because they spring from God’s thought. Because they originated in God’s mind, things have not only their specific essence in themselves and for themselves, but precisely because they originated in God’s mind, things have as well an essence “for us.” All things are intelligible, translucent, clear and open because they are created by God’s thought, and for this reason they are essentially spirit related. The clarity and lucidity that flows from God’s knowledge into things, together with their very being (more correctly: as their very being) – this lucidity alone makes all things knowable for the human mind. St. Thomas, in a commentary on Scripture, remarks: “A thing has exactly as much light as it has reality.” And in one of his late works, in his commentary on the *Liber de causis*, we find a profound statement that expresses the same thought in almost mystical terms: *ipsa actualitas rei est quoddam lumen ipsius*; “the reality of a thing is itself its light” – and “reality” is understood here as “being created”! It is precisely this “light” that makes a thing visible to our eyes. In short: things can be known because they are created. Josef Pieper, Catholic Philosopher

Argumentum ex concessis

Notes in the Margin of an Article by Abbé Claude Barthe

For if you live according to the flesh, you will die;
but if by the Spirit you put to death the deeds of the flesh, you will live.
Rom 8: 13

The essay by Abbé Claude Barthe’s, recently published in an Italian translation at Aldo Maria Valli’s blog *Duc in altum* [1], deserves some attention. What is most interesting in it is not so much his assessment of the newly elected Leo XIV, nor the pragmatic realism with which he recognizes Prevost’s continuity with his predecessor or calls for a loosening of restrictions on the traditional liturgy.

Abbé Barthe writes:

There is a paradox, even a risk, for those who invoke freedom for the traditional liturgy and catechism: that of being granted a sort of “authorization” for liturgical and doctrinal Catholicism. We have already cited as an example the paradoxical situation that arose in the 19th-century French political system, when the most staunch supporters of the monarchical Restoration, enemies in principle of the modern freedoms introduced by the Revolution, continually fought to be granted a space for life and expression, freedom of the press, and freedom of teaching. All things being equal, in the ecclesiastical system of the 21st century, at least in the immediate future, a relaxation of the ideological despotism of the Reformation could be beneficial. But while it may be advantageous in the short and medium term, it could ultimately prove radically unsatisfactory.

What I believe should be highlighted is the not-so-veiled warning that Abbé Barthe addresses to those who resort to the adversary’s arguments to gain legitimacy in the ecclesial world, applying the *argumentum ex concessis* [2]. In this case, “those who invoke freedom for the traditional liturgy and catechism” – and who condemn Bergoglian synodality – appeal to that same synodality so that the “*Summorum Pontificum* communities” may be recognized as one among the many expressions of the composite ecclesial polyhedron. Abbé Barthe’s denunciation reveals not a paradox, but the paradox, the contradiction that fundamentally undermines any claim to orthodoxy on the part of self-styled conservatives: the acceptance of the revolutionary principles of the so-called “synodal church” as the (incomplete, moreover) counterpart to being tolerated by it. In reality, this exchange is far from equal. The “synodal church” merely applies to conservatives the same legitimacy of existence it grants to any other “movement” or “charisma” present in the multifaceted ecclesial fabric, but it carefully avoids acknowledging that their demands might go beyond a mere aesthetic and ceremonial concession. The unwritten contract between conservatives and the post-Bergoglian Hierarchy stipulates that the “liturgical preferences” of a group of clerics and faithful can be tolerated *if and only if* they refrain from highlighting the heterogeneity, incompatibility, and alienation between the ecclesiology and the entire doctrinal framework underlying the *Vetus Ordo* and those expressed in the reformed Montinian rite.

Abbé Barthe does not ignore the critical issues: referring to Leo XIV’s Electors, he calls them “all of the conciliar menagerie,” demonstrating a certain courage, especially considering his public role and his dependence on *those* Prelates. Nor does he ignore the deception embraced by those who exploit *religious liberty* to invoke for themselves a tolerance that is not denied even to the worshippers of Amazonian idols.

The deception is twofold: not only because of the paradox that Abbé Barthe has rightly highlighted; but also and above all because of a much worse trap, consisting of accepting at least implicitly the forced, unnatural, and impossible separation between the ceremonial form of the rite and its doctrinal substance.

This is an operation of *de-signification* of the Liturgy, which consists in being recognized with the right to celebrate in the Tridentine Rite on the condition that the celebrant does not also accept the doctrinal and moral implications of that rite. But if that “*Summorum* priest” accepts this principle, he must also accept its inverse application. Indeed, the moment one admits that the Liturgy

can be celebrated without regard for the traditional doctrine it expresses – a doctrine the “synodal church” does not recognize and considers to be *other* than itself – one ends up accepting that even the reformed liturgy can ignore the errors and heresies it insinuates, errors which no Catholic worthy of the name can absolutely ratify. In doing so, however, one plays into the hands of the adversary, under the illusion of being more cunning than the devil. It all comes down to a question of dress and choreography, of aesthetics and sentiment that satisfies or does not satisfy personal taste, as Cardinal Burke’s recent words confirmed: “*You don’t take something so rich in beauty and begin to strip away the beautiful elements without having a negative effect.*” [3] Nothing could be more alien to the mindset of the Roman Liturgy, according to which the beauty of ceremonies is such because it is a necessary expression of the Truth it teaches and the Good it practices.

The “synodal church” includes conservatives in its coveted *pantheon* not only because it gives them what they want – solemn pontifical liturgies celebrated by influential prelates, without doctrinal implications – but also because none of the Holy See’s interlocutors has the slightest intention of demanding more; and even if someone were to dare ask for more, the *gatekeeper* on duty – literally, the *ostiarus* – would promptly intervene, calling for “prudence” and “moderation,” more concerned with preserving his own prestige than with the fate of the Catholic resistance. This is accompanied by the “Zip it” [4] policy advocated by Trad Inc. [5], according to which the possible concessions the moderates hope to obtain from Leo suggest they should not criticize him openly so as not to alienate him.

The path of being persecuted, ostracized, and excommunicated do not seem to be among the options for my brothers: it seems they are already resigned to a fate of tolerance, in which they can neither be truly Catholic nor fully synodal; neither friends of those who fight the enemy infiltrated into the Church, nor of those who seek to replace her with a human surrogate of Masonic inspiration. The Lord will hold these lukewarm priests accountable with greater severity than He will many poor parish priests who have other, more pressing pastoral priorities. Let us hope that Abbé Barthe’s warning does not fall on deaf ears, for the hour of battle approaches, and to be found defenseless and unprepared, in these circumstances, would be irresponsible.

And it is precisely in times of persecution that we must rediscover the relevance and validity of the words of Saint Vincent of Lérins:

In ipsa item catholica ecclesia magnopere curandum est ut id teneamus quod semper, quod ubique, quod ab omnibus creditum est; hoc est etenim vere proprieque catholicum. [6]

If anything does not meet these three criteria – *semper, ubique, et ab omnibus* – it must be rejected as heretical. This norm protects us from the errors spread by false pastors, in the serene certainty of acting in accordance with Tradition and thus being able to compensate, due to the present state of emergency, for the absence of ecclesiastical authority.

+ Carlo Maria Viganò, *Archbishop*

3 September MMXXV

S.cti Pii X Papæ, Conf.

FOOTNOTES

1 – Abbé Claude Barthe, Leone, il pompiere nella Chiesa divorata dal fuoco della divisione. Ma quale unità ricerca?, published at Duc in Altum on August 9, 2025 – <https://www.aldomariavalli.it/2025/08/09/analisi-leone-il-pompiere-nella-chiesa-divorata-dal-fuoco-della-divisione-ma-quale-unita-ricerca/> – English translation: <https://www.resnovae.fr/the-pontificate-of-leo-xiv-a-transitional-stage/>

2 – Argumentum ex concessis is a rhetorical and logical technique in which an interlocutor uses the premises, arguments, or claims accepted by an opponent to construct their own argument, often to refute them or demonstrate the inconsistency of their position. This strategy is based on the idea of temporarily accepting the opponent’s claims (the “concessions”) and using them to draw conclusions that either challenge them or support their own thesis.

3 – Cfr. <https://x.com/mljhaynes/status/1954919906492747838>

4 – Cfr. <https://www.radiospada.org/2025/09/leone-xiv-lipotesi-zip-e-la-contropartita-per-i-conservatori-una-strategia-gia-tentata-e-che-lascia-perplessi-in-7-punti/>

5 – “Trad Inc.” is the American expression which refers to conservative believers and blogs organized like companies, which operate according to market logic and are dependent on their shareholders.

6 – Commonitorium, 2. “In this same Catholic Church, we must take the greatest care to maintain what has always been believed, everywhere and by all; this is in fact truly and properly Catholic.”

COMMENT: It is encouraging for us who have refused the compromises of the faith that conservative Catholics have made in return for their privileged Indult to have a man of Archbishop Carlo Maria Viganò’s stature agree and defend what we have been doing at Ss. Peter & Paul Roman Catholic Mission for the last 25 years. We hope and pray that he may have a greater influence on other resistance bishops and priests.

We should trust so firmly in God as, in case of need, not to hesitate to think ourselves capable of traversing the ocean on a mere plank for want of a ship. ... Are you ignorant of the power which confidence possesses? Do you not know that He to Whom it costs only to will in order to perform, cannot fall short of means? If we were provided with everything, or if we were to see clearly how to escape from our difficulties, what would become of the hope which we should place in God? You forget in what consist the nature and vigour of the virtue which the Apostle places second among the theological virtues, a virtue which has no exercise when everything is manifest and certain: since the Apostle says: “But hope that is seen, is not hope. For what a man seeth, why doth he hope for?”

We heed not then fear that He Who feeds the birds of the air, and Who clothes the lilies of the field so richly, which neither sow nor reap, and which do not gather into barns, will ever allow those who labour in His vineyard, without any salary, to want for what is needful. St. Ignatius Loyola