

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



Eighteenth Sunday after Pentecost

October 12, 2025

The breviary lessons are taken from the book of Judith, whose story St. Ambrose, in the second nocturn, connects with this season of penance, since to the fasting and abstinence of this heroic woman he attributes the wonderful victory that she obtained.

To persevere with our plan of working out the connection between the missal and breviary, we too may study the Mass of Ember Saturday, formerly of this Sunday, in the light of Judith's history.

While Manasses, king of Juda, was in captivity in Babylon, the Assyrian monarch, Nabuchodonosor, sent his general Holofernes to complete the conquest of Chanaan. This officer besieged Bethulia, whose inhabitants, reduced to the last extremity, decided to surrender the city, unless help came in five days.

But just then Judith, a widow in Israel of great influence, was living in the place. “Let us be penitent,” was her advice to the ancients of Israel, “and with many tears let us beg God's pardon: let us humble our souls before Him and ask that He would show His mercy to us...Let us believe that these scourges of the Lord, with which like servants we are chastised, have happened for our amendment and not for our destruction.”

Then this holy woman “went into her oratory, and putting on haircloth, laid ashes on her head and falling down prostrated before the Lord, she cried to the Lord.”

Having finished her prayer, Judith put on her best apparel and left the town with her servant, reaching at daybreak the advanced Chaldean outposts and announced that she had come to surrender herself and her people to Holofernes. The soldiers took her before the general who was dazzled by her great beauty, which almighty God had been pleased to increase, since she made use of it, not from motives of sensuality but of virtue.

Holofernes believed everything that Judith told him and made a great feast in her honor, at which, carried away by enjoyment, he drank to greater excess than usual and overcome by intoxication, lay down on his bed and sank into a drunken sleep. Upon this everyone withdrew, Judith alone remaining with him. Then, praying that God would strengthen her arm for the deliverance of Israel, she took down the sword which hung over the bed, and with the great courage cut off Holofernes' head, which she gave to the maid-servant with instructions to hide it in her wallet. Then they returned the same night to Bethulia.

When the ancients of the city heard of Judith's action they cried: “Blessed be the Lord who hath made heaven and earth.” And the next day the bloodstained head of Holofernes was joisted on the walls of the fortress. The Chaldeans complained loudly of Judith's treachery, but being pursued by the Israelites, all fled or were put to the sword. Meanwhile the High Priest came with the Ancients from Jerusalem, to celebrate the deliverance of the nation and saluted Judith with cries of: “Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people.”

In the second nocturn for the fourth Sunday in September, St. Ambrose comments as follows on this portion of the Scriptures: “It was through the strength given by sobriety that Judith cut off Holofernes' head. Fortified by fasting, she went boldly into the enemy's camp. The fasting of a single woman vanquished the countless hordes of Assyrians.”

The Mass for Ember Saturday is full of similar expressions. The prayers implore the divine mercy, while relying on fasting and abstinence which make us stronger than our enemies. “forgive us our sins, O Lord,” says the first Gradual. “Help us, O God, our Savior, and for the glory of Thy name, O Lord, deliver us.” And the second Gradual: “Behold, O Lord, our protector; and look on Thy servants.” While the third adds: “Return, O Lord, a little, and be entreated in favor of Thy servants.”

The lessons all allude to the mercy of God towards His penitent people. "As I purposed to afflict you, when your fathers had provoked Me to wrath, saith the Lord, and I had no mercy: so turning again I have thought in these days to do good to the house of Juda and Jerusalem."

The story of the deliverance of the people from Assyrian bondage by Judith (whose name is the feminine of Juda) by prayer and fasting, is a type of the freeing of God's people by Jesus, of the race of Juda, at Easter after the penances of Lent.

Since the Book of Esther is read in the breviary of the following Sunday, we can easily understand why St. Ambrose would also find there an illustration well suited to his subject, and in fact he points out that "it was to the fast of three days, thanks to which almighty God increased the grace which adorned her mortified soul, that Esther owed her victory over the wicked Aman and rescued the Jewish people from a cruel persecution."

When later on the custom of waiting until the evening to celebrate the Holy sacrifice of Ember Saturday had ceased, the Mass composed in the sixth century for the Dedication of the Church of St. Michael at Rome, and said on the September 29th, was borrowed for the eighteenth Sunday after Pentecost. Consequently all the "Proper" of this Mass refers to the consecration of a church. "I was rejoiced at the things that were said to me: We shall go into the house of Lord" (Verse of the Introit and Gradual). "Moses consecrated an altar to the Lord" (Offertory). "Bring up sacrifices and come into his courts: adore ye the Lord in His holy court" (Communion).

We have here a symbol of heaven whither all nations shall flow at the end of time, referred to on this Sunday and on those which follow at the end of the cycle. The Alleluia is the same as that of the Sundays after Epiphany which foretell the entry of the Gentiles into the kingdom of heaven. The Epistle speaks of those who await the revelation of our Lord at His second coming. They will rejoice forever in the Lord's presence in the peace which, according to the prophets, He will give to those who await Him (Introit, Gradual); a peace assured to us by our Lord through His death on the cross, which is the true evening sacrifice of which that of Moses is only a type.

After he had offered a holocaust, the odor of which was pleasing to the Lord, the holy Lawgiver obtained the pardon of his people's sins, and rejoiced in the vision of God. In the same way men reconciled to God, by Him who has power to remit sins (Gospel), by their faith in Christ, will share in the unique and sovereign divinity, by beholding it face to face, a privilege granted by God Himself, and will thus be made rich in Christ in all utterance and all knowledge (Epistle).

Already in the Church all enjoy this pardon and peace, thanks to the power which our Lord has entrusted to His priests, and indeed in this Mass, coming after Ember Saturday, allusion is made to the Priesthood. Like our divine Redeemer, who went about exercising His ministry, curing the soul of the paralytic at the same time that he healed his body, those who have just been ordained preach the Word of Christ (Epistle), celebrate the Holy Sacrifice (Offertory), and remit sins (Gospel).

Thus they prepare men to receive their divine Judge in a manner beyond reproach.

INTROIT:

Ecclus. 36. Give peace, O Lord, to them that patiently wait for Thee, that Thy prophets may be found faithful: hear the prayers of Thy servant, and of Thy people Israel.

Ps. 121. I rejoice at the things that were said to me: we shall go into the house of the Lord. Glory be, etc. Give peace etc.

COLLECT:

Direct our hearts, we pray, O Lord, by the working of Thy mercy; because without Thee we are not able to please Thee. 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 the same Lord, etc.

EPISTLE: I Cor. 1,4-8

Brethren, I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, that in all things you are made rich in him, in all utterance and in all knowledge: as the testimony of Christ was confirmed in you, so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ who also will confirm you into the end without crime, in the day of the coming of our Lord Jesus Christ.

EXPLANATION St. Paul shows in this epistle that he possesses true love for his neighbor, because he rejoices and thanks God that he enriched the Corinthians with different graces and gifts, thus confirming the testimony of Christ in them, so that they could without fear expect His arrival for judgment. Do thou also rejoice, with St. Paul, for the graces given to thy neighbor, for this is a mark of true charity.

GRADUAL:

Ps. 121. I rejoiced at the things that were said to me: we shall go into the house of the Lord. Let peace be within Thy walls, and abundance in Thy towers.

Alleluia, alleluia. *Ps. 101.* The Gentiles shall fear Thy name, O Lord: and all the kings of the earth Thy glory. Alleluia

GOSPEL: Matt. 9, 1-8

At that time, Jesus entering into a boat, passed over the water, and came into his own city. And behold, they brought to him one sick of the palsy lying in a bed. And Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son; thy sins are forgiven thee. And behold, some of the Scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? whether it is easier to say, Thy sins are forgiven thee; or to say, Arise, and walk? But that you may know that the Son of man hath power on earth to forgive sins (then said he to the man sick of the palsy): Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it feared, and glorified God who had given such power to men.

EXPLANATION:

I. Those who brought this sick man to Christ, give us a touching example of how we should take care of the sick and help them according to our ability. Christ was so well pleased with their faith and charity, that He cured the man sick of the palsy, and forgave him his sins. Hence we learn how we might assist many who are diseased in their soul, if we would lead them to God by confiding prayer, by urgent admonitions, or by good example.

II. Christ did not heal the man sick of the palsy until He had forgiven him his sins, by this He wished to teach us, that sins are often the cause of sicknesses and other evils, by which we are visited, and which God would remove from us if we were truly repentant. This doctrine Jesus confirmed, when He said to the man, who had been sick for thirty-eight years: Sin no more, lest some worse thing happen to thee (John 5, 14). Would that this were considered by those who so often impetuously demand of God to be freed from their evils, but do not intend to free themselves from their sins, which are the cause of these evils, by a sincere repentance.

III. "He blasphemeth." Thus thought the Jews, in their perverted hearts, of Christ, because they believed that He in remitting the sins of the sick man, usurped the rights of God and thus did Him a great injury; for it is blasphemy to think, say, or do any thing insulting to God or His saints. But these Jews did not consider that they by their rash judgment calumniated God, since they blasphemed Christ who by healing the sick man, and by numerous other works had clearly proved His God-head. If Christ so severely reprimanded the Jews, who would not recognize Him as God, for a blasphemous thought against Him, what will He do with those Christians who, though they wish to be adorers of God and His Son, nevertheless, utter blasphemies, curses, and profanations of the holy Sacraments?

IV. When Jesus saw their thoughts, He said: Why do you think evil in your hearts? This may be taken to heart by those who think that thoughts are free from scrutiny, and who never think to confess their evil and shameful thoughts. God; the most Holy and most just, will, nevertheless, not leave a voluntary unchaste, proud, angry, revengeful, envious thought unpunished, any more than an idle word (Matt. 12, 36). The best remedy against evil thoughts would be the recollection that God who searches the heart sees them, and will punish them.

PRAYER How great, O Jesus! is Thy love and mercy towards poor sinners, since Thou not only forgavest the sins of the man sick of palsy, but calling him son, didst console and heal him! This Thy love encourages me to beg of Thee the grace, that we may rise from our bed of sins by true penance, amend our life, and through the ways of Thy commandments enter the house of eternal happiness.

OFFERTORY:

Ex. 24. Moses consecrated an altar to the Lord, offering upon it holocausts and sacrificing victims. He made an evening sacrifice to the Lord God for an odor of sweetness, in the sight of the children of Israel.

SECRET:

O God, who by the august fellowship that we have with Thee in this sacrament dost make us partakers of the one supreme Godhead, grant, we pray, that as we know Thy truth, so we may live up to it by worthy behavior. 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:

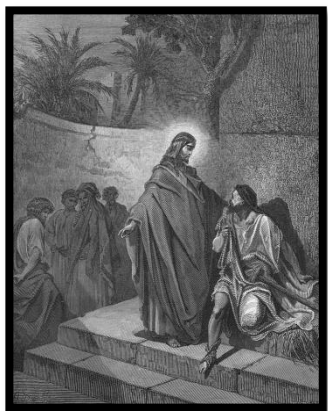
Ps. 95. Bring up sacrifices, and come into His courts: adore ye the Lord in His holy court.

POSTCOMMUNION:

We render Thee thanks, O Lord, for the life put into us by this sacred gift, and beg Thee of Thy mercy to make us thorough and worthy partakers thereof. 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.



But that you may know that the Son of man hath power on earth to forgive sins (then said he to the man sick of the palsy): Arise, take up thy bed, and go into thy house.

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

Date	Day	Feast	Rank	Color	F/A	Mass Time and Intention
12	Sun	18 th Sunday after Pentecost	sd	G		Mass 9:00 AM & Noon, Confessions 8:00 AM, Rosary of Reparation 8:30 AM
13	Mon	St. Edward, King of England, C	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
14	Tue	St. Callistus I, PM	d	R		Mass 8:30 AM; Rosary of Reparation before Mass
15	Wed	St. Teresa of Avila, V	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
16	Thu	St. Hedwig, W <i>Purity of the Blessed Virgin Mary</i>	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
17	Fri	St. Margaret Mary Alacoque, V	d	W	A	Mass 8:30 AM; Rosary of Reparation before Mass
18	Sat	St. Luke, Ev	d2cl	R		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30
19	Sun	19 th Sunday after Pentecost St. Peter of Alcantara, C	sd	W		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.

How one saint makes another:

Henry Walpole, Cambridge wit, minor poet, satirist, flaneur, a young man of birth, popular, intelligent, slightly romantic... He was a typical member of the easy-going majority, on whom the success of the Elizabethan settlement depended, who would have preferred to live under a Catholic regime but accepted the change without very serious regret... He secured a front place at Tyburn; so close that when St. Edmund Campion's entrails were torn out by the butcher and thrown into the cauldron of boiling water, a spot of blood splashed upon his coat. In that moment he was caught into a new life; he crossed the sea, became a priest, and, thirteen years later, after very terrible sufferings, died the same death as Campion's on the gallows at York.
Evelyn Waugh, Edmund Campion

The Protestant Reformation in England

The chief persecutor of the Catholics was a certain Richard Topcliffe. The evidence for his atrocities comes not from his enemies or victims but from his own boasts. "Because the often exercise of the rack in the Tower was so odious and so much spoken of by the people, Topcliffe had authority to torment priests in his own house in such sort as he shall think good," and he himself boasted that, in comparison with his private machine, the "official racks were mere child's play." After his torturing of St. Robert Southwell, public opinion was so disgusted that Cecil had to pretend to arrest him for having exceeded his powers. It was but a pretense and he was soon out and at work again. In 1594 he brought against one Fitzherbert an action which throws a curious light upon the state of public morality among the governing class at that time. Topcliffe sued Fitzherbert for five thousand pounds, on the ground that Fitzherbert had promised to pay him that sum if he would get Fitzherbert's father and uncle and a certain Mr. Bassett condemned for recusancy and then torture them to death. Both sides admitted the contract. Topcliffe maintained that he had fulfilled the conditions: Fitzherbert denied it. Mr Bassett, he said, was still alive, and though the father and uncle had, it is true, been tortured and were now dead, yet it could not be proved that torture was the cause of death. Fitzherbert maintained that they had died from goal-fever and not from the torture. Christopher Hollis, *The Monstrous Regiment*

The means to become perfect is to mortify our predominant passion. As a Captain in the time of battle, in order to gain the victory, endeavours to arrange the soldiers at that point where he sees the greatest dangers are to be overcome, so we should do the same. As long as we strive to overcome our little passions, we shall not be easily overcome by the strong ones. What is the means to be used to overcome our passions? It is to meditate on the Passion of our Lord. A person who is proud, for instance: if he sees that Jesus Christ is derided, mocked, sent from one place to the other and keeping silence, he sees a great motive of humility in Our Lord. Another is impatient: he may look to the Crucifix and he will find a model of patience.
St. Charles of Mt. Argus, C. P., Sermon

To hasten daily progress along the path of virtue, we wish the pious practice of frequent confession to be earnestly advocated. Not without the inspiration of the Holy Spirit was this practice introduced into the Church. By it genuine self-knowledge is increased, Christian humility grows, bad habits are corrected, spiritual neglect and tepidity are countered, the conscience is purified, the will strengthened, a salutary self-control is attained and grace is increased in virtue of the Sacrament itself.
Pope Pius XII, *Mystici Corporis*

Sir, you and I are not one in religion, wherefore I pray you content yourself. I bar none of prayer; but I only desire them that are of the household of faith to pray with me, and in mine agony to say one creed.
St. Edmund Campion on the scaffold to an Anglican clergyman attempting to direct his pray.

My Saviour Jesus Christ, by the merits of your Sacred Passion and your most holy Death, give me the grace of perfect contrition for my sins, so that I may never offend or displease you again. St. Francis de Sales

When anyone perceives a dirty spot on his hand, he washes it away at once; after washing, however, not only has the spot disappeared, but the whole hand is clean. Thus it happens that if a person commits a slight offence, but makes an act of contrition, he thus, by humility, becomes more pleasing to Me. Greater humility, more interior attachment to God: this is the only conclusion you should draw from your failings. Our Lord to St. Gertrude the Great

If we are guilty of pride let us try and amend and not flatter ourselves that we possess the smallest degree of humility, until by our good resolutions carefully carried out we have mortified our evil tendency to speak ill of our neighbor. Let us hearken to the Holy Ghost: "Where pride is there also shall be reproach, but where humility is there also is wisdom" (Prov. 11, 2).
Fr. Cajetan Mary da Bergamo, *Humility of Heart*

History must be judged in the light of heaven. While thou and thine reign there eternally, judging nations and ruling over peoples; the dynasties of thy successors on earth, ever jealous of the Church, and long wandering in schism and heresy, have become extinct one after another, sterilized by God's wrath, and having none but that vain renown we hereof no trace is found in the book of life. How much more noble and more durable, O Edward, were the fruits of thy holy virginity! Teach us to look upon this present life as a preparation for another, an everlasting world; and to value human events by their eternal results.
Dom Gueranger, *The Liturgical Year*, St. Edward the Confessor, King of England

The holy king, St. Edward, had a great devotion to building and enriching churches. Westminster Abbey was his latest and noblest work. It occupied his last sixteen years, during which he spent on it the tithe of his revenues. He fell ill in the midst of the last preparations for its dedication, and even on his deathbed would make ready the sacred vessels and ornaments, and write the deeds for its endowment. He just lived to see the completion of his work of love. God rewarded him by making the glorious church he had raised the shrine of his relics; and, amid all the destruction of sacred things in England, the saintly body has remained undisturbed within it to this day. Rev. Henry S. Bowden, *Lives of Saints*

INSTRUCTION ON INDULGENCES

Be of good heart, son, thy sins are forgiven thee (Matt. 9, 2).

The same that Christ says to the man sick of the palsy, the priest says to every contrite sinner in the confessional, and thus remits the crime or the guilt of his sins, and the eternal punishment, by virtue of the authority given him by God. But since sins not only bring with them guilt and eternal punishment, but also temporal and indeed spiritual or supernatural punishment, such as, painful conditions of the soul, as well in this world as in purgatory, and natural ones, as: poverty, disease, all sorts of adversities and accidents, we should endeavor to liberate ourselves from them by means of indulgences.

What is an indulgence?

It is a total or partial remission of the temporal punishment which man would have to suffer either in this or the next life, after the sins have been remitted.

How do we know that after the remission of the sins there still remains temporal punishment?

From holy Scripture; for our first parents after the forgiveness of their sin, were still afflicted with temporal punishment (Gen. 3). God likewise forgave the sins of the children of Israel, who murmured so often against Him in the desert, but not their punishment, for He excluded them from the Promised Land, and caused them to die in the desert (Num. 14). Moses and Aaron experienced the same, on account of a slight want of confidence in God (Num. 20, 12, Deut. 32, 51-52). David, indeed, received pardon from God through the Prophet Nathan for adultery and murder (II Kings 12), still he had to endure heavy temporal punishment. Finally, faith teaches us, that we are tortured in purgatory for our sins, until we have paid the last farthing (Matt. 5, 26).

Did the Church always agree with this doctrine of Scripture?

Yes; for she always taught, that by the Sacrament of Penance the guilt and eternal punishment, due to sin, are indeed forgiven for the sake of the infinite merits of Jesus, but that temporal punishment still remains, for which the sinner must do penance. Even in the earliest ages she imposed great penances upon sinners for their sins which were already forgiven. For instance, murder or adultery was punished by a penance of twenty years; perjury, eleven; fornication, denial of faith or fortune-telling, by seven years of severe penance with fasting, etc. During this time it was not allowed to travel, except on foot, to be present at the holy Sacrifice of the Mass, or to receive the holy Eucharist. If the penitents showed a great zeal for penance and sincere amendment, or if distinguished members of the Church, particularly martyrs, interceded for them, the bishops granted them an indulgence, that is, they remitted the remaining punishment either totally or partially. In our days, on account of the weakness of the faithful, the Church is lenient. Besides the ecclesiastical, the spiritual punishments which would have to be suffered either here or in purgatory for the taking away of sins, are shortened and mitigated by indulgences through the treasure of the communion of saints.

Has the Church the power to remit temporal punishments, or to grant indulgences?

The Council of Trent expressly states, that the Church has power to grant indulgences (Sess. 25), and this statement it supports by the words of Christ. For as Christ protests: Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; so He also promised, that whatever the Church looses upon earth, is ratified and loosed in heaven. Whatsoever you shall loose upon earth, shall be loosed also in heaven (Matt. 18, 18). Even an apostle granted an indulgence. In the person and by the power of Christ, that his spirit might be saved in the day of our Lord Jesus Christ (II Cor. 2, 10; I Cor. 5, 4-5), St. Paul forgave the incestuous Corinthian, upon whom he had imposed a heavy punishment.

What is meant by saying, indulgences are granted out of the treasury of the saints or of the Church?

By this is meant that God, by the Church, remits the temporal punishment due to sin for the sake of the merits of Christ and the saints, and supplies, as it were, by these merits what is still wanting in our satisfaction.

What kinds of indulgences are there?

Two; plenary and partial indulgences. A plenary indulgence, if rightly gained, remits all ecclesiastical and temporal punishment, which we would otherwise have to expiate by penance. A partial indulgence, however, remits only so many days or years of the temporal punishment, as, according to the penitential code of the primitive ages of the Church; the sinner would have been obliged to spend in severe penance. Hence the name forty day's indulgence, etc.

What is a Jubilee?

It is a plenary indulgence, which the pope grants to the faithful of the entire world, whereby all the temporal punishments of sin, even in cases reserved to the pope or the bishops, are remitted, and forgiven in the name of God, if the sinner confesses contritely and receives the holy Eucharist and has a firm purpose of doing penance.

What is required to gain an indulgence?

First, that we should be in the state of grace, and have already obtained, by true repentance, forgiveness of those sins, the temporal punishment of which is to be remitted by the indulgence; and secondly, that we should exactly perform the good works prescribed for the gaining of the indulgence.

Do indulgences free us from performing works of penance?

By no means: for there are few in the proper state to receive a plenary indulgence in its fullness, since not only purity of soul is necessary but also the inclination to sin must be rooted out, it therefore cannot be the intention of the Church to free us from all works of penance by granting us indulgences. She cannot act contrary to the word of Jesus: Unless you do penance, you shall all likewise perish (Luke 13, 3). She rather wishes to assist our weakness, to supply our inability to do the required penance, and to contribute what is wanting in our penance, by applying the satisfaction of Christ and the saints to us by indulgences. If we, therefore, do not wish to do penance for our own sins, we shall have no part in the merits of others by indulgences.

Can indulgences be gained for the souls of the faithful departed?

Yes, by way of suffrage, so far as we comply with the required conditions, and thus beg of God, for the merits of His Son and the saints, to release the souls in purgatory. Whether God receive this petition or not, remains with Him, He will act only according to the condition of the deceased. We must, therefore, not depend upon the indulgences and good works which may be performed for us after death, but rather endeavor, during our life-time, to secure our salvation by leading a pious life; by our own good works and by the gaining of indulgences.

What follows from the doctrine of the Church concerning indulgences?

That an indulgence is no grant or license to commit sin, as the enemies of the Church falsely assert; that an indulgence grants no forgiveness of sins past or future, much less is permission given to commit sin; that no Catholic can believe that by gaming indulgences he is released from penance, or other good works, free from the fight with his evil inclinations, passions and habits, from compensating for injuries, repairing scandals, from retrieving neglected good, and glorifying God by works and sufferings; but that indulgences give nothing else than partial or total remission of temporal punishment; that they remind us of our weakness and lukewarmness which is great when compared with the zeal and fervor of the early Christians; that they impel us to satisfy the justice of God according to our ability. Finally, they remind us to thank God continually that He gave the Church a means in the inexhaustible treasure of the merits of Christ and His saints, to help our weakness and to supply what is wanting in our penance.

Early in the third century Callistus, then a deacon, was entrusted by Pope St. Zephyrinus with the rule of the clergy, and set by him over the cemeteries of the Christians at Rome. The charge was no light one. He who undertook it became, in a sense, the guardian and judge of his brethren, with an authority only second to that of the bishop; and, at the death of Zephyrinus, Callistus, according to the Roman usage, succeeded to the Apostolic See. A decree is ascribed to him appointing the four fasts of the Ember seasons, but his name is best known in connection with the old cemetery on the Appian Way, which was enlarged and adorned by him, and is called to this day the Catacomb of St. Callistus. In it were laid Ss. Sebastian, Cornelius, Damasus, and, as the legend over the entrance tells us, 170,000 martyrs and 46 Popes, "whose bodies are buried in peace; who came out of great tribulation, having endured for the name of Christ the pains of death, that they might obtain an inheritance in the house of the Lord." Callistus added another name to the list of those grand silent Pontiffs who fed and governed the flock of Christ, and at last, after the example of the Good Shepherd, whose worthy vicars they were, gave their lives for the sheep. He was martyred October 14, 223. Rev. Henry S. Bowden, *Lives of Saints*

O Jesus, the duty of souls admitted to Your intimacy is to suffer with You, to raise the Cross on high, not to allow it to leave their hands, whatever the perils in which they find themselves, and not to let themselves be found wanting in suffering. Now that You have shown me what a single blessing it is to suffer trials and persecutions for Your sake, I find I cannot cease from desiring trials; for those who follow You must take the way which You took, unless they want to be lost. Blessed are their labors which, even here in this life, have such abundant recompense! O Jesus, what greater proof of Your love could You give me than to choose for me all that You willed for Yourself? To die or to suffer: this is what I should desire." St. Teresa of Jesus

Obedience is governed by the virtue of Religion, which is itself perfected by the Gift of Piety

Incited by that profound cry of "Father!" (Gal. 4, 6) which the Holy Ghost repeats within us, we rise toward heaven, longing to win God's heart and to behave in all things as His true children.... This is how the gift of piety helps virtue of justice as well as the virtue of religion.....If we aspire to live in close union with God, it is right for us to desire and pray for the gift of piety. Under its influence our prayer will become more affectionate, more filial, and we shall attend with greater facility to all that concerns divine worship. Let us ask for this gift, especially when we seem to be very dry and cold, so that in time of trial and interior suffering by its help we shall go to God as a child to its Father. Furthermore, our diligent, constant application to prayer, notwithstanding the lack of sensible devotion, is one of the best dispositions for bringing us the life-giving breath of the gift of piety.

Rev. Gabriel of St. Mary Magdalen, O.C.D., *Divine Intimacy*

**His Majesty desires and loves courageous souls if they have no confidence in themselves but walk in humility.
St. Teresa of Jesus**

O humility, humility! It is the lack of this which prevents us from making progress, for the foundation of the whole spiritual edifice is humility, and, if you have not true humility, the Lord will not raise it very high for it lacks solidity. St. Teresa of Avila

The Mongols were already inundating Silesia, when, in the plains of Liegnitz, they found themselves confronted by an army of thirty thousand warriors, headed by the duke of Silesia, Henry the pious, the son of St. Hedwig. The encounter was terrible, the victory remained long undecided, until at length, by the odious treason of some Ruthenian princes, it turned in favor of the barbarians. Duke Henry and the flower of the Polish knighthood were left upon the battlefield... It is Poland's happy lot, that at each decisive epoch in its history a saint appears to point out the road to the attainment of its glorious destiny. Over the battlefield of Liegnitz shines the gentle figure of St. Hedwig, mother of duke Henry the pious. She had retired, in her widowhood, into the Cistercian monastery of Trebnitz founded by herself. Three years before the coming of the barbarians, she had had a revelation touching the future fate of her son. She offered her sacrifice in silence; and far from discouraging the young duke, she was the first to animate him to resistance.... "It is the will of God," said St. Hedwig; "what God wills, and what pleases Him, must please us also." Dom Gueranger, *The Liturgical Year*, Feast of St. Hedwig

St. Luke, according to tradition, was an artist, as well as a man of letters; and with a soul alive to all the most delicate inspirations, he consecrated his pencil to the holiest use, and handed down to us the features of the Mother of God. It was an illustration worthy of the Gospel which relates the divine Infancy; and it won for the artist a new title to the gratitude of those who never saw Jesus and Mary in the flesh. Hence St. Luke is the patron of Christian art; and also of the medical profession, for in the Holy Scripture itself he is said to have been a physician, as we shall see from the breviary lessons. He had studied all the sciences in the native city of Antioch; and the brilliant capital of the east had reason to be proud of its illustrious son.

Dom Gueranger, *The Liturgical Year*, Feast of St. Luke

One just soul can attain pardon for a thousand sinners. St Margaret Mary Alacoque

"Behold the Heart that has loved humanity, and has spared nothing for them, even to consuming itself to give them pledges of Its love, but which receives from the majority of people, no other return but ingratitude, and insults toward the Sacrament of Love."
Jesus Christ to St. Margaret Mary Alacoque

O my only love, I will endeavor to hold in subjection and submission to Thee all that is within me, doing what I believe to be most perfect or most glorious to Thy Sacred Heart, from which I promise to withhold nothing in my power, and not to refuse to do or suffer anything in order to make it known, loved, and glorified. St. Margaret Mary, her vow to the Sacred Heart

We shall never learn to know ourselves except by endeavoring to know God; for, beholding His greatness, we realize our own littleness; His purity shows us our foulness; and by meditating upon His humility we find how very far we are from being humble. St. Teresa of Avila

The world is on fire. Men try to condemn Christ once again, as it were, for they bring a thousand false witnesses against Him. They would raze His Church to the ground... It breaks my heart to see so many souls traveling to perdition. I would the evil were not so great... I felt that I would have laid down a thousand lives to save a single one of all the souls that were being lost. St. Teresa of Jesus

Remember, the Lord seeks not only flowers but fruits, that is, not only good desires and resolutions but also holy works. St. Bernard

Usury : Oppression of the poor; a sin that cries to heaven for vengeance!

In the first place, it is obvious that not only is wealth concentrated in our times but an immense power and despotic economic dictatorship is consolidated in the hands of a few... This dictatorship is being most forcibly exercised by those who, since they hold the money and completely control it, control credit also and rule the lending of money. Hence they regulate the flow, so to speak, of the life-blood whereby the entire economic system lives, and have so firmly in their grasp the soul, as it were, of economic life that no one can breathe against their will. Pope Pius XI, *Quadragesimo Anno*, 1931

Whatever can be "juridically abrogated" cannot be the immemorial Roman rite! And what has never been done argues against that it could ever legitimately be done! The 1962 Bugnini transitional Missal is NOT the immemorial Roma rite!

"From this point, priests can decide to celebrate the Mass using the old rite (i.e.: the 1962 Bugnini transitional Missal), without permission from the Holy See or the bishop." Cardinal Dario Castrillon Hoyos, interview with Vatican Radio on 9-13-2007

"The ancient Mass has never been abolished nor forbidden."

Cardinal Dario Castrillon Hoyos, interview with Il Giornale, 7-8-2007

The Church, throughout her history, has never abolished nor forbidden orthodox liturgical forms, which would be quite alien to the Spirit of the Church. Pope Benedict XVI as Cardinal Ratzinger, address delivered in Rome, October 24, 1998

On one occasion St. Margaret Mary saw in a vision the Heart of Jesus, with these words upon it: "My love reigns in suffering, triumphs in humility, and rejoices in unity." At another time the Sacred Heart appeared to her radiant with an effulgence far more dazzling than the sun; then she saw her own heart, like a shapeless atom, trying to approach that abyss of light: it was unable to reach it until the Sacred Heart drew it into itself, and she heard these words: "Lose thyself in My greatness, and see that thou never come forth from it; for if thou dost leave it, thou shalt never enter it again." Rev. Henry S. Bowden

...I would like to draw attention to the fact that this (referring to the 1962 Missal of John XXIII) was never juridically abrogated and, consequently, in principle, was always permitted...

Pope Benedict XVI, explanatory letter to *Motu Proprio*, *Summorum Pontificum*

Hermeneutics of Continuity/Discontinuity

Pope Benedict XVI – The novelty of “Religious Liberty” is elevated to a “Church...Demand”

“The Catholic Church firmly advocates that due recognition be given to the public dimension of religious adherence. In an overwhelmingly pluralist society, this demand is not unimportant. Care must be taken to guarantee that others are always treated with respect. Mutual respect grows only on the basis of agreement on certain inalienable values that are proper to human nature, in particular the inviolable dignity of every single person. Such agreement does not limit the expression of individual religions; on the contrary, it allows each person to bear witness explicitly to what he believes, not avoiding comparison with others.”

Pope Benedict XVI to the Muslims

Archbishop Marcel Lefebvre – Called for a “Wholesale” Revision of the Texts of Vatican II and said that the text on Religious Liberty is “Contrary to the Magisterium of the Church.”

The necessity of judging the Second Vatican Council in the light of Tradition and the unchanging Magisterium of the Church, so as to correct the texts that are either incompatible with Tradition or equivocal.

Archbishop Lefebvre to Cardinal Ratzinger, CDF, July 21, 1982

“Considering that the Declaration of Religious Liberty is contrary to the Magisterium of the Church, we ask for a wholesale revision of the text. “We consider likewise indispensable noteworthy revisions of documents like ‘The Church in the Modern World’, ‘Non-Christian Religions’, ‘Ecumenism’, and clarifications of numerous texts presently tending toward confusion.

“Similarly on several points of prime importance, the new Code of Canon Law is unacceptable by its opposition to the definitive Magisterium of the Church.”

Archbishop Lefebvre to Cardinal Ratzinger, CDF, April 17, 1985

Without a “just cause” there is no fortitude. The decisive element is not the wound but the cause. “A man does not expose his life to the danger of death except in order to secure justice. Therefore praise for bravery is contingent upon justice,” says St. Thomas Aquinas. And in his book *On Duties*, St. Ambrose says, “Courage without justice is a lever of evil.” Josef Pieper

The Pew poll affirms that 95% of Jewish leaders support the crime of abortion. Similar numbers support same sex marriages. Just who is this "one god" that Pope Benedict, Pope Francis and the Jews, in "mutual esteem and friendship," adore? Jews and Christians, growing in mutual esteem and friendship will be able to witness in the world the values that spring from adoration of the One God. Pope Benedict XVI

"The highest perfection consists not in interior favors, or in great raptures, or in visions, or in the spirit of prophesy, but in the bringing of our wills so closely into conformity with the will of God, that as soon as we realize He wills anything, we desire it with all our might, and take the bitter with the sweet." St. Teresa of Avila

Dogma - The Formal Object of Divine and Catholic Faith

In theology some want to reduce to a minimum the meaning of dogmas; and to free dogma itself from terminology long established in the Church and from philosophical concepts held by Catholic teachers, to bring about a return in the explanation of Catholic doctrine to the way of speaking used in Holy Scripture and by the Fathers of the Church. They cherish the hope that when dogma is stripped of the elements which they hold to be extrinsic to divine revelation, it will compare advantageously with the dogmatic opinions of those who are separated from the unity of the Church and that in this way they will gradually arrive at a mutual assimilation of Catholic dogma with the tenets of the dissidents. ... Some say they are not bound by the doctrine, explained in Our Encyclical Letter of a few years ago, and based on the Sources of Revelation, which teaches that the Mystical Body of Christ and the Roman Catholic Church are one and the same thing. Some reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation. Others finally belittle the reasonable character of the credibility of Christian faith. These and like errors, it is clear, have crept in among certain of Our sons who are deceived by imprudent zeal for souls or by false science. To them We are compelled with grief to repeat once again truths already well known, and to point out with solicitude clear errors and dangers of error. Pope Pius XII, *Humani Generis*

The sole concern of him who has but entered into the way of prayer . . . must be to strive courageously to conform his will to that of God . . . Herein lies, whole and entire, the highest perfection to which we can attain. The more perfect the accord is, the more do we receive from the Lord and the greater is our progress. St. Teresa of Avila

It is God Who has created me and to Him only I must return.... Oh, dear Jesus, enable me to grow increasingly in Thy love, to advance in it with firm and steady steps: so that my heart may be inebriated and inundated by it. Ah! far from fearing to be submerged in it, I long for it with all my might, and my one wish is to be engulfed in the depths of the abyss.
Blessed Osanna of Mantua, O. P.

EIGHTEENTH SUNDAY AFTER PENTECOST

THE POWER AND LOVE OF JESUS

PRESENCE OF GOD - O Jesus, grant me the grace to correspond always with the gifts of Your love.

MEDITATION:

1. A poor paralytic is presented to Our Lord; he probably had himself brought there to ask for bodily health, but in the presence of the purity and holiness which emanates from the Person of Jesus, he realizes that he is a sinner and remains confused and humiliated before Our Lord. Jesus has already read his heart, and seeing his faith and humility, He does not even wait for him to speak, but suddenly says to him with infinite kindness: "Be of good heart, son, thy sins are forgiven thee" (Gosp : Mt 9, 1-8). The first and the greatest miracle has taken place: the man is no longer a slave of Satan; he is a child of God. Jesus, who came to save souls, rightfully healed the soul before the body.

This miracle, however, does not please the scribes who, not believing in the divinity of Jesus, begin immediately in the secret of their hearts to accuse Him of blasphemy. But the Master, who had read the soul of the paralytic, also reads theirs. "Why do you think evil in your hearts?" If Jesus had seen there even a little humility and faith, He would have been as ready to heal them as He was to heal the heart of the paralytic; but unfortunately, He found nothing but pride and obstinacy. However, He wishes to use every means to soften them, so He gives them the strongest proof of His divinity. "But that you may know that the Son of Man hath power on earth to forgive sins then He said to the man sick of the palsy – 'Arise, take up thy bed, and go into thy house.' And he arose and went into his house." The miracle was striking and instantaneous. The word of Jesus effected immediately what it expressed. The words of God alone could have such power. But the scribes will not admit that they are defeated when the heart is proud and obstinate not even factual evidence is capable of moving it.

Let us never say our faith is weak because we do not see or touch with our hand the truth which is proposed for our belief; let us rather admit that it is weak because our heart is not sufficiently docile to grace, nor entirely free from pride. If we want to have strong faith, let us be as humble and simple as children; if we wish to share in the grace of sanctification which was given to the paralytic, let us offer ourselves to Our Lord with contrite, humble hearts, thoroughly convinced that we need His help and forgiveness.

2. The Gospel presents Jesus to us in all the splendor of His divine personality, possessing all the powers proper to God. The Epistle (I Cor 1, 4-8) shows Him in the act of putting His divinity at our service, as it were, to sanctify us and make us divine. Jesus continues to do for our souls what He did for the soul of the paralytic, and today's Epistle is a beautiful synthesis of His action in us, an action far reaching and complete, embracing our whole being. Contemplating this action, St. Paul bursts forth in a hymn of gratitude: "I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, that in all things you are made rich in Him, in all utterance, and in all knowledge ...so that nothing is wanting to you in any grace." Yes, every grace, every gift comes to us from Jesus, and through them our person and our life are sanctified. By means of sanctifying grace, He sanctifies our soul; through the infused virtues, He sanctifies our faculties; and by actual grace, He sanctifies our activity, enabling us to act supernaturally. Yet even this does not satisfy His liberality: He is not content with setting us on the road to God, supernaturalized by grace and the virtues, but He wishes to substitute His divine way of acting for our human way; therefore, He enriches us with the gifts of the Holy Spirit, which make us capable of being moved by God Himself. All this is the gift of Jesus to us, the fruit of His Passion. The Holy Spirit is also His gift, the Gift par excellence, which He merited for us by His death on the Cross, the Gift which He and the Father are continually sending to us from heaven to enlighten and direct our souls.

It seems as if Jesus, the true Son of God, is not jealous of His divinity or His prerogatives, but seeks every possible means to make us share by grace what He possesses by nature. How true it is that the characteristic of love is to give oneself and to place those one loves on a plane of equality with oneself!

Let our hearts be filled with gratitude; let us correspond to the infinite love of Jesus and always keep ourselves under its influence, for He wills to “confirm us unto the end without crime, in the day of His coming” (cf. I Cor 1, 8).

COLLOQUY:

“O Jesus, You have taken away my death by giving me Your life; You have taken my flesh to give me Your Spirit; You have charged Yourself with my sins to bestow grace on me.

“Thus, O my Redeemer, all Your pains are my treasure, and my wealth. You clothe me with Your purple, You honor me with Your crown, Your sorrows are a gift to me, Your grief sustains me, Your wounds heal me, Your Blood enriches me, Your love inebriates me.

“You are the repose, the fire, and the desire of my soul. You are the Shepherd, and the Lamb who takes away the sins of the world. You are the eternal Pontiff, powerful to appease the wrath of the supreme Father. Who would not praise You, O Lord? Who would not love You with all his heart? O benign Jesus, inflame my soul with this love, show me Your beautiful countenance, make my eyes happy because they see Yours, and refuse not the kiss of peace to one who loves You. You are the Spouse of my soul; it seeks You and calls You tearfully. You, O Holy One, have delivered it from death by Your death, and, wounding it with Your love, You have not despised it. Why does my misery not feel the sweetness of Your presence? Listen, my God and Savior, give me a heart that will love You, for there is nothing sweeter than to burn always with Your love.” (Ven. Louis of Granada).

Tropologically; by the sick man’s taking up, and carrying his bed is meant, that by the just judgment of God it cometh to pass that the sinner who aforetime willingly consented to temptation, after he has repented, feels temptation against his will. For repentance truly takes away sin, but not sinful habits and depraved inclinations, which the sinner of his own will contracted and put on. Thus S. Alary of Egypt, after her conversion, felt for seventeen years the sharp goads of lust, because for so many years she had shamefully lived in lust.

But when the multitudes saw it they marvelled, &c. Instead of marvelled, the Latin Vulgate has, they feared. S. Mark adds, that the multitude said, We never saw it after this fashion. S. Luke, We have seen strange things to-day. For this man’s whole body was paralyzed. S. Mark says that, he was borne of four, which shows that the palsy had affected every limb. He was a different paralytic from the one of whom S. John makes mention (5:2), who was healed in the Sheep-market at Jerusalem. That man had no one carrying him: neither did he believe, as this one did, to whom it was said, Son, be of good cheer.

Tropologically; paralysis is any disease of the soul whatsoever, but especially of fleshly lust, and the carelessness and indifference to spiritual things which it generates. For it so entirely prostrates the soul, that it is without power to lift itself up to virtue, to heaven, to God. Wherefore the man that labours under this disease must be carried by bearers, that is, by pastors, preachers, confessors, up upon the housetop, that is, to the desire of salvation and heavenly things; and then must be let down through the roof to the feet of Christ; and they must ask of Him by earnest prayer to heal him by His grace, and restore to him the power of motion, and the sense of spiritual things. Then when he is healed, let him give thanks to Christ his Saviour, and let him not be slothful, but let him go away to the house of his mind and conscience, and sweep it clean of vices, and adorn it with all virtuous actions. Thus ought the soul to trust in the Lord, because He alone is able to supply all her wants. She ought to arise from the sleep of sin, and the bed of depraved habits, by calling to mind into what a state she has fallen, which she doth by confession; for as he who arises, so also does he who confesses, come forth: she ought to take up her bed, which pertains to satisfaction, for when that is enjoined in confession, it is a sort of burden to be borne, for the flesh which, as a bed, gave pleasure, and as it were carried the dead soul, ought, after remission and satisfaction, to be a burden to a man, as it was to him who cried out, “O wretched man that I am! who shall deliver me from the body of this death?” So Salermon, Jansen, Toletus, and others, expound this passage.

Rev. Cornelius a Lapide, The Great Commentary, Matthew 9

St. Joseph’s forgotten role in Fatima’s ‘Miracle of the Sun’

Voice of the Family | 10-5-2017 – The 13 October 2017 will be the centenary of the Miracle of Sun and the final apparition of Our Lady of Fatima. Despite being essential for understanding the period of history that we are now living through, the details of these remarkable events are far too little known, including amongst Catholics. In this article, we wish to draw attention to the much-neglected role of St Joseph during that momentous event.

Following the Miracle of Sun, and at the culmination of Our Lady’s final apparition, St Joseph also appeared to the three young seers. Father John de Marchi, in his book The True Story of Fatima, describes it as follows:

To the left of the sun, Saint Joseph appeared holding in his left arm the Child Jesus. Saint Joseph emerged from the bright clouds only to his chest, sufficient to allow him to raise his right hand and make, together with the Child Jesus, the Sign of the Cross three times over the world. As Saint Joseph did this, Our Lady stood in all Her brilliancy to the right of the sun, dressed in the blue and white robes of Our Lady of the Rosary. Meanwhile, Francisco and Jacinta were bathed in the marvelous colors and signs of the sun, and Lucia was privileged to gaze upon Our Lord dressed in red as the Divine Redeemer, blessing the world, as Our Lady had foretold. Like Saint Joseph, He was seen only from His chest up. Beside Him stood Our Lady, dressed now in the purple robes of Our Lady of Sorrows, but without the sword. Finally, the Blessed Virgin appeared again to Lucia in all Her ethereal brightness, clothed in the simple brown robes of Mount Carmel.

This final apparition at Fatima points us towards three particular forms of devotion towards Our Lady that we are called to practice during this “final battle” against Satan. These are devotion to:

- her Sorrowful and Immaculate Heart
- the Holy Rosary

- the Brown Scapular.

However, it is of the greatest importance to note that the final apparition of Fatima also directs us towards the intercession of St Joseph, whom Our Lord intimately associated with Himself in his blessing of the world.

Father de Marchi wrote:

Our Lord, already so much offended by the sins of mankind and particularly by the mistreatment of the children by the officials of the county, could easily have destroyed the world on that eventful day. However, Our Lord did not come to destroy, but to save. He saved the world that day through the blessing of good Saint Joseph and the love of the Immaculate Heart of Mary for Her children on earth. Our Lord would have stopped the great World War then raging and given peace to the world through Saint Joseph, Jacinta later declared, if the children had not been arrested and taken to Ourem.

On the Feast of the Immaculate Conception, 8 December 1870, Blessed Pope Pius IX, following appeals received from bishops worldwide, had declared St Joseph to be Patron of the Universal Church, “in this most sorrowful time” when “the Church herself is beset by enemies on every side and oppressed by heavy calamities, so that impious men imagine that the gates of Hell are at length prevailing against her.”

Pope Leo XIII, to whom it was revealed in 1884 that Satan would be given, for a time, increased power to work for the destruction the Church, instituted a new devotion to St Joseph in his encyclical letter *Quamquam pluries*, promulgated on the Feast of the Assumption, 15 August 1889. The Supreme Pontiff wrote:

During periods of stress and trial – chiefly when every lawlessness of act seems permitted to the powers of darkness – it has been the custom in the Church to plead with special fervour and perseverance to God, her author and protector, by recourse to the intercession of the saints – and chiefly of the Blessed Virgin, Mother of God – whose patronage has ever been the most efficacious.

He further explained:

We see faith, the root of all the Christian virtues, lessening in many souls; we see charity growing cold; the young generation daily growing in depravity of morals and views; the Church of Jesus Christ attacked on every side by open force or by craft; a relentless war waged against the Sovereign Pontiff; and the very foundations of religion undermined with a boldness which waxes daily in intensity. These things are, indeed, so much a matter of notoriety that it is needless for Us to expatiate on the depths to which society has sunk in these days, or on the designs which now agitate the minds of men. In circumstances so unhappy and troublous, human remedies are insufficient, and it becomes necessary, as a sole resource, to beg for assistance from the Divine power.

More than a century after the promulgation of this encyclical the evils identified by Pope Leo XIII have intensified to a degree that would have been inconceivable to most people in 1889. Thousands of innocent children are slaughtered every day with the approval of the governments that ought to be defending them, the sanctity of marriage is defiled by divorce, adultery and contraception, and the bonds between parents and their children are being deliberately targeted for destruction by the most powerful states and institutions in the world. Worst of all, the Pope himself is responsible for the spread of heresies which are leading the flock away from Christ and towards eternal damnation.

Pope Leo XIII urged the faithful, just as Our Lady would do twenty-eight years later at Fatima, to combat these evils through the prayer of the Holy Rosary:

At this proximity of the month of October, which We have already consecrated to the Virgin Mary, under the title of Our Lady of the Rosary, We earnestly exhort the faithful to perform the exercises of this month with, if possible, even more piety and constancy than heretofore. We know that there is sure help in the maternal goodness of the Virgin, and We are very certain that We shall never vainly place Our trust in her. If, on innumerable occasions, she has displayed her power in aid of the Christian world, why should We doubt that she will now renew the assistance of her power and favour, if humble and constant prayers are offered up on all sides to her? Nay, We rather believe that her intervention will be the more marvellous as she has permitted Us to pray to her, for so long a time, with special appeals.

But then, once more anticipating Fatima, he directed the faithful also towards St Joseph:

But We entertain another object, which, according to your wont, Venerable Brethren, you will advance with fervour. That God may be more favourable to Our prayers, and that He may come with bounty and promptitude to the aid of His Church, We judge it of deep utility for the Christian people, continually to invoke with great piety and trust, together with the Virgin-Mother of God, her chaste Spouse, the Blessed Joseph; and We regard it as most certain that this will be most pleasing to the Virgin herself.

He further explained:

The divine house which Joseph ruled with the authority of a father, contained within its limits the scarce-born Church. From the same fact that the most holy Virgin is the mother of Jesus Christ is she the mother of all Christians whom she bore on Mount Calvary amid the supreme throes of the Redemption; Jesus Christ is, in a manner, the first-born of Christians, who by the adoption and Redemption are his brothers. And for such reasons the Blessed Patriarch looks upon the multitude of Christians who make up the Church as confided specially to his trust – this limitless family spread over the earth, over which, because he is the spouse of Mary and the Father of Jesus Christ he holds, as it were, a paternal authority. It is, then, natural and worthy that as the Blessed Joseph ministered to all the needs of the family at Nazareth and girt it about with his protection, he should now cover with the cloak of his heavenly patronage and defend the Church of Jesus Christ.

Therefore the Holy Father instituted a new prayer to said after the Holy Rosary throughout the month of October. He intended this prayer to be said, not just in October 1889, but in October every year. As we prepare for the centenary of the Miracle of Sun, let us learn the lesson of St Joseph’s apparition at Fatima, and turn to him for help and protection.

St Joseph, terror of demons, pray for us!

It must be observed, however, that if the faith were endangered, a subject ought to rebuke his prelate even publicly. Hence Paul, who was Peter's subject, rebuked him in public, on account of the imminent danger of scandal concerning faith, and, as the gloss of Augustine says on Galatians 2:11, "Peter gave an example to superiors, that if at any time they should happen to stray from the straight path, they should not disdain to be reproved by their subjects."

St. Thomas Aquinas, Summa Theologiae, II-II, q. 33, a. 4, ad 2

What was once "self-evident" now must be painstakingly explained!

God has constituted an eternal and immutable law, which is indispensably obligatory upon all mankind, prior to any human institution whatever. This is what is called the law of nature. Alexander Hamilton

But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord. For he that rejecteth wisdom, and discipline, is unhappy: and their hope is vain, and their labors without fruit, and their works unprofitable. Their wives are foolish, and their children wicked. Their offspring is cursed..... Give ear, you that rule the people, and that please yourselves in multitudes of nations: for power is given you by the Lord, and strength by the most High, who will examine your works, and search out your thoughts: because being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, not walked according to the will of God. Horribly and speedily will he appear to you: for a most severe judgment shall be for them that bear rule. For to him that is little, mercy is granted: but the mighty shall be mightily tormented.

Wisdom 3:10-13; 6:3-7

Explicit Supernatural Faith in God's Revealed Truth is Necessary as a Necessity of Means for Salvation.
If you do not believe this, you do not possess Supernatural Faith!

Responses of the Holy Office under Pope Clement XI, 1703:

Q Whether a minister is bound, before baptism is conferred on an adult, to explain to him all the mysteries of our faith, especially if he is at the point of death, because this might disturb his mind. Or, whether it is sufficient, if the one at the point of death will promise that when he recovers from the illness, he will take care to be instructed, so that he may put into practice what has been commanded him.

Resp. A promise is not sufficient, but a missionary is bound to explain to an adult, even a dying one who is not entirely incapacitated, the mysteries of faith which are necessary by a necessity of means, as are especially the mysteries of the Trinity and the Incarnation.

Q Whether it is possible for a crude and uneducated adult, as it might be with a barbarian, to be baptized, if there were given to him only an understanding of God and some of His attributes, especially His justice in rewarding and in punishing, according to this passage of the Apostle "He that cometh to God must believe that he is and that he is a rewarder" [Heb. 11:23], from which it is inferred that a barbarian adult, in a certain case of urgent necessity, can be baptized although he does not believe explicitly in Jesus Christ.

Resp. A missionary should not baptize one who does not believe explicitly in the Lord Jesus Christ, but is bound to instruct him about all those matters which are necessary, by a necessity of means, according to the capacity of the one to be baptized."

COMMENT: The infamous 1949 Holy Office Letter, sent privately to Cardinal Richard Cushing of Boston for the purpose of censoring Fr. Lenard Feeney for his belief in the Dogma that there is no salvation outside the Catholic Church, affirmed the novel doctrine of 'salvation by implicit desire'. The "implicit desire" was to be a "member of the Church" and the evidence of this "implicit desire" was a belief in a 'god who rewards and punishes'. The Letter teaches that the only requirement for salvation is found in St. Paul's Letter to the Hebrews 11:13. No longer were the belief in any revealed truth, the reception of any sacrament, or being a subject of the Roman Pontiff necessary as necessities of means for salvation. This Letter teaches that any "good-willed" Jew as a Jew, Hindu as a Hindu, Mohammedan as a Mohammedan, Protestant as a Protestant, etc., etc. are members of the Church and can obtain salvation because they believe in a 'god who rewards and punishes'. The Holy Office response of 1703 makes it clear that the belief in a God who rewards and punishes is only the natural philosophical prerequisite for receiving the gospel good-news of salvation and of itself is insufficient grounds for receiving the sacrament of Baptism.

It is proper to grace to strive against nature. Therefore, we must expect that it will frequently, or rather continually, demand of us such things as are contrary to our vicious or imperfect tendencies, and that consequently nature will offer a violent resistance, and will not yield until the last moment. The will, however, must always be on the side of grace. By the word 'will', I do not mean certain ineffective desires, certain repugnances or aversions which are not free, but a firm and determined resolution - not *I would*, but *I will*, triumphant equally over likes and dislikes. There is a great difference, said a holy man who spoke from experience, between sacrificing one's life to God in a transport of fervour, and doing the same thing at the foot of the gallows. the true disposition of the will is to be judged at the actual moment of the sacrifice, when the temporary effect of the heavenly warmth is withdrawn, and the soul has cooled down and returned to a state of ordinary grace. Therefore we ought not lightly to imagine that we have this good will: rather we should always fear that we have it not. We are not, indeed, to be pusillanimous, but we are bound to mistrust ourselves always and rely solely on help from heaven, confident that it will never fail us in time of need.

Rev. John Nicholas Gou, S.J., Spiritual Maxims

There is yet a time of stillness and indifference. Liberalism is a twilight state in which all errors are softened, in which no persecution for religion will be countenanced. It is the stillness before the storm. There is a time coming when nothing will be persecuted but truth, and if you possess the truth, you will share the trial.
Cardinal Henry Edward Manning, Archbishop of Westminster

Baptism – the gate to heaven

“This fountain is life; it flows of Christ, and purifies the world. Dive, O sinner, into this holy stream; it will wash away your sins and transform old into new. O! if thou seekest innocence thou shalt find it in this bath, even shouldst thou be burdened with Adam’s sin or thine own. No distance can afterwards separate those who have been regenerated; henceforth they become one through the action of one source, one spirit, one faith. Let not the number and character of thy crimes alarm thee. He who seeks life in this stream shall be made more holy.

Inscription on the marble architrave to the baptistery at St. John Lateran placed by Pope Sixtus III in 434 AD

Remember , O man, that thou art dust and unto dust thou shalt return.

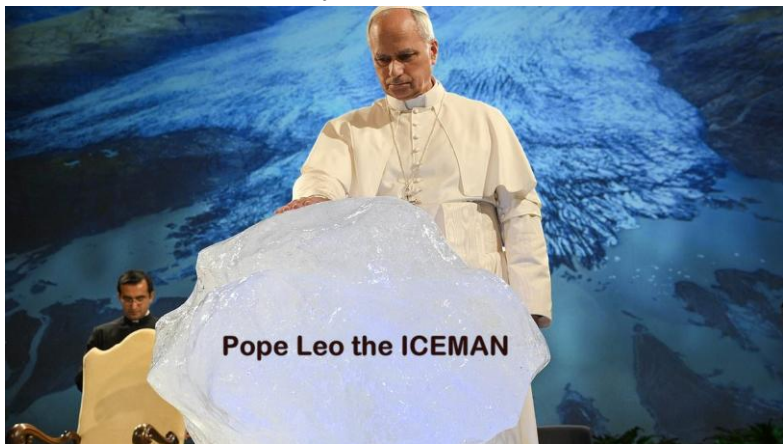
"An excessive desire for liberty at the expense of everything else is what undermines democracy and leads to the demand for tyranny." Plato

In a 2022 lecture at Notre Dame, Alasdair MacIntyre argued that the claims and conceptions of universal and inalienable human dignity as reflected in documents such as the 1948 United Nations’ Universal Declaration of Human Rights and in various post-war European constitutions are puzzling, since this dignity requires a duty of respect to everyone just for being human, no matter their behavior or character, so Stalin the mass murderer has as much dignity and deserves as much respect as Mother Teresa. Aquinas’ view of dignitas as interpreted by Charles De Koninck is a challenge to this view, for it assigns human dignity, not to the mere fact of being human, but to the end to which we are called, which is supernatural, union with God, which might not be attained due to one’s choices on earth against those common goods which enable our attainment of the supernatural end, and so human dignitas could be lost. According to this view, the 20th-century concept of human dignity is much too individualistic, and because it is not based in justice and the common good, can only provide negative prescriptions against the undignified treatment of humans. It is unable to provide positive prescriptions that enable persons to obtain the common goods and the virtues they need to attain their supernatural end. For MacIntyre, we need to speak of human dignity in terms of justice, what we owe to each other for the sake of enabling persons to attain their personal and common goods and final end, which is the knowledge and love of God in this life and the next.

Thaddeus Kozinski, PhD, Introduction to Article entitled, From Liberal Democracy to Global Totalitarianism, September 26, 2023

Pope Leo calls for unity in climate action on 10-year anniversary of Laudato si’ Pope Leo XIV appealed to all of humanity to unite, overcome differences, and work together to respond to climate change and ecological destruction

The Tablet | Aili Winstanley Channer | 02 October 2025



He was speaking to climate activists and religious leaders commemorating the ten-year anniversary of the encyclical *Laudato si’* at Castel Gandolfo yesterday.

It was the opening of the three-day “Raising Hope for Climate Justice” conference organised by the *Laudato si’* Movement in collaboration with ecclesial and institutional partners. Pope Leo reiterated Pope Francis’ concern about “those who deride climate change” in the 2023 Apostolic Exhortation *Laudate Deum*, and asserted, “there is no room for indifference”.

He asked, “What must be done now to ensure that caring for our common home and listening to the cry of the earth and the poor do not appear as mere passing trends or, worse still, that they be seen and felt as divisive issues?”

Attendees at the conference include Christine Allen of Cafod. Bishop John Arnold, the lead bishop for the environment for the

Catholic Bishops’ Conference of England and Wales, said, “Pope Leo reminded us that Pope Francis had emphasised that ‘the most effective solutions will not come from individual efforts alone, but above all from major political decisions on the national and international levels’. More than ever, we need to work together, to think of future generations, and take urgent action if we are to truly respond to the scale of this climate crisis: a crisis which affects those who are poorest and most vulnerable and have done least to cause it.”

This view reflects Pope Leo’s call for ecological conversion at all levels of society, including by strengthening democracy: “Citizens need to take an active role in political decision-making at national, regional and local levels. Only then will it be possible to mitigate the damage done to the environment.”

Pope Leo was joined by Marina Silva, Brazil’s minister of the environment and climate change and the head of the United Nations Global Ethical Stocktake, an initiative to foster societal reflection on ethical responsibility for climate change ahead of the 2025 UN

Conference of Parties (COP30), which will be held in Belem, Brazil, in November. Pope Leo expressed his hope that COP30 and other upcoming international summits “will listen to the cry of the Earth and the cry of the poor, families, indigenous peoples, involuntary migrants and believers throughout the world”.

But Pope Leo also emphasised that although these challenges are “of a social and political nature”, they are “first and foremost of a spiritual nature: they call for conversion”. He reaffirmed the spiritual importance of caring for the Earth as God’s creation and its inseparability from our responsibility towards the poor and vulnerable: “We cannot love God, whom we cannot see, while despising his creatures. Nor can we call ourselves disciples of Jesus Christ without participating in his outlook on creation and his care for all that is fragile and wounded.”

The film star Arnold Schwarzenegger, known for his roles in high-profile action films as well as his climate activism as Governor of California and head of the Schwarzenegger Climate Initiative, spoke alongside Pope Leo and called him an “action hero” for his message on the environment. Pope Leo smiled as he began his address. He affirmed the crucial and diverse contributions made to mitigating the crisis by every individual at the conference: “There is indeed an action hero with us this afternoon: it is all of you, who are working together to make a difference.”

As he closed, he said: “God will ask us if we have cultivated and cared for the world that he created, for the benefit of all and for future generations, and if we have taken care of our brothers and sisters. What will be our answer?”

Pope Leo XIV Blesses Huge 20,000-Year-Old Chunk Of Greenland Ice

Forbes | Leslie Katz | Oct 06, 2025

Pope Leo XIV stood on stage at a climate conference in Rome last week and laid his right hand on a massive chunk of ice, blessing it. This wasn’t just any ice. It had broken off the vast Greenland Ice Sheet, a key regulator of global climate that’s shrinking quickly as it melts due to climate change. The resulting rise in global sea levels could flood many tens of millions of homes, scientists warn.

Danish-Icelandic artist Olafur Eliasson transported the ice to the Raising Hope Conference with the help of Danish geologist Minik Rosing to serve as a stark symbol of how quickly the world’s glaciers are disappearing.

“Lord of life, bless this water,” the pope said after touching the dripping ice. “May it awaken our hearts, cleanse our indifference, soothe our grief and renew our hope through Christ our lord.”

Eliasson is known for his installation art using light, water, and air. Eliasson called it “striking” to witness the pope bless the 20,000-year-old piece of Greenlandic glacial ice. “We felt the presence of the fragile ice underscored the importance of recognizing that nature is not separate from humanity,” the artist wrote on Instagram.

COMMENT: Pope Leo celebrating the 10th anniversary of *Laudato si'*, the earth worshiping encyclical of Pope Francis, blessed a block of Ice to counteract the diabolical forces of global warming striking a grave and focused posture that was in marked contrast to the stupidity of the gesture. The act says a lot more about Leo than it does about climatology. Leo, like Francis, is believer in the pagan Gaia cult of mother earth worship. Leo refers twice in his sermon to the "Cry of the Earth." Leo took this phrase from Francis' *Laudato si'* and Francis took the quote without attribution from Leonard Boff's *Cry of the Earth, Cry of the Poor*. Boff is a former Franciscan priest who was censored by Cardinal Ratzinger when he headed the CDF under JP II for his Marxist liberation theology. Boff is famous for his development of an integrated theology of Marxism, Gaia cult earth worship and "social justice." He was admired by Francis and he is admired twice as much by Leo.

If the ice block is 20,000 years old then the Genesis creation account and the global flood of Noe is reduced to mythology and not divine revelation. The fact is, ancient mythology ended with the Christian revelation of Jesus Christ but the modern scientific world is doing its best to resurrect it. The world likes to talk about the scientific fables of Big Bang, primordial soups with lightening bubbling forth proteins that congeal into cellular life with the teleological purpose of producing the DNA of Darwinian man. These fables are believed and shamelessly pandered by our neo-modernists popes. The absurdity is that the neo-modernists popes have embraced the myths of scientology when science itself has discredited their claims. Scientists have been predicting global flooding of coastal areas for the last fifty years with no evidence of rising sea levels. Global warming is not science. It is liberal ideology applied to climatology that always calls for a one-world governance to enforce its dictatorial and anti-Catholic mandates. The alleged global warming is always a man made assault on Mother Earth that requires the ritual murder of 6.5 billion people for a world "sustainable" population of 500 million. Never is it considered in their calculus that the increase of global temperature would make available millions of

more acres of arable land and lengthen the growing season in millions of additional acres creating a massive increase in the food supply and areas of habitable land. Scientists have no idea whatsoever if global warming, if it is in fact happening at all, would have overall beneficial or harmful effects. While Pope Leo is a resident in Rome he might ask what became of Rome's ancient Port City of Ostia which was at the time of Jesus Christ located directly on the sea at the mouth of the Tiber River. It is today three kilometers from the coast. Citizens of Ostia may have lost their beach front property but they are not under water.

