

SS. Peter and Paul Roman Catholic Mission

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**To Restore and Defend Our Ecclesiastical Traditions of the Latin Rite to the
Diocese of Harrisburg**

SS. Peter and Paul Roman Catholic Chapel

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

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



Twenty-first Sunday after Pentecost

Within the Octave

November 2, 2025

The Lessons in the divine office for this Sunday are often taken from the Book of Machabees. The Book of Machabees is particularly relevant to the problems in the Church today in the ecumenical effort to corrupt true worship.

As St. John Chrysostom says: “Antiochus surnamed Epiphanes, having invaded Judea and ravaged wholesale, forcing many Jews to give up the holy traditions of their fathers, the Machabees remained steadfast and uncorrupted, amidst all these trials. Traversing the whole country they gathered together all the faithful and loyal citizens whom they met, and even a great number of those who had allowed themselves to be discouraged or led astray, urging them to return to the true faith and religion of their fathers.

“For they remembered that almighty God is full of indulgence and mercy, never refusing to repentance the gift of salvation.

“These exhortations resulted in the raising of an army composed of men of the utmost bravery who were fighting not so much for their wives and children and servants; not to ward off slavery and ruin from their country, but for the laws of their fathers and the rights of their nation. God Himself was their leader. Moreover, when they went into battle to sacrifice their lives, this alone was enough to put the enemy to rout; in fact they trusted less in their arms than in the cause for which they had armed, which they considered sufficient to secure victory even if armor were altogether lacking. When on the march, they did not, like the people of some races, fill the air with curses or profane songs; but they prayed God to send them aid from on high, to help and keep them, and to give them His strength, since they made war for His sake and not for their own glory” (Fourth Sunday in October, 2nd Nocturn).

God’s primary care in the world is for His own people, i.e. Christ and His Church who together make only one. Everything else is of secondary importance. “Lord,” says the Gradual, “Thou hast been our refuge from generation to generation.” While the Alleluia psalm relates that “When Israel went out of Egypt, the house of Jacob from a barbarous people, Judea was made His sanctuary,” and “Israel His dominion.” And then having recounted all the wonders wrought by God for the preservation of His people, the psalmist adds: “But our God is in heaven: He hath done all things whatsoever He would...The house of Israel hath hoped in the Lord: He is their helper and protector.”

The psalm, from which the Communion and the verse of the Introit are borrowed, repeat the cry of hope raised by just souls to heaven. “My soul is in Thy salvation...When wilt thou execute justice on them that persecute me? The wicked have persecuted me: help me, O Lord my God.”

In the same sense the Church prays in today’s Collect: “Lord, we pray Thee, keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to good works, to the glory of Thy holy name.”

The ancient people of God and His people today, have the same end in view, to glorify God and to assert His rights; and both have the same adversaries, the devil and his agents. Today the Church draws on the breviary lessons of the preceding Sundays, reminding us of Satan’s onslaught upon Job and the treatment of Mardochai by Aman who was “a slanderer like the devil” (See Introit psalm). God delivered these two just men, as He freed His people from the bondage of Egypt, and as He came to the aid of the Machabees who were fighting in His cause.

In the same way Catholics are attacked by evil spirits, for the persecutors of the Church, like those of Israel under the Old Law, are really stirred up by the devil. “For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in high places” (Epistle). Moreover, like the Machabees, who, valiant soldiers as they were,

trusted more in God than in their arms, the means of defense used by Catholics must be chiefly of a supernatural kind. “Be strengthened in the Lord,” says the apostle, “and in the midst of His power... Take unto you the armor of God... that you may be able to extinguish all the fiery darts of the most wicked one.”

St. Paul’s Roman guards (and the Machabees were accoutered like them) here served the apostle as a model for the detailed description which he gives us of the mystic panoply of the soldiers of Christ. Its defensive armor consists of justice, peace and faith, while its weapons of offense are the inspired words of the Holy Ghost whom the Church received at Pentecost.

Now that portion of the divine Word which we have in today’s Gospel sums up the whole Christian life in the practice of that virtue of charity which makes us treat our neighbor as almighty God has treated us. He has forgiven us great sins; let us in turn, learn how to forgive our brethren their infinitely less important offenses against us. The devil in his jealousy drives men to act like the wicked servant who seized by the throat one who owed him a trifling sum and cast him into prison because he could not pay at once. In the Day of Judgment God will treat us as we have treated our neighbor. Of that day this Sunday’s Mass warns us in our Lord’s words: “The kingdom of heaven is likened to a king who would take account of his servants.” At that time of justice pure and simple, He will be merciless like us if, during this life when He is all mercy to us, we have not learned to be merciful like Him. The wicked servant was delivered to the torturers. “So,” says our Lord, “shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.”

The executioners, to whom we shall be delivered by our Lord in His just anger against us, will be the powers of hell from whom He has protected us on earth, but whom He will then leave to indulge their hatred against us. It is enough to recall their rage against holy Job. Let us be on our guard against them, the more so, that this Sunday reminds us of the time when the devils will use their power against men with greater violence since they will soon lose it altogether.

If we seek strength from God, whose will none can resist (Introit), we shall be victorious over the devils even in those troublous times, and we shall have no fear of the judgment to come.

INTROIT:

Esth. 13, 9-11: All things are in Thy will, O Lord; and there is none that can resist Thy will: for Thou hast made all things, heaven and earth, and all things that are under the cope of heaven: Thou art Lord of all.

Ps. 118: Blessed are the undefiled in the way: who walk in the law of the Lord. Glory be, etc. All things are, etc.

COLLECT:

Keep, O Lord, we pray, Thy family by Thy continued goodness, that, through Thy protection, it may be free from all adversities, and devoted in good works to the glory of Thy name. Through our Lord, etc

Almighty and eternal God who hast given us to honor, on this festival day, the merits of all Thy saints, we pray that through their manifold intercessions Thou wouldst confer upon us the fullness of Thy desired mercy. 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.

EPISTLE: Ephes. 6, 10-17

Brethren, Be strengthened in the Lord, and in the might of his power. Put you on the armor of God, that you may be able to stand against the deceits of the devil: for our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one: and take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.

EXPLANATION The apostle teaches the Ephesians how hard and dangerous a struggle every Christian has to make, not against human enemies of flesh and blood, but against spiritual, invisible enemies, who were at one time powerful princes in heaven, but through sin became princes of the darkness of this world, who govern the adherents of the world, and exercise their evil influence in the air as well as on the earth, as far as God permits them, for our chastisement or trial.

He shows us also the manner in which we can gain the victory in the evil day, that is, the time of temptation, and particularly at the hour of death, when he admonishes us to have confidence in God and gives us the weapons for the contest. We should, therefore, gird ourselves with the girdle of truth, which shows us that honor, concupiscence and riches are vain and useless; we should put on the breast-plate of justice which is made of good works: the shoes, by regulating our lives according to the precepts of the gospel, which alone can give us true peace; the shield of faith, which teaches us how richly God rewards virtue and how terribly He punishes those who succumb to temptation and sin; the helmet of salvation, namely, confidence in God and the hope of heaven; the sword of the word of God, by making use, when violently tempted, of consoling and strengthening expressions of Holy Scripture, by which we can put the devil to flight, according to the example of Christ (Matt. 4) and the saints. - Let us diligently use these weapons, and we shall be victorious in this spiritual combat, and be crowned with eternal glory in heaven.

GRADUAL:

Ps. 89: Lord, Thou hast been our refuge, from generation to generation. Before the mountains were made, or the earth and the world was formed; from eternity and to eternity Thou art God.

Alleluia, alleluia. Ps. 113: When Israel went out of Egypt, the house of Jacob from a barbarous people. Alleluia

GOSPEL: Matt. 18, 23-35

At that time, Jesus spoke to his disciples this parable: The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved: and they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellowservant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

Who are understood by the king, and the servants?

The King is God, and the servants are all mankind.

What is meant by the ten thousand talents?

The ten thousand talents, according to our money more than ten million dollars, signify mortal sin, the guilt of which is so great that no creature can pay it; even all the works of the saints cannot make atonement, because by every mortal sin the infinitely great, good, and holy God is offended, which offence it is as impossible for any creature to cancel as it is for a poor servant to pay a debt of ten million dollars. Nevertheless God is so merciful that He remits the whole immeasurable debt of sin, on account of the infinite merits of Christ, if the sinner contritely begs forgiveness and amends his life.

Why did the master order, not only the debtor, but also his wife and children to be sold?

Probably because they assisted in contracting the debt, or gave occasion for its increase. This is a warning to those who in any way make themselves partakers of others' sins, either by counsel, command, consent, provocation, praise or flattery, concealment, partaking, silence and by defending ill-done things.

What is understood by the hundred pence?

By the hundred pence are understood the offences committed against us, and which, in comparison with our debt against God, are very insignificant.

What does Jesus intend to show by this parable?

That if God is so merciful and forgives us our immense debts, we should be merciful and willingly forgive our fellow-men the slight faults and offences, which they commit against us; he who does not this, will not receive pardon from God, in him will be verified the words of the apostle St. James: Judgment without mercy to him that hath not done mercy (James 2, 13).

Who are those who throttle their debtors?

These are, in general, the unmerciful, but particularly those who have no compassion for their debtors; those who immediately go to law and rest not until the debtor is left without house or home; those who oppress widows and orphans, if they owe them anything, thus committing one of the sins which cry to heaven for vengeance (Ecclus. 35, 18-19); those who even in just lawsuits act harshly and severely with their opponent, without the slightest inclination to come to an agreement with him; finally, rulers and landlords who overburden their subjects with excessive tithes and taxes, and exact their share with the greatest rigor.

Who are those who accuse these hardened men before God?

They are the guardian angels and their own conscience; the merciless act itself cries to God for vengeance.

What is it to forgive from the heart?

It is to banish from the heart all hatred, ill-will and revengeful desires, to treasure a true and sincere love towards our offenders and enemies not only in our hearts, but also manifest it externally by deeds of charity. Therefore those have not forgiven from their hearts, who, indeed, say and believe, that they have no ill-will against their enemy, but everywhere avoid him, refuse to salute him, to thank him, to pray for him, to speak to him, and to help him in necessity, even when they might do so, but who rather rejoice at his need.

OFFERTORY:

Job 1: There was a man in the land of Hus, whose name was Job, simple and upright, and fearing God: whom Satan besought that he might tempt; and power was given him from the Lord over his possessions and his flesh: and he destroyed all his substance and his children; and wounded his flesh also with a grievous ulcer.

SECRET:

Graciously receive, O Lord, this offering whereby Thou hast wished to be appeased, and restore our souls to health by the power of Thy loving kindness. Through our Lord, etc.

We offer Thee, O Lord, the gifts of our devotion; may they be well-pleasing to Thee as presented in honor of all Thy saints, and mercifully let them avail also for our salvation. 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.

COMMUNION:

Ps. 118: My soul awaits deliverance, and in Thy word have I hoped: when wilt Thou execute judgment on them that persecute me? The wicked have persecuted me: help me, O Lord my God.

POSTCOMMUNION:

Having been given the food of immortality, we pray, O Lord, that what we have received with our mouth we may cherish with a pure heart. Through our Lord, etc.

Grant, we pray, O Lord, that Thy faithful people may ever rejoice in venerating all Thy saints and may be aided by their unceasing prayers. 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.

And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.



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

Date	Day	Feast	Rank	Color	F/A	Mass Time and Intention
2	Sun	21 st Sunday after Pentecost Within the Octave	sd	G		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM; Members of Ss. Peter & Paul
3	Mon	All Souls Day	d	B		Mass 5:45, 7:00 & 8:30 AM; Rosary of Reparation before Mass
4	Tue	St. Charles Borromeo, BpC Within the Octave Ss. Vitalis & Agricola, Mm	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
5	Wed	Within the Octave		W		Mass 8:30 AM; Rosary of Reparation before Mass
6	Thu	Within the Octave		W		Mass 8:30 AM; Rosary of Reparation before Mass
7	Fri	Within the Octave First Friday		W	A	Mass 8:30 AM; Rosary of Reparation before Mass: Benediction and Holy Hour of Reparation after Mass
8	Sat	Octave Day of All Saints Four Holy Crowned Martyrs	dm	W		Mass 9:00 AM; Confessions 8:30; Rosary before Mass
9	Sun	Dedication of the Archbasilica of Our Saviour 22 nd Sunday after Pentecost St. Theodore, M	d2cl	W		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM; Members of Ss. Peter & Paul

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.

United to her divine Lord, warriors the most valiant stand about her [the Church]; they merit that privilege by their well-proved sword and their skill in war; each one of them has his sword ready, because of the night-surprises which the enemy may use against this most dear Church. For until the dawn of the eternal day, when the shadows of this present life are put to flight by the light of the Lamb, who will then have vanquished all His enemies, power is in the hands of the rulers of the world of this darkness, says St. Paul, in our today's Epistle; and it is against them that we must take to ourselves the armour of God, which he there describes; we must wear it all, if we would be able to resist, in the evil day...This armour consists of many parts, because of its varied used and effects; and yet, whether offensive or defensive, all of them have one common name, faith.

Dom Gueranger, *The Liturgical Year*, Twenty-First Sunday after Pentecost

Satan has a horror of the Christian who, though he may be weak in other respects, is strong in this divine word. He has a greater fear of that man than he has of all the schools and professors of philosophy; he knows well that at every encounter he will be crushed beneath his feet, and with a rapidity akin to what our Lord tells us He Himself witnessed : 'I saw Satan like lightning, falling from heaven.' Dom Gueranger, *The Liturgical Year*, 21st Sunday after Pentecost

“It is a sin to believe there is salvation outside the Catholic Church!” Blessed Pope Pius IX

“For combat is the normal state of every man here below. The Most High is pleased at seeing a battle well fought by His Christian soldiers. There is no name so frequently applied to Him by the prophets as that of the God of hosts. His divine Son, who is the Spouse, shows Himself here on earth as the Lord who is mighty in battle. In the mysterious nuptial canticle of the forty-fourth Psalm, He lets us see Him as a most powerful Prince, girding on His grand sword, and making His way, with His sharp arrows, through the very heart of His enemies, in order to reach, in fair valiance and beautiful victory, the bride He has chosen as His own. She, too, the bride, whose beauty He has vouchsafed to love, and whom He will to share in all His won glories, advances towards Him in the glittering armour of a warrior, surrounded by choirs singing the magnificent exploits of the Spouse, while she herself is terrible as an army set in arrayHappy are those who shall fight the good fight, and win victory!”

Dom Gueranger, *The Liturgical Year*, 21st Sunday after Pentecost

INSTRUCTION ON THE VIRTUE OF PATIENCE

Have patience with me (Matt. 18, 26).

Since God has such great patience with us, ought not this to move us to have patience likewise with the faults and weaknesses of our fellow-men, and to resign ourselves patiently in all the sufferings and tribulations sent us from God? What will your impatience avail you? Will you thereby change or ease your sufferings? Do you thereby correct the faults of your neighbor? No; on the contrary, it makes suffering more oppressive, misfortune greater, and the erring neighbor more obstinate, so that he will ultimately refuse even mild and patient corrections. Besides impatience leads to many sins, to cursing, raillery, quarrelling, contention, and murder. The pious Job gives us a good example of true patience and resignation to the will of God. He was a wealthy, respected, God-fearing man in the land of Hus, the father of seven sons and three daughters, and lived peacefully and happy. God wished to try him and permitted the devil to vent his entire rage upon him. Job was deprived of his children and all his property, and, finally, he was himself afflicted with the most painful disease of leprosy. But in the midst of all these dreadful misfortunes he remained calm. Naked, covered only with a few patches, he sits on a dunghill, a picture of misery, and yet no sound of murmuring comes from his lips, he does not curse, does not blaspheme God, but says resignedly: The Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so is it done: blessed be the name of the Lord. To all this misery was added the baseness of his own wife, who came and mocked him, and of three intimate friends, who instead of consoling him, judged him falsely and said, that his misery was a just punishment from heaven. Still Job did not murmur against God's wise dispensations; with unshaken patience he faithfully confided in God, and he was not forsaken. God rewarded him well for his fidelity and patience; for He restored him to health, and gave him greater wealth than he had previously. See what patience can do, what reward is in store for it! And thou a Christian, a follower of Christ, the patient, crucified Lamb, art immediately irritated, become angry and morose at every little cross which you meet! Be ashamed of your weakness, and learn from the pious Job, to practice the virtue of patience, for patience proves hope, and hope permits us not to be put to shame. Patience always gains the victory, and will be rewarded in heaven.

If you find yourself inclined to impatience, make every morning a firm resolution to battle bravely against this vice and often ask God for the virtue of patience in the following prayer: O God who by the patience of Thy only-begotten Son hast humbled the pride of the old enemy, vouchsafe that devoutly considering what He has suffered for us we may cheerfully bear our adversities, through the same Jesus Christ, our Lord, etc.

Was Paul VI so successful that there is no problem with Pope Francis admitting those in mortal sin to their communion?

The intention of Paul VI with regard to what is commonly called the Mass, was to reform the Catholic liturgy in such a way that it should almost coincide with the Protestant liturgy — but what is curious is that Paul VI did that to get as close as possible to the Protestant Lord's supper ... there was with Paul VI an ecumenical intention to remove, or least to correct, or at least to relax, what was too Catholic, in the traditional sense, in the Mass and, I repeat, to get the Catholic Mass closer to the Calvinist Mass.

Jean Guittou, journalist, close friend and confidant of Pope Paul VI

The Church is One, Holy, Catholic Apostolic, and Roman : unique, the Chair founded on Peter. Outside her fold is to be found neither the true faith nor eternal salvation, for it is impossible to have God for a Father if one does not have the Church for a Mother. Blessed Pope Pius IX, *Singulari Quidem*

J.A. Jungmann, one of the truly great liturgists of our century, defined the liturgy of his time, such as it could be understood in the light of historical research, as a “liturgy which is the fruit of development”.... What happened after the Council was something else entirely: in the place of liturgy as the fruit of development came fabricated liturgy. We abandoned the organic, living process of growth and development over the centuries, and replaced it--as in a manufacturing process--with a fabrication, a banal on-the-spot product. Cardinal Joseph Ratzinger, from the preface to Reform of the Roman Rite

The priest, in reciting the prayers of the Mass, speaks in the person of the Church, in whose unity he remains; but in consecrating the sacrament he speaks in the person of Christ, whose place he holds by the power of his Orders. Consequently, a priest severed from the unity of the Church celebrates Mass, not having lost the power of Order, he consecrates Christ's true body and blood; but because he is severed from the unity of the Church, his prayers have no efficacy. St. Thomas Aquinas

“Europe will return to the faith or.... perish.” Hilaire Belloc

The more you pray the more you will be illumined; the more you are illumined, the more profoundly and intensely you will see the Supreme Good, the supremely good Being; the more profoundly and intensely you see him, the more you will love him; the more you love him, the more he will delight you; and the more he delights you, the more you will understand him and become capable of understanding him. You will arrive successively to the fullness of light, because you will understand that you cannot understand.
Blessed Angela of Foligno

FORGIVENESS

TWENTY-FIRST SUNDAY AFTER PENTECOST

PRESENCE OF GOD- O Lord, as You are so generous in forgiving me, teach me to forgive others generously.

1. “The kingdom of heaven is likened to a king who would take an account of his servants.” Today’s Gospel (Mt 18, 23-35) refers to the account which all men will one day be called upon to give. It is a serious thought, which makes us reflect, as we did last Sunday, on the state of our conscience. Yet, as we continue the reading of this parable, our hearts are comforted. God, represented by the king, manifests such kindness, mercy, and compassion to the poor servant who cannot pay his debt; He forgives him everything and sets him free.

The debt of that servant was not a trifling one: ten thousand talents; our debts to God are much greater and cannot be computed in talents, nor in silver and gold; they must be reckoned according to the price of our redemption, the most precious Blood of Jesus. Our debts are our sins which needed to be washed away in the Blood of a divine Victim. In spite of our good will, we increase these debts each day, to a greater or lesser extent, if only by faults of frailty and weakness. Is there one who can say at the day’s end that he has not contracted new debts with God? If, at the end of life, God should place before us an exact account of our deficit, we should find ourselves in a much more embarrassing position than that of the servant in the parable. But God, being infinite goodness, knows and has pity on our misery; each time we place ourselves before Him and humbly acknowledge our faults with sincere repentance, He immediately pardons us and cancels all our debts. God is magnificent when He pardons: He does not reproach us for the faults over which we have already wept, nor does He keep any account of them; His pardon is so generous, so great and complete, that it not only annuls our debts, but destroys even the memory of them, as if they had never existed. It is enough for Him to see us repentant; then every wound, even the most grievous and repugnant, is completely healed by the precious Blood of Jesus. Christ’s Blood is like an immense sea which has the power to cleanse and destroy the sins of all mankind, provided they are sincerely repented of. Every minute of every day we can take the burden, heavy or light as it may be, of our sins and infidelities and make it disappear in this ocean of grace and love, certain that not one trace of it will remain.

2. The second part of the parable speaks of our forgiveness of others. Returning home, the fortunate servant whose debts had all been cancelled, met one of his fellow servants, who owed him a hundred pence, a very small sum compared with the ten thousand talents which had been cancelled for him. Yet he who had been treated with so much mercy, showed none to his fellow servant; he would neither listen to his pleadings, nor heed his tears, but “went and cast him into prison, till he paid the debt.”

A few moments ago we were moved by the master’s kindness; now the servant’s cruelty makes us indignant. Yet, even though we blush, we ought to recognize that, just as the kindheartedness of the master is the image of the mercy of God, ever ready to pardon, so the cruelty of the servant is the figure of our own hardheartedness and miserliness in forgiving our neighbor. Unfortunately, it is all too true: we need our daily bread, are so hard, so demanding toward our fellow men; we find it difficult to be indulgent and forgiving. Yet what are the debts that our neighbor may owe us compared with what we owe to God? Certainly, infinitely less than a few pence compared with ten thousand talents, since it is a matter of an offense committed against a mere creature compared with one committed against the infinite majesty of God. But what a contrast! God pardons, forgets, and entirely cancels all our heave debts; He does not cease to love us and bestow favors upon us in spite of our continual want of fidelity. We, on the contrary, find it very difficult to forgive some little slight; even if we do forgive, we cannot entirely forget it, and we are ready to reproach the other person at the first opportunity. How would we act if our neighbor committed against us each day the numerous infidelities and faults that we commit against God? Oh! How miserable and constrained is our way of pardoning others!

The parable describes the punishment inflicted on the cruel servant by his master: “And his lord being angry, delivered him to the torturers until he paid all the debt”; and the conclusion follows: “So also shall My heavenly Father do to you if you forgive not your brothers from your hearts.” If we wish God to be generous in pardoning us, we must be generous in forgiving others; we shall be forgiven according to the measure in which we forgive, which means that we ourselves give to God the exact measure of the mercy He is to show to us.

COLLOQUY:

“Is there anyone, O Lord, who is not in debt to You? Is there anyone who has not someone in debt to Him? In Your justice You have determined that Your rule of conduct toward me, Your debtor, should be that followed by me in regard to my debtors. Therefore, because I also have sinned - and how often! - I must be indulgent with him who seeks my pardon. In fact, when the time of prayer comes, I should be able to say to You, ‘Forgive me, O Lord, my trespasses,’ and how? The condition is laid down by me, I myself fix the law; ‘Forgive me my trespasses as I forgive those who trespass against me.’

“O Lord, You have set down in the Gospel two short sentences: ‘Forgive and it shall be forgiven you: give and it shall be given to you.’ This is my prayer; I ask pardon of You for my sins, and You will that I should pardon others.

“Just as the poor beg from me, so I, Your poor little beggar, stand at the door of my Father’s house; rather, I prostrate myself there, begging and groaning, longing to receive something, and this something is You. The beggar asks me for bread, and what do I ask of You, if not Yourself, for You have said, ‘I am the living bread that came down from heaven?’

"In order to obtain forgiveness, I shall forgive; I shall pardon others, and I shall be pardoned. Because I wish to receive, I shall give, and it shall be given to me.

"If it is hard for me to forgive someone who has offended me, I shall have recourse to prayer. Instead of repaying insults with more insults, I shall pray for the guilty one. When I feel like giving him a harsh answer, I shall speak to You, O Lord, in his favor. Then I shall remember that You promise eternal life, but You command us to forgive others. It is as if You said to me, 'You who are a man, forgive other men, so that I, who am God can come to you'" (St. Augustine).

If we wish to make any progress in the service of God we must begin every day of our life with new eagerness. We must keep ourselves in the presence of God as much as possible and have no other view or end in all our actions but the divine honor.

St. Charles Borromeo

Devotions to the Holy Souls in Purgatory

Requiem aeternam dona eis domine; et lux perpetual luceat eis. Requiescant in pace. Amen.

(Eternal rest grant unto them, O Lord; and let perpetual light shine upon them. May they rest in peace. Amen.)

- **Sunday** O Lord God omnipotent, I beseech Thee by the Precious Blood, which Thy divine Son Jesus shed in the Garden, deliver the souls in purgatory, and especially that one which is the most forsaken of all, and bring it into Thy glory, where it may praise and bless Thee for ever. Amen. Our Father, Hail Mary, Eternal rest, etc.
- **Monday** O Lord God omnipotent, I beseech Thee by the Precious Blood which Thy divine Son Jesus shed in His cruel scourging, deliver the souls in purgatory, and among them all, especially that soul which is nearest to its entrance into Thy glory, that it may soon begin to praise Thee for ever. Amen. Our Father, Hail Mary, Eternal rest, etc.
- **Tuesday** O Lord God omnipotent, I beseech Thee by the Precious Blood of Thy divine Son Jesus that was shed in His bitter crowning with thorns, deliver the souls in purgatory, and among them all, particularly that soul which is in the greatest need of our prayers, in order that it may not long be delayed in praising Thee in Thy glory and blessing Thee for ever. Amen. Our Father, Hail Mary, Eternal rest, etc.
- **Wednesday** O Lord God omnipotent, I beseech Thee by the Precious Blood of Thy divine son Jesus that was shed in the streets of Jerusalem whilst He carried on His sacred shoulders the heavy burden of the Cross, deliver the souls in purgatory and especially that one which is richest in merits in Thy sight, so that, having soon attained the high place in glory to which it is destined, it may praise Thee triumphantly and bless Thee for ever. Amen. Our Father, Hail Mary, Eternal rest, etc.
- **Thursday** O Lord God omnipotent, I beseech Thee by the Precious Body and Blood of Thy divine Son Jesus, which He himself on the night before His Passion gave as meat and drink to His beloved Apostles and bequeathed to His Holy Church to be the perpetual Sacrifice and life-giving nourishment of His faithful people, deliver the souls in purgatory, but most of all, that soul which was most devoted to this Mystery of infinite love, in order that it may praise Thee therefor, together with Thy divine Son and the Holy Spirit in Thy glory forever. Amen. Our Father, Hail Mary, Eternal rest, etc.
- **Friday** O Lord God omnipotent, I beseech Thee by the Precious Blood which Jesus Thy divine Son did shed that day upon the tree of the Cross, especially from His Sacred Hands and Feet, deliver the souls in purgatory, and particularly that soul for whom I am most bound to pray, in order that I may not be the cause which hinders Thee from admitting it quickly to the possession of Thy glory where it may praise Thee and bless Thee for evermore. Amen. Our Father, Hail Mary, Eternal rest, etc.
- **Saturday** O Lord God omnipotent, I beseech Thee by the precious Blood which gushed forth from the sacred Side of Thy divine Son Jesus in the presence and to the great sorrow of His most holy Mother, deliver the souls in purgatory and among them all especially that soul which has been most devout to this noble Lady, that it may come quickly into Thy glory, there to praise Thee in her, and her in Thee through all the ages. Amen. Our Father, Hail Mary, Eternal rest, etc.

Instruction On The Feast Of All Souls, November 2nd

All Souls' Day is the annual commemoration of all those souls who departed this life in the grace and favor of God but who are still detained in purgatory. Purgatory is that third place in the other world in which the souls of the departed suffer the temporal punishment of those sins for which in life they have not sufficiently atoned, and in which they are purified until they are worthy to appear in the presence of God.

Is there a purgatory?

Yes; it is a doctrine of our faith.

1. Even under the Old Law the Jews held to this belief, and accordingly Judas Machabeus sent twelve thousand silver drachmas to Jerusalem to procure the offering of sacrifices for the dead.

2. Under the New Law Jesus Christ seems to point to such a place (Matthew 5, 26; 12, 32). The apostle Paul writes to the Corinthians:

"The fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon [upon Christ], he shall receive a reward; if any man's work burn, he shall suffer loss [by the fire of purgatory], but he himself shall be saved, yet so as by fire" (I Corinthians 3, 13-15).

A fire from which a man may be saved cannot be the fire of hell; for from hell there is no redemption. The words of Saint Paul, therefore, can only be understood of purgatory.

What souls are they that go to purgatory?

The souls of all those who, though dying in the grace of God, have yet something to atone for. Those persons dying in the grace of God are still friends of God, and certainly God does not cast those who are His friends into hell. It is, therefore, as suitable to the idea of God's mercy as it is consonant to reason that such souls should be first purified in purgatory.

How can we assist the souls suffering in purgatory?

1. By our prayers. The Holy Scripture says: "It is a holy and a wholesome thought to pray for the dead, that they may be loosed from sins" (II Machabees 12, 46). The Catholic Church has therefore always taught that the prayer of the faithful for the departed is holy and wholesome.
2. By the holy sacrifice of the Mass, the fruits of which are most beneficial to the souls in purgatory. For this reason holy Church has always, from the time of the apostles, remembered the dead in the holy Mass.
3. By gaining indulgences, and other good works, by which we supplicate God to show mercy to the souls of the suffering, to accept what is performed by us in satisfaction for the punishment to be endured by them, and to bring them into the kingdom of everlasting peace and light (Ecclesiasticus 7, 37).

When and how was this yearly commemoration of the departed introduced?

The time of the introduction of this commemoration cannot be determined; for as early as the time of Tertullian he mentions that the Christians of his day held a yearly commemoration of the dead. Towards the end of the tenth century Saint Odo, abbot of the Benedictines, at Cluny, directed this feast to be celebrated yearly, on the 2nd of November, in all the convents of his Order, which usage was afterwards enjoined upon the whole Christian world by Pope John XVI. The feast of this day was probably established in order that, after having one day before rejoiced over the glory of the saints in heaven, we should this day remember in love those who are sighing in purgatory for deliverance.

The sins of my youth and my ignorances, remember not, O Lord. Would to God that we now examined our conscience as seriously as we shall be forced to do in the place of expiation, in order to repair our present negligence in that respect! Ignorance, which is now considered so excusable, will be a sad thing for those whose neglect to seek instruction has darkened their faith, lulled their hope to sleep, cooled their love, and falsified on a thousand points their Christian life. Then, too, must be paid, to the last farthing, the debts of penance accumulated by so many sins, which have been forgiven, it is true, as to the guilt, perhaps long ago, and as long ago entirely forgotten. O God, see my abjection and my labour! Don Gueranger, All Souls Day

Heroic Act of Charity for the Souls on Purgatory

An "Heroic Act of Charity" is the offering of the satisfactory value (*not* the merits) of *all* of our sufferings and works of our rest of our lives *and* of any time we may spend in Purgatory for the relief of the souls in Purgatory. We do this by first deciding to do so, and then praying (using our own words or the more formal prayer below) to offer these things to God through Mary's hands.

Doing this is not a matter of taking a vow; it doesn't bind under pain of sin, and it is revokable (unless one vows never to revoke the Act). But it is a tremendous sacrifice, hence the name. It is truly heroic, a giving up of one's own earned relief from the temporal effects of sin -- even relief of the sufferings of Purgatory -- for the good of others.

In addition to asking God to use their satisfactory works for the souls in Purgatory, those who make this Act also receive a plenary indulgence (under the usual conditions) for the souls in Purgatory each time they receive Communion, and each time they hear Mass on Mondays for the sake of the departed. Words to a formal Act of Heroic Charity are as follows:

O Holy and Adorable Trinity, desiring to aid in the relief and release of the Holy Souls in Purgatory, through my devotion to the Blessed Virgin Mary, I cede and renounce, on behalf of these souls, all the satisfactory part of my works, and all the suffrages which may be given to me after my death. In their entirety, I offer them to Mary, the Most Holy Mother of God, that she may use them, according to her good pleasure, for those souls of the faithful departed whom she desires to alleviate their suffering. O my God, deign to accept and bless my offering which I make to Thee through the most august Queen of Heaven and Earth. Amen.

The first suffering which the damned endure is that they are deprived of seeing Me. This suffering is so great that, if it were possible, they would choose to endure fire and torments, if they could in the meantime enjoy My vision, rather than to be delivered from other sufferings without being able to see Me. This pain is increased by a second, that of the worm of conscience, which torments them without cessation. Thirdly, the view of the demon redoubles their sufferings, because, seeing him in all his ugliness, they see what they themselves are, and thus see clearly that they themselves have merited these chastisements. The fourth torment which the damned endure is that of fire, a fire which burns but does not consume. Further, so great is the hate which possesses them that they cannot will anything good. Continually they blaspheme Me. They can no longer merit. Those who die in hate, guilty of mortal sin, enter a state which lasts forever. Our Lord to St. Catherine of Siena, Dialogue of St. Catherine of Siena

In the building constructed upon Christ, good works are compared to gold, to silver, to precious stone. Venial sins are compared to wood, to hay, to stubble. The day of the Lord is that on which He manifests His judgment, first of all during tribulation on earth, then at the particular judgment after death, finally at the last judgment. The fire which tests and purifies is that of tribulation on earth, then that of purgatory, lastly that of universal conflagration at the last judgment. In truth, many tests of Scripture speak of the purifying fire under these three different forms.
St. Thomas, Commentary on the First Epistle to the Corinthians

To “see” “intelligent design” presupposes intelligence & good will - so much for “Roman Catholic scholars”

It is worth noting that in all of the major court challenges to creationism, Roman Catholic scholars—biblical specialists, theologians and scientists— have been witnesses against creationism and the fundamentalist understanding of intelligent design. Fr. Michael Guinan, ‘*Creationism*’ *What’s a Catholic to Do?*, in which he defends modern evolution and naturalism against the literal interpretation of Holy Scripture and the unanimous teaching of the Church Fathers.

Bossuet, speaking of the Council of Trent, which owed its completion to St. Charles Borromeo, says that it brought the Church back to the purity of her origin as far as the iniquity of the times would permit. And when the sessions of the First Vatican Council were opened, the bishop of Poitiers, the future Cardinal Pie, spoke of "that Council of Trent, which deserved, more truly even than that of Nicaea, to be called *the great Council*, that Council, concerning which we may confidently assert that since the creation of the world no assembly of men has succeeded in introducing among mankind such great perfection; that Council whereof it has been said that, as a tree of life, it has for ever restored to the Church the vigour of her youth. More than three centuries have elapsed since its labours were completed and its healing and strengthening virtue is still felt."

Dom Gueranger, *The Liturgical Year*, St. Charles Borromeo

"St. Charles Borromeo as the pattern, and the mind... of sacerdotal perfection."

Wheresoever there are souls to be saved, there is the pastor's work; and there will be the life of St. Charles Borromeo as the pattern, and the mind of St. Charles as the rule, of sacerdotal perfection. How profoundly he was penetrated and inflamed by the pastoral love of souls may be seen in the following words of his address to the Bishops and Priests in the second Provincial Council of Milan :—

"Fathers, this is our duty, and our office, placed as we are in the exalted seat of episcopal dignity, to look out for dangers as from a watchtower, and to repel them when they threaten those who are resting under our charge and care. As parents we ought to have a fatherly oversight of our sons; as pastors never to take our eyes off the sheep which Jesus Christ has delivered by His holy death from the mouth of hell; and if any are being corrupted by the impurity of vice, to heal them with the sharpness of salt: if any be wandering in moral darkness, we ought to hold the light before them; for as the Supreme Creator of all things, when in the beginning He made the heavens which we behold, adorned them with a multitude of stars illuminated by the splendour of the sun to shine by night upon the earth, so in the spiritual renewal of this world He has placed in the Church, as in the firmament of heaven, prophets and apostles, pastors and doctors, who, like stars, illuminated by the light of Christ our Lord, the everlasting Sun, preside over the darkness of this clouded world, to drive away darkness from the minds of men by the splendour of a noble and holy discipline. These, then, the Wisdom of heaven has willed to be pastors, and to succeed in the place of the apostles as fathers; as the prophet says, 'For thy fathers there are born unto thee sons.' Why is it then that we do not imitate them as fathers, guides, and teachers? They in the first constituting of the Christian commonwealth, and in the greatest stress of difficulties, used to meet in council, and while they illuminated the face of the world involved in the darkness of error by the light of evangelical discipline,' they also set to us the example how to restore order to the world."

Again, after describing the inflexible constancy of those who are on fire with a burning ardour for the salvation of souls, he adds, "But if we act otherwise, at the fearful judgment of God, when we shall give an account of the souls entrusted to our charge and care, we shall hear their accusing cries, and the anger of the Judge sharply upbraiding us, and saying: If you were watchmen, why were you blind? If pastors, why did you let the flock committed to you wander? If the salt of the earth, how did you lose its savour? If you were the light, why did you not shine to them that 'sat in darkness and the shadow of death'? If apostles, why did you not use apostolic power, why did you do all things for the eyes of men? If you were the mouth of the Lord, why were you dumb? If you knew yourselves to be unequal to this burden, why so ambitious? If equal to it, why so careless and neglectful? " — (Orat. in 2d Cone. Prov., pp. 77, 80) Cardinal Henry Edward Manning, introduction to the life of St. Charles Borromeo

When St. Charles Borromeo was appointed to the archbishopric of Milan no Archbishop had resided in that see for eighty years. His decision to leave Rome, and all the honours and offices of the Pontifical Court, was instantaneous. No remonstrances could restrain him. In his own person he set a prompt example of the Tridentine Reform. In September 1565 he entered Milan, and except to go to Rome, he never left his flock until November 1584, when he passed to his eternal rest. When the plague broke out in 1576, the laity fled in multitudes, and of the clergy great numbers followed them. St. Charles called upon all priests who had the will to face the perils of the plague to come to him. He formed round himself a body of volunteers who offered themselves, and were ready, if need were, to lay down their lives for their Master's sake. This was a return to the early days when Bishop and Priest offered themselves a living sacrifice to God. So far the salt in Milan had regained its savour. The person and presence of St. Charles attracted men of like mind to himself. One by one they came to him and offered themselves to serve him in the spirit of his own self-oblation to his Divine Master. They became, in the midst of a clergy, such as Giussano (Rev. Giovanni Pietro Giussano, author of the biography of St. Charles) describes, a principle of the highest sacerdotal and pastoral perfection, working and assimilating others to itself. The law of their life was the imitation of our Divine Redeemer, "who by the Spirit offered Himself without spot to God" (*Oblatus est quia ipse voluit*). His oblation was by His own will. His own will was the offering. He came not to do His own will, but the will of the Father. Not as I will, but as Thou wilt. This oblation or offering of the will is the most perfect obedience, and the surest test of perfection. It was this that the threefold enemy of the soul had striven to destroy in priests; and it was to revive this, as in the beginning, that St. Charles laboured. His whole life was in the spirit of the words of the Incarnate Son at His coming, "*Ecce Venio*," "Behold I come," and these were his last words in the hour of death. Cardinal Henry Edward Manning on St. Charles Borromeo

"Reflective of the primacy of prayer over understanding is the semantic development of the term 'orthodoxy' in the Christian context. The Classical Greek compound noun *orthodoxia* originally signified 'right opinion'. However, since the second component *doxa* had also the secondary meanings of 'glory' and 'praise', the word came, in the usage of Greek speaking Christians, to mean 'right worship.' Hence the Old Slavonic loan-translation *pravoslavie* ('orthodoxy', but literally 'right praise') adapted the secondary (Christian) rather than the primary (classical) meaning of *orthodoxia*."

Geoffrey Hull, The distinguished linguist and author of *Banished Heart*

A true Catholic is he who loves the truth revealed by God, who loves the Church, the Body of Christ, who esteems religion, the Catholic faith, higher than any human authority, talents, eloquence, and philosophy; all this he holds in contempt, and remains firm and unshaken in the faith which, he knows, has always from the beginning been held by the Catholic Church; and if he notices that anyone, no matter who he may be, interprets a dogma in a manner different from that of the Fathers of the Church, he understands that God permits such an interpretation to be made, not for the good of religion, but as a temptation, according to the words of St. Paul: “For there must be also heresies; that they also, who are reprov’d, may be made manifest among you” (I Cor. xi. 19). And indeed, no sooner are novel opinions proclaimed, than it becomes manifest what kind of a Catholic a man is. St. Vincent of Lerins, *Commonit.*

INSTRUCTION ON THE FOLLY OF HUMAN RESPECT

Thou art a true speaker ‘neither carest thou or any man, for thou dost not regard the person of men (Matt. 22, 16).

In this Christians ought especially to follow the Saviour, and not permit themselves to be deterred from piety, and the practice of virtue by fear or human respect. What matters it, what people think and say of us, if we only please God? He alone can truly benefit or injure us; therefore he alone is to be feared, as Christ says: Fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell (Matt. 10, 28).

How foolishly, therefore, do those act who through fear of displeasing certain people, are afraid to serve God and practice piety; who even go so far as to commit sin; who in order to be pleasing to others, oppress innocent, poor and forsaken people; who adopt the latest and most scandalous fashions and customs; those who eat meat on days of abstinence, or give it to others; those who sing sinful songs, or what is still worse, do not hesitate to ridicule sacred things to give others occasion to laugh, or in order to be considered strong-minded. Implore God daily and sincerely, that He may take from you this vain fear of men and give you instead the fear of the Lord, which is the beginning of wisdom.

INSTRUCTION ON THE VALUE AND DIGNITY OF THE SOUL

Whose image is this? (Matt. 22, 20)

Thus we should often ask ourselves with respect to our soul, particularly when we are tempted to stain and ruin it by sin, Whose image is this? We should then say to ourselves, “Is it not the likeness of God, a likeness painted with the blood of Jesus, an image for which the Saviour gave His life? Should I defile and deform this by sin and voluptuousness? God forbid!” For in truth, what among all created things, except the angels, is more beautiful and more precious than a human soul, which is in the state of grace? “Could we,” says St. Catherine of Sienna, “behold with our corporal eyes a soul in the state of grace, we would see with astonishment that it surpasses in splendor all flowers, all stars, the whole world, and there is probably no one who would not wish to die for such beauty.” It is a dwelling of the Blessed Trinity! Christ did not give His life for all the goods and treasures of this earth, but for the human soul. And yet many estimate their soul at such little value that they sell it for a momentary pleasure, for a present not worth a penny! For shame! The body we estimate so highly that we take all pains to decorate it and keep it alive, and the soul the image and likeness of God, we take no pains to keep in the state of grace, and adorn with virtues! What folly!

There is an amazing and scarcely fathomable depth in this sentence of St. Thomas Aquinas: false prudence and excessive cleverness are derived from and essentially tied to covetousness.... “Covetousness” here means more than the disordered love for money and property. Covetousness is to be understood here as the immoderate striving after all “possessions”, through which the person thinks he can assure his own greatness and worth. Covetousness thus signifies the anxious senility of a frantic self-preservation bent on only its own assurance and security. Is further explanation needed on how greatly all this is contrary to the innermost direction of prudence; how impossible it is for one to have that silence that knows and recognized the truth of objective realities; and how impossible it is to have any conformity to reality in knowing and deciding, without the youthfulness of a courageously trusting and, as it were, prodigal renunciation of the conditions of anxious self-preservation and of all selfish “interest” in mere self-confirmation; how simply impossible, then, is the virtue of prudence without the constant readiness for disregarding oneself and without the detachment and tranquility of authentic humility and objectivity?

Dr. Josef Pieper, *Virtues of the Human Heart*

The Word of God willed to make use of our nature, when in excruciating agony He would redeem mankind; in much the same way throughout the centuries He makes use of the Church that the work begun might endure... Not only the sacred ministers and those who have consecrated themselves to God in the religious life, but also all the other members of the Mystical Body of Jesus Christ have the obligation of working hard and constantly for the upbuilding and increase of this Body... A tremendous mystery and one which can never be sufficiently mediated upon: that the salvation of many depends on the prayers and voluntary mortifications undertaken for this end by the members of the Mystical Body of Jesus Christ and on the cooperation of the pastors and of the faithful. Pope Pius XII, *Mystici Corporis*

This explains the “New Evangelization” - which is a shameless imitation of evangelical Protestants

Brazil: Catholic Church on the decline

Catholic Church loses followers to Evangelicals

Between 2000 and 2010, the number of Brazilians describing themselves as Catholics has dropped by 12.2%. This record fall brings the proportion of Catholics down to 65% – the lowest share since religious affiliations was first surveyed in 1872. In 2000, 74% of the population had classified themselves as Catholics.

If only the “New-Evangelization” by the laity was modeled upon the Old-Evangelization by the laity

“Everyone can help his neighbor if he does his duty. There would be no pagans if Christians were real Christians, if they really kept the commandments. A good life sounds clearer and louder than a trumpet.” St. John Chrysostom

Jesuits Missionary, Fr. Antonio Ruiz de Montoya, Emissary to the King of Spain on behalf of the Indians

Ruiz de Montoya’s task in Madrid was, in brief, to secure a remedy for hazards besetting the missions. On the journey, being eminently a man of action, he spent countless hours writing out specific proposals to present to King Philip V. According to Ruiz de Montoya’s own summary, these were that the king should:

1. Enforce the law established in 1611 in Lisbon (Philip IV being then king of both Portugal and Spain) against enslaving Indians
2. Confirm decrees of Paul III and Clement VIII against enslaving Indians
3. Make the capture of Indians a case for the Inquisition
4. Give the governor of Rio de Janeiro responsibility over south Brazil, since the capital in Bahia was too remote to be effective
5. Invest the bishop with the power of a papal nuncio to repress members of religious orders who harm the Indians
6. Give authorizes power to stop boats setting out for slave raiding
7. Forbid the transporting of Indians or other criminals to Brazil
8. Free all captive Indians, men and women, and send them to Buenos Aires, where the Jesuits will undertake to return them to their homes, even if they have to sell their chalices and vestments to pay for it
9. Have bishops excommunicate those who fail to disclose what Indians they are holding
10. Punish the guilty and the magistrates who have allowed these abuses also “to dispel the shame brought on the holy gospel, which has been defamed in the eyes of pagans and recent converts”
11. Allow Indians who no longer have homes or relatives to settle in the Indian villages around Rio de Janeiro
12. Send a serious person zealous for God’s service, with armed support to ensure that the royal orders are carried out

“In this way,” he adds, “two things will be assured: firstly, the liberty of so many persons who are being captured, bought, and sold in their own lands; secondly, the security of Your Majesty’s realms in Peru, which they are trying so hard to hand over to the rebels, and where the road is already open from São Paulo to the borders of Potosi. And I protest that my intention is not the death of anyone nor the shedding of any blood.”

Fr. Antonio Ruiz de Montoya, *Spiritual Conquest*, from the introduction. Fr. Montoya after he secured these provisions from the government of Spain on behalf of the Indians of the Jesuit Missions wrote the historical narrative, *Spiritual Conquest*. After this he returned to South America to the port of Lima where he died. The Indians from his mission in Paraguay traveled more than 2500 miles across hostile territory, jungles and mountains to return his body to the Missions.

“The Rosary is the most powerful weapon for defending ourselves on the field of battle.”

... The decadence which exists in the world is without any doubt the consequence of the lack of the spirit of prayer. Foreseeing this disorientation, the Blessed Virgin recommended recitation of the Rosary with such insistence. And since the Rosary is, after the holy Eucharistic liturgy, the prayer most apt for preserving faith in souls, the devil has unchained his struggles against it.

Unfortunately, we see the disasters he has caused.

... We must defend souls against the errors which can make them stray from the good road. ... We cannot and we must not stop ourselves, nor allow, as Our Lord says, the children of Darkness to be wiser than the children of Light ... The Rosary is the most powerful weapon for defending ourselves on the field of battle. Sr. Lucy of Fatima, Letter to Dom Umberto Pasquale

Mercy and Gratitude

*So also will My Heavenly Father do likewise unto you, if you from your hearts forgive not every one his brother their trespasses; namely, He will recall all your past sins which have been already forgiven, even as the lord recalled the past debt of his servant which had been already remitted. This remitted debt, therefore, and sin is said to be recalled and to return, through that subsequent mercilessness and ingratitude. 1) Because this want of mercy is a deadly sin; for to be unwilling to forgive our neighbour a fault, is to cherish hatred, anger, and revenge against him, which is clearly mortal sin. And thus by this means the former state of sin and liability to hell returns. For he who will not forgive is a debtor to the wrath of God in the same way that he was previously, on account of other sins. For this sin is irremissible, because so long as a man will not forgive his neighbour for a trespass against himself, so long will not God forgive him his own faults.... 2) Because ingratitude is a great aggravation of sin, and that withdraws the more in a deadly manner.... For this ingratitude attaches itself to all sin. Theologians teach that it is especially to be discerned and taken account of in four kinds of sins; namely, hatred, apostasy, obstinacy and impenitence. For these four are directly repugnant to the very essence of the remission of sins; that is to say, either to faith, or charity, or repentance. 3) Because this ingratitude although be not in itself a mortal sin, yet it is often the cause of mortal sin. For God, on account of the ingratitude, withdraws the more plentiful supply of His grace from the sinner, and permits him to be more severely tempted by the flesh and the devil. Hence it comes to pass that he falls into more dreadful mortal sins, by which that former multitude of faults returns, which is signified by the *ten thousand talents*. God will require of him as much as the former debt amounted to, because of his want of mercy.... “He shall have judgment without mercy, who hath shewed no mercy.” (James 2:13)*

Rev. Cornelius a’ Lapide, *The Great Commentary*

We must strip from our Catholic prayers and from the Catholic liturgy everything which can be the shadow of a stumbling block for our separated brethren that is for the Protestants. Msgr. Annibale Bugnini, *L'Osservatore Romano*, March 19, 1965

We take the side of science in spite of the absurdity of some of its constructs, in spite of its failure to fulfill many of its extravagant promises of health and life, in spite of the tolerance of the scientific community for unsubstantiated just-so stories, because we have a commitment to materialism. It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, we are forced by our *a priori* adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is an absolute, for we cannot allow a divine foot in the door. Professor Richard Lewontin, leading evolutionist and geneticist, *Billions and Billions of Demons*

To tell the truth, it is a different liturgy of the Mass. This needs to be said without ambiguity: the Roman Rite as we knew it no longer exists. It has been destroyed! Rev. Joseph Gelineau, S. J., a member of Msgr. Bugnini's Concilium, on the Novus Ordo

“Necessity Knows No Law”

In 1976, the head of the UGCC, Cardinal Josef Slipyj, living in exile in Rome after 18 years in the Soviet gulag, feared for the future of the UGCC. Would it have bishops to lead it, given that Slipyj himself was now over 80? So he ordained three bishops clandestinely, without the permission of the Holy Father, Blessed (sic) Paul VI. At the time, the Holy See followed a policy of non-assertiveness regarding the communist bloc; Paul VI would not give permission for the new bishops for fear of upsetting the Soviets. The consecration of bishops without a papal mandate is a very grave canonical crime, for which the penalty is excommunication. Blessed (sic) Paul VI—who likely knew, unofficially, what Slipyj had done—did not administer any penalties. Fr. Raymond J. DeSouza

John Henry Newman: A Novus Ordo Saint and Doctor of the Novus Ordo Church

“I see much danger of an English Catholicism of which Newman (Cardinal John Henry Newman) is the highest type. It is the old Anglican, patristic, literary, Oxford tone transplanted into the Church. It takes the line of deprecating exaggerations, foreign devotions, Ultramontanism, anti-national sympathies. In one word, it is worldly Catholicism.”

Cardinal Manning, Primate of England, Letter to Monsignor Talbot, written in 1866, the second year of his reign as archbishop

THE NATURE OF GOD'S CHURCH - “The kingdom of heaven”

In the thirteenth chapter of St. Matthew there are several parables recorded, commencing with the words, “The kingdom of heaven is likened,” etc. Now, this cannot be the kingdom of God's glory, for there are no tares or bad fishes to cast out in that kingdom. It must of necessity be the Church of Jesus Christ on earth, the new-chosen children of God, who have superseded the people of the ancient law.

It is called “the kingdom,” in the singular number, not in the plural number, kingdoms, for Jesus Christ founded but one Church, which is His kingdom; “and of His kingdom there shall be no end” (Luke 1:33). He does not call it a republic, but a kingdom, thus describing the monarchical form of government which He gave to His Church. A kingdom is a country governed by a king; and if the king does not preside over it in person, he governs it by means of a viceroy, who in everything represents the king, and governs the country according to the powers and laws received from the king. If nowadays we have so many Christian sects, each one calling itself the true Church of Christ, it is not because He founded them, but because “many revolted and did not remain in the doctrine of Christ” (II John 9).

To say that all churches are good and pleasing in the sight of God, since they all believe in the same God and in His Son, Jesus Christ, whom He has sent, is the same as to say that provinces and individuals originally of the same kingdom, but revolting against their lawfully-constituted authorities and forming laws for themselves not sanctioned by the king, are just as agreeable to the king as those who were always faithful and submissive to him and to his ministers, and that it is enough to say to Jesus Christ, “Lord, Lord!” in order to be saved, no matter how many of His doctrines one rejects, nor how many of His laws and ordinances are despised. He Himself answers “Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of My Father, who is in heaven, he shall enter into the kingdom of heaven. Many will say to Me in that day: Lord, Lord, have we not prophesied in Thy name?” (and to prophesy does not only mean to foretell future things, but also to explain and discourse on religious matters), “and cast out devils in Thy name, and done many miracles in Thy name? And then will I profess unto them, I never knew you: depart from Me, you that work iniquity” (Matt 7:21). If the Apostle St. Paul says, “There must be also heresies,” it is not because Jesus Christ approves of them, but He permits them only “that they also who are approved may be made manifest” (I Cor. 11:19). They are, as it were, the shades which serve to make what is light still clearer and more visible to the world. But shade is darkness, and nothing dark or defiled will ever be admitted into the kingdom of glory. “Take heed, therefore, that the light which is in you be not darkness” (Luke 11:35).

If, then, Christ has established but one Church, which is His kingdom — “the kingdom of heaven” — and this Church has a monarchical form of government, behold here already a main feature of the holy Catholic Church.

JOSEPH PRACHENSKY, S.J., *THE CHURCH OF THE PARABLES - TRUE SPOUSE OF THE SUFFERING SAVIOR*, 1880