

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 “received and approved” immemorial Roman rite of Mass



Twenty-third Sunday after Pentecost

St. Gertrude the Great, Virgin Abbess

November 16, 2025

The Time after Pentecost is the symbol of the Church’s long pilgrimage towards heaven, the last stages of which are described in prophetic language on these closing Sundays of the season. Quite naturally, the breviary lessons during November are taken from the major and minor prophets who foretell the events which will mark the end of the world.

After the Jews had been carried captive into Babylon, Jeremias wandered among the ruins of Jerusalem, uttering his lamentations. “Regard, O Lord, how doth the city sit solitary that was full of people! How is the mistress of the Gentiles become as a widow....Weeping she hath wept in the night and her tears are on her cheeks” (2nd response for the first Sunday in November). But he goes on to foretell the twofold coming of the Messiah who will restore all things. “The Lord hath redeemed His people and delivered them; and they shall come and give praise in Mount Sion, and they shall flow together to the good things of the Lord” (Jeremias 31, 11-12).

Among those who had been carried captive into Babylon was a priest named Ezechiel who had foretold the captivity which was to overtake Israel. “The end is come, the end is come...Now I will pour my wrath out upon thee...and I will judge thee according to thy ways neither will I show mercy” (Ezechiel 6, 6-8).

Later, when in exile, he prophesied further. “Our iniquities and our sins are upon us...how can we live? Say to them: As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways: and why will you die, O house of Israel?” (Ezechiel 23, 10-11).

In one vision almighty God showed the prophet the future Temple established on a high mountain, pointing out to him how perfect would be the worship He would expect from His people when He had gathered them once more to the eternal hills of Sion.

Again, Daniel, also one of the captives in Babylon, explained Nabuchodonosor’s dream in the sense that the little stone which became a great mountain after having overturned the statues of Gold, Silver, Iron and Clay is a symbol of Christ whose kingdom shall supersede all kingdoms and last forever.

Among the Minor Prophets Osee is the one of whom most use is made in the official worship of the Church during this season. He foretold that God would bring to an end the kingdom of the House of Israel, and that it would be said to a people that was not His people: “Ye are the sons of the living God. And the children of Israel and the children of Juda shall be gathered together, and they shall appoint themselves one head.” “These word,” says St. Augustine, “are a prophecy concerning the Gentiles, who at first, did not belong to God. And since the people of the Gentiles is also spiritually of the number of Abraham’s servants, and by this title are called Israelites, the prophet adds: “The children of Israel and the Children of Juda shall be gathered together and they shall appoint themselves one Head.” We think, naturally, of Christ as the corner-stone and of the walls, one composed of the Jews and the other of the Gentiles, the first called Juda and the second Israel; the other of the Gentiles, the first called Juda, and the second, Israel; both resting on the same foundation and rising on the same ground.

As for those Israelites according to the flesh who at present will not accept Christ, the same prophet foretells that one day they will believe in Him, that is not they themselves but their children. This Osee asserts in so many words when he says: “The children of Israel shall sit many days without king and without prince and without sacrifice and without altar and without therapim” (Osee 3,4). Who does not see that this is the state of the Jews at the present time? (Third nocturn, fourth week).

All this is shown forth in today's Mass. Interpreting the story in the Gospel of the cure of the woman with the issue of blood and the raising of Jairus' daughter, St. Jerome says: "When the ruler begs Jesus to raise his daughter from the dead, an eight miracle begins. But lo! A woman, troubled with an issue of blood, slips across the path of the procession and is healed, the eight in number, so that the ruler's daughter loses this place and has now only the ninth, in accordance with the psalmist words: "Ethiopia shall haste to stretch out her hands to God," and those of the apostle: "The fullness of the Gentiles should come in and so all Israel should be saved."

The woman troubled with the issue of blood twelve years is the people of the Gentiles, who fell sick while the Jews, represented by Jairus daughter, who was twelve years old, were being born to the faith. Now, while our Lord was on His way to the daughter, the ruler of the synagogue, this woman troubled with the issue of blood approached Him, so that while on His way to one person, He healed another. The apostles acted in the same way they told the Jews: "To you it behooved us first to speak the word of God: but because you reject it and judge yourselves worthy of eternal life, behold we turn to the Gentiles." "So long as the hands of the Jews, full of blood, remain uncleansed, their synagogue, now dead will not rise again" (Homily for the Sunday).

One day, however, this resurrection will take place, for just as the Gentiles were healed by their faith in Christ, like the woman with the issue of blood, so the Jews, disillusioned as regards Antichrist, will return to Christ Himself, who will restore life to their souls as He gave back bodily life to Jairus' daughter. At that moment the utterance of the prophets will be fulfilled. Those, described by St. Paul in today's Epistle, as "Enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things", will in their damnation, reach the fatal end to which such life of wantonness must lead, while those who have lived as fellow-citizens of heaven will be forever delivered by Christ from the seductions of the world and sin. It is from heaven the apostle goes on to remind us, that we look for the Savior, "Who will reform the body of our lowliness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things to Himself" (Epistle).

This power of healing went out from Him to cure the woman with the issue of blood, and it raised Jairus' daughter from the dead. In the same way it will reach the two peoples of the Gentiles and the Jews, who are symbolized in this illness and death, and who will be saved by their faith in Christ. In fact all the acts of physical healing and raising from the dead performed by our Lord are only symbols of our freedom from sin and resurrection to come. "I will bring back your captivity from all places," says Jeremias in the Introit; "Thou hast turned away the captivity of Jacob," adds the second verse of the psalm; and the Gradual goes on: "Thou hast delivered us, O Lord, from them that afflict us."

In the same strain the Alleluia and the Offertory psalm relate how from the depths of exile the two nations have cried to the Lord imploring Him to hear the prayer, and how "with the Lord there is plenteous redemption, and He shall redeem Israel from all His iniquities" (5,7).

So let us pray with confidence, for if at Jairus' prayer, our Lord raised his daughter from the dead, and if He healed the woman with the issue of blood in response to her faith, it will be by carrying out our Lord's precept: "All things, whatsoever you ask when you pray believe that you shall receive: and they shall come unto you"; in other words, by turning to God in prayer full of faith, the Gentiles will be cured of their evil passions, and Israel will rise to her true life in Christ.

This return of the daughter of sin to the Truth, after her period of temporary death, will be a sign that the Last Day is near at hand, for it will put the final seal on the fulfillment of prophecy. Then freed, at last, "from the bonds of sin which by frailty we have contracted" we shall glory in God and give thanks to Him forever (Collect and Gradual).

INTROIT:

Jer. 29: The Lord saith, I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places.

Ps. 84: Lord, Thou hast blessed Thy land; Thou hast turned away the captivity of Jacob. Glory be, etc. The Lord saith, etc.

COLLECT:

O Lord, we pray, absolve Thy people from their offenses; that through Thy bountiful goodness we may be delivered from the bonds of those sins which by our frailty we have taken upon ourselves. Through our Lord, etc

O God, who in the heart of the holy Virgin Gertrude didst provide a dwelling well pleasing unto Thee; through her merits and intercession do Thou, in Thy mercy, wash away the stains from our hearts and grant that we may enjoy fellowship with her. Through our Lord, etc.

EPISTLE: Philipp. 3, 17-21; 4, 1-3.

Brethren, Be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. But our conversation is in heaven: from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women who have labored with me in the gospel with Clement and the rest of my fellow-laborers, whose names are in the book of life.

EXPLANATION There are unhappily many Christians, who, as St. Paul complains, are, declared enemies of Christ's cross, who do not wish to mortify their senses, who only think of gratifying their lusts, and, as it were, find their only pleasure, even seek their honor, in despising the followers of Jesus and His saints on the narrow path of the cross, of mortification and humiliation. What will be the end of these people? Eternal perdition! For he who does not crucify the flesh, does not belong to Christ (Gal. 5, 24). He who does not bear the marks of the mortification of Jesus in his body, in him the life of Christ shall not be manifested (II Cor. 4, 10). He who does not walk in heaven during his life-time, that is, who does not direct his thoughts and desires heavenward, and despise the world and its vanities, will not find admission there after his death.

ASPIRATION Would to God, I could say with St. Paul: The world is crucified to me, and I to the world (Gal. 6, 14).

GRADUAL:

Ps. 43: Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. In God we will glory all the day: and in Thy name we will give praise forever. Alleluia, alleluia.

Ps. 129: Out of the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

GOSPEL: *Matt. 9, 18-26.*

At that time, As Jesus was speaking to the multitudes, behold, a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead: but come, lay thy hand upon her, and she shall live. And Jesus, rising up, followed him, with his disciples. And behold, a woman, who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter: thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, he said: Give place: for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

INSTRUCTIONS I. Filial was the faith, unbounded the confidence, profound the humility of this woman, and therefore, she received health also. Learn from this, how pleasing to the Lord is faith, confidence and humility; let your prayer always be penetrated by these three virtues, and you will receive whatever you ask.

II. The devout Louis de Ponte compares the conduct of this woman to our conduct at holy Communion, and says: Christ wished to remain with us in the most holy Eucharist, clothed with the garment of the sacramental species of bread, that he who receives His sacred flesh and blood, may be freed from evil concupiscence. If you wish to obtain the health of your soul, as did this woman the health of the body, imitate her. Receive the flesh and blood of Jesus with the most profound humility, with the firmest confidence in His power and goodness, and like this woman you too will be made whole.

III. Jesus called three dead persons to life, the twelve year old daughter of Jairus, ruler of the synagogue, of whom there is mention made in this gospel, the young man at Naim (Luke 7, 14), and Lazarus (John. 11, 43). By these three dead persons three classes of sinners may be understood: the maiden signifies those who sin in their youth through weakness and frailty, but touched by the grace of God, perceive their fall and easily rise again through penance; by the young man at Naim those are to be understood who sin repeatedly and in public, these require greater grace, more labor and severer penance; by Lazarus, the public and obdurate habitual sinners are to be understood who can be raised to spiritual life only by extraordinary graces and severe public penance.

IV. Christ did not raise the maiden, until the minstrels and noisy multitude were removed, by which He wished to teach us that the conversion of a soul cannot be accomplished in the midst of the noise and turmoil of temporal cares, idle pleasures and associations.

OFFERTORY:

Ps. 129: Out of the depths I have cried to Thee, O Lord; Lord, hear my prayer: out of the depths I have cried to Thee, O Lord.

SECRET:

In furtherance of our service, O Lord, we offer Thee a sacrifice of praise, that what Thou hast bestowed on us without any deserts of our own Thou mayest in mercy carry forward. Through our Lord, etc.

May the sacrifice of Thy holy people be acceptable to Thee, O Lord, and honorable to thy saints, through whose merits we know that we have received help in trouble. Through our Lord, etc.

COMMUNION:

Mark 11, 24: Amen, I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done unto you.

POSTCOMMUNION:

We ask, O almighty God, that those to whom Thou givest a participation in divine things Thou wilt not suffer to succumb to human dangers. Through our Lord, etc.

Thou hast fed Thy servants, O Lord, with the holy gifts; comfort us ever, we pray, by her intercession whose festival we celebrate. Through our Lord, etc.



**And when the multitude was put forth,
he went in, and took her by the hand.
And the maid arose. And the fame
hereof went abroad into all that
country.**

PROPER OF THE SAINTS FOR THE WEEK OF NOVEMBER 16th:

Date	Day	Mass	Rank	Color	F/A	Time/Notes
16	Sun	23 rd Sunday after Pentecost St. Gertrude the Great, V, Abbess <i>BVM-Mother of Divine Providence</i>	sd	G		Mass 9:00 AM, Confessions 8:00 AM, Rosary of Reparation 8:30 AM
17	Mon	St. Gregory Thaumaturgus, BpC	sd	W		Mass 8:30 AM; Rosary of Reparation 8:00 AM
18	Tue	Dedication of the Basilicas of Ss. Peter & Paul	dm	W		Mass 8:30 AM; Rosary of Reparation 8:00 AM
19	Wed	St. Elizabeth of Hungary, W St. Pontianus, PM	d	W		Mass 8:30 AM; Rosary of Reparation 8:00 AM
20	Thu	St. Felix of Valois, C	d	W		Mass 8:30 AM; Rosary of Reparation 8:00 AM
21	Fri	Presentation of the BVM	dm	W	A	Mass 8:30 AM; Rosary of Reparation 8:00 AM
22	Sat	St. Cecilia, VM	d	R		Mass 9:00 AM; Rosary of Reparation Confessions 8:30
23	Sun	24 th Sunday and Last after Pentecost St. Clement, PM St. Felicitas, M	sd	G		Mass 9:00 AM, 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.

The Church, the one true bride of the divine Word, was known by the incommunicable privilege of possessing within her the truth; not only its dead letter, but its ever-living self. The Holy Ghost has not kept the Books of sacred Scripture from passing into the hands of the sects separated from the center of unity; but He has reserved to the Church the treasure of tradition, which transmits, surely and fully, from one generation to another, the word which is life and light. This tradition is kept up by the truth and the holiness of the Man-God, ever existing in His members, ever tangible and visible in the Church. Holiness, which is inherent in the Church, is tradition in its purest and strongest form; because it is the truth, not only preached, but reduced to action and word, as it was in Christ Jesus, and as it is in God. It is the deposit, which the disciples of the apostles had the mission to hand faithfully down to their successors, just as the apostles themselves had received it from the Word, who had come upon earth. Dom Gueranger, *The Liturgical Year*, twenty-third Sunday after Pentecost

St. Basil the Great considered it an honor to keep up the memory of their great predecessor; they would never suffer that any act, word, or movement other than his (St. Gregory Thaumaturgus), in performing the sacred rites should prevail over the traditions he had left. Dom Gueranger, *The Liturgical Year*, St. Gregory Thaumaturgus

But the people that had been treated with so much predilection, and whose fathers and first rulers had so ardently prayed for the coming of the Messias, was no longer in the position to which it had been raised by the holy patriarchs and prophets. Its beautiful religion, founded on desire and hope, was then nothing but a sterile expectancy, which kept it motionless and unable to advance a single step towards its Redeemer. As to its Law, Israel then minded nothing but the letter, and, at last, turned it into a mummy of sectarian formalism. Now, whilst in spite of all this sinful apathy it was mad with jealousy, pretending that no one else had any right to heaven's favours, the Gentile, whose ever-increasing misery urged him to go in search of some deliverer, found one, and recognized him in Jesus the saviour of the world. Dom Gueranger, *The Liturgical Year*, twenty-third Sunday after Pentecost

Prayer of St. Gertrude to the Blessed Virgin Mary

Most chaste Virgin Mary, by the spotless purity with which you prepared for the Son of God a dwelling of delight in your virginal womb, I beg of you to intercede for me that I may be cleansed from every stain. Most humble Virgin Mary, by that most profound humility by which you deserved to be raised high above all the choirs of angels and saints, I beg of you to intercede for me that all my sins may be expiated. Most amiable Mary, by that indescribable love that united you so closely and inseparably to God, I beg of you to intercede for me that I may obtain an abundance of all merits. Amen.

St. Gertrude the Great, 1256-1301

Just as much as anyone hopes to receive from thee, so much will he surely obtain. Besides this, whatever thou shalt promise anyone in My Name, that I shall certainly grant him... If anyone should praise and thank Me for the graces lavished upon thee, and ask for a favor, I will, in that love with which I have pre-elected thee from eternity, assuredly grant the plea, provided it is for the eternal welfare of the suppliant. Our Lord to St. Gertrude

I come to You, O most loving Jesus, whom I have loved, sought, and always desired. I come because of Your sweetness, Your pity, Your charity. I come with all my heart, all my soul, all my strength. I follow You because You have called me. Do not reject me, but treat me with forbearance, in accordance with Your great mercy.
St. Gertrude the Great

This state of things may perhaps be attributed to a certain slowness and timidity in good people, who are reluctant to engage in conflict or oppose but a weak resistance; thus the enemies of the Church become bolded in their attacks. But if the faithful were generally to understand that it behooves them ever to fight courageously under the banner of Christ their King, then, fired with apostolic zeal, they would strive to win over to their Lord those hearts that are bitter and estranged from him, and would valiantly defend his rights. Pope Pius XI, Quas Primas

Promises of our Lord to St. Gertrude the Great

Even during her life, St. Gertrude's prayers were miraculously answered. Through her intercession, many were delivered from long and serious illnesses. Others were admonished in their dreams to disclose their troubles to her, and were delivered from their afflictions. Our Lord once said to her: **"If anyone, being oppressed by sorrow and grief, humbly and sincerely seeks consolation in thy words, he will not be deceived in his desires; for I the God abiding in thee, urged by the liberality of My love and goodness, desire through thee to bestow much good on many. Whosoever commends himself with full confidence to thy prayers will obtain life eternal by thy mediation. Just as much as anyone hopes to receive from thee, so much will he surely obtain. Besides this, whatever thou shalt promise anyone in My Name, that I shall certainly grant Him."**

St. Gertrude received from the Eternal Truth Himself the most consoling promise that whenever anyone devoutly praises and thanks God for the graces bestowed on her, our Lord will enrich that person with similar virtues and graces. And if this does not come to pass immediately, it will be fulfilled at an opportune time.

Another time our Lord promised her that no one who has venerated her would depart this life without having first received the grace of making his life pleasing to God, and that, furthermore, he would enjoy the comfort of a special friendship with God.

Once our Divine Savior, opening His lips and inhaling, said to His beloved spouse: **"Just as I have now drawn in My breath, so shall I in truth draw to Myself all who incline toward thee with love and devotion for My sake, and I shall grant them the grace to make progress in virtue from day to day."**

Our Lord promised St. Gertrude that if anyone should praise and thank Him for the graces lavished on her, and ask for a favor, He would, in that love with which He had pre-elected her from eternity, assuredly grant the plea, provided it were for the eternal welfare of the suppliant.

In addition, St. Gertrude received the promise that if anyone performs a good work in her honor, in union with that love in which God descended from heaven and accomplished the work of our Redemption, he should obtain as his merit whatever is performed in honor of the saint. No sinner who had loved and venerated her should die suddenly!

St. Gertrude once asked our Lord for a sign as a solemn confirmation of these favors. Our Lord said, **"Stretch forth thy hand."** She did so and immediately He opened the ark of His Deified Heart, and placed her hand in the Wound of His side. Then He said, **"Behold, hereby I promise to preserve inviolable the gifts I have bestowed on thee. If, however, according to My wise foresight, I suspend their effects for a time, I hereby bind Myself to recompense thee threefold, by the omnipotence, wisdom and goodness of the Triune God."** When St. Gertrude withdrew her hand, she saw a golden circlet on each finger, and on the signet finger, three. **"Seven rings shall be to thee a certain proof that the seven favors I have promised thee for the salvation of the world have been ratified,"** said our Lord.

PRAYER

O most sweet Lord Jesus Christ, I praise, extol and bless Thee, in union with that heavenly praise which the Divine Persons of the Most Holy Trinity mutually render to each other, and which thence flows down upon Thy sacred Humanity, upon the Blessed Virgin Mary and upon all the angels and saints. And I give Thee thanks for all the graces Thou didst lavish upon Thy beloved spouse, St. Gertrude. I thank Thee especially for that ineffable love wherewith Thou didst pre-elect her from all eternity, didst enrich her so highly, didst draw her so sweetly to Thyself by the strongest bonds of love, didst unite her so blissfully to Thyself, dwell with such delight in her heart, and crown her life with so blessed an end. I recall to Thee now, O most compassionate Jesus, the promise Thou didst make to Thy beloved spouse, that Thou wouldst most assuredly grant the prayers of all who come to Thee through her merits and intercession, in all matters concerning their salvation. I beseech Thee, by Thy most tender love, grant me this grace,....., which I confidently expect. **AMEN**

"The cause of the gift of wisdom is found in the will, and it is charity." St. Thomas Aquinas

INSTRUCTION CONCERNING RIDICULE AND DERISION

And they laughed him to scorn (Matt 9, 24).

When Jesus told the minstrels and the crowd that the girl was not dead, but sleeping, they laughed at Him, because they understood not the meaning of His words. Sensual-minded men generally act in the same manner towards the priests and ministers of God, who by their word and example admonish them to despise honors, riches and pleasures, and to embrace the love of poverty, humility and mortification. This is, an unintelligible and hateful language to them which they ridicule and mock just as they do when they hear that death is a sleep, from which we shall one day awake and be obliged to appear before the judgment-seat of God. Woe to such scoffers by whose ridicule so many souls are led from the path of virtue! What the devil formerly, accomplished by tyrants in estranging men from God and a lively faith in Him and His Church, he seems to wish to accomplish in our days by the mockery, scoffs, and blasphemies of wicked men; for at no period have piety and virtue, holy simplicity and childlike faith, adherence to the holy Roman Church and her laws, reverence for her head, her ministers and priests,

been more mocked, derided and blasphemed. Unhappily many permit themselves to be induced by mockery to abandon piety, to omit the public practice of their faith, to conceal their Catholic conviction, and to lead a lukewarm, careless, indeed, sinful life. Woe to the scoffers! they are an abomination to the Lord (Prov. 3, 32) who will one day require from their hands all the souls perverted by them. Do not permit yourself to be led astray by those who ridicule your faith and zeal for virtue; remember the words of Jesus: He that shall deny me before men, I will also deny him before my Father who is in heaven (Matt. 10, 33). Let Jesus be your consolation, He was scoffed and blasphemed for your sake, and often say within yourself:

I know, my most amiable Jesus, that the servant cannot be more than his master. Since Thou wert so often sneered at, mocked and blasphemed, why should I wonder if I am derided for my faith in Thee and Thy Church, and for the practice of virtue!

TWENTY-THIRD SUNDAY AFTER PENTECOST

DESIGNS OF PEACE AND LOVE

PRESENCE of GOD - O Lord, fulfill in me Your designs of peace and love, making me rise to a life of complete fervor.

MEDITATION:

1. In spite of our ardent ideal, our ardent desire for sanctity, we always find ourselves full of miseries, always indebted to God. Our souls often tremble with fear in His presence, and we ask ourselves: How will He receive me? Will He turn me away? But the answer is quite different from what we would expect: "The Lord saith: I think thoughts of peace and not of affliction. You shall call upon Me and I will hear you, and I will bring back your captivity from all places." These consoling words, which we read in the Introit of today's Mass, open our hearts to the sweetest hopes. God loves us in spite of all. He is always and everywhere our Father, and He desires to free us from the servitude of our passions and from our weaknesses. Then spontaneously the humble invocation of the Collect rises to our lips: "Grant, O Lord, that by Your goodness we may be delivered from the bonds of sin which by our frailty we have committed." Humility and the sincere acknowledgment of our wrongdoing is always the starting point for conversion.

In the Epistle (Phil 3, 17-21; 4, 1-3) St. Paul speaks to us of conversion: "For many walk, of whom I have told you often, and now tell you weeping, that they are enemies of the Cross of Christ . . . who mind only the things of earth." Every time that we shun a sacrifice, that we protest against suffering, that we seek selfish pleasures, we behave, in practice, like enemies of the Cross of Christ. Thus our lives become too earthly, too much attached to creatures, too heavily burdened to rise toward heaven. We must be converted, we must practice detachment, and remember that "our conversation is in heaven"; to this end, we must willingly embrace the hardships of the return journey to our heavenly homeland. As an encouragement, St. Paul places before our eyes the glory of our eternal life: "Jesus Christ will reform the body of our lowliness, made like to the body of His glory." These are the "thoughts of peace," the great designs of love which our heavenly Father outlines for us: to free us from the bondage of sin, and conform us to His own Son, making us sharers in His glorious resurrection. They are marvelous designs but they will be realized only with our cooperation. "Therefore," the Apostle beseeches us, "my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord." Stand fast, that is, persevere in your conversion, strong in humility, confidence, and love of the Cross.

2. Today's Gospel (Mt 9, 18-26) gives a striking example of the transformation which God desires to accomplish in us. It also shows how He realizes His thoughts of peace in those who approach Him with a humble and trustful heart. First, let us consider the woman troubled with an issue of blood. Her malady was incurable, she had been suffering from it for twelve years, and she had found no remedy. The poor woman, ashamed and humiliated, did not dare, like the other sick persons, to present herself directly to Jesus. However, her faith was so lively that she said within herself, "If I shall touch only His garment, I shall be healed." Furtively drawing near to Him she touched the hem of His garment. Jesus noticed that light touch and turning around said: "Be of good heart, daughter, thy faith hath made thee whole." No petition, no spoken request- but what moved the Lord was the prayer of that humble, trustful heart so full of faith.

As Jesus healed the woman with the issue of blood so does He wish to heal our souls, but He expects of us dispositions similar to hers. Too often we are content to pray with our lips while our hearts are cold and distant; Jesus however, looks to the heart; He wants the prayer of the heart, a cry of humility and confidence, a cry which goes straight to His own divine Heart. On the other hand, how much more fortunate are we than that poor sick woman! She succeeded only once in touching the hem of His garment whereas our souls in Holy Communion may be daily united with His very Body and Blood. Oh! if we only had faith like a grain of mustard seed!

The second miracle followed. The daughter of Jairus was not simply ill, she was dead; but it was no more difficult for Jesus to restore a dead person to life than to heal one who was sick. He, the true Lord of life and death, "took her by the hand and the maid arose." Jesus is our Resurrection not only for our eternal life when, at a signal from Him, our body will rise glorious and be reunited to our soul: but He is our Resurrection even in this life: our Resurrection from the death of sin to the life of grace, our Resurrection from a lukewarm life to a fervent and holy life.

Let us draw near to Jesus with the humility and confidence of the woman cured of the issue of blood. Let us beg Him with all our hearts to realize in us His designs of love, by drawing us away from the sluggish mediocrity of a spiritual life still entangled in the snares of egoism, and by giving us a strong, determined impetus toward sanctity.

COLLOQUY:

"O Lord, how ill is Your friendship requited by those who so soon become Your mortal enemies again! Of a truth; Your mercy is great; what friend shall we find who is so long-suffering? If once such a cleavage takes place between two earthly friends, it is never erased from the memory and their friendship can never again become as close as before. Yet how often has our friendship for You failed in this way, and for how many years do You await our return to You! May You be blessed, my Lord God, who bear so compassionately with us that You seem to forget Your greatness and do not punish such treacherous treason as this, as would only be right" (T.J. *Con*, 2).

"O Jesus, You are my peace; for through You I have access to the Father, since it has pleased the Father to grant peace through the Blood of Your Cross to all in heaven and on earth.

"This is Your work as regards every soul of good will; it is what Your immense, Your exceeding charity urges You to do in me. You desire to be my peace.... By the Blood of Your Cross, You will make peace in the little heaven of my soul . . . You will fill me with Yourself, You will bury me in Yourself, and You will make me live again with You, by Your Life.

"O Jesus, even though I fall at every moment, in trustful faith I shall pray You to raise me up, and I know You will forgive me, and will blot out everything with jealous care. More than that: You will despoil me, deliver me from my miseries, from everything that is an obstacle to Your divine action; and will draw all my powers to Yourself, and make them Your captive Then I shall have passed completely into You and shall be able to say: It is no longer I that live; my Master liveth in me" (ET. 11, 12).

Because the world under thy conduct has risen triumphant to the very heavens, Constantine the conqueror has built this temple in thy honour. Inscription in gold over the triumphal arch in the ancient Vatican basilica

"I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth." May this word remain with us as a lingering fragrance of the great solemnity. Thy house, O God, is our church, unspeakably beautiful with the splendor of the divine mysteries. Compared with her, what was the tabernacle that sheltered the Ark of the Covenant of Sinai? And yet the thought of it filled the heart of David in the desert, and made him faint like the stag panting after the fountains of water. Let us learn from our fathers, who lived in the ages of expectation, how to love the courts of the Lord.

Christian! The exile which afflicted David can never be your fate; for in Baptism you became the sanctuary of God. Let this Dedication day remind you of the consecration which took you from yourself to make you the temple of the Holy Ghost; to give you to Christ together with whom your life is henceforth hidden in the sweet and fruitful secrecy of the Father's Face. Learn to render to the blessed Trinity in your soul a homage worthy of His presence.

Lastly, baptized and consecrated soul, remember that you are not alone at the banquet of God's love; that divine charity which unites you to Christ the Spouse must link you to His members, and fit you, a living stone, to the other stones; preparing you here below for your future place in the structure of the heavenly sanctuary.

Dom Gueranger, Dedication of a Church

St. Elizabeth, who had become the passionate lover of holy poverty, chose to remain among the poor. She was the first professed Tertiary of the Seraphic Order; and the mantle sent by St. Francis to his very dear daughter became her only treasure. The path of perfect self-renunciation soon brought her to the threshold of heaven. She who, twenty years before, had been carried to her betrothed in a silver cradle and robed in silk and gold, now took her flight to God from a wretched hovel, her only garment being a patched gown. Dom Gueranger, *The Liturgical Year*, St. Elizabeth of Hungary

God knows what He has in store for us; but if fear does not soon make way for a sentiment more worthy of men and of Christians, all particular existences will be swallowed up in the political crisis. Come what may, it is time to learn our history over again. The lesson will not be lost if we come to understand this much: had the first Christians feared, they would have betrayed us, for the word of life would never have come down to us; if we fear, we shall betray future generations, for we are expected to transmit to them the deposit we have received from our fathers. Dom Gueranger, *The Liturgical Year*, Feast of St. Cecelia

Prayer of Consecration by St. Alphonsus to our Blessed Mother on the feast of her Presentation

O dearly Beloved of God, most amiable Child Mary, would that today I could offer you the first years of my life and consecrate myself to your service, my blessed and sweet Lady, as you presented and consecrated yourself in the Temple for the honor and glory of God...But time has slipped away and so many years have been spent in serving the world and my own caprice, as it were, forgetful of you and of God. Woe to the time when I did not love you!... But better late than never. Behold, O Mary, I present myself to you today, offering myself entirely to your service, for the number of days, whether few or many, that are still left to me on earth. I renounce all creatures, as you did, and vow myself entirely to the love of my creator. I consecrate to you, O my Queen, my intellect, that it may always think upon the love you deserve, my tongue, that it may praise you, my heart that it may love you. Accept, O Most Holy Virgin, the offering which this wretched sinner presents to you; accept it, I beg, by the consolation your heart felt when you gave yourself to God in the Temple. And if I am late in putting myself at your service, it is but fitting that I redeem the time lost by redoubling my devotion and my love.

O mother of Mercy, help my weakness by your powerful intercession, and obtain for me from your Jesus the strength to be faithful to you until death. Grant that after having served you always in this life I may go to praise you eternally in Paradise.

Thus, the more violently they try to occupy the places of worship, the more they separate themselves from the Church. They claim that they represent the Church; but in reality, they are the ones who are expelling themselves from it and going astray. Even if Catholics faithful to the Tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ. St. Athanasius

The apostolate should always be exercised in a saintly manner, with such purity of intention, such interior union with God, such generous forgetfulness and abnegation of self, and with so great a love for souls that the apostolate flows from the interior spirit which informs it and at the same time nourishes and renews this same spirit. Pope Pius XII, *Primo Feliciter*

"Let us listen to what all the faithful say, because in every one of them the Spirit of God breathes." St. Paulinus of Nola

Peter the doorkeeper sets his holy dwelling at the entrance: who can deny that this city is like heaven? At the other extremity, Paul from his temple guards the walls; Rome lies between the two: here then God dwelleth. Inscription on the gate of Rome which was called in the sixth century the gate of St. Peter

Our Predecessor, Benedict XIV, had just cause to write: 'We declare that a great number of those who are condemned to eternal punishment suffer that everlasting calamity because of ignorance of those mysteries of faith which must be known and believed in order to be numbered among the elect.' Pope St. Pius X, *Acerbo Nimis*

Stefano Maderno's magnificent sculpture, "Saint Cecilia," which worthily graces the high altar of the Church of Santa Maria in Trastevere. While it is the genuine work of Maderno's competent hand, this image owes its origins to a miracle: In 1599, when her body was exhumed, Cecilia's body was discovered to be incorrupt, so much so that her wounds appeared freshly made. Maderno, charged to sculpt what he saw, rendered a peaceful yet powerful image of innocence, modesty, and delicate beauty. On a marble slab near the famous statue is carved this statement of the artist, which he made under oath: "Behold the body of the most holy virgin Cecilia, whom I myself saw lying incorrupt in the tomb. I have in this marble expressed for you the same saint in the very same posture." The precious relics of the virgin-martyr are directly underneath Maderno's masterpiece, in the graceful crypt church. They are so situated that a priest offering Mass (or a pilgrim looking at the altar) will see straight into her tomb. Br. André Marie, M.I.C.M., Feast of St. Cecilia, Virgin and Martyr



Many pastors have destroyed my vineyard, they have trodden my portion under foot: they have changed my delightful portion into a desolate wilderness. They have laid it waste, and it hath mourned for me. With desolation is all the land made desolate; because there is none that considereth in the heart (Jer 12, 10-11).

The Prayer of a Saint for the Conversion and Salvation of Sinners

O eternal Father, I offer You the Blood shed by Your Son with such deep love and ardent charity for the salvation of men.

O Jesus, I offer You the innumerable drops of Blood which You shed so freely at Your dreadful scourging, and as You shed it for all Your members, so do I offer it to You for all the members of holy Church, whose Head You are. I offer It to You so that Your "Christs," your priests, may once again be the light of the world, that Your virgins may not be of the number of the foolish virgins, that infidels and heretics may return to your fold and that all souls may be saved.

O eternal Word, I want to speak to You as You did to us. In truth, I say to You that I would sacrifice a thousands lives, if I had them, to help save these souls. I do not want to depart from this life until You have enlightened some one of them. But I am not worthy to be heard. Hear not one who is so presumptuous, but answer Your own Blood. You cannot fail Yourself; hear then, O Jesus, the voice of Your Blood.

O eternal Father, that love which moved You to create men, urges You also to infuse Your light into them. I well know that You do infuse it, but they do not accept it. What is the reason for this? My ingratitude. I know, O my God, my ingratitude, but I have not plumbed its depths. Punish me for their offenses; punish me for their sins. Oh! How wretched I am to be the cause of so much ingratitude and wickedness.

If I could, I would take all men and lead them to the bosom of Your Holy Church, so that she could cleanse them of all their infidelities, regenerate them like a mother, and then nourish them with the sweet milk of the holy Sacraments.

St. Mary Magdalen dei Pazzi

Adding such a great number of martyrs to the list of beatified persons shows that the supreme witness of giving blood is not an exception reserved only to some individuals, but a realistic possibility for all Christian people. It includes men and women of different ages, vocations and social conditions, who pay with their lives in fidelity to Christ and his Church.

Their example gives witness to the fact that baptism commits Christians to participate boldly in the spread of the Kingdom of God, cooperating if necessary with the sacrifice of one's own life. Certainly not everyone is called to a bloody martyrdom. There is also an unbloody 'martyrdom,' which is no less significant... It is the silent and heroic testimony of many Christians who live the Gospel without compromises, fulfilling their duty and dedicating themselves generously in service to the poor.

This martyrdom of ordinary life is a particularly important witness in the secularized societies of our time. It is the peaceful battle of love that all Christians, like Paul, have to fight tirelessly; the race to spread the Gospel that commits us until death. May Mary, Queen of Martyrs and Star of Evangelization, help us and assist us in our daily witness.

Pope Benedict XVI, on the occasion of the canonization of the Catholic martyrs by the communists in Spain

Dearly beloved, believe not every spirit, but try the spirits if they be of God:
because many false prophets are gone out into the world. 1 John 4:1

He or she who aspires to this higher life, must lead like the angels an existence all divine and heavenly. The virgin cuts herself off from the allurements of the senses; not only does she renounce the right to their even lawful use, but she aspires to that hope which God, who can never deceive, encourages by His promise, and which far surpasses the natural hope of posterity. In return for her generous sacrifice, her portion in heaven is the very happiness of the angels. St. Clement I, Pope and Martyr, Letters to Virgins

Sacrilege is the violation of sacred things. Sacred things include also sacred persons and places. Local Sacrilege is the violation of a sacred place. A sacred place is a place permanently consecrated or blessed by the authority of the Church for the worship of God (c.1154). Sacrilege of a sacred place may be committed... by putting the church to impious or unseemly use.... These actions must be certain, notorious, and committed in the church itself. Rev. Dominic Prummer, O.P., *Handbook of Moral Theology*

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

God communicates Himself most to that soul that has progressed farthest in love: namely, that has its will in closest conformity with the will of God... only the soul that has attained complete conformity and likeness of will is totally united and transformed in God supernaturally. St. John of the Cross

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. Ven. Pope Pius IX, *Singulari Quidem*

“Pastoral governance... presupposes the participation of every category of the faithful” - Except, of course, Catholics Faithful to Catholic Tradition

While the Bishop himself remains responsible for the authoritative decisions which he is called to make in the exercise of his pastoral governance, ecclesial communion also “presupposes the participation of every category of the faithful, inasmuch as they share responsibility for the good of the particular Church which they themselves form” (Pastores Gregis 44). Within a sound ecclesiology of communion, a commitment to creating better structures of participation, consultation and shared responsibility should not be misunderstood as a concession to a secular “democratic” model of governance, but as an intrinsic requirement of the exercise of Episcopal authority and a necessary means of strengthening that authority.

Pope John Paul II, September 2004, on the occasion of an *ad limina* visit by bishops from Pennsylvania and New Jersey, there was no bishop at that time from Harrisburg

The Church of Christ, therefore, is one and the same for ever; those who leave it depart from the will and command of Christ, the Lord - leaving the path of salvation they enter on that of perdition. "Whosoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church, and he who leaves the Church of Christ cannot arrive at the rewards of Christ....He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to life and salvation" (S. Cyprianus, De Cath. Eccl. Unitate, n. 6)....

The Church, founded on these principles and mindful of her office, has done nothing with greater zeal and endeavour than she has displayed in guarding the integrity of the faith. Hence she regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutychians, did not certainly reject all Catholic doctrine: they abandoned only a certain portion of it. Still who does not know that they were declared heretics and banished from the bosom of the Church? In like manner were condemned all authors of heretical tenets who followed them in subsequent ages. "There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith taught by our Lord and handed down by Apostolic tradition" (Auctor Tract. de Fide Orthodoxa contra Arianos).

The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, who were wont to hold as outside Catholic communion, and alien to the Church, whoever would recede in the least degree from any point of doctrine proposed by her authoritative Magisterium. Epiphanius, Augustine, Theodore:, drew up a long list of the heresies of their times. St. Augustine notes that other heresies may spring up, to a single one of which, should any one give his assent, he is by the very fact cut off from Catholic unity. "No one who merely disbelieves in all (these heresies) can for that reason regard himself as a Catholic or call himself one. For there may be or may arise some other heresies, which are not set out in this work of ours, and, if any one holds to one single one of these he is not a Catholic" (S. Augustinus, De Haeresibus, n. 88).... Pope Leo XIII, *Satis Cognitum*

Among living writers in this, as in all that I have ever written, I gratefully recognize the debt which I owe to Mr. G. K. Chesterton - a debt so large that, in accordance with the best traditions of international finance, I intend never to repay it. Christopher Hollis, from the introduction of his book, *The Two Nations, A Financial Study of English History*, 1935

Let us begin with regulating the understanding and the will.

The primary means is prayer, by which is sought the light of the Holy Ghost... The second is a persistent application to the serious and diligent examination of every object in order to distinguish the good from the evil. A judgment is formed which is not in accord with external appearances, the testimony of our senses, or the standards of a corrupt world, but which is conformable to the judgment of the Holy Ghost.

Then we shall clearly see that what the world pursues with such eagerness and affection is mere vanity and illusion; that ambition and pleasure are dreams which, once shattered, are succeeded by sorrow and regret; that ignominy is a subject of glory, and sufferings a source of joy; that nothing can be more noble or approach the Divine nature more closely than to forgive those who injure us, and to return good for evil.

We shall see clearly that it is greater to despise the world than to have it at one's command; that it is infinitely preferable to submit to the humblest of men for God's sake, than to command kings and princes; that an humble knowledge of ourselves surpasses the deepest sciences; in short, that greater praise is due to him who curbs his passion on the most trivial occasions, than to him who conquers the strongest cities, defeats entire armies, or even works miracles and raises the dead to life.

Dom Lorenzo Scupoli, *The Spiritual Combat*

If the Son of God will have all men to be saved, how is it that so many suffer the torments of Hell? I answer in one word: They wish it. He sends preachers of His Gospel to all parts of the world to proclaim: "He who believes, and is baptized, shall be saved." And if any are unwilling to enter on this way, they perish by their own fault and not by the lack of will on the part of the Redeemer. For an hour the perfidious Jews exulted over Christ in His sufferings; Judas for an hour enjoyed the price of his avarice; for an hour Pilate gloried that he had regained the friendship of Herod and not lost the friendship of Caesar. But for nearly two thousand years they have all been suffering the torments of Hell; and their cries of despair will be heard forever and ever. St. Robert Bellarmine

To be open to the truth of real things and to live by perceived truth: these constitute the essence of the moral person. Only one who sees and affirms this objective reality is also able to recognize how deeply the ruin penetrates that an unchaste heart allows to happen within itself. Josef Pieper, *Brief Reader on the Virtues of the Human Heart*

It was one of those epochs which may be called turning-points in history. The first of the great active Orders (Trinitarians) was about to be raised up in the Church by St. John of Matha; others were soon to follow, called forth by the new requirements of the times. Eternal Wisdom, who 'remaining in herself the same reneweth all things' (Wisdom, 7, 27), would prove that sanctity also never changes, and that charity, though assuming different forms, is ever the same, having but one principle and one aim-God, loved for His own sake. Dom Gueranger, *The Liturgical Year*, Feast of St. Felix of Valois

Formerly we had priests of gold who celebrated in chalices of wood. Now we have priests of wood celebrating in chalices of gold. St. Boniface

Some say they are not bound by the doctrine, explained in Our Encyclical Letter [*Mystici Corporis*] 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*

And this is long before divorce, contraception, abortion, in vitro fertilization, embryonic "research", homosexual "marriage", LGBT "rights", "religious liberty", ecumenism, etc., etc., etc.

Now is truly the time in which the powers of darkness winnow the elect like wheat... Depravity exults; science is impudent; liberty, dissolute. The holiness of the sacred is despised; the majesty of divine worship is not only disapproved by evil men, but defiled and held up to ridicule. Pope Gregory XVI, *Mirari Vos*

My heart is penetrated with grief when I think of the almost infinite number of souls who are damned for lack of knowing the true God and the Christian religion. The greatest misfortune, O my God, is not to know Thee, and the greatest of punishments not to love Thee ... The knowledge of Jesus Christ is the science of Christians and the science of salvation; it surpasses, says Saint Paul, all human sciences in value and perfection ... Because of its necessity; for no one can be saved without the knowledge of Jesus Christ, while a person who knows absolutely nothing of any other science will be saved as long as he is enlightened by the knowledge of Jesus Christ. St. Louis Marie de Montfort

"It follows that ignorance has the nature of mortal sin on account of either a preceding negligence, or the consequent result; and, for this reason, ignorance is reckoned one of the general causes of sin. All sin proceeds from ignorance." St. Thomas Aquinas

Of Humility and Patience

IN this short discourse we will not separate humility and patience, which were the inseparable companions of Christ on the Cross, and which are united together with the strong love of sisters. The servant of God ought to suffer much for Christ, since he hopes to enjoy with Him eternal happiness. The Apostle says that ‘the sufferings of the present time are not worthy to be compared to the eternal weight of glory which shall be revealed in us.’ We cannot have, nor find, two perfect delights (earthly and heavenly), nor can this double joy be in all things complete. Christ began His teaching with humility in the Crib; and, as a good Master, He completed it by patience on the Cross. He says: ‘Blessed are they who suffer persecution for justice’ sake.’ He well knew that the suffering would be changed into glory; persecution and fear into joy. A silversmith makes a cup or vase out of the metal he has, but he cannot make a silver chalice out of a mass of lead; it is God alone Who can draw rest out of labour, and eternal joy out of torments. Loving, humble, and patient ought those servants to be who expect from their Lord His unspeakable reward.

St. Francis of Assisi, short sermon

AMAZON SYNOD: Why does the “New Evangelization,” not just permit, but require a married clergy?

In his Encyclical *Menti Nostre*, Pope Pius XII declares, “The priest is... the organ of the communication and increase of life in the Mystical Body of Christ. Far from losing the gift and the office of paternity because of his celibacy, the priest increases them immeasurably, since if he does not beget children for this passing life on earth, he begets them for that of life which is heavenly and eternal.” Parents of children collaborate with God on the natural level in the communication of life to new human beings, of rearing and educating them for the glory of God. The priest has an “immeasurably” higher calling to beget children of God, that is, of proselytizing human beings to faith in the truths God has revealed and obedience to the laws which He commands. The New Evangelization radically opposes proselytizing anyone therefore, the priest no longer begets children to God and turns to begetting of natural progeny. The New Evangelization is spiritually sterile. The Novus Ordo priest is a clerical gelding. He is worthless to both man and God.

**Oh, how awful is this place! Truly it is no other than the house of God, and the gate of heaven.
Vespers Antiphon of the Magnificat for the feast of a dedication of a Church**

British Public Indoctrination – England’s “seeds of future destiny” are now evident – in one generation from the world’s greatest power to a rotten little lonely island buried under usury!

The poor in Townshend’s day (Sir Charles Townshend, 2nd Viscount Townshend, British statesman, leader of Whig faction, 1714) were illiterate. Therefore, so long as they were not educated at all, there was no necessity to educate them wrong. As a result there remained among them a strange and clouded memory that there had been good times in the past before the dissolution of the monasteries. This memory was quite unconnected with any present Catholic sympathies: it came from the fact that it was the coining of the monastic plate (i.e.: the sacred vessels melted down and coined) that started the rise in prices.

“I’ll tell thee what, good fellow,
Before the friars went hence
A bushel of the best wheat
Was sold for fourteen pence,
And forty eggs a penny
That were both good and new,”



sings Ignorance in the Percy (Protestant, Rev. Thomas Percy) Ballad of Plain Truth (the Protestant) and Blind Ignorance (the Catholic). And, though ‘Truth’ is made to win the theological debate, he specifically refuses even to try to refute Ignorance’s economic history. The Rev. C. L. Marson (Protestant, d. 1914) in his book on Glastonbury (King Arthur was buried at Glastonbury Abbey) tells how the Somerset labourers in the last century (18th) still spoke of the Glastonbury monks as a “wonderful good class of people served terrible bad”. It has taken but two generations of compulsory education and text-book history to make the poor as ignorant as the rich. [.....]

Meanwhile, Dr. (Matthew) Arnold, the founder of the public-school system, when appointed Regius Professor of History at Oxford, was telling his biographer, Stanley, that he “could not bear to plunge (himself) into the very depths of that noisome cavern”, the Middle Ages, “and to have to toil through centuries of dirt and darkness” — centuries in which, as Thorold Rogers was to show, **the poor were materially some six times better off than they were in Dr. Arnold’s England.** In preference to such a painful theme the doctor would prefer to dwell on “the deep calm of the first seventy years of the eighteenth century . . as containing within itself the seeds of our future destiny.”

Christopher Hollis, *The Two Nations*, A Financial Study of English History, 1935

Better that only a few Catholics should be left, staunch and sincere in their religion, than that they should, remaining many, desire as it were, to be in collusion with the Church’s enemies and in conformity with the open foes of our faith. St. Peter Canisius

“Here is the greatest secret that I know: Genius is born of a profound confidence in God...”

Antoine Blanc de Saint-Bonnet, *French Restoration*

Virtue: The word virtue is derived the Latin, *virtus* meaning manliness, worth, virtue. The word, virile, is similarly derived. Virtue is that habit or quality which enables and inclines us to do good works; in other words, it is the facility and constant inclination of doing the will of God. Virtue implies more than a single action. He who has performed a good action is not, therefore, virtuous; and he who has done an evil deed may still be virtuous. Virtue denotes a permanent quality, a lasting fitness and facility to do good. As there are natural and supernatural good works, so there are natural and supernatural virtues, according as the fitness and facility of doing good has been naturally acquired by the repetition of good actions or proceeds from a supernatural source. Ecclesiastical dictionary

It is said that the younger Pitt once greeted Adam Smith with the remark, “We are all your pupils here.” It was the tragic truth. No one who reads the strong pages of the *Wealth of Nations* can fail to be captured with delight at their powerful reasoning. The faults of that book are not in its reasoning, but in its premises in its unproved assumption that a society must necessarily consist of a few capitalists and the propertyless proletariat, who can only get a living by working for the capitalists for a subsistence wage. To St. Thomas Aquinas property existed to promote the well-being of society, but to Adam Smith society existed to defend the rights of the owners of property. *Cupiditas*, to St. Paul and to all Christian tradition *radix malorum omnium*, to Adam Smith and the Benthamites was *radix bonorum omnium*. Christopher Hollis, *The Two Nations, A Financial Study of English History*, 1935

And now listen to the conclusion. Of all the gifts of the Holy Spirit which Christ has ever granted or will grant to His servants, the principal is the grace to conquer self, and willingly to suffer injuries for the love of God. For in all the above-mentioned wonderful works (personal sanctity, healing the sick, raising the dead, prophecy, knowledge of souls, converting sinners, possessing all knowledge and understanding, etc.) we could not glory, because they are not ours, but God’s. ‘What hast thou that thou hast not received? And if thou hast received it, why dost thou glory as if thou hadst not received it?’ But in the Cross of afflictions and tribulations we may glory, for this in our own. And therefore the Apostle says: ‘Far be it from me to glory, save in the Cross of Our Lord Jesus Christ.’ St. Francis of Assisi

To be open to the truth of real things and to live by perceived truth: these constitute the essence of the moral person. Only one who sees and affirms this objective reality is also able to recognize how deeply the ruin penetrates that an unchaste heart allows to happen within itself. Josef Pieper, *Brief Reader on the Virtues of the Human Heart*

Protestant Whig Idea of a proper king: Any king will do as long as he is not Catholic!

The Whigs had already made monarchy impotent. It was their next achievement to make it ridiculous. For such a purpose no candidate for the throne could have suited them better than George I. Not only could he not speak English, as the text-books tell us, but he was also guilty of the more serious crime of having procured the murder of his wife’s lover and then of having had him baked in an oven. An historian as careful and restrained as Lord Acton has written of him, “Nobody doubted that Konigsmark had been made away with and that the author of the crime was the King of England, whose proper destination, therefore, should have been not St. James’s (the royal palace) but Newgate (Prison), and indeed not Newgate but Tyburn (place of execution).” There was little risk of a monarchical revival under such a monarch.

Christopher Hollis, *The Two Nations, A Financial Study of English History*, 1935

The tenth characteristic (of Satanic influence) is the alienation from Jesus Christ and His imitation. As a proof of this, it is enough to recall the great aversion towards the Person of the Redeemer, on the part of the false contemplatives and heretics in whom the diabolical spirit triumphs: the former forbidding meditation on Him and cancelling His memory from the mind; the latter impeding His worship and veneration.

Fr. John Baptist Scaramelli, S. J. (1687-1752), *The Discernment of Spirits for the Right Ruling of Our Own and Others’ Actions*, quoted by Don Pietro Leone Monselice, *The Destruction of the Roman Rite*, and applied to the Novus Ordo

“It cannot be known how much humility or patience a servant of God has, when he has everything according to his wishes or necessity. But when the time comes that those who ought to befriend him turn against him, then he has as much humility and patience as he shows, and no more.” St. Francis of Assisi

Latae sententiae crimes in the external forum require a determination of guilt!

“A sentence declaratory of the offence is always necessary in the forum externum, since in this tribunal no one is presumed to be excommunicated unless convicted of a crime that entail such a penalty.”

Pope Benedict XIV, De syndod, X, I, 5