

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



Sunday within the Octave of the Sacred Heart

St. Basil the Great, Bishop, Confessor, Doctor

Within the Octave

June 14, 2026

Today’s liturgy proclaims God’s mercy to men. Like our Lord, who came “not to call the just, but sinners,” the Holy Ghost who carries on Christ’s work in our hearts comes to set up the kingdom of God in sinful souls. This is the Church’s teaching in breviary and missal today.

The breviary lessons are concerned with the history of Saul. After Heli’s death the Israelites obeyed Samuel like a new Moses but when he became old they asked for a king. There was living, at that time, in the tribe of Benjamin a man named Cis, who had a son called Saul. No boy in Israel was his equal in appearance. His father’s asses having gone astray, Saul went to look for them and coming to Ramatha, where Samuel lived, he said to himself: “The man of God will tell me where I shall find them.” No sooner was he in Samuel’s presence, than God told the latter that this was the man whom He had chosen to reign over His people. Samuel told Saul that the asses he had lost three days ago had been found. The next day Samuel took a horn of oil and having poured it on Saul’s head, kissed him and said: “Behold the Lord hath anointed thee to be prince over His inheritance: and thou shalt deliver His people out of the hands of their enemies that are round about them.” “Saul,” says St. Gregory, “was only anointed with a little vessel of oil because he was to be rejected in the end.” For since the vessel contained but a little oil, Saul received little, and he adds elsewhere: “In every respect Saul represents the obstinate and the proud.” St. Gregory says that Saul, who was sent by his father “to look for the asses, is a type of our Lord whom His Father sent to seek lost souls.” He goes on to say the enemies are round about as blessed Peter said: “Your adversary the devil, as a roaring lion, goeth about.” Saul was anointed to deliver his people from the enemies who were attacking them, but Christ the Anointed in the highest sense, came to deliver us from the devils who seek our destruction. This enables us to understand the choice of the epistle and gospel of this Mass. The gospel shows us the lost sheep and the Good Shepherd seeking it, placing it on His shoulders and returning with it to the fold. It is one of the oldest representations in Christian iconography found in the catacombs. The epistle explains the dangers to which men, expressed by the lost sheep, are exposed. “Watch because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour; whom resist ye, strong in faith” (Epistle). He will shelter you from the attack of your enemies (Gradual), who is the protector of all who hope in Him (Collect), and who never forsakes them that seek Him (Offertory). Remembering Saul’s fate who, at first little in his own eyes, afterwards became puffed up with pride on account of his royal dignity, disobeyed God and would not acknowledge his faults, let us “humble ourselves under the mighty hand of God” (Epistle), saying: “O my God, look upon me and have mercy...in thee I put my trust; let me be not ashamed (Introit): and since without Thee nothing is strong, nothing is holy, make us in such manner to use temporal goods, that we lose not those which are eternal (Collect). Give us, then, an immovable constancy in the midst of temptation of every kind (Epistle).

St. Basil was born at Caesarea in Cappadocia. After having completed his studies at Constantinople and Athens with his intimate friend Gregory of Nazianzen, he renounced the world, left his family (Gospel), and embraced monastic life in the province of Pontus. Like fully seasoned salt (Gospel), he gave to his teaching the full flavour of the Gospel and and nourished with holy truth the people of Caesarea committed to his care (Communion).

He was the author of the famous rule which bears his name; it was praised by St. Benedict and is still observed by the monks of the East. The Holy Ghost filled him with His divine wisdom and with intelligence (Introit): when, therefore, he wrote against those who rebelled against

the sound doctrine (Epistle), he attacked the Arians, who denied the divinity of Jesus Christ and prepared the triumph of orthodoxy over the error of the Macedonians by firmly establishing the Catholic dogma regarding the Holy Ghost.

He is one of the four great Doctors of the East. He died in 379.

Let us ask St. Basil to fill us with his faith in the divinity of the third Person of the Holy Trinity, and to deliver us from sin (Offertory) which hinders the working of the Holy Ghost in our souls.

INTROIT:

Ps. 24. Look Thou upon me, and have mercy on me, O Lord; for I am alone and poor. See my abjection and my labor; and forgive me all my sins, O my God.

Ps. To Thee, my God, I put my trust; let me not be disappointed. Glory be, etc. Look Thou upon me, etc.

COLLECT:

O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy, increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through temporal blessings that we finally lose not those which are eternal. Through our Lord, etc.

Hear, O Lord, we ask, the prayers we offer on the feast of blessed Basil, Thy Confessor, and Bishop; and may his merits who was found worthy to serve Thee well, plead with Thee to absolve us from all our sins. Through our Lord, etc.

O God who in the heart of Thy Son, wounded by our sins, dost deign mercifully to bestow upon us the infinite treasures of Thy love; grant, we pray, that we who now pay Him the devout homage of our piety, may also perform the duty of worthy satisfaction. Through our Lord, etc.

EPISTLE: 1 Peter 5, 6-11.

Dearly beloved, Be you humbled under the mighty hand of God, that He may exalt you in the time of visitation; casting all your care upon Him, for He hath care of you. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto the eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire forever and ever. Amen.

EXPLANATION In this lesson St. Peter teaches that if we would be exalted we must humble ourselves under the mighty hand of God. This necessary humility shows itself in us by giving ourselves and all our cares up to the providence of God who, as St. Augustine says, provides for one as for all. We should not fail, however, to be sober and circumspect, and not think ourselves secure from the lusts of the world. The devil like a lion seeking prey, desires the ruin of our souls, tormenting us by temptations and afflictions. By confidence in God's help we can and should resist him, especially when we consider that after the trials of this life the crown of glory will be our portion for all eternity.

GRADUAL:

Ps. 54. Cast thy care upon the Lord, and he shall sustain thee. Whilst I cried to the Lord, He hearkened to my voice against those that pressed upon me. Alleluia, alleluia.

Ps 7. God is a just judge, strong and patient; is He angry every day? Alleluia.

GOSPEL: Luke 15, 1-10.

At that time, the publicans and sinners drew near unto Jesus to hear Him: and the Pharisees and Scribes murmured, saying: This man receiveth sinners and eateth with them. And He spoke to them this parable, saying: What man is there of you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing and coming home, call together his friends and neighbors, saying to them: Rejoice with me because I have found my sheep that was lost? I say to you that even so there shall be more joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need no penance. Or what woman having ten groats, if she lose one groat doth not light a candle and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me because I have found the groat which I had lost? So I say to you, there shall be joy before the Angels of God upon one sinner doing penance.

What moved the sinners to approach Jesus?

The goodness and benevolence with which He met the penitent sinners. Do you also humbly and trustingly approach Him, and you may rest assured that, even if you are the greatest of sinners, you will receive grace and forgiveness.

What is Christ's meaning in the parable of the lost sheep and groat?

He expresses by this His desire for the salvation of the sinner, His joy and that of all heaven when a sinner is converted. Moreover, He shows the Pharisees, who in vain self-righteousness avoided all intercourse with acknowledged sinners, and who murmured at the goodness of Jesus, that the sinner, being truly unhappy, deserves our compassion rather than our anger.

Why do the angels rejoice more over one sinner who does penance than over ninety-nine just?

Because the places of the fallen angels are thus refilled; because the angels see how the good God rejoices; because they find their prayers for the conversion of sinners granted, as St. Bernard says: "The tears of the penitents are wine for the angels;" because, as St. Gregory says, "the true penitents are usually more zealous than the innocent."

ASPIRATION I have erred like a sheep that has lost its way; but I thank Thee, O Jesus, my good Shepherd, that Thou hast so carefully sought me by Thy inspirations, admonitions and warnings, and dost now bring me back to true penance, that I may be a joy to the angels. Amen.

OFFERTORY:

Ps. 9. Let them trust in Thee who know Thy name, O Lord; for Thou hast not forsaken them that seek Thee. Sing ye to the Lord, who dwelleth in Zion: for He hath not forgotten the cry of the poor.

SECRET:

Look down, O Lord, on the gifts of thy suppliant Church, and grant that they may be received unto the perpetual sanctification and salvation of believers. Through our Lord, etc.

O Lord, we pray that the yearly festival of Saint Basil, Thy Confessor and Bishop, may make us pleasing to Thy loving-kindness; that by means of this service of holy reconciliation, while he enjoys his blessed reward, we may receive the gifts of Thy grace. Through our Lord, etc.

Look, we pray, O Lord, on the heart of Thy beloved Son, whose charity no words can tell; that the gift which we offer may be pleasing to Thee and an expiation for our offenses. Through our Lord, etc.

PREFACE OF THE SACRED HEART:

It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God; Who didst will that Thine only-begotten Son, while hanging on the cross, should be pierced by a soldier's spear, that the Heart thus opened, a shrine of divine bounty, should pour out on us streams of mercy and grace, and that what never ceased to burn with love for us, should be a resting-place to the devout, and open as a refuge of salvation to the penitent. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, evermore saying: Holy, Holy, Holy, etc.

COMMUNION:

Luke 15. I say to you: There shall be joy before the angels of God upon one sinner doing penance.

POSTCOMMUNION:

May Thy holy mysteries which we have received, O Lord, give us life, may they expiate our sins, and prepare us to receive Thy everlasting mercy. Through our Lord, etc.

O God, the rewarder of faithful souls; grant that by the prayers of blessed Basil, Thy Confessor and Bishop, whose holy feast we celebrate, we may win Thy pardon. Through our Lord, etc

As we have received, O Lord, these sacred gifts, we pray that with the frequentation of this mystery the work of our salvation may grow. Through our Lord, etc.

Rejoice with me because I have found my sheep that was lost? I say to you that even so there shall be more joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need no penance.



“The Evangelist,” says St. Augustine, “made use of a word which has a special import, when he said: the soldier opened Jesus’ Side with a spear. He did not say struck the Side, or wounded the Side, or anything else like that; but he said he opened Jesus’ Side. He opened it; for that Side was like the door of life; and when it was opened, the Sacraments (the Mysteries) of the Church came through it.... This was predicted by that door which Noe was commanded to make in the side of the Ark, through which were to go those living creatures which were not to be destroyed by the deluge; and all these things were a figure of the Church.
Dom Gueranger, *The Liturgical Year* on the Sacred Heart of Jesus

The gift of knowledge has taught us what we must do and what we must avoid, in order that we may be such as Jesus, our divine Master, wishes us to be.... The Holy Ghost grants us the gift of fortitude, which, if we but faithfully use it, will enable us to master every difficulty, yea, will make it easy for us to overcome the obstacles which would impede our onward march. There are times, when the Holy Ghost required from a Christian something beyond interior resistance to the enemies of his soul: he must make an outward protestation against error and evil, as often as position or duty demands it. On such occasions, he must bear to become unpopular, and console himself with the words of the apostle: ‘If I yet pleased men, I should not be the servant of Christ.’
Dom Gueranger, *The Liturgical Year* on the Gift of Fortitude

I will send forth famine into the land, not a famine of bread . . . but of hearing the word of the Lord, . . . they shall go about seeking the word of the Lord and shall not find it. Amos 8:11

PROPER OF THE SAINTS FOR THE WEEK OF JUNE 14th:

Date	Day	Feast	Rank	Color	F/A	Mass Time/Intention/Notes
14	Sun	Sun within Octave of the Sacred Heart St. Basil the Great, BpCD Within the Octave	sd	W		Mass 9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM
15	Mon	Within the Octave St. Vitus & Comp., Mm	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
16	Tue	Within the Octave	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
17	Wed	Within the Octave	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
18	Thu	St. Ephrem, Deacon, CD Within the Octave Ss. Mark & Marcellianus, Mm	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
19	Fri	Octave Day of the Sacred Heart St. Juliana Falconieri, V Ss. Gervase & Protase, Mm	dm	W	A	Mass 8:30 AM; Rosary of Reparation before Mass
20	Sat	Our Lady's Saturday St. Silverius, PM	sp	W		Mass 9:00 AM; Rosary of Reparation 8:30 AM; Confessions 8:00 AM
21	Sun	4 th Sunday after Pentecost St. Aloysius Gonzaga, C	sd	G		Mass 9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 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.

Basil's lifetime was cast in one of those periods exceptionally disastrous to the Church, when shipwrecks of faith are common, because darkness prevails to such an extent as to cast its shades even over the children of light, a period, in fact, when, as St. Jerome expressed it, 'the astonished world waked up, to bewail itself Arian,' Bishops were faltering in essentials of true belief and in questions of loyalty to the successor of Peter; so that the bewildered flock scarce knew whose voice to follow; for many of their pastors, some through perfidy and some through weakness, had subscribed at Rimini to the condemnation of the faith of Nicaea. Basil himself was assuredly not one of those 'blind watchmen: dumb dogs not able to bark' (Isa. 56, 10). When but a simple lector, he had not hesitated to sound the horn of alarm, by openly separating himself from his bishop, who had been caught in the meshes of the Arians; and now himself a bishop, he boldly showed that he was not such indeed. For when entreated for peace' sake to make some compromise with the Arians, vain was every supplication, every menace of confiscation, exile, or death. Dom Gueranger, *The Liturgical Year*, Feast of St. Basil the Great

I often ask myself how it came that pictures of hell did not lead me to fear these pains as they deserve. Now I feel a killing pain at the sight of the multitudes who are lost. This vision was one of the greatest graces the Lord has given me. From it arise also these vehement desires to be useful to souls. Yes, I say it with all truth: to deliver one soul from these terrible torments, I would gladly, it seems to me, endure death a thousand times. St. Teresa of Avila

And truly the spirit of expiation or reparation has always had the first and foremost place in the worship given to the Most Sacred Heart of Jesus, and nothing is more in keeping with the origin, the character, the power, and the distinctive practices of this form of devotion, as appears from the record of history and custom, as well as from the sacred liturgy and the acts of the Sovereign Pontiffs. For when Christ manifested Himself to Margaret Mary, and declared to her the infinitude of His love, at the same time, in the manner of a mourner, He complained that so many and such great injuries were done to Him by ungrateful men -- and we would that these words in which He made this complaint were fixed in the minds of the faithful, and were never blotted out by oblivion: "Behold this Heart" -- He said -- "which has loved men so much and has loaded them with all benefits, and for this boundless love has had no return but neglect, and contumely, and this often from those who were bound by a debt and duty of a more special love." In order that these faults might be washed away, He then recommended several things to be done, and in particular the following as most pleasing to Himself, namely that men should approach the Altar with this purpose of expiating sin, making what is called a Communion of Reparation, -- and that they should likewise make expiatory supplications and prayers, prolonged for a whole hour, -- which is rightly called the "Holy Hour." These pious exercises have been approved by the Church and have also been enriched with copious indulgences.

But how can these rites of expiation bring solace now, when Christ is already reigning in the beatitude of Heaven? To this we may answer in some words of St. Augustine which are very apposite here, -- "Give me one who loves, and he will understand what I say" (In Johannis evangelium, tract. XXVI, 4). For any one who has great love of God, if he will look back through the tract of past time may dwell in meditation on Christ, and see Him laboring for man, sorrowing, suffering the greatest hardships, "for us men and for our salvation," well-nigh worn out with sadness, with anguish, nay "bruised for our sins" (Isaias liii, 5), and healing us by His bruises. And

the minds of the pious meditate on all these things the more truly, because the sins of men and their crimes committed in every age were the cause why Christ was delivered up to death, and now also they would of themselves bring death to Christ, joined with the same griefs and sorrows, since each several sin in its own way is held to renew the passion of Our Lord: "*Crucifying again to themselves the Son of God, and making him a mockery*" (Hebrews vi, 6). Now if, because of our sins also which were as yet in the future, but were foreseen, the soul of Christ became sorrowful unto death, it cannot be doubted that then, too, already He derived somewhat of solace from our reparation, which was likewise foreseen, when "*there appeared to Him an angel from heaven*" (Luke xxii, 43), in order that His Heart, oppressed with weariness and anguish, might find consolation. And so even now, in a wondrous yet true manner, we can and ought to console that Most Sacred Heart which is continually wounded by the sins of thankless men, since --as we also read in the sacred liturgy -- Christ Himself, by the mouth of the Psalmist complains that He is forsaken by His friends: "*My Heart hath expected reproach and misery, and I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none*" (Psalm lxxviii, 21).

Pius XI, *Miserentissimus Redemptor*, On Reparation to the Sacred Heart

O my soul, you will always find in the Blessed Sacrament, under whatever aspect you consider it, great consolation and delight, and once you have begun to relish it, there will be no trials, persecutions, and difficulties which you cannot easily endure.
St. Teresa of Jesus, *Way of Perfection*

He who opposes himself to the commands of God, even though he do so with a pious and friendly intention, such a one is nevertheless for this reason estranged from the Lord. St. Basil the Great

MERCIFUL LOVE

SUNDAY WITHIN THE OCTAVE OF THE SACRED HEART

PRESENCE OF GOD - O Jesus, reveal to me the infinite treasures of mercy contained in Your Heart.

MEDITATION:

1. Today's liturgy is a warm invitation to confidence in the merciful love of Jesus. Even from the beginning of the Mass, the Church has us pray thus: "Look toward me and have pity on me, O Lord, for I am desolate and unhappy. See my misery and my sadness, and pardon all my sins" (*Introit*); then in the Collect we add: "O God... pour out upon us Your mercy," and a little later we are exhorted: "Cast your care upon the Lord, and He will support you" (*Gradual*). . . But how can we justify all this confidence in God, since we are always poor sinners? The Gospel (*Lk 15,1-10*) explains the grounds for this justification by relating two parables used by Jesus Himself to teach us that we can never have too much confidence in His infinite mercy: the story of the lost sheep and the account of the missing drachma. First He shows us the good shepherd who goes in search of the lost sheep; it is a picture of Jesus coming down from heaven to search for poor human beings lost in the dark caves of sin. In order to find them, rescue them, and bring them back to the sheepfold, He does not hesitate to undergo the greatest sufferings and even death. "And when he hath found it... [he lays] it upon his shoulders, rejoicing: and coming home, [he calls] together his friends and neighbors, saying to them: 'Rejoice with me for I have found my sheep that was lost.'" This is the story of the love of Jesus for all mankind and especially for every individual soul. The story has a beautiful symbolism in the tender figure of the good shepherd, to which Jesus likened Himself. We might say that the image of the good shepherd -which was so greatly loved in the early days of the Church- is the equivalent of that of the Sacred Heart; both are living, concrete expressions of the merciful love of Jesus, and they urge us to go to Him with complete confidence.

2. "I say to you, that even so there will be joy in heaven over one sinner who repents, more than over ninety-nine just who have no need of repentance." Here we have the underlying idea of all three parables about mercy -the lost sheep, the missing drachma, and the prodigal son- each expressing this thought in a different way. This insistent repetition tells us how earnestly Jesus would inculcate the profound lesson of His infinite mercy, a mercy which is the exact opposite of the hard, scornful attitude of the Pharisees who murmured, saying, "He [Jesus] receives sinners and eats with them." The three parables are the Master's answer to their mean and treacherous insinuations.

It is not easy for finite creatures with a limited spiritual outlook to understand this ineffable mystery completely; not only is it difficult to understand in respect to others, but it presents a problem even in what concerns ourselves. However, Jesus said and repeated: "There will be joy in heaven over one sinner who repents, more than over ninety-nine just" thus giving us to understand what great glory a soul gives to God when, after many falls, it comes back to Him, repentant and confident. The message of this parable applies not only to great sinners, those converted from serious sin, but also to those who turn from venial sins, who humble themselves and rise again after faults committed through weakness or lack of reflection. This is our everyday story: how many times we resolve to overcome our impatience, our quick temper, our sensitiveness, and how many times we fall again! But the Heart of Jesus "thrills with joy when, humbly acknowledging our fault, we come to fling ourselves into His arms, imploring forgiveness; then, He loves us even more tenderly than before we fell" (T.C.J. L-C).

The liturgy repeats in the Communion hymn the last verse of the Gospel: "I say to you, there shall be joy before the angels of God over one sinner doing penance." Let us ask Jesus, when He comes to us in Holy Communion, to help us penetrate the secrets of His infinite, merciful love.

COLLOQUY:

"In whom, Lord, can Your mercies shine forth as in me, who with my evil deeds have thus obscured the great favors which You had begun to show me? Alas, my Creator! If I would make an excuse, I have none, and no one is to blame but I. For had I cooperated even a little with Your love which You had begun to show me, I would not have been able to love aught but Yourself Lord. . . but as I have not deserved this . . . may Your mercy be availing for me.

"Yet even from me some good has been brought forth by Your infinite goodness, and, the greater have been my sins, the more has the great blessing of Your mercies shone forth in me. How many reasons have I for singing of them forever! I beseech You, my God, that it may be so: may I sing of them, and that without end, since You have deigned to work such exceeding great mercies in me that they amaze those who behold them, while as for me, I am drawn out of myself continually, that I may be the better able to sing Your praise. For so long as I am in myself, my Lord, and without You, I can do nothing but be cut off like the flowers in this garden, and this miserable earth will become a

dunghill again as before. Permit it not, Lord. Let it not be Your will that a soul which You have purchased with so many trials should be lost, when You have so often redeemed it anew and have snatched it from the teeth of the horrible dragon" (T. J. Life, 4-14)

"O Jesus, I know that Your Heart is more grieved by the thousand little imperfections of Your friends than by the faults, even grave, which Your enemies commit. Yet, it seems to me, that it is only when those who are Your own are habitually guilty of thoughtlessness and neglect to seek Your pardon, that You can say: 'These wounds which you see in the midst of My hands I have received in the house of those who love Me.' But Your Heart thrills with joy when You have to deal with all those who truly love, and who after each little fault come to fling themselves into Your arms, imploring forgiveness. You say to Your angels what the prodigal's father said to his servants: 'Put a ring upon his finger, and let us rejoice.' O Jesus, how little known is the merciful love of Your Heart!" (cf. T.C.J. L-C).

Luther was the apostle of the very opposite of what the Sacred Heart reveals. Instead of the merciful God, as known and loved in the previous ages, Luther would have the world believe Him to be the direct author of sin and damnation, who creates the sinner for crime and eternal torments, and for the mere purpose of showing that He could do anything, even injustice! Calvin followed; he took up the blasphemous doctrines of the German apostate, and riveted the protestant principles by his own gloomy and merciless logic. By these two men, the tail of the dragon dragged the third part of the stars of heaven.
Dom Gueranger, *The Liturgical Year* on the Sacred Heart of Jesus

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 speaking to St. Catherine of Siena

Even though no man is willing to follow our example, what then?

St. Basil as he himself tells us absolutely refused to enter into communion with those narrow-minded men who dread nothing so much as a clear, precise expression of dogma; in his eyes their captious formulas and ungraspable siftings were but the action of hypocrites, in whose company he would scorn to approach God's altar. He said, "Let the faith of our fathers be proposed to them with all tenderness and charity; if they will assent thereunto, let us receive them into our midst; in other cases, let us dwell with ourselves alone, regardless of numbers; and let us keep aloof from equivocating souls, who are not possessed of that simplicity without guile, indispensably required for all those who would approach to the faith....To every specious argument that would seem to counsel silence on our part, we oppose this other; namely, that charity counts as nothing either her own proper interests or the difficulties of the times. Even though no man is willing to follow our example, what then? Are we ourselves, just for that, to let duty alone? In the fiery furnace the children of the Babylonish captivity chanted their canticle to the Lord, without making any reckoning of the multitude who set truth aside: they were quite sufficient for one another, merely three as they were!"

Dom Gueranger, *The Liturgical Year* on St. Basil against the Arian world

Right of the Faithful to Appeal Directly to the Judgment of the Pope

The holy Roman Church holds the highest and complete primacy and spiritual power over the universal Catholic Church which she truly and humbly recognizes herself to have received with fullness of power from the Lord Himself in Blessed Peter, the chief or head of the Apostles whose successor is the Roman Pontiff. And just as to defend the truth of Faith she is held before all other things, so if any questions shall arise regarding faith they ought to be defined by her judgment. **And to her anyone burdened with affairs pertaining to the ecclesiastical world can appeal; and in all cases looking forward to an ecclesiastical examination, recourse can be had to her judgment.** Second Council of Lyons, Denz. 466

And since the Roman Pontiff is at the head of the universal Church by the divine right of apostolic primacy, We teach and declare also that he is the supreme judge of the faithful, and **that in all cases pertaining to ecclesiastical examination recourse can be had to his judgment.** First Vatican Council, Denz. 1830

It is terribly dangerous to put off conversion!

First, in order to profit by our last hour, we must foresee it. Everything conspires to hide this moment when it arrives: the sinner's own illusions, his negligence, the lack of sincerity on the part of those who surround him. Secondly, to profit by this last hour, if he foresees it, he must wish to be converted. But it is greatly to be feared that the sinner does not wish this. The tyranny of habit gives to his last acts a character of irresolution. Calculated delays have weakened his faith, have blinded him to his own state. Hence even the last hour does not move him, and he dies impenitent. Thirdly, to profit by this last hour, even if he wishes for conversion, the conversion must be sincere, and for this the soul needs efficacious grace. Yet the delaying sinner counts rather on his own will than on grace. If he does count on grace, he does so with a cowardly look toward the mercy of God. Will he thus reach a true regret for the offense done against God, to a genuine and generous act of repentance? The sinner who delays may forget what penitence is, and runs great risk of dying in his sin.

Hence the conclusion: Seize the grace of repentance now, lest you lack it then when you must have it to decide your eternity.
Father Jacques-Marie-Louis Monsabre, O.P.

“Their speech is sweet, but the desires of their hearts are bitter...”

Wear my words upon your hearts and be mindful of what I say, for after I am dead evil persons will come among you in the clothing of sheep, but inwardly they are ravening wolves. Their speech is sweet, but the desires of their hearts are bitter; they have the appearance of good, but they are the messengers of Satan. Fly from them, for you know that whoever is found in a place where outrage has been offered to the king has to come into court to be questioned according to law. Even if he can prove he was not guilty he will be condemned for want of zeal. Do not sit with heretics nor associate with apostates. It would be better to dwell with a demon than with a renegade. For if you abjure the demon he will flee, for he cannot stand before the name of Jesus, but even were you to exorcise the apostate ten thousand times he would not cease from his wickedness nor renounce his folly. It would be better to teach demons than to try to convince heretics. Demons bore witness, saying, “Thou art the Son of God,” but infidels and heretics daily contend pertinaciously that he is not the Son of God. Satan himself who dwells in them confesses the truth, but they assiduously deny it... Do not depart from my faith nor be untrue to my lessons.

St. Ephraem the Syrian, Father, Confessor and Doctor of the Church, his deathbed exhortation

“Come, Father, let us go preach the faith to the pagans.”

I was deeply satisfied at having thus proclaimed the gospel to these barbarians. Without budging from the spot, I stood waiting for them. One of the Indians in my escort entered my hut and begged me to leave. He returned a second and third time, saying, “Father, for the love of God, let us go; they are going to tear you to pieces!” Flinging his arms around my neck, he persuaded me by his pleas to leave. In him I seemed to see not an Indian but an angel from heaven. Hardly had we left when we began to feel the arrows they were shooting at us. Seven of my Indian escort fell at my side, shot to death. For me this was to die seven deaths of my own. But my own good fortune did not direct a single arrow towards me so that I could accompany in death those who had accompanied me in life – not just physically but also in the resolve to help me proclaim the gospel. Indeed, with this resolve they had prepared themselves the day before by confession and Communion as if for death. With Christian fervor they had said to me: “Come, Father, let us go preach the faith to the pagans. We shall give our lives for Jesus Christ in your aid and in the defense of the faith that you preach.” Rev. Antonio Ruiz De Montoya, S.J., *The Spiritual Conquest*

Let us turn back and re-climb the mountain of holiness. Holiness, as St. Thomas shows, has two essential characteristics, the absence of all stain of soilure and sin, and a firm union with God. Holiness is perfect in heaven, but it begins on earth. It manifests itself concretely in three fashions, upon which we would here insist. We have three great duties toward God: we must know Him, we must love Him, and we must serve Him. Thus we obtain eternal life. Now there are souls which have especially the mission of loving God and of making Him loved. These are souls of strong will, who receive from God the grace of a burning love. There are others whose mission is to make God known. In such souls the intellect is manifestly the dominating character, and these souls receive above all the graces of enlightenment. And there are souls whose chief mission is to serve God by fidelity in daily duty. This class contains the majority of good Christians. These three forms of sanctity seem to be represented in the three privileged apostles, Peter, John, and James. Fr. Garrigou-Lagrange, *Life Everlasting*

ON DRUNKENNESS

Be sober and watch (I Peter, 5, 8).

Sobriety is the mother of vigilance; intemperance is the mother of sloth and of numberless other vices which cast many souls into the jaws of the devil who, like a hungry lion, goes about day and night seeking for prey. Woe, therefore, to those who because of their drunkenness live, as it were, in constant night and in the perpetual sleep of sin! How will they feel when, suddenly awakened by death, they find themselves before the judgment seat of God burdened with innumerable sins of which they were unconscious, or of which they wished not to know they were guilty? Who can number the sins committed in a state of intoxication, sins for which the drunkard cares nothing, for which he has no contrition, and has not confessed, because the light of reason is extinguished, his life is a senseless stupor, and he is therefore unconscious of his thoughts, words and actions.

But will the divine Judge find no sin in such persons? Will He permit the shameful deeds committed while intoxicated, the curses, blasphemies, sneers, detractions, outrages, and scandals to remain unpunished? He who demands an account of every idle word, will He demand no account of the time 'so badly spent, of the money so uselessly squandered, families neglected, church service unattended, education of children omitted, and the other great sins committed? They will indeed excuse themselves, pleading that these sins were committed involuntarily, or as a joke, when they were intoxicated; that their intoxication was excusable, as they were not able to stand muck; but will God be content with such excuses? Will they not add to their damnation? That they took more than they could bear of the intoxicating drink, deprived themselves of the use of reason, and thus voluntarily caused all the sins they committed while in that state, is what will be punished.

What then can they expect? Nothing less than the fate of the rich man spoken of in the gospel, who on account of his debaucheries was buried in hell; where during all eternity his parched tongue was not cooled by one drop of water (Luke 16, 22). Yes, this will be the place of those unconverted drunkards of whom St. Paul says that they will not possess the kingdom of God (I Cor. 6,10). How rare and how difficult is the conversion of a drunkard, because with him as with the unchaste this habit becomes a second nature, and because he generally abuses the remedies: the holy Sacraments of Penance and the Altar.

This should certainly deter any one from the vice of drunkenness; but those who are not thus withheld, may consider the indecency, the disgrace, and the injury of this vice, for it ruins the body as well as the soul.

Is it not disgraceful that man endowed with reason, and created for heaven, should drown that reason in excessive drink, degrading his mind, his intellectual spirit, the image of God, rendering it like the brute animals, and even lower than the beasts. "Are not the drunkards far worse than the animals?" says St. Chrysostom. Yes, not only on account of their drunkenness, but far more so because of the shameful position of their body, their manners, their speech, their behavior. How disgracefully naked lay Noah, although he was intoxicated not through his own

fault, exposed in his tent to the ridicule of the impudent Chain (Gen. 9, 21)! Even the heathen Spartans considered the vice of drunkenness so disgraceful that they were in the habit of intoxicating a slave, and bringing him before their children that they might be disgusted with such a state.

Finally, that which should deter everybody from this vice is its injuriousness. It ruins the body as well as the soul. By surfeiting many have perished (Ecclus. 37, 34), and it has ruined the health of many more. Who hath woe? whose father hath woe? who hath contentions? who fall into pits, who hath wounds without cause? who hath redness of eyes? Surely they that pass their time in wine, and study to drink off their cups (Prov. 23, 29-30)? Daily observation confirms this truth of Scripture, and the miserable old age, accompanied by innumerable weaknesses and frailties of one addicted to drink is a sufficient testimony of the injuriousness of this vice.

There was a question of everywhere carrying into effect the canons of the councils of Lateran and Lyons, prohibiting the introduction of new Orders into the Church. Now the institute of the Servites being posterior to the first of these councils, Innocent V was resolved on its suppression. The superiors had already been forbidden to receive any novice to profession or to clothing; and whilst awaiting the definitive sentence, the goods of the Order were considered, beforehand, as already having devolved on the Holy See. St. Philip Benizi was about to die, and Juliana as but fifteen years of age. Nevertheless, enlightened from on high, the saint did not hesitate: he confided the Order into Juliana's hands, and so slept in the peace of our Lord. The event justified his hopes: after various catastrophes, Benedict XI, in 1304, gave to the Servites the definitive sanction of the Church. So true is it that in the counsels of divine Providence rank, age and sex count for naught! The simplicity of a soul that has wounded the Heart of the Spouse is stronger in her humble submission than highest authority; and her secret prayer prevails over powers established by God himself. Dom Gueranger, *The Liturgical Year*, Feast of St. Juliana Falconieri

Papal succession is one of the principal facts wherein is demonstrated the working of the Holy Ghost, from the very first day of his descent upon our earth. The legitimacy of the Popes, as successors of Peter, is indeed closely linked with the legitimacy of the Church herself, in her character of bride of the Man-God; and therefore, his mission being to lead the bride to the Spouse, the Holy Ghost cannot suffer her to wander in the footprints of intruders. The inevitable play of human passions, interfering in the election of the Vicar of Christ, may perchance for a while render uncertain the transmission of spiritual power. But when it is proved that the Church, still holding, or once more put in possession of, her liberty, acknowledges in the person of a certain Pope, until then doubtful, the true Sovereign Pontiff, this her very recognition is a proof that, from that moment at least, the occupant of the Apostolic See is as such invested by God himself. This doctrine the Holy Ghost confirms, by giving thereto, in the Pontiff celebrated today, St. Silverius, the consecration of martyrdom. Dom Gueranger, *The Liturgical Year*, Feast of St. Silverius

“I will do what I can to set forward God's Catholic service.”

Among his chief friends and supporters was the saintly Margaret Clitherowe, who, at the risk of her life sheltered him in her own house in the Shambles at York, and provided him with all that was necessary fulfilling his sacred office.

In 1585 the cruel and sanguinary law was passed by which it was made high treason for any Englishman, made priest by the authority of Rome since the first year of Elizabeth, to return into the kingdom or remain there; and felony for any person to harbour or relieve any such priest. By these statutes it was only necessary to prove that a man was a Catholic priest, in order to condemn him to the most cruel and shameful death; and many were the victims who were sacrificed under these unjust laws. When these laws came into force a priest, (perhaps Mr. Ingleby himself) who had frequently said Holy Mass in Mrs. Clitherowe's house, came to warn her of the risk she was running in relieving priests. But she, being filled with the desire for martyrdom was greatly rejoiced at the news, and said, “By God's grace all priest shall be more welcome to me than ever they were, and I will do what I can to set forward God's Catholic service.”

On March 10, 1586, in the beginning of Lent, the sheriffs of York came to search her house. They whipped a little boy until he showed them the priest's chamber, and the hiding-place where she concealed the church vestments, Catholic books and other treasures, These they carried off, but they could not find Mr. Ingleby

Margaret Clitherowe was committed to prison, and on the Annunciation, March 25, 1586 (which was also Good Friday), she suffered a most cruel and barbarous martyrdom, being pressed to death in the Tollbooth on Ousebridge, at York, for having harboured Mr. Francis Ingleby and another priest, Mr. John Mush.

They stripped her and laid her on the ground, hands (outstretched in the form of a cross) to two stakes. They then put upon her a door, and on that heaped stones to the weight of five or six hundredweight. She was a quarter of an hour in dying, and in the very pangs of death she cried: “ Jesu, Jesu, help me. Blessed Jesu, I suffer this for Thy sake,” and so in terrible agony she yielded up her blessed soul to God. One of her hands is kept as a relic at St. Mary's Convent, York, to this day.

Dom Bede Camm, O.S.B., B.A., *Forgotten Shrines*

The faithful soul has now witnessed in the holy liturgy the close of the mysteries of our redemption. The Holy Ghost has come down to support her during this second portion of her career, by forming and developing within her the fullness of the Christian life as taught by her divine Saviour when on earth.... The miseries of this present life are the test to which God puts His soldiers; He passes judgment upon them, and classifies them, according to the degree of courage they have shown. Therefore is it, that we all have our share of suffering. The combat has commenced. God is looking on, watching how each of us comports himself. The day is not far off, when the Judge will pass sentence on the merits of each combatant, and award to each one the recompense he has won. Combat now; peace and rest and a crown, forever after. Dom Gueranger, Sunday within Octave of the Sacred Heart

“Never forget Him Who died for love of you. You will only love Him in so far as you know how to suffer in silence, preferring Him to creatures and eternity to time.” St. Margaret Mary Alacoque

Modernism vs. Neo-Modernism: What is the Difference?

The overarching principle of post-conciliar theology is not modernism, properly speaking. Let us get our terms straight. *Modernism* is the idea that there are no eternal truths, that truth is the correspondence of the mind with one's lifestyle (*adaequatio intellectus et vitae*), and that, therefore, old dogmas must be abandoned and new beliefs must arise that meet 'the needs of modern man'. This is a radical denial of the traditional and common sense notion of truth: the correspondence of the mind with reality (*adaequatio intellectus et rei*), which is the basis of the immutability of Catholic dogma.



No, the post-conciliar theological principle is *neo-modernism*, and the theology that is based on it is known as the *nouvelle theologie*. It is the idea that old *dogmas or beliefs* must be retained, yet not the traditional '*formulas*': dogmas must be expressed and interpreted in a new way in every age so as to meet the 'needs of modern man'. This is still a denial of the traditional and common sense notion of truth as *adaequatio intellectus et rei* (insofar as it is still an attempt to make the *terminology* that expresses the faith correspond with our modern lifestyle) and consequently of the immutability of Catholic dogma, yet it is not as radical as modernism. It is more subtle and much more deceptive than modernism because it claims that the faith must be retained; it is only the '*formulas*' of faith that must be abandoned--they use the term '*formula*' to distinguish the supposedly mutable *words* of our creeds, dogmas, etc. from their admittedly immutable *meanings*. Therefore, neo-modernism can effectively slip under the radar of most pre-conciliar

condemnations (except *Humani Generis*, which condemns it directly) insofar as its practitioners claim that their new and unintelligible theological terminology really expresses the same faith of all times. In other words, neo-modernism is supposed to be '*dynamic orthodoxy*': supposedly orthodox in meaning, yet always changing in expression to adapt to modern life (cf. Franciscan University of Steubenville's mission statement).

Take *extra ecclesiam nulla salus* as a clear example of a dogma that has received a brutal neo-modernist re-interpretation: they claim that the old '*formula*' that "there is no salvation outside the Church" must be abandoned; rather it is more meaningful to modern man to say that salvation is not *in*, but *through*, the Church; people who are not *in* the Church may still be saved through the Church; thus, to them the dogma that "there is no salvation outside the Church" means that there *is* salvation outside the Church. Hence see Ven. Pope Pius XII condemning those "reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation." (*Humani generis* 27).

Yet this mentality of reinterpreting everything anew in order to 'meet the needs of the times' is generally tends to be found in different degrees among different post-conciliar sources:

It tends to be (1) rampant in men like De Lubac, Von Balthasar, Congar, etc.: it is the ultimate goal of their writings, teachings, and activities as churchmen. To achieve this end, they employ the technique of '*resourcement*', the neo-modernist strategy of fishing for the few dubious, questionable, or idiosyncratic teachings of some Fathers of the Church and other authoritative writers, and gather them into a massive, heterodox theological argument against the traditional understanding of the faith (which they like to relativize by giving it names such as "Counter-Reformation" Theology, "Tridentine" Theology, or "Scholastic" Theology, instead of just admitting that it is *Catholic* Theology plain and simple). This technique accomplishes three things that go hand-in-hand: (a) offers a refutation of traditional Catholicism, (b) defends an interpretation that meets the needs of modern times, and (c) gives it a semblance of being traditional, because it appears to be based in the Fathers et al. This type of argument is used, for example, by Von Balthasar in his nearly heretical book, *Dare We Hope that All Men be Saved?* to 'prove', not that Hell does not exist (that is a dogma), but that it is empty. But this technique and its neo-modernistic underpinnings is not only *practiced* in almost all of these men's writings; it is also *defended in theory* by many of them, particularly in Von Balthasar's daring little book, *Razing the Bastions*, where he demonstrates that "Tridentine" theology must be rejected in our times because it is 'boring'.

It also tends to be (2) present in a more moderate way in the non-binding statements by post-conciliar popes, since they themselves were deeply involved in the developing of the *nouvelle theologie*. Just to give one of a million possible examples, see Pope Benedict's evolutionistic re-interpretation of the Resurrection of Our Lord. Nothing here obviously contradicts the dogma of the Resurrection (it may be interpreted as a simple analogy, even if a bad one, and nothing more), but it is a novelty that can be easily understood as claiming that the Resurrection is part of the natural development of nature (thus giving credence to some of the *nouvelle theologie's* pet doctrines, such as De Lubac's heterodox notion of the supernatural and De Chardin's pantheistic evolutionism). This happens almost on a daily basis in what comes out of the Vatican, not to mention what comes from local bishops.

And finally, neo-modernism tends to be present (3) mostly implicitly or behind-the-scenes in the Council, the Catechism, etc., even though it seldom comes out more explicitly. Things are done at this level under the pretext of '*aggiornamento*', a euphemism for neo-modernism. That is usually all the justification provided since at this authoritative level, there is no need to justify things theologically. Hence, Vatican II and the Catechism are not outright neo-modernistic. Rather, they (like most of post-conciliar doctrine) *tend* in that direction and/or are *inspired* by that mentality. In other words, most of the time these documents do not explicitly teach neo-modernist errors (the kind of errors you hear explicitly from neo-modernist theologians and priests). Rather, they are full of dangerous ambiguities: statements that in a technical sense could be interpreted as being in harmony with the traditional faith, but that, in their natural, non-forced, interpretation are heterodox. One clear example of this is *Dignitatis humanae*, par. 2; entire monographs have been written in order to prove that, despite appearances, this document does not contradict previous teaching. Maybe in fact it ultimately does not, but it is obvious that the *prima facie* meaning does; otherwise there would be no need to write so many volumes to prove it.

It must be noted that these are general tendencies, and that in some documents (cf. *Gaudium et Spes*) and every now and then in papal and episcopal statements neo-modernist principles rears come out more explicitly.

For a more detailed philosophical and theological critique of neo-modernism, and how it is nothing but a re-hashing of modernism, see Garrigou-Lagrange's *Where is the New Theology Leading Us?* and his *The Structure of the Encyclical Humani Generis*.
Francisco J. Romero Carrasquillo, Ph.D., Professor of Theology and Philosophy

If men are “obligated” to a “right faith” then “Religious Liberty” is lie!

That by Divine Law Men are obliged to a Right Faith

As sight by the bodily eye is the principle of the bodily passion of love, so the beginning of spiritual love must be the intellectual vision of some object of the same. But the vision of that spiritual object of understanding, which is God, cannot be had at present by us except through faith, because God exceeds our natural reason, especially if we consider Him in that regard under which our happiness consists in enjoying Him.

- a.) The divine law directs man to be entirely subject to God. But as man’s will is subjected to God by loving Him, so his understanding is subjected to Him by believing Him,—but not by believing anything false, because no falsehood can be proposed to man by God, who is the truth: hence he who believes anything false does not believe God.
- b.) Whoever holds an erroneous view about a thing, touching the essence of the thing, does not know the thing. Thus if any one were to fix on the notion of irrational animal, and take that to be man, he would not know man. The case would be otherwise, if he was mistaken only about some of the accidents of man. But in the case of compound beings, though he who errs about any of the essentials of a thing does not know the thing, absolutely speaking, still he knows it in a sort of a way: thus he who thinks man to be an irrational animal knows him generically: but in the case of simple beings this cannot be,—any error shuts out entirely all knowledge of the thing. But God is to the utmost degree simple. Therefore whoever errs about God does not know God. Thus he who believes God to be corporeal has no sort of knowledge of God, but apprehends something else instead of God. Now as a thing is known, so is it loved and desired. He then who errs concerning God, can neither love Him nor desire Him as his last end. Since then the divine law aims at bringing men to love and desire God, that same law must bind men to have a right faith concerning God. Hence it is said: Without faith it is impossible to please God (Heb. xi, 6); and at the head of all other precepts of the law there is prescribed a right faith in God: Hear, O Israel: the Lord thy God is one Lord (Deut. vi. 4).

St. Thomas Aquinas, *Of God and His Creatures*

Henry VIII, founder of the Church of England, was a chip off the old block!

“This would be a very evil thing – one never before seen, the mere mention of which offends the ears. We would not for anything in the world that it should take place. Therefore, if anything be said to you about it, speak of it as a thing not to be endured. You must likewise say very decidedly that on no account would we allow it, or ever hear it mentioned, in order that by these means the King of England may lose all hope of bring it to pass.”

Queen Isabel of Spain, addressing her ambassador to England upon hearing the suggestion from 45 year old Henry VII of England that he would like to marry the 17 year old Catherine of Aragon, the recently widowed wife of his eldest son, after which he offered his second son, Henry.

The people of Tudor England were, by and large, no Spartans, no saints, but by the same token they were no reformers. They knew themselves to be mercenary, worldly, weak, and they looked to religion to pardon these vices, not to reform them. When the crisis of Reformation came they mostly behaved as mercenary, worldly, and weak men and women will, grumbling, obstructing, but in the end taking the line of least resistance, like Bishop Stokesley lamenting his own helplessness in the face of advancing heresy and wishing that he had had the courage to stand against it with his brother the Bishop of Rochester, St. John Fisher.

Eamon Duffy, *The Stripping of the Altars*

The Four Sins that “Cry to Heaven for Vengeance” are protected acts under U.S. Law

No society can exist unless the laws are respected to a certain degree. The safest way to make laws respected is to make them respectable. When law and morality contradict each other, the citizen has the cruel alternative of either losing his moral sense or losing his respect for the law. These two evils are of equal consequence, and it would be difficult for a person to choose between them.

The nature of law is to maintain justice. This is so much the case that, in the minds of the people, law and justice are the same thing. There is in all of us a strong disposition to believe that anything lawful is also legitimate. This belief is so widespread that many persons have erroneously held that things are “just” because the law makes them so. Thus, in order to make plunder appear just and sacred to many consciences, it is only necessary for law to decree and sanction it. Slavery, restrictions, and monopoly find defenders not only among those who profit from them but also among those who suffer from them. Frederic Bastiat, *The Law*

Catholic Official Teaching on Homosexual Unions

1. The Church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behaviour or to legal recognition of homosexual unions.
2. The common good requires that laws recognize, promote and protect marriage as the basis of the family, the primary unit of society.
3. Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behaviour, with the consequence of making it a model in present-day society, but would also obscure basic values which belong to the common inheritance of humanity.

Cardinal Joseph Ratzinger, Congregation for the Doctrine of the Faith, *CONSIDERATIONS REGARDING PROPOSALS TO GIVE LEGAL RECOGNITION TO UNIONS BETWEEN HOMOSEXUAL PERSONS, 2003*

Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection. St. Paul, Col. 3: 12-13

St. Louis University removed the sculpture of the great Jesuit missionary Fr. De Smet from a place of public honor to an obscure display in art museum

A U.S. Catholic university has removed a statue that depicted a Jesuit missionary praying over Native Americans following complaints that the statue was culturally insensitive. The metal statue at St. Louis University features Father Pierre-Jean De Smet, a Belgian Jesuit priest who worked with Native Americans in the Midwestern and Western United States in the mid-19th century. The missionary is seen praying over two Native Americans dressed in traditional clothing. For decades, the statue was prominently located outside the university's Fusz Hall in the center of the Catholic university. It had generated several complaints from students, faculty and alumni for being a symbol of colonialism. University spokesman Clayton Berry told St. Louis Magazine that the statue will be moved to a display in the university's art museum....

The Native American Savages were no more "savage" than the native German savages before St. Boniface, the native Celtic savages before St. Patrick, the native Gallic savages before St. Martin, etc., etc., etc. This act by the administration of St. Louis University is not a repudiation of "racism" or "colonialism", it is a repudiation of Catholicism and an affirmation of savagery.

On the most solemn occasions the Pawnees add a bloody sacrifice to the oblation of the calumet; and according to what they pretend to have learned from the bird and the Star, the sacrifice most agreeable to the Great Spirit is that of an enemy immolated in the most cruel manner. It is impossible to listen without horror to the recital of the circumstances that attended the sacrifice of a young female, of the Scioux tribe, in the course of the year 1837. It was about seed time, and they thus sought to obtain a plentiful harvest. I shall here give the substance of the detailed account, which I have given of it in a former letter. This young girl, was only aged fifteen; after having been well treated and fed for six months, under pretence that a feast would be prepared for her at the opening of the summer season, felt rejoiced when she saw the last days of winter roll by. The day fixed upon for the feast having dawned, she passed through all the preparatory ceremonies, and was then arrayed in her finest attire, after which she was placed in a circle of warriors, who seemed to escort her for the purpose of showing her deference. Besides their wonted arms, each one of these warriors had two pieces of wood, which he had received at the hands of the maiden. The latter had on the preceding day carried three posts, which she had helped to fell in the neighboring forest: but supposing that she was walking to a triumph, and her mind being



filled with the most pleasing ideas, the victim advanced towards the place of her sacrifice with those mingled feelings of joy and timidity, which, under similar circumstances, are naturally excited in the bosom of a girl of her age.

During their march, which was rather long, the silence was interrupted only by religious songs and invocations to the Master of life, so that whatever affected the senses, tended to keep up the deceitful delusion under which she had been till that moment. But as soon as she had reached the place of sacrifice, where nothing was seen but fires, torches, and instruments of torture, the delusion began to vanish and her eyes were opened to the fate that awaited her. How great must have been the surprise, and soon after the terror which she felt, when she found it no longer possible to doubt of their intentions? Who could describe her poignant anguish? She burst into tears; she raised loud cries to heaven — she begged, entreated, conjured her executioners to have pity on her youth, her innocence, her parents, but all in vain: neither tears, nor cries, nor the promises of a trader who happened to be present, softened the hearts of these monsters. She was tied with ropes to the trunk and branches of two trees, and the most sensitive parts of her body were burnt with torches made of the wood which she had with her own hands distributed to the warriors.— When her sufferings lasted long enough to weary the fanatical fury of her ferocious tormentors, the great chief shot an arrow into her heart; and in an instant this arrow was followed by a thousand others, which, after having been violently turned and twisted in the wounds, were torn from them in such a manner that her whole body presented but one shapeless mass of mangled flesh, from which the blood streamed on all sides. When the blood had ceased to flow, the greater sacrificator approached the expiring victim, and to crown so many atrocious acts, tore out her heart with his own hands, and after uttering the most frightful imprecations against the Scioux nation, devoured the bleeding flesh, amid the acclamations of his whole tribe. The mangled remains were then left to be preyed upon by wild beasts, and when the blood had been sprinkled on the seed, to render it fertile, all retired to their cabins, cheered with the hope of obtaining a copious harvest.

Such horrid cruelties could not but draw down the wrath of heaven upon their nation. And in fact, as soon as the report of the sacrifice reached the Scioux, they burned with the desire to avenge their honor, and swore to a man that they would not rest satisfied till they should have killed as many Pawnees as the young victim had bones in her fingers and joints in her body. More than a hundred Pawnees have at length fallen beneath their tomahawks, and their fury was afterwards more increased by the massacre of their wives and children, of which I have spoken before.

At the sight of so much cruelty, who could mistake the agency of the enemy of mankind, and who would refuse to exert himself for the purpose of bringing these benighted nations to the knowledge of the true Mediator, and of the only true sacrifice, without which, it is impossible to appease the divine justice.

Rev. and dear Father, yours,

Rev. P. J. De Smet, S.J., Letter to Jesuit Superiors, Banks of the Platte River, June 2, 1841

Prophecy of St. Francis of Assisi

“Act bravely, my brethren; take courage and trust in the Lord. The time is fast approaching in which there will be great trials and afflictions; perplexities and dissensions, both spiritual and temporal, will abound; the charity of many will grow cold, and the malice of the wicked will increase. The devils will have unusual power; the immaculate purity of our Order, and of others, will be so much obscured that there will be very few Christians who obey the true Supreme Pontiff and the Roman Church with loyal ears and perfect charity.

“At the time of this tribulation a man, not canonically elected, will be raised to the Pontificate, who, by his cunning, will endeavour to draw many into error and death. Then scandals will be multiplied, our Order will be divided, and many others will be entirely destroyed, because they will consent to error instead of opposing it.

“There will be such diversity of opinions and schisms among the people, the religious and the clergy, that, except those days were shortened, according to the words of the Gospel, even the elect would be led into error, were they not specially guided, amid such great confusion, by the immense mercy of God....

“Those who persevere in their fervor and adhere to virtue with love and zeal for the truth, will suffer injuries and persecutions as rebels and schismatics; for their persecutors, urged on by the evil spirits, will say they are rendering a great service to God by destroying such pestilent men from the face of the earth...

“Some preachers will keep silent about the truth, and others will trample it under foot and deny it. Sanctity of life will be held in derision even by those who outwardly profess it, for in those days Our Lord Jesus Christ will send them, not a true Pastor, but a destroyer.”

St. Francis of Assisi, Works of the Seraphic Father St. Francis of Assisi, published in 1882 by the London-based Catholic publishing house R. Washbourne, 1882, pp. 248-250.

“The most important thing is to commend lovingly and with much devotion the soul of the Queen (Isabel) our lady, to God. Her life was always Catholic and holy, and prompt in all things in His holy service. Because of this we should believe that she is in holy glory, and beyond the cares of this harsh and weary world.”

Christopher Columbus, returning from his fourth and last voyage where he discovered the American continent, upon learning that Queen Isabel the Catholic had died

Positive and scholastic theology cannot be too highly praised. As it is the special work of the positive Doctors to excite the affections and to lead men to love and serve God with all their might; so it is rather the object of the scholastic Doctors, to define and explain more exactly, in conformity with the wants of our times, what is necessary for salvation, the better to attack and to expose the errors and fallacies of the enemies of the Church. The saying of Luther is well known: "Get rid of Thomas, and I will rid you of the Church." St. Ignatius Loyola, founder of the Society of Jesus

“Let nothing of the truths that have been defined (i.e. DOGMA) be lessened, nothing altered, nothing added; but let them be preserved intact, in word and maening.” Pope Gregory XVI, *Mirari Vos*, 1832

“It pleased God that in order to the rescuing of man from the power of the Devil, the Devil should be conquered, not by might, but by righteousness.... What, then, is the righteousness by which the Devil was conquered? What, except the righteousness of Christ? In this redemption the blood of Christ was given, as it were, as a price for us, by accepting which the Devil was not enriched, but bound, that we might be loosed from his bonds.” St. Augustine, quoted by Fr. Joseph Pohle, *Dogmatic Theology*, vol. 5

My heart was utterly filled with pain, all the more because it was of a most fine and delicate nature; the pain went from my Heart into my nerves, from my nerves back to my Heart: it kept on increasing so that my death-agony was prolonged while I was thus immersed in suffering, I opened my eyes and saw my dearest Mother overcome by a sea of anguish and tears, which pained me more than my own sufferings; I also saw my friends overwhelmed with sorrow. With this torture my Heart was actually rent by the force and fury of the pain; and then it was that my soul went forth from my body..... There are few persons who can imagine with what pain I remained fastened to the wood of the Cross, my Heart being broken and shattered by its violence: quando Cor meum crepuit.

Jesus Christ addressing St. Bridget of Sweden, quoted by St. John Eudes, *The Sacred Heart of Jesus*

Thy divine Heart was rent and broken in Thy dying, by the excess of Thy love of me. This made Thee suffer such violent tortures for love of me that Thy adorable Heart was broken by the force of the pain; so that I may say that Thou didst die of pain and love for me. This can be repeated by each one of us with equal truth.

St. Gertrude the Great, her address to our Lord Jesus Christ, quoted by St. John Eudes, *The Sacred Heart of Jesus*