

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



Fourth Sunday after Pentecost

St. Aloysius Gonzaga, Confessor

June 21, 2026

The leading thought in today’s liturgy is again that of trust in God in the midst of struggles and trials. This thought springs from the reading of the story of David in the Breviary as well as from an incident in the life of St. Peter, these being the two elements very different in themselves, from which are drawn the various parts of the Mass.

When almighty God had rejected Saul because of his pride, He told Samuel to anoint as king, the youngest son of Jesse, still a young boy. Samuel anointed him in the midst of his family, while from that day the spirit of God departed from Saul and descended upon David.

Soon after, the Philistines wishing to renew the war, assembled their army on the slope of a mountain while Saul drew up his in a similar position, in such a way that they were separated only by a valley with a mountain stream. From out of the Philistines’ camp came the giant, Goliath, having “a helmet of brass upon his head and he was clothed with a coat of mail. And he had greaves of brass on his legs and a buckler of brass covered his shoulders. And the stall of his spear was like a weaver’s beam, and the head of his spear weighed six hundred sicles of iron. And standing he cried out to the bands of Israel and said to them: ‘Am I not a Philistine and you the servants of Saul? Choose one a man of you and let him come down and fight hand to hand. If he be able to fight with me and kill me we will be servants to you; but if I prevail against him, and kill him, you shall be servants, and shall serve us.’ And Saul and all the Israelites hearing these words of the Philistines were dismayed and greatly afraid.”

For forty days the Philistine came forward morning and evening, renewing his challenge which not one had the courage to accept. At this juncture young David visited Saul’s camp, where his brothers were, and hearing Goliath and witnessing the terror of Israel cried out full of faith: “Who is this uncircumcised Philistine, who hath dared to curse the army of the living God? Let not any man’s heart be dismayed in him. I, thy servant, will go and will fight against the Philistine.” And Saul said to David: “Go, and the Lord be with thee.”

Then David, taking his staff and sling, crossed the bed of the stream and choosing five smooth stones went boldly forward to meet the Philistine Goliath, who seeing a mere lad coming towards him exclaimed with great contempt: “Am I a dog that thou comest to me with a staff?” And the Philistine cursed David by his gods. And David said to the Philistine: “I came to thee in the name of the Lord of Hosts, the God of the armies of Israel which thou hast defied. And all this assembly shall know, that the Lord saveth not with sword and spear; for it is His battle and He will deliver you into our hands.”

“The Children of Israel,” says St. Augustine, “had been for forty days face to face with the enemy. By these forty days, because of the four seasons and four quarters of the world, is represented this present life during which the Lord’s people are never without the necessity of fighting a Goliath and his army, that is the devil and his angels. Nonetheless, they would never gain the victory, if Christ, the true David, had not come down to earth with His staff, that is the mystery of His Cross. For David, a type of Christ, stepped from the ranks, took his staff in his hand and went forth against the giant so that in his person we see prefigured what came to pass later on in the case of our Lord Himself. For Christ, the true David, who came to fight the spiritual Goliath, that is the devil, Himself carried His cross. Observe the precise spot where Goliath was struck by David. It was on his forehead where he had not the sign of the cross. In the same way that the staff represented the cross, so the stone which struck Goliath was a figure of Christ, our Lord (2nd Nocturn).

The army of Israel is the Church who endured the humiliations inflicted upon her by her enemies. She groans while waiting for her deliverance (Epistle). She asks the Lord who is “a refuge of the poor in tribulation” (Alleluia). And who is “a refuge” and “deliverer” (Communion) to come to her assistance, lest the enemy say: “I have prevailed against her” (Offertory). With confidence she cries: “Help us O Lord our Savior, and for the honor of Thy name, O Lord, deliver us” (Gradual). “The Lord is my light and my salvation: whom shall I Fear? The Lord is the protector of my life, of whom shall I be afraid? If armies in camp should stand together against me, my heart shall not fear. My enemies that trouble me have themselves been weakened and have fallen” (Introit).

It is that under the guidance of Providence, that the Church renders “glad service” to God “in peace” (Collect). This is also clear from the Gospel, chosen because of the nearness of the feast kept on the 29th of June; in fact a Gospel book (Evangelarium) of Wurtzburg actually calls this *Doininica ante natalem Apostolorum* (Sunday before the heavenly birthday of the Apostles).

It was from Peter’s boat that our Lord chose to preach; it was Simon Peter that He told to launch out into the deep, and it was he who, at the Master’s word of command, laid down the nets which became so full that they broke. Finally, it was Peter who overcome with astonishment and fear, adored His Master and was chosen by Him as a fisher of men.

“St. Matthew,” St. Ambrose tells us, “describes this boat as tossed by the waves, while St. Luke describes it as full of fish; here we have a picture of the Church’s vicissitudes in her early days and of her wonderful prosperity later on. The vessel which carries divine Wisdom and which is wafted by the wind of Faith runs no danger. What indeed can it fear, when for its pilot it has Him who is the very strength of the Church? Peril is encountered when Faith is rare; but here there is safety since love is perfect (3rd Nocturn).

Commenting on a Gospel which is very similar to this, in which St. John records a miraculous drought of fishes which took place after our Lord’s resurrection, St. Gregory writes: “What does the sea represent, if not the present age in which the changes and chances of this mortal life are like waves which unceasingly dash and break against each other? Of what is the firm ground of the shore a figure if not the permanence of eternal rest? Because the disciples were still surrounded by the waves of this mortal life, they toiled on the sea; and as our Redeemer had put off the corruptibility of the flesh after His resurrection, He stood on the shore.”

Again in St. Matthew, our Lord compares the Kingdom of heaven to “a net cast into the sea and gathering together all kinds of fishes. Which, when it was filled they drew out; and sitting by the shore, they chose out the good fishes but the bad they cast forth.”

In the same way Baptism was represented in the Catacombs by a fisher drawing a fish out of the water. Here then, is the function of the Church whose head is Peter, “to fish for men”, to free souls from the dangers they encounter in the world represented by the sea. “Certainly a new method of fishing,” says St. John Chrysostom. “For fishers drew their fish from the water to kill them, but we cast our nets into the water and those whom we take are made alive.” And St. Gregory says, in today’s homily: “The apostles’ net do not destroy those whom they catch, but preserve them, bringing them from the bottom of the abyss to the light; raising to the heights those who are tossed about in the lower depths.”

In St. Peter’s bark, tossed by the angry waves and the storms of the world, let us put all our trust in Christ. Through His Church He will save us from the attacks of “the strong man armed,” who is the devil, and as by David He saved the hosts of Israel, when they defied the giant Goliath.

INTROIT:

Ps. 26. The Lord is my light and my salvation; whom shall I fear? The Lord is the protector of my life; of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen.

Ps. If armies in camp should stand together against me, my heart shall not fear. Glory be, etc. The Lord etc.

COLLECT:

Grant, O Lord, we pray, both that the course of this world may be peaceably ordered by Thy governance, and that Thy Church may joyfully serve Thee in tranquil devotion. Through our Lord, etc.

O God, the giver of heavenly gifts, who in the angelical youth Aloysius didst unite a wonderful innocence of life with equal penance, grant through his merits and prayers, that we, who have not followed him in his innocence, may imitate him in his penance. Through our Lord, etc.

EPISTLE: *Rom. 8, 18-23.*

Brethren, I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the Sons of God. For the creature was made the subject to vanity, not willingly, but by reason of him that made it subject in hope; because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain, even till now; and not only it, but ourselves also, who have the first fruits of the Spirit, even as we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body; in Christ Jesus Our Lord.

Brief Lessons

There is no better consolation under crosses and afflictions than the thought that all the troubles of this world are not to be compared with the glory to come, and "that which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory" (2 Cor. 4, 17). And, therefore, St. Bede says: "If we had to bear for awhile the pains of hell, it would not appear so hard, if thereby we might merit to see Christ in His glory, and to be added to His saints."

GRADUAL:

Ps 78. Forgive us our sins, O Lord, lest the Gentiles should at any time say, where is their God? Help us, O God our Savior; and for the honor of Thy name, O Lord, deliver us. Alleluia, alleluia.

Ps.9, 10. O God, who sitteth upon the throne, and judgeth justice, be Thou the refuge of the poor in tribulation. Alleluia.

GOSPEL: *Luke 5, 1-11.*

At that time, when the multitude pressed upon Jesus to hear the word of God, He stood by the lake of Genesareth. And He saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going up into one of the ships that was Simon's, He desired him to draw back a little from the land: and sitting He taught the multitudes out of the ship. Now when He had ceased to speak, He said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to Him: Master, we have labored all the night, and have taken nothing, but at Thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes; and their net broke: and they beckoned to their partners that were in the other ship, that they should come and help them; and they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken: and so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not, from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed Him.

What may we learn from the multitudes who pressed on Jesus to hear the word of God?

That we, also, should hear the word of God with great zeal, since it conveys to men the life of the soul and eternal happiness.

Why did Our Saviour teach the multitude out of the ship of St. Peter?

That, as the ship is the figure of the Church, so we can receive the true doctrine from that Church only of which Peter was the head (John 21, 15-17). Amid all storms Jesus has preserved, and will preserve, this ship of His Church, till the end of time (Matt. 16, 18). Peter yet stands at the helm, in the unbroken line of his successors; Jesus yet teaches from the ship the same doctrines as before, by the mouth of bishops and priests, the assistants of St. Peter's successors, and whoever hears them hears Him. Hear them, therefore, with willingness and docility.

What was signified by the great draught of fishes which the apostles took, by the command of Jesus, after they had labored the whole night in vain?

To the disciples it was a type of their vocation, a pledge of their successful labors, and at the same time a lesson how to labor so as to gain fruits. The exceeding and wonderful abundance of the draught of fishes was to assure them that their zealous labors to save souls should, in like manner, be crowned with rich success. That, after laboring all the night in vain, they should at once take so many fish, when they let down their nets at the word of Jesus, was to be to them a lesson never to be forgotten, that they could work with blessing and success only by relying, not on their own skill and painstaking, but only on the might and blessing of the Lord.

What other lessons are to be drawn from this gospel?

We learn that nothing has any value before God which is done from mere natural inclination and human respect, that our labors are without merit if not undertaken in the name of God, but that He does not permit the least work to be in vain when undertaken without hesitation, relying on His assistance and for His sake. That the disciples obeyed so quickly, teaches us to obey God at once, to spare no sacrifice, to leave all quickly, and not to put off till tomorrow what is to be done today. Finally, we may learn not to be proud of the success of our labor, but, like Peter, to give glory to God, Who does such great things, by cheerfully leaving all earthly things to follow Him.

OFFERTORY:

Ps. 12. Enlighten my eyes, that I may never sleep in death; lest at any time my enemy say, I have prevailed against him.

SECRET:

Receive, we pray, O Lord, our offerings, and even though our wills rebel, mercifully compel them to follow the behests of Thy will. Through our Lord, etc.

Grant us, O Lord, to sit at the heavenly banquet clothed in the wedding garment which the holy preparation and continual tears of blessed Aloysius adorned with priceless pearls. Through our Lord, etc.

COMMUNION:

Ps. 17. The Lord is my strength, and my refuge, and my deliverer; my God is my helper.

POSTCOMMUNION:

May the mysteries we have received, O Lord, purify us, and guard us as befits such a gift. Through our Lord, etc.

Grant, O Lord, that we, who have been nourished with the food of angels, may also live like angels: and after the manner of him whom we honor today, may we ever abide in the spirit of thanksgiving. Through our Lord, etc.

....when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord... And Jesus saith to Simon: Fear not, from henceforth thou shalt catch men. And,.... leaving all things, they followed Him.



"He who wishes to love God does not truly love Him if he has not an ardent and constant desire to suffer for His sake." St. Aloysius Gonzaga

PROPER OF THE SAINTS FOR THE WEEK OF JUNE 21st:

Date	Day	Feast	Rank	Color	F/A	Mass Time/Intention/Notes
21	Sun	4 th Sunday after Pentecost St. Aloysius Gonzaga, C	sd	G		9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM
22	Mon	St. Paulinus, BpC St. John Fisher, BpM St. Thomas More, M	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
23	Tue	Vigil of the Nativity of St. John the Baptist		V		Mass 8:30 AM; Rosary of Reparation before Mass
24	Wed	The Nativity of St. John the Baptist	d1cl	W		Mass 8:30 AM; Rosary of Reparation before Mass
25	Thu	St. William, Ab Within the Octave	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
26	Fri	Ss. John & Paul, Mm Within the Octave	d	R	A	Mass 8:30 AM; Rosary of Reparation before Mass
27	Sat	Our Lady's Saturday BVM of Perpetual Help	sp	W		Mass 9:00 AM, Confessions 8:00 AM; Rosary of Reparation 8:30 AM
28	Sun	5 th Sunday after Pentecost St. Irenaeus, BpM Within the Octave Vigil of Ss. Peter & Paul	sd	G		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.

The insight that St. Aloysius Gonzaga gave the Church was that even though we have not personally sinned, either we do, and the word is *violence* to our sinful nature or concupiscence will do violence to us. Fr. John Hardon, S.J.

“Father,” said He, “sanctify in the truth them whom Thou gavest Me; sanctify them in the truth which is Thy Word; for it is for them that I do sanctify Myself, that they also may be sanctified in truth.” What means this, that Jesus, who is sanctity itself, and is the source of sanctity to all creatures, should speak of sanctifying Himself? The fathers of the Church explain it as being the consecration of the sacrifice, by which Jesus, who is the great High Priest, gives to God, in the name of the whole world, the infinite homage which is due to infinite Majesty. In human language, as also in the inspired Scriptures (Acts 3, 14), justice and sanctity are one and the same. If, then, infinite sanctity is one with infinite justice, is not the essentially sanctified and sanctifying act that sacrifice of the Son of Man which so loudly proclaims, and so amply, yea so infinitely, satisfies the right of God, the eternal right, whence all other rights derive their existence, the right which is the origin of all justice? Sacrifice, then, thus sanctifying the Head and the members, is also the consummation of union between Christ and His Church.
Dom Gueranger, *The Liturgical Year*, Fourth Sunday after Pentecost

Fortitude needs direction. The gift of knowledge is not the guide of fortitude, and for this reason: knowledge teaches the soul her last end, and gives her general rules for her conduct; but it does not bring her light sufficient for the special application of God’s law to particular cases, and for the practical doing of her duty. The Holy Ghost through the gift of counsel will tell us what we must do and what we must not do, what we must say and what we must not say, what we may keep and what we must give up.
Dom Gueranger, *The Liturgical Year*

One consideration that greatly affects me to believe in the sacrament of marriage is the martyrdom of St. John the Baptist, who suffered death for his reproof of the violation of marriage. There were many crimes in appearance more grievous for rebuking which he might have suffered, but there was none more fitting than the crime of adultery to be the cause of the blood-shedding of the Friend of the Bridegroom, since the violation of marriage is no little insult to Him who is called the Bridegroom. St. John Fisher, who like St. John the Baptist was beheaded in defense of Marriage

The “Spirit of Vatican II” dissolving - Correcting the error that pastoral care and doctrine are only accidentally related.
The practice of the Church always comes from what She receives and contemplates in Revelation. Pastoral care cannot be disconnected from doctrine. Cardinal Robert Sarah, *L'Osservatore Romano*, June 12, 2015

Who could ever explain the value and the power of interior acts? The glory of Aloysius is so great simply because he acted thus interiorly. Between an interior act and that which is seen, there is no comparison possible. Aloysius, as long as he dwelt on earth, kept his eye attentively fixed on the Word; and this is just why he is so splendid. Aloysius was a hidden martyr; whosoever loveth thee, my God, knoweth thee to be so great, so infinitely lovable, that keen indeed is the martyrdom of such a one, to see clearly that he loves thee not so much as he desireth to love thee, and that thou art not loved by thy creatures, but art offended! ... Thus he became martyrdom unto himself. Oh! He did love while on earth! Wherefore now in heaven he possesses God in a sovereign plenitude of love. While still mortal, he discharged his bow at the heart of the Word; and now that he is in heaven, his arrows are all lodged in his own heart. For this communication of the Divinity, which he merited by the arrows of his acts of love and of union with God, he now verily and indeed possesses and clasps forever.

St. Mary Magdalene dei Pazzi commenting on the sanctity of St. Aloysius Gonzaga

God has been pleased to exalt his young servant Aloysius that all young persons may know that youth is not an obstacle to the attainment of mature virtue, and knowing this may be animated by his example to seek after perfection.

St. Robert Bellarmine, who was the confessor and spiritual director of St. Aloysius during his years with the Jesuits, asked on his deathbed to be buried at the foot of St. Aloysius.

O Holy Ghost...be Thou our counsel unreservedly and forever! Show me, O Lord, Thy ways, and teach me: for Thou art the God who canst save me; therefore have I waited on Thee, all the day long (Ps. 34).

Dom Gueranger, *The Liturgical Year*, Gift of Counsel

Weary for awhile thine upturned neck, while thou readest everything with thine head turned back. Whoever seeth these things, acknowledging the truth in these simple figures, will not feed his faith and mind with an empty image. St. Paulinus of Nola, to those contemplating the holy images with which he decorated the cathedral he had built at Nola

At which time, as St. Augustine writes, having from the greatest opulency voluntarily come down to the utmost exigency, yet withal most rich in sanctity, being now taken captive by the barbarians, he made this prayer to God; 'Lord, suffer me not to be put to the torture for the sake of gold and silver; verily, where all my riches are, thou well knowest.' Afterwards, when the Vandals were infesting these shores, he being entreated by a widow to redeem her son, all his effects being now consumed in works of charity, delivered himself up to slavery in place of the young man. Dom Gueranger, *The Liturgical Year*, Feast of St. Paulinus of Nola

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*

Julian the Apostate was most anxious to count them amongst his confidants; with this view, he made use of every entreaty; nor does it appear that he even made the renouncing of Jesus Christ a condition. Well then, it may be retorted, why not yield to the imperial whim? Could they not do so without wounding their conscience? Surely too much stiffness would be calculated to ill-dispose the prince, perhaps even fatally: whereas to listen to him would very likely have a soothing effect upon him; and might even bring him round to relax somewhat of those administrative trammels unfortunately imposed upon the Church by his prejudiced government. For aught one knew, the possible conversion of his soul, the return of so many of the misled who had followed him in his fall, might be the result! Should not such things as these deserve some consideration? Should they not impose, as a duty, some gentle handling? Such reasoning as this would doubtless appear to some people as wise policy. Such preoccupation for the apostate's salvation could easily have had nothing in it but what was inspired by zeal for the Church and for souls; and indeed the most exacting casuist could not find it a crime for John and Paul to dwell in a court where nothing was demanded of them contrary to the divine precepts. Nevertheless the two brothers resolved otherwise; to the course of soothing and reserve-making, they preferred that of the frank expression of their sentiments, and this boldness infuriated the tyrant and brought about their death. The Church has judged their case, and she considers they did well; hence, it is unlikely that the former path would have led them to a like degree of sanctity in God's sight. Dom Gueranger, *The Liturgical Year*, Feast of Ss. John & Paul, Martyrs

Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away. For all the prophets and the law prophesied until John: And if you will receive it, he is Elias that is to come. He that hath ears to hear, let him hear. Matthew 11:11-15

It is by as great a fraud...that these enemies of divine revelation, who bestow the highest praises on human progress, wish, with a truly reckless and sacrilegious audacity, to bring it [the progressist error] into the Catholic religion, as if religion was not the work of God, but that of men, or was some philosophic discovery that human methods could perfect. Blessed Pope Pius IX, *Qui pluribus*

And thou child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord, to prepare his ways. To give unto his people the knowledge of salvation, unto the remission of their sins. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us. To enlighten them that sit in darkness, and in the shadow of death; to direct our feet in the way of peace. The Canticle of Zachary

When good is forced on the knowledge of a wicked man, he suffers a species of torture in his inmost heart, and therefore endeavors to dim with the breath of his hateful suspicions the luster which has dazzled him. St. Gregory the Great

All the faithful in the state of grace are united with one another by charity. They are all members of one sole body, that is, of the Church. Now in an organism each member is aided by all others. Thus every Christian is aided by the merits of all other Christians. St. Thomas Aquinas

OF THE POPE

What is the Pope to the Catholic?

The representative of Jesus Christ, and the visible head, appointed by Him, for the government of His Church.

Did Christ actually appoint such a supreme head?

Yes, and that in the person of Saint Peter. He gave him the significant name Peter - the rock, distinguished him always above the other apostles, and laid upon him the charge to feed His lambs, that is, the faithful, and His sheep, that is, the bishops themselves; and this power Peter uniformly exercised.

Why did Christ appoint a visible head for the Church?

Because the Church is an outward, visible society, united together not only by inward faith in Christ, but also by outward, visible signs. Such a visible head is as necessary for the Church as for a body, a family, a society, a state, to prevent disunion, confusion, and the consequent destruction of the whole; this supreme head is the center of the whole, the final judge, the authoritative teacher.

Who is now this supreme head?

The Bishop of Rome, or the Pope. It is undeniable that Peter occupied the bishop's see at Rome, and that he died there. Equally indisputable is it that the successor of Saint Peter entered upon possession of his rights, and, together with the episcopal see of Rome, inherited also the office possessed by him. From the first centuries this has ever been acknowledged by the faithful, who have accordingly called the Bishop of Rome Pope - that is, the father of the faithful. And how clearly does history show that Peter and his successors are the rock upon which the Lord has immovably founded His Church! What storms have not broken upon the Church! Persecutions from without and within, heresies and schisms without number, and infidelity in its most hideous form, have raged against the Church, and what has been the consequence? Nations have often fallen away from the Church, single bishops have proved betrayers of their flocks, the sees of the apostles themselves have been subject to the vicissitudes of time. And amid all these storms Rome alone has, for over eighteen hundred years, stood firm. She has come out of every contest victorious, has remained the center of faith and discipline, and has preserved the unbroken succession of bishops from Peter. Who does not see herein the assistance of Him Who forever fulfils that promise of His, "Upon this rock I will build My Church, and the gates I of hell shall not prevail against it"? The Pope is, therefore, the visible supreme head of the Church, appointed by Christ for all time; the invisible, all-governing head is Christ Himself.

Prayer

O Jesus Christ, Son of the living God, Who hast built Thy Church on Saint Peter, as on a rock, Who hast confided to him the keys of the kingdom of heaven, and constituted him and his successors Thy representatives upon earth, grant us Thy grace, that in all the laws we may obey them as Thyself, that, resting upon the rock of truth, we may be immovable in all storms, and steadfastly persevere in the way of good works.

The Second Vatican Council has not been treated as a part of the entire living Tradition of the Church, but as an end of Tradition, a new start from zero. The truth is that this particular Council defined no dogma at all, and deliberately chose to remain on a modest level, as a merely pastoral council; and yet many treat it as though it had made itself into a sort of superdogma which takes away the importance of all the rest. Pope Benedict XVI, as Cardinal Ratzinger, to the Bishops of Chile

The result is very plain----namely, Though God Almighty has been pleased to ordain that none shall be saved who have not the True Faith of Jesus Christ, and are not in communion with His Holy Church, yet this is no way inconsistent with the infinite goodness of God, because He gives to all sufficient graces, by which they may, if they correspond with them, be brought to the True faith and Church of Christ; and that, if any are lost, it is not owing to any want of goodness in God, but to their own abuse of the graces bestowed upon them. On some, indeed, He bestows these graces more abundantly, giving them five talents----to others He gave more sparingly, to some two, and to some only one; but He gives to all sufficient for their present wants, and will give more if those be improved, till at last He brings them to the knowledge of His truth and to salvation. Bishop George Hay, *The Sincere Christian*

"Brother, one single Mass is of greater value than all the treasures which the world contains!"

St. Leonard of Port Maurice, a few days before his death, in a weakened state and having difficulty standing, to a lay brother who had advised him not to say his Mass.

Envy conceals itself under every possible pretext, and takes pleasure in secret and treacherous schemes. Hinted slanders, calumnies, betrayal, every kind of fraud and deceit, are its work and portion. Bishop Jacques-Benigne Bossuet

Whoever makes a habit of prayer should think only of doing everything to conform his will to God's. Be assured that in this conformity consists the highest perfection we can attain, and those who practice it with the greatest care will be favored by God's greatest gift and will make the quickest progress in the interior life. Do not imagine there are other secrets. All our good consists in this. St. Teresa of Avila

FIRM CONFIDENCE

FOURTH SUNDAY AFTER PENTECOST

PRESENCE OF GOD - O Lord, make me understand that I am nothing, that I can do nothing by myself, and that only in You can I accomplish anything.

MEDITATION:

1. Two ideas dominate the liturgy of today's Mass great confidence in God and an acute awareness of human misery and insufficiency. These two ideas are closely connected, for it is the consciousness of our nothingness which leads us to put all our confidence in God, and the greater this confidence becomes in us, the more convinced we are of our nothingness.

The Mass begins with a cry of unshakable hope

"The Lord is my light and my salvation; whom shall I fear?" (*Introit*). The Lord is with me in the Blessed Sacrament of the altar, the Lord comes to me in Holy Communion. What can separate me from Him? What can make me fear?

Yet I know my weakness; I have ever before my eyes the remembrance of my failures and infidelities. How great, then, is my need to humbly repeat the beautiful prayer of the Gradual: "Save us, O Lord, and pardon our sins Help us, O God, our Savior, for the glory of Your Name." Yes, in spite of the continual help of divine grace, in spite of so many confessions and communions, I have to acknowledge new failures every day; daily, I must begin anew. The struggle is arduous and painful, but in today's Epistle (*Rom 8, 18-23*), St. Paul reminds us that "the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us." This thought is one of consolation, hope and confidence; it does not, however, prevent us from longing for freedom and complete redemption. This is what the Apostle experienced when he said: "We also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body in Christ Jesus." The more we suffer because of our wretchedness, the more we should run to Jesus, with full confidence in the power of His Redemption.

2. Today's Gospel (*Lk 5, 1-11*) is a practical demonstration of the words of Jesus: "Without Me, you can do nothing" (*Jn 15, 5*). Simon and his companions had been fishing all night and had caught nothing; that is all they had been able to do by themselves. If we have had some little experience in the spiritual life, we will recognize that this is often our situation too. How many efforts we have made to rid our self of this or that attachment, to forget injuries, to adapt our self to our neighbor's way of doing things, to subject our will to another's! And yet, after all these attempts, we find our hands empty, like Peter's nets. Let us not be discouraged; if we can humbly acknowledge our failure instead of feeling annoyance because of it, the failure itself will turn into victory. So it happened to Peter after he had admitted publicly that he had "taken nothing." St. Therese of the Child Jesus comments: "Had the Apostle caught some small fish, perhaps our divine Master would not have worked a miracle; but he had caught *nothing*, and so through the power and goodness of God his nets were soon filled with great fishes. Such is Our Lord's way. He gives as God, with divide generosity, but He insists on humility of heart" (L).

In spite of our good will to advance in virtue, Our Lord will not permit us to have any success until He sees that we are thoroughly convinced of our own weakness and inability; to give us this conviction, He lets us, as He let Peter, "work all night without catching anything." But afterwards, as He sees our growing awareness of our poverty and our willingness to admit it openly, He will come to our aid. We must, then, have great faith in Him, never allowing ourselves to give up through lack of success. Every day, relying "on His word," we must begin anew. If we have learned not to trust in our own strength, we must also learn to have complete confidence in the divine aid. If we have caught nothing until now, perhaps it is our lack of unshakable confidence that is the cause, and this deficiency, besides being displeasing to Jesus, paralyzes our spiritual life. Then let us repeat with Peter in a similar cry of confidence "*in verbo tuo laxabo rete,*" Lord, at Thy word, I will let down the net. And let us repeat it every day, every moment, without ever growing weary.

COLLOQUY:

"O Lord, You are my light and my salvation; whom shall I fear? You are the protector of my life; of whom shall I be afraid? ... If armies in camp should stand together against me, my heart shall not fear. If a battle should rise up against me, in this will I be confident. One thing do I ask of You, O Lord, that I may dwell in Your house all the days of my life Then, in the day of evils, You will protect me in the secret place of Your tabernacle, You will exalt me upon a rock....

"Hear, O Lord, my voice with which I have cried to You : have mercy on me and hear me.... Turn not away Your face from me; decline not in Your wrath from Your servant; be my helper, forsake me not; do not despise me, O God my Savior. Although my father and my mother should abandon me, I am sure that You will never abandon me.... O my soul, expect the Lord, do manfully, and let your heart take courage, and wait for Him" (*Ps 26*).

"O Lord, You have done great things in me, and the greatest of all is that you have shown me my littleness, and how of myself I am incapable of anything good.

The Love of God is Conditional Upon Believing His Revealed Truth and Keeping His Commandments!

Everyone knows that John himself, the Apostle of love, who seems to reveal in his Gospel the secrets of the Sacred Heart of Jesus, and who never ceased to impress on the memories of his followers the new commandment 'Love one another,' altogether forbade any intercourse with those who professed a mutilated and corrupt form of Christ's teaching: 'If any man come to you and bring not this doctrine, receive him not into the house nor say to him: God speed you.' (II John 10). Pope Pius XI, *Mortalium Animos*

"Lord, You see how often I fail, but I am never astonished at it... I enter into myself and say: 'Alas, I am once more at the first step as before!' But I say this in great peace without sadness, because I know that You know perfectly how fragile is our nature and You are always ready to help us. What, then, shall I fear? As soon as You see me fully convinced of my nothingness, You stretch out Your hand to me; but if I should try to do something great, even under the pretext of zeal, You desert me. So all I have to do is to humble myself, to bear with meekness my imperfections. Herein lies, for me, true holiness" (T.C.J. St, 9. NV - C). **If we are guilty of pride let us try and amend and not flatter ourselves that we possess the smallest degree of humility, until by our good resolutions carefully carried out we have mortified our evil tendency to speak ill of our neighbor. Let us hearken to the Holy Ghost: "Where pride is there also shall be reproach, but where humility is there also is wisdom" (Prov. 11, 2).**

The proud man is scornful and arrogant in his speech; and the humble alone knows how to speak well and wisely. If there is humility in the heart it will be manifested in the speech, because "A good man out of the good treasure of his heart bringeth forth that which is good" (Luke 6, 45). Fr. Cajetan Mary da Bergamo, *Humility of Heart*

If such were the horrors of the birth of Liberalism what must be said of its odious development in our own day, when its infernal principles bask in the full light of the world's approbation? Never has an error been more severely castigated by the condemnation of the Church, never more accurately have those condemnations been borne out by the testimony of experience and history. When Protestantism is fast losing its power, sinking into the abyss out of sheer impotence, Liberalism, even more formidable and more dangerous, fills the ranks of the decaying heresy with enemies still more resourceful, implacable and obstinate. *Protestantism is now a dead dog; Liberalism a living lion going about seeking whom he may devour. Its dreadful doctrine is permeating society to the core; it has become the modern political creed and threatens us with a second revolution to turn the world once again over to paganism.* Are there any good Catholics who do not believe this? Let them but read the signs of the times, not with the eyes of the world, but by the light of the faith, which Jesus Christ gave to them. "I am the way, the truth and the life," said our Divine Lord, "who follows Me shall not walk in darkness, but shall have the light of life" [John 8: 12]. Who follows the Church follows Him, for He Himself said to the Apostles and their successors, "Who hears you, hears Me."

Don Felix Sarda Y Salvany, *Liberalism is a Sin*

The difficulty of being saved arises from the want of good-will. We see from this same parable to which our Lord alluded to the small number of those chosen. Whose fault was it that the number of the saved are so few? Was it the fault of the householder? No for he had prepared everything, even the seats. Was it difficulty getting into the banquet? No for the doors were open and there was only a short way to go and he had sent his messengers to tell them that all was prepared and invite them to come. If they did not go it is therefore because they were unwilling. It is thus that we should speak to the people. Let us not be inventing difficulties. It is always the slothful that find pretexts. Whoever is really in earnest can do everything required for salvation and can even experience more pleasure than labour in doing it. The greatest obstacle to salvation, and the one we should constantly fight lies in this, that some people want to serve God and the world at the same time, to be a little of the one and a little of the other. And then the work of salvation is not only difficult but impossible. Living in that way satisfies no one. The person living that way feels the weight and the yoke of the world and the weight and the yoke of the Lord and loses the wages and rewards from both sides. St. Joseph Cafasso, Feast Day June 23, Patron saint of prison chaplains and prisoners

"The True Challenge of the Pontiff is the Heresy of Homosexuality"

"The Holy Father has confirmed that which everyone had known for many years. I think that the wall of *omertà* that has existed for a long time is destroyed. But now, how to demolish that other wall of *omertà* that exists inside the seminaries? Who is concerned with the revolution of Benedict XVI who forbade the ordination of homosexual priests? The problem of the gay lobby in the Vatican is important, but marginal. **The true challenge of the Pontiff is the heresy of homosexuality, what I call the 'homoheresy', that is, the rejection of the Magisterium of the Catholic Church on homosexuality, whose defenders are in favor of priesthood for gays. The Holy Father must combat this heresy that has spread throughout the Church.** Who, in Italy, is interested in the current situation of the seminaries? And there is where the future of the Church is decided! **The only way forward is to continue the revolution of Ratzinger, who wished to 'free' the seminaries from gay educators and homosexual seminarians.**" ...

Fr. Dariusz Oko, theology professor, Pontifical University John Paul II, Krakow, who has publicly denounced the gay lobby in the Vatican

But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. Acts 1:8

Rise of the Guayrà Missions, A.D. 1610-1628

It is a remarkable fact that all Franciscan and Jesuit missionaries paid much respect to the tradition among the natives that St. Thomas the Apostle had preached the Gospel in South America. Not alone in Paraguay, but in Brazil, we find numerous traces of Pay Zuma or Pay Tuma, the equivalent in Guarani for "our Father Thomas," and among the mixed and fantastical creed of the tribes in Guayrà there was a vague belief in a triple God, in a Saviour born of a virgin, and now residing in the sun, and the tradition of a general deluge. May it not be possible that St. Thomas passed from China into America, or that the Guarani had some intercourse with Chinese Christians? It is very curious that the word "tea" is Chā in China, and Caã in Guarani, and that Chih-li, one of the divisions of the Chinese empire, has almost the same name as the country south of Peru.

Marion McMurrough Mulhall, *New World Before and After Columbas and the Story of the Jesuit Missions of Paraguay*

Every act of the will is an act of self-limitation. To desire action is to desire limitation. In that sense every act is an act of self-sacrifice. When you choose anything, you reject everything else. G. K. Chesterton, *Orthodoxy*

... it is clear that the Apostolic See cannot on any terms take part in their [non-Catholic] assemblies, nor is it anyway lawful for Catholics either to support or to work for such enterprises; for if they do so they will be giving countenance to a false Christianity, quite alien to the one Church of Christ. Shall We suffer, what would indeed be iniquitous, the truth, and a truth divinely revealed, to be made a subject for compromise? For here there is question of defending revealed truth. Pope Pius XI, *Mortalium Animos*

Envy has still other tactics, for every virtue, having a vice bordering on its limits, into which it may fall through excess, the envious man makes a malicious use of this principle, abusing it to serve his own ends. A firm and courageous person he calls rash and audacious, and the man of reserved character he reproaches with insensibility. He who conforms to the rules of justice is styled cruel, and the prudent man, a rogue. St. Basil the Great, *On Envy*



Feminism Unmasked

It's called 'She Guardian,' by Russian artist Dashi Namdakov who spent the last two years sculpting the towering figure out of four massive tons of bronze. The statue measures 36-feet high. Mr. Namdakov says the attention-grabbing piece is intended to express a sense of "maternal protectiveness." The feminist work is "symbolic of female strength and a desire to care for the young." But, with a mother like this, it is not surprising that there are no pups being cared for in the sculpture for the vast majority of feminists are sterile. The demonic statue by an odd coincidence has been erected in a place of precedence at the Marble Arch located opposite the North-East corner of Hyde Park in London (Buckingham Palace opposite the South-East corner of the park). The Marble Arch is where the infamous Tyburn gallows was located for the public execution of common criminals along with faithful Catholics. It is to Tyburn that Catholic recusants, such as St. Edmund Campion, Blessed Ralph Sherwin, Blessed Alexander Briant, St. Oliver Plunkett, etc., etc., etc., were literally dragged from Newgate Prison to be 'hung, drawn and quartered.' This rabid feminist bitch is directly overlooking the hallowed ground of Catholic martyrs. It only needs a sign warning the public not to pet or feed the animal.

Points of Meditation for the First Week of an Ignation Retreat by St. Aloysius Gonzaga:

1. The judgments of God are inscrutable, who knows whether He has yet pardoned my sins in the world?
2. The pillars of heaven have fallen and been broken to pieces, who can promise me perseverance?
3. The world is now in the depth of malice. Who shall appease the anger of the all powerful God?
4. The greater number of religious and of ecclesiastics forget their vocation: How will God continue to bear so great a loss to His kingdom?
5. The faithful all their lives by their tepidity deprive God of His glory: who shall restore it?
6. Woe to seculars, who defer penance until death is at hand. Woe also to Religious who have slumbered until the last hour.
7. By these considerations is sluggishness to be shaken off, and our resolution renewed to do penance, to serve God faithfully and constantly.
8. True repentance is awakened by deep grief for the contempt of so loving a God, who has been outraged by me.
9. This sorrow makes me grieve so deeply for mortal sins, that it excites great compunction even for all venial sins.
10. It goes so far, that not only does it acknowledge and venerate God's mercy in pardoning sins, but for the honour of Divine justice, it most earnestly desires to suffer all the punishment justly due to our sins.
11. God infuses into the hearts of the well-disposed this great hatred of self by which the resolution of severely punishing ourselves by external penances is excited and strengthened.

Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle?
St. Paul, II Thessalonians 2:1

These "sacred symbols" are necessary attributes of the Faith that make it known & communicable!

In the actual life of the Church, most sacred symbols are not understood by most believers in an explicit, intellectual way, but are nonetheless apprehended as having meaning.... The total effect of these symbols is to sustain a strong belief in God, even though specific symbols may not always convey specific religious meanings.

James Hitchcock, *The Recovery of the Sacred*, 1974

A Cassandra for Our Age, A Man Who Could Have Cleaned the “Augean Stables”

The clear indication of the increasing acceptance of homosexuality is the openness with which more or less permanent homosexual partners declare publicly the existence of their relationships. The status such relationships are accorded by significant social structures is also indicative that homosexuality enjoys an unprecedented degree of recognition. Since the practice of homosexuality has been traditionally rejected as sinful, irrational, and criminal by the dominant segments of our society, the idea of homosexuals living together in marriage-like unions has been particularly abhorrent. For a society that considers the nuclear family its basic cell, homosexual “couples” appear to be a form of cancer.

Still, for the homosexual movement, the existence and acceptance of such arrangements is most important. This explains the relentless campaign waged during the White House Conference on Families to have “alternative” families, including a variety of homosexual liaisons, recognized as legitimate. It also explains the existence of “gay union” rituals, parallel to wedding ceremonies, which take place in homosexual and mainline churches alike. For the homosexual movement, any rejection of the legitimacy of same-sex couple relationships is tantamount to oppression. For Jennie Boyd Bull, writing in the *The Gay Christian*, a homosexual theological journal, such oppression is similar to the slavery to which black people were subjected in the past.

Fr. Enrique T. Rueda, *The Homosexual Network*, published 1982. Fr. Enrique Rueda, whose critical assistance was never wanting for the establishment of Ss. Peter & Paul Roman Catholic Mission, was incardinated in the diocese of Havana but ordained by and worked in the diocese of Rochester, NY. Fr. Rueda last Mass offered at our chapel was Easter Sunday, March 23, 2008. Fr. Rueda died December 14, 2009. Fr. Timothy Hopkins’ opinion was that Fr. Rueda would have made an exemplary and effective Catholic bishop.

Some things never change. It is the immemorial Roman rite of Mass they hate above all else!

I myself am convinced by the Petrine claims, nor looking around the world does there seem much doubt which (if Christianity is true) is the True Church, the temple of the Spirit dying but living, corrupt but holy, self-reforming and re-arising. But for me that Church of which the Pope is the acknowledged head on earth has as chief claim that it is the one that has (and still does) ever defended the Blessed Sacrament, and given it most honor, and put it (as Christ plainly intended) in the prime place. “Feed my sheep” was His last charge to St. Peter; and since His words are always first to be understood literally, I suppose them to refer primarily to the Bread of Life. It was against this that the W. European revolt (or Reformation) was really launched—“the blasphemous fable of the Mass”—and faith/works a mere red herring.

J.R.R. Tolkien, Collected Letters, addressed to his son

Remember the argument for legalized abortion that the fetus at 14 weeks was only a blob of tissue?

Twin fetuses start playing at 14 weeks

THE WEEK Examining 3D ultrasound images of five pairs of in-utero twins, a team at the University of Padova, Italy, found that fetuses started deliberately interacting at 14 weeks, reaching out and touching each other through the uterine wall. By 18 weeks, they spent more time stroking each other than themselves, and were equally careful when touching their co-twin’s sensitive eye areas. The results are “astonishing,” says Jean-Philippe Rivière at Doctissimo. At 14 weeks, “they were already socializing with their sibling in the womb.”

Consecration to the Sacred Heart of Jesus composed by St. Margaret Mary

Adorable Heart of my most loving Jesus, what good have You found in me to make You love me without limit, even though my heart, stained by a thousand faults, was so cold and indifferent toward You? The great proofs of love which You have shown me, even when I did not love You, give me hope that You will now find acceptable the proofs of my love. Receive then, my loving Savior, my desire to consecrate myself entirely to the honor and glory of Your Sacred Heart; accept the gift of all that I am. I consecrate to You my person, my life, my actions, my pains and sufferings, desiring to be in the future a victim consecrated to You glory, on fire at this moment, and one day to be entirely consumed by the holy flames of Your love. I offer You then, my Lord and my God, my heart with all its desires, that during my whole life it may be perfectly conformed to Yours. I belong, then, wholly to Your Heart, I am entirely Yours. O my God, how great are Your mercies toward me!

My adorable Savior, accept my consecration also in reparation for the offenses which I have not ceased to commit against You until now, by corresponding so badly to You love. I am giving You very little, I know, but at least I wish to give You all that is in my power and all You wish, for that You desire from me; therefore, by consecrating my heart to You, I give it to You never to take it back.

Teach me, O loving Savior, perfect forgetfulness of self, for that is the one way by which I can enter Your adorable Heart; and since in the future I shall do everything for You, grant that all I do may be worthy of You. Teach me what I must do to arrive at the purity of Your love, but also give me this love, give me a most ardent, generous love. Give me that profound humility without which no one can be pleasing to You, and accomplish in me all Your holy will.

Since Christ’s truth is one and undivided, it must be either as a whole with the ancient pastors of the Church or as a whole with Luther.” He who disbelieves in even a single article of the faith is justly held guilty of disbelief in the whole faith. Either the Fathers of the past fifteen hundred years are wrong, or Luther of the past four years is wrong.

St. John Fisher, Letter to Bishop Tunstal

Is it not a wonderful thing, that he that is the Lord and author of all liberty, would thus be bound with ropes and nailed hand and foot unto the Cross? Thus whoever with a meek heart and a true faith muses and marvels over this most wonderful book (I speak of the Crucifix), he shall come to more fruitful knowledge than many others who each day study their common books. This book may suffice for the study of the true Christian man all the days of his life. In this book he may find all things that are necessary for the health of his soul. St. Francis could pass his time with this book, and was never weary thereof, and his great study was within the compass of a few words. *Quis tu, et quis ego Domine?* That is to say, who are thou Lord, and who am I? ... This holy St. Francis so profited in this lesson, that it caused in his heart such a fervent love, such a devotion, such an affection for Christ, that the capital wounds which he beheld in the hands and feet and side of Christ were, by a miracle, imprinted in his own hands and feet.... A man may easily say and think with himself (beholding in his heart the Image of the Crucifix), who are Thou and who am I. Thus every person, both rich and poor, may think, not only in the church here, but in every other place, and in his business where about he goeth. Thus the poor laborer may think, when he is at plough carrying his ground, and when he goeth to his pastures to see his cattle, or when he lies in his bed waking and cannot sleep.

St. John Fisher, Bishop & Martyr, excerpt from his last surviving sermon

Contrition, Confession & Satisfaction

By the virtue of contrition our sins be forgiven, by confession they be forgotten, but by satisfaction they be so done away that no sin or token remains in any condition of them, but as clean as ever we were. We are shown and warned that it is not enough just to be contrite and confess our offences, but we must also be active in doing good works to make satisfaction for them. For if we are negligent in this third part of penance, which is satisfaction, it is to be feared that some sort secret guile or fault is left in us by which we are deceived. When we see a tree bringing forth buds and flowers but afterward no fruit, we think that there must really be some fault in that tree; even so, in a man's soul that has first brought forth the bud of contrition and afterwards the flower of confession, if at last it douse not bring forth the good works of satisfaction, it is to be dreaded that some secret guile or deceit still remains. That is to say, the soul is not really contrite and truly confessed. St. John Fisher

No work is more pestilential, senseless and shameless than the one he entitled "The Abrogation of the Mass," for in it he tries utterly to destroy the sacrifice of the body and blood of Christ which the Church had ever held to be the most salutary, and the chief object of devotion for all the faithful of Christ. My God, how can one be calm when one hears such blasphemous lies uttered against the mysteries of Christ? How can one without resentment listen to such outrageous insults hurled against Christ's priests? Who can even read such blasphemies without weeping from sheer grief if he still retains in his heart even the smallest spark of Christian piety?

St. John Fisher, from the preface of his book, *Defense of the Priesthood*, written against Martin Luther's book, *The Abrogation of the Mass*

If the Roman Pontiffs, laying aside pomp and haughtiness, would but practice humility, you (Martin Luther) would not have a word left to utter against them. Yes, would that they would reform the manners of their court, and drive from it ambition, avarice and luxury. Never otherwise will they impose silence on revilers such as you. St. John Fisher

Woe to us who have been born in this wretched age, an age — I say it weeping — in which anyone who has any zeal whatever for the glory of God, and casts his eyes on the men and women who now live, will be moved to tears to see everything turned upside down, the beautiful order of virtue overthrown, the bright light of life quenched, and scarce anything left in the Church but open iniquity and feigned sanctity. The light of good example is extinguished in those who ought to shine as luminaries to the whole world like watchtowers and beacons on the mountains. No light, alas! comes from them, but horrid darkness and pestilent mischief, by which innumerable souls are falling into destruction.

St. John Fisher, Bishop & Martyr, *On Necessity of Prayer*, written while imprisoned in the Tower

The Novus Ordo is a new order *lex orandi* to make a new order *lex credendi*!

In every liturgical year the whole revelation of faith returns, mystery by mystery, dogma by dogma, precept by precept, upon our intelligences and upon our hearts. **The *lex credendi* is the *lex orandi*,** and the worship of the Church preaches to the world without, and to the faithful within the sanctuary. To those that are without, it is a visible and audible witness for the kingdom of God: to those that are within, it is a foresight and a foretaste of the beauty and the sweetness of the worship of eternity. If preachers will follow the Church as it moves year by year in the cycle of eternal truths, and will explain pastorally in simple and manly words the epistles and gospels by which the Church, or rather the Holy Ghost, teaches us the meaning of the feast and fast as they come and go, they will year by year declare to their flocks the whole counsel of God. Cardinal Henry Edward Manning, 1897

“Only take heed to yourself and guard your soul diligently” (Deut 4:9)

Modernists are Deconstructionalists - the deny the intentionality of words and thus destroy the ability of language to convey truth! They are our modern “sophists.” They attack the revelation of God at its very source.

Plato's literary activity extended over fifty years, and time and again he asked himself anew: What is it that makes the sophists so dangerous? Toward the end he wrote one more dialogue, the *Sophist*, in which he added a new element to his answer: “The sophists,” he says, “fabricate a fictitious reality.” That the existential realm of man could be taken over by pseudorealities whose fictitious nature threatens to become indiscernible is truly a depressing thought. And yet this Platonic nightmare, I hold, possesses an alarming contemporary relevance. For the general public is being reduced to a state where people not only are unable to find out about the truth but also become unable even to *search* for the truth because they are satisfied with deception and trickery that have determined their convictions, satisfied with a fictitious reality created by design through the abuse of language. This, says Plato, is the worst thing that the sophists are capable of wreaking upon mankind by their corruption of the word.

Josef Pieper, *Abuse of Language- Abuse of Power*, 1974

Thou art who is not, I am He who am; if thy soul is deeply penetrated with this truth, the enemy cannot deceive thee and thou wilt avoid all his snares; thou wilt never consent to do anything against My commandments, and thou wilt acquire, without difficulty, grace, truth, and peace. Jesus Christ to St. Catherine, patroness of 3rd Order Dominicans

“By their fruits you shall know them.” By their fruits we are expected to know them!

The Archdiocese of Dubuque Iowa is restructuring its 160 parishes across 30 northeast Iowa counties into 24 "pastorates".

Driven by a 46% decline in Mass attendance and a shrinking number of priests, the Archdiocese halted weekend Masses at more than 80 churches, though they remain open for weddings and funerals.

The transition to the new pastorate structure, which requires grouped parishes to share clergy and resources, officially takes effect on July 14, 2026.

The sweeping consolidation has significantly impacted communities and traditional worship schedules. Key details of the situation include.

The Cause: The Archdiocese reports a drop of nearly half in weekend Mass attendance over the last 20 years, alongside a decreasing number of priests. The region currently has roughly one priest for every two parishes.

Church Usage: While many church buildings will no longer host weekend Mass, they are not completely closed. They remain accessible for other liturgical celebrations, such as weddings, funerals, weekday Masses, and private prayer.

COMMENT: The Archdiocese of Dubuque, Iowa has paid out about \$17 million in settlements for the sex abuse crimes of homosexual pederasts over the last 30 years. Compared to the Archdiocese of Philadelphia which paid over \$80 million and the Archdiocese which paid out \$77 million in 2011 alone and is offering \$33 million to settle current claims, Dubuque claims seem small. Unlike many dioceses in the United States such as Harrisburg, Baltimore and Philadelphia, the Dubuque Archdiocese has not had to file for bankruptcy and Chapter 11 protection. **The collapse in Dubuque is not due to a financial or moral collapse but rather it is due to the loss of the Catholic faith with the associated “shrinking number of priests.”** The Archdiocese is consolidating from 160 to 80 parishes and these 80 parishes will be consolidated into 24 “pastorates” which means that most priests in small groups will cover three parishes and a few will cover four. **The consolidation is because of a “46% decline in Mass attendance”... “over the last 20 years.”** There are four dioceses in the State of Iowa and Dubuque is the Archdiocese and the metropolitan see for the State of Iowa because it is the first diocese in the area, established in 1837. It was initially part of the diocese of St. Louis which itself was established in 1826 from the Diocese of Louisiana in New Orleans that was established in 1793. The diocese of St. Louis was established so the bishop could better cover the entire territory of the Louisiana Purchase. Excluding Spanish missionary work in the southwest, the Archdiocese of Dubuque is the third Catholic diocese west of the Mississippi River. It was in the beginning responsible for the spiritual welfare of all Catholics as well as Catholic missionary work in Iowa, Minnesota, North and South Dakota, that is, everywhere east and north-east of the Missouri river, and south-west Wisconsin. What the heroic French and Italian missionaries from the Archdiocese of Dubuque built over the next hundred plus years has not just been squandered by the effeminate Novus Ordites through sloth, but actively ruined by their heresy and schism. This is the fruit of Vatican II. This decline has been evident since the early 1970s but with each passing year it is visible even to the blind. It is impossible to attribute good but misguided intentions to Novus Ordites. They are enemies of the Catholic faith. We must double our prayers that God will cleanse His Church even if we ourselves must suffer in the persecution. The loss of souls is irreparable. It may be soon time to say that there is no salvation in the Novus Ordo Church.

Not only do we know God through Jesus Christ, but we only know ourselves through Jesus Christ; we only know life and death through Jesus Christ. Apart from Jesus Christ we cannot know the meaning of our life or our death, of God or of ourselves. Thus without Scripture, whose only object is Christ, we know nothing, and can see nothing but obscurity and confusion in the nature of God and in nature itself. Blaise Pascal, *Pensées*

"That meaning of sacred dogmas... must always be maintained which Holy Mother Church declared once and for all, nor should one ever depart from that meaning under the guise of or in the name of a more advanced understanding."
First Vatican Council, Dogmatic Constitution *Dei Filius*

Pope says church 'must move forward' if SSPX proceeds with illicit ordinations

Vatican News | Junno Arocho Esteves | June 17, 2026



Pope Leo XIV said that although he is considering a final appeal to the traditionalist Society of St. Pius X, the choice to splinter from the Catholic Church falls on them.

Speaking to journalists outside his residence in Castel Gandolfo June 16, the pope was asked about his feelings regarding plans by the traditionalist society, commonly known as SSPX, to proceed with

the consecration of new bishops without a papal mandate.

The pope said that while he is "considering making another appeal to say: 'Do not do this, let us try to live in communion within the church,'" the decision to proceed "is their choice."

"Certainly, division among Christians is always a painful point. But they refuse to accept certain fundamental elements of the church, starting with several points from the Second Vatican Council," Leo said.

"If they make that choice, I am sorry, but we must move forward," he added. [.....]

COMMENT: The Vatican II Novus Ordo Church is a big tent inviting a wide variety of heretics, schismatics, apostates, pagans, animists, homosexuals, adulterers etc. to join the party. Even Leo/Prevost himself is now known to have worshiped the pagan goddess Pachamama. The SSPX, seeking a corner under this big tent, has been mute for so long we have wondered out loud if they lost the power of speech. But what about Pope Leo/Prevost? His recent pictures with the "Archbishopette of Canterbury" looks creepy. If he were just personally sick, his welcome would be extended without exceptions but, he has serious exceptions. Those must be "excepted" who "refuse to accept certain fundamental elements of the church, starting with several points from the Second Vatican Council"! There are some things the "listening church of Synodality" just can't listen to. Vatican II was a "pastoral council" that never rose above the level of churchmen pastorally opining with no greater authority than their grace of state. Any doctrinal opinions from

churchmen from Vatican II that, if only apparently, contradict or undermine Catholic revealed truth must be rejected, and there is plenty there to reject. Such as, the claim that the Church of Christ subsists in the Catholic Church. Putting the question to Artificial Intelligence:

Question: If A subsists in B does it follow that A and B are an identity?

ANSWER: No.

"As A subsists in B" usually means A is (in some manner) realized, embodied, or found within B—not that they are numerically identical. For identity you need a strong equivalence claim: that they have exactly the same being/existence and are the very same entity.

So:

If A subsists in B, it's consistent that A is distinct from B even if A is present in B (e.g., a part in a whole, an instance in a substrate, a property inhering in a thing).

Only under additional premises—often something like "A subsists in B and B subsists in A" plus an argument that this forces sameness—would identity follow.

The truth that the Catholic Church and the Church of Christ are one and the same thing is divinely revealed truth. Even the blind "artificial intelligence" "sees" this Vatican II confabulation is just a lie! Those that deny this truth are heretics and, as St. Thomas says, "All heretics are schismatics," it remains to be determined what and who's church the SSPX will be leaving. Revelation ended with the death of the last apostle. What exactly Leo/Prevost is referring to when he talks about "certain fundamental elements of the church, starting with several points from the Second Vatican Council" needs serious clarification. No Catholic is obliged to believe anything with "divine and Catholic faith" that "started.... from the Second Vatican Council." The pastoral failures of Vatican II reek to high heaven and doctrinal obfuscation only magnifies the crime.

Heresy is Ugly

In the medieval town (of 1480), fourteen of the named buildings are churches; trees grow along the banks of the river and the bridge allows free passage... [By contrast to] the consistent practice of the Gothic style in the old town... the structures of the new town (of 1880) are uniform only in their harsh, monotonous ugliness... [A] vast jail... occupies what used to be open land available for the enjoyment of all. The peaceful old churchyard has been enclosed and converted into 'Pleasure Grounds' for the family at the new parsonage. The river-banks have been turned into wharfs, the trees felled... the bridge is closed by a toll-gate... [T]he marks of a free and generous community have disappeared; the evidence here is for social exclusiveness, a competing proliferation of [religious] sects, mechanized, dirty and noisy industry, the pursuit of money, the advent of madness and crime...

[W]arehouses dwarf and obscure the churches which dominated the medieval scene...

Margaret Belcher, late professor of English at the University of Canterbury, New Zealand, and editor of the multivolume collection of the great **Victorian Gothic Revivalist Architect Augustus Welby Pugin (1812-1852)**, who was the architect for 9 cathedrals and 60 churches, on a pair of drawings of an English town contrasting the town of 1480 with what it became in 1880.

