

SS. Peter and Paul Roman Catholic Mission

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

SS. Peter and Paul Roman Catholic Chapel

129 South Beaver Street, York PA 17401

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

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



Fifth Sunday after Pentecost

St. Irenaeus, Bishop & Martyr

Within the Octave

June 28, 2026

This Sunday’s liturgy is concerned with the forgiveness of injuries, and like last Sunday, is made up of two elements, the reading of the history of David which is continued in the Breviary and that of a passage of one of the epistles of St. Peter.

When David had gained his victory over Goliath the Israelites went back victorious to their towns singing to the accompaniment of instruments, “Saul slew his thousands and David his ten thousands.”

Angered at this and with jealousy eating into his heart, Saul exclaimed: “They have given David ten thousands, and to me they have given but a thousand, what can he have more than the kingdom?” “And Saul did not look on David with a good eye from that day forward” as if he guessed that David had been chosen by God. And jealousy turned him into a criminal. Twice while David was playing the harp to calm Saul’s fit of madness he threw his javelin at him and twice David nimbly stepped aside. Then Saul sent David into the battle, hoping that he would be killed, but David returned at the head of his armies, victorious, safe and sound, (Introit, Gradual, Alleluia, Postcommunion).

After this Saul became desperate and hunted David up and down the kingdom and one night he went into a cave in which David lied concealed. One of David’s companions told him that it was the king; that the Lord was about to deliver him from his enemy’s hand and that the moment had come to strike him dead with his spear. David, however replied that he would never lay his hand upon the Lord’s anointed, and contented himself with secretly cutting off the hem of Saul’s robe, after which he left the cave.

At sunrise, from a safe distance, he showed Saul the piece he had cut off and Saul wept and cried: “My son David, you are better than I.” Later, David came across Saul fast asleep at night with his spear struck in the earth close to his pillow and did no more than take the spear and Saul’s drinking vessel. Saul blessed him again, however, without slackening in his pursuit.

Later the Philistines recommenced the war and Israel being defeated, Saul killed himself by “throwing himself on his sword.” When David learned of Saul’s decease, far from rejoicing, he rent his garments and had the Amalekite killed who brought the news while carrying Saul’s crown and claiming for himself the fictitious merit of having slain David’s enemy. David sang a dirge for Saul: “Ye mountains of Gelboe, let neither dew not rain come upon you, neither be they fields of first-fruits: for there was cast away the shield of the valiant, the shield of Saul as though he had not been anointed with oil.....Saul and Jonathan, lovely and comely in their life, even in death they were not divided.”

St. Gregory asks, “Why did David, who had not even rendered evil for evil, utter this curse upon the mountains of Gelboe, when he learned that Saul and Jonathan had fallen in the fight? In what sense have the mountains of Gelboe been guilty in the death of Saul, that receiving neither dew not rain, all their verdant vegetation should be turned into barrenness?”

Saul whose anointing in no way prevented his death is a type of our Mediator in His death, and the mountains of Gelboe, whose name means watercourses, stand for the Jews with their proud hearts who dissipate themselves in a stream of worldly ambitions. The King, the true anointed one, lost the life of his body among them, wherefore wholly deprived the dew of grace they remain in a state of barrenness. These proud souls bring forth no fruit, for they remain faithless to the Redeemer’s coming. And while the Church, from the beginning, has shown herself prematurely fertile by the multitude of nations she has brought forth, it is with difficulty that in the last days she will garner some Jews, gathered like a late harvest or like fruit out of season (2nd Nocturn).

From all these consideration there stand out a great lesson of charity, for as David spared his enemy Saul and rendered him good for evil, so God forgives the Jews, since in spite of their unfaithfulness, He is always ready to welcome them into the kingdom of which Christ their Victim is King. Hence we can understand the reason for the choice of today's Epistle and Gospel, which proclaim the great duty of the forgiveness of injuries, "Be ye all of one mind in prayer, not rendering evil for evil, not railing for railing," says the Epistle. And the Gospel adds: "If therefore thou offer thy gift at the altar and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother and then coming, thou shalt offer thy gift."

David, having been anointed king by the elders of Hebron, took the citadel of Sion, which thus became his city, and put the Ark of God in the sanctuary there (Communion). This was the reward for his great charity, a virtue indispensable if the worship offered by men in the holy places is to be acceptable to God (Communion). It is for this reason that the Epistle and Gospel call our attention to the fact that it is especially when we meet in prayer that we must be united in heart.

Certainly, as the history of Saul and today's Mass show, divine Justice has its rights, but if it utter a final sentence, it is only after almighty God has exhausted in vain, all the means suggested by His love.

The best way to come to the possession of charity is to love God, to desire the good things of eternity (Collect), and the possession of happiness in heavenly places (Communion), where entrance is only to be had through the continual practice of this fair virtue.

INTROIT:

Ps. 26. Hear, O Lord, my voice, with which I have cried to Thee: be Thou my helper, forsake me not, nor do thou despise me, O God, my Savior.

Ps. The Lord is my light and my salvation; whom shall I fear? Glory be, etc. Hear, O Lord, my voice, etc.

COLLECT:

O God, who hast prepared for those who love Thee good things beyond the vision of man, pour into our hearts such love toward Thee that we, loving thee in all things and above all things, may obtain Thy promises, which exceed all that we can desire. Through our Lord, etc.

O God, who enabled blessed Irenaeus, Thy Martyr and Bishop, to overcome heresies by the truth of his teaching and happily to establish peace in the Church, give to Thy people, we pray, steadfastness in holy religion, and grant us Thy peace in our days. Through our Lord, etc.

O God, Who hast made this day honorable to us on account of the birth of blessed John, grant Thy people the grace of spiritual joys, and direct the minds of all the faithful in the way of everlasting salvation. Through the same Jesus Christ, etc.

EPISTLE: 1 Peter 3, 8-15

Dearly Beloved: Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace and pursue it: because the eyes of the Lord are upon the just, and His ears unto their prayers: but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer any thing for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

How may and ought we to sanctify the Lord Jesus in our hearts?

By faithfully imitating Him; for thereby we become His true and faithful disciples, honor Him, sanctify ourselves and edify others, who by our good example are led to admire Christianity, and Christ its founder, and to become His followers.

GRADUAL:

Ps. 83. Behold, O God our protector, and look on Thy servants. O Lord God of hosts, give ear to the prayers of Thy servants. Alleluia, alleluia.

Ps. 20. In Thy help, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly. Alleluia.

GOSPEL: Matt. 5, 20-24

At that time Jesus said to His disciples: I tell you, unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment. But I say to you: that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou Fool: shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee: leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift.

In what did the justice of the Pharisees consist?

They were very pious in outward appearance, and avoided those vices which caused temporal disgrace and injury; but, on the other hand, they were full of malice in their hearts, and this Christ often reproached them with, calling them hypocrites.

How are we to understand what Christ says about anger and using abusive words?

The meaning of His words is "You have heard from your teachers and doctors of the law, that whosoever shall kill shall be in danger of the judgment of men; but I say to you, who think it no sin to be angry or envious, that whosoever is angry with his brother without cause, shall be in danger of the judgment of God. You have heard that whosoever calls his brother fool, shall be brought before the council and punished; but I say to you, that God punishes with hell fire every grievous offence against your neighbor, as also the hatred and enmity of your heart towards Him."

Why must one first be reconciled to his brother before he offers his gift at the altar, or undertakes any good work?

Because no offering, or other good work, can be pleasing to God so long as we are living in enmity, hatred, and strife with our neighbor, and thereby going directly against His will and example.

How shall we be reconciled with our enemies?

Not only with the lips but from the heart, and with sincerity and promptness. "Is he absent whom you have wronged," says St. Augustine, "so that you can not easily reach him? Humble yourself then before God, and ask His pardon before you offer your gift with a firm resolution to be reconciled with your enemy as soon as possible."

OFFERTORY:

Ps. 15. I will bless the Lord, who hath given me understanding: I set God always in my sight: for He is at my right hand, that I be not moved.

SECRET:

Be appeased, O Lord, by our supplications, and kindly accept these offerings of Thy servants, men and women, that what they have each offered to the honor of Thy name may avail them all unto salvation. Through our Lord, etc.

O God, who sufferest not the nations who believe in Thee to be shaken by any terror, vouchsafe to receive the prayers and offerings of the people dedicated to Thee, that in Thy mercy Thou wouldst grant peace to Christendom, and make it secure against all its enemies. Through our Lord, etc.

We heap Thine altars with gifts, O Lord, celebrating with fitting honor the nativity of him who heralded the coming of the Saviour, and pointed Him out when He had come, Our Lord Jesus Christ, Thy Son. Who liveth and reigneth with Thee, etc.

COMMUNION:

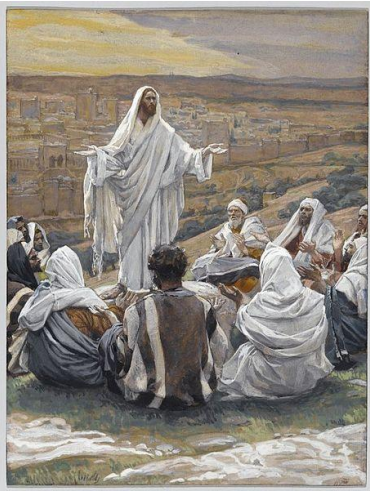
Ps. 26. One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

POSTCOMMUNION:

Grant, we pray, O Lord, what we whom Thou hast fed with Thy heavenly gift may be cleansed from our hidden sins and delivered from the snares of the enemy. Through our Lord, etc.

O God, the author and lover of peace, to know whom is to live, to serve whom is to reign, shield Thy suppliants from all assaults, that, we who put our trust in Thy protection may have the intercession of blessed Irenaeus, Thy Martyr and Bishop, and fear no foe. Through our Lord, etc.

May Thy Church, O God, be joyful at the birth of blessed John the Baptist, through whom she knew the Author of her regeneration, our Lord Jesus Christ, Thy Son. Who with liveth and reigneth, etc.



I tell you, unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven.

O Florinus, this teaching is not that transmitted to us by the ancients, the disciples of the apostles. I used to behold thee at the side of Polycarp; though shining at court thou didst none the less seek to be pleasing unto him. I was then but a child, yet the things that happened at that time are more vivid in my recollection than those of yesterday; for indeed childhood's memories form, as it were, a part of the very soul; they grow with her. I could point out the very spot where sat blessed Polycarp while he conversed with us; I could describe exactly his bearing, his address, his manner of life, his every feature, and the discourses he made to the crows. Thou rememberest how he used to tell us of his intercourse with John (the Apostle) and the rest of those that had seen the Lord, and with what a faithful memory he repeated their words; what he had learnt from them respecting our Lord, his miracles, his doctrine, all these things Polycarp transmitted to us, as having himself received them from the very men that had beheld with their eyes the Word of life; all of what he told us was conformable to the Scriptures. What a grace from God were these conversations of his! I used to listen so eagerly, noting everything down, not on parchment, but on my very heart; and now, by the grace of God, I still live on it all. Hence, I can attest before God, if the blessed apostolic old man had heard discourses such as thine he would have stopped his ears, saying, as was his wont: "O God most good, to what sort of times hast thou reserved us!" Then would he have got up quickly, and would have fled from that place of blasphemy.
St. Irenaeus, Bishop and Martyr, in a letter written to win Florinus from heresy to the true Faith

PROPER OF THE SAINTS FOR THE WEEK OF JUNE 28th:

Date	Day	Feast	Rank Color F/A			Mass Time/Notes
28	Sun	5th Sunday after Pentecost St. Irenaeus, BpM Within the Octave	sd	G		9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM
29	Mon	Ss. Peter & Paul, App <i>Within the Octave</i>	d1cl	R		Mass 8:30 AM; Rosary of Reparation before Mass
30	Tue	Commemoration of St. Paul, Ap <i>St. Peter, Ap</i> <i>Within the Octave</i>	dm	R		Mass 8:30 AM; Rosary of Reparation before Mass
1	Wed	The Most Precious Blood of Our Lord Jesus Christ <i>Octave day of St. John the Baptist</i> <i>Within the Octave of Ss. P & P</i>	d1cl	R		Mass 8:30 AM; Rosary of Reparation before Mass
2	Thu	Visitation of the Virgin Mary <i>Ss. Processus & Marinian, Mm</i> <i>Within the Octave of Ss. P & P</i>	d2cl	W		Mass 8:30 AM; Rosary of Reparation before Mass
3	Fri	St. Leo II, PC Within the Octave of Ss. P & P First Friday	sd	W	A	Mass 8:30 AM; Rosary of Reparation before Mass; Benediction & Holy Hour of Reparation
4	Sat	Within the Octave of Ss. P & P First Saturday	sd	R		Mass 9:00 AM, Confessions 8:00 AM; Benediction & Holy Hour with Rosary of Reparation
5	Sun	6th Sunday after Pentecost <i>St. Anthony Mary Zaccaria, C</i> <i>Within the Octave of Ss. P & P</i>	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.

But whereas every Catholic child knows that a wicked thought or desire is unlawful, it was not so with the mass of Hebrew people... The Jewish casuists were not slow in drawing up their famous formula, that all moral goodness was guaranteed to him that had received circumcision (the old testament type of the sacrament of Baptism). St. Paul, later on, told them how such a principle was a stumbling block to the Gentiles, leading them to blaspheme the name of God (Rom 2, 24). According to the moral theology of those Hebrew doctors, conscience meant only what the tribunal of public justice issued as its decisions; the obligation of the interior tribunal of a man's conscience were to be restricted to the rules followed by the assize-courts. The result of such teaching soon showed itself: the only thing people need care for was what was seen by men; if the fault were not one that human eyes could judge of, you were not to trouble about it. The Gospel is filled with the woes uttered by our Lord against these blind guides, who taught the souls they professed to direct how best to smother law and justice and love under the outward cover of the *letter*.... The last days of the ancient Jerusalem are fast drawing to their close. In less than a month, we shall witness the frightful ruin of the city that, knew not the time of her Lord's visitation. Dom Gueranger, *The Liturgical Year*, Fifth Sunday after Pentecost

The loss of faith being the most radical and the deepest of all causes of estrangement from God, it is not surprising to observe the horror which heresy inspired in those day, when union with God was the one treasure longed for by all conditions and ages of life. The name Irenaeus signifies *peace*; ... Nevertheless, Irenaeus himself relates with regard to his master Polycarp, how, when being asked by the heretic Marcion if he knew him, he replied: 'I know thee to be the first-born of Satan.' He also tells us that St. John, hearing that Cerinthus was in the same public edifice into which he had just entered, fled precipitately, for fear, as he said, that because of this enemy of truth the wall of the building would crumble down upon them all: 'so great,' remarks the bishop of Lyons, 'was the fear the apostles and their disciples had of communicating, even by word, with any one of those who altered truth.' Dom Gueranger, *The Liturgical Year*, Feast of St. Irenaeus, Bishop, Martyr, Father of the Church

It is the invariable opinion of theologians that there is no more efficacious means than Mass for obtaining a good and holy death. Christ our Lord is said to have revealed to St. Mechtilde that he who in life is in the habit of devoutly hearing holy Mass shall in death be consoled by the presence of the angels and saints, his advocates, who shall bravely defend him from all the snares of infernal spirits. Oh, how beautiful the death which is destined to succeed your life if you shall have striven to hear with devotion as many Masses as you could! St. Leonard of Port Maurice

The sixth gift of the Holy Ghost raises the soul to a still higher state. The first five gifts all tend to action, the gift of understanding tends toward contemplation. Contemplation is the state to which, more or less, every Christian is called. It is simply a relation of close intimacy existing between God and a soul that is faithful to Him in action. It consists in a supernatural light granted to the mind of man. With this gift, the holy liturgy, with its magnificent ceremonies and sublime formulas, is to her an anticipation of heaven. Let us address ourselves to the Holy Ghost in these words of the psalmist: 'Open Thou our eyes, and we will consider the wondrous things of Thy law! Give us understanding and we shall live!' Let us beseech Him in the words of the Apostle Paul, 'Give us the Spirit of wisdom and revelation, whereby we may have the knowledge of our God! Enlighten the eyes of our heart, that we may know what is the hope of our calling, and what the riches of the glorious inheritance prepared for the saints!'
Dom Gueranger, *The Liturgical Year*, on the Gift of Understanding

The tribute of death was unknown to Levi; this dower of blood was never exacted of Aaron by Jehovah: for who is it that would die for a slave? The Synagogue was no bride! Love is the sign which distinguishes this age of the new dispensation from the law of servitude. Powerless, sunk in cringing fear, the Jewish priest could but sprinkle with the blood of victims substituted for himself the horns of the figurative altar. At once both Priest and Victim, Jesus expects more of those whom he calls to a participation in the scared prerogative which makes him Pontiff for ever according to the order of Melchisedech. "I will not now call you servants: for the servant knoweth not what his lord doth." Thus saith he to these men whom he raised above angels at the Last Supper; "but I have called you friends, because all things whatsoever I have heard of my Father, I have made known to you. As the Father hath loved me, I also have loved you. Abide in my love." Dom Gueranger, *The Liturgical Year*, Feast of Ss. Peter and Paul

IT IS VERY IMPORTANT to know the procedure that must be followed in fighting your passions and vices so that you will not run about blindly, and merely beat the air, as so many do. They lose all the fruits of their labor. You must begin with recollection in order to know what thoughts and desires usually occupy your mind. You must know your dominant passion which must be singled out as your greatest enemy, the first to be attacked. But, if your enemy, as a diverting movement, should attack at another point, you must move to the point that is the most threatened and then immediately return to your primary position. Remember, "None shall be crowned who has not fought well" (2 Tim 2:5). Dom Lornezo Scupoli, *The Spiritual Combat*

INSTRUCTION ON SWEARING

To swear is to call upon God, His truth, His justice, or other attributes, or upon His creatures, in the name of God, as witnesses of the truth. Is swearing lawful, and when?

Yes, when necessity demands it, and when the matter sworn to is true and just: when a man thus swears he imitates God, honors Him as all-holy, all-wise, all-just, and contributes to the triumph of justice and innocence. On the other hand, great sins are committed: 1. By those who swear in a false and unjust cause, which may be, besides, of little moment; for they call upon God as a witness to falsehood and wrong, thus violating His truth and justice. 2. By those who swear in a good cause, but without necessity or a sufficient reason; for it is certainly unseemly to call God as witness on every trivial occasion. 3. In like manner, they sin grievously and constantly who have become so habituated to swearing as to break out into oaths, without so much as knowing or thinking whether the thing is true or false, whether they will keep their word or not; whereby they expose themselves to great danger, both because they frivolously abuse the name of God, of His saints, and of His works.

Every one, says St. Chrysostom, who swears often sometimes swears falsely; just as he who talks a great deal sometimes utters things unseemly and improper. For this reason, according to the opinion of St. Augustine, the Saviour forbade Christians to swear at all (Matt. 5, 34), that they might not fall into a habit of swearing, and, by reason of that, into swearing falsely. Whoever has this habit should take the greatest pains to overcome it. To accomplish which, it will be useful to him to reflect: 1. That if we have to render an account for every idle word we speak, how much more strictly will we be judged for needless, idle, and false oaths! "Remember thy last end, and thou shalt not sin." 2. To remember that persons who swear so lightly are generally less believed than others. 3. To repent each time that he swears, and to punish himself by a penance.

MEANS OF PREVENTING ANGER

The first and best means to overcome anger is humility; to become thus humble, gentle, and patient, one must often consider the example of Christ, Who endured so many contradictions, persecutions, and insults, without reviling again when reviled Himself, and without threatening vengeance to any one for all He suffered. An excellent preventive to anger is, to think over in the morning what causes will be likely to draw us into anger at any time during the day, and to guard ourselves against them beforehand, by a firm resolution to bear everything patiently for the love of God; and then, when anything vexatious occurs and excites our anger, to say and do nothing so long as the anger lasts.

INSTRUCTION ON SACRIFICE

Offer thy gift (Matt. 5, 24).

In its wider and more universal sense sacrifice comprehends all religious actions by which a rational being; presents himself to God, to be united with Him; and in this sense prayer, praising God, a contrite heart, charity to others, every good work, and observance of God's commandments is a sacrifice. Thus the Holy Scriptures say: Offer up the sacrifice of justice and trust in the Lord. (Ps. 4, 6). Offer to God the sacrifice of praise (Ps. 49). Sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, thou wilt not despise (Ps.1, 19). It is a wholesome sacrifice to take heed to the commandments, and to depart from, all iniquity (Ecclus. 35, 2). "Therefore," says St. Augustine, "every

good work which is united in sanctity with God, is a true sacrifice, because it refers to the end of all good, to God, by whom we can be truly happy." As often, then, as you humble yourself in prayer before the majesty of God, when you give yourself up to God, and when you make your will subject to His divine will, you bring a sacrifice to God; as often as you punish your body by continency, and your senses by mortification, you bring a sacrifice to God, because you offer them as instruments of justice (Rom. 6, 13); as often as you subdue the evil concupiscence of the flesh, the perverted inclinations of your soul, deny yourself any worldly pleasure for the love of God, you bring a sacrifice to God. Such sacrifices you should daily offer to God; without which all others have no value and do not please God, such as these you can make every moment, when you think, speak, and act all for the love, of God.

Strive then, Christian soul, to offer these pleasing sacrifices to God, the supreme Lord, and as you thus glorify Him, so will He one day reward you with unutterable glory.

Why the Church Requires Our Prayers for the Sovereign Pontiff

The Holy Ghost, who has guaranteed the infallible purity of the doctrine taught officially from the apostolic Chair, has not pledged himself to protect in a like degree from all failure either the virtue, or the private judgment, or ever the administrative acts of the Sovereign Pontiff...Our Lord has willed that to the prayers of all should be confided the charge of completing His work by obtaining for the successors of Peter such preservative graces as do not of themselves necessarily spring from the divine constitution of the Church. Dom Gueranger, The Liturgical Year, Feast of St. Leo II

FRATERNAL HARMONY

FIFTH SUNDAY AFTER PENTECOST

PRESENCE OF GOD - O Lord, teach me to live in perfect harmony with my neighbor, so that my prayers and offerings will be pleasing to You.

MEDITATION:

1. This Sunday could well be called the Sunday of *Fraternal Charity*, a virtue so necessary to preserve proper relations with our neighbor. "Be ye all of one mind," says St. Peter in his first Epistle (3,8-15), "having compassion one of another, being lovers of the brotherhood, merciful, modest, humble." The Apostle speaks to us in a very practical and realistic way. He realizes that with our weakness and frailty we cannot preserve peace if we have no compassion for the faults of others, if we do not know how to be kind to those who displease us, and if we cannot bear blame with humility. Anyone who pretends that in achieving a life of perfect harmony with others, he need never suffer any annoyance or displeasure, and that he need never be contradicted or upset, has very little experience of the reality of life and forgets that, far from being pure spirits, we are limited by matter; he forgets that "we are mortal, frail, and weak, bearing about our bodies like vessels of clay, a source of friction for one another" (St. Augustine), even as clay jars carried in the same vehicle strike against and jostle each other. By reason of our limitations we have mentalities, tastes, desires, and interests that differ from those of others, and thus we do not always succeed in understanding one another.

It even happens that sometimes, without wishing it and without even the shadow of a bad intention, we work against one another. The remedy for these inevitable failures, when the limitations of our nature are the cause of mutual distress, is that suggested by St. Augustine: "*dilatentur spatia caritatis*," let more room be given to charity. In other words, let us enlarge our hearts by greater love, in order that we may better understand and sympathize with one another. Let us likewise practice greater humility, in order to overcome the resentments of our self-love. Even if someone does act against us with ill will, we should know how to forgive him, according to the words of the Apostle: "Not rendering evil for evil, nor railing for railing, but contrariwise, blessing But if also you suffer anything for justice' sake, blessed are ye Sanctify the Lord Christ in your hearts."

2. The Gospel (Mt. 5, 20-24) repeats and intensifies the same instruction. First of all Jesus tells us: "Unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven." This is a clear allusion to the new law, the law of love, given to us by Jesus Himself and far surpassing the simple law of justice. We cannot content ourselves, as the Pharisees did, with simply not doing harm to our neighbor; we must practice toward him a positive, fraternal charity. It is not enough "not to kill" in order to escape "the judgment," the Master teaches, but "whosoever is angry with his brother, shall be in danger of the judgment." Another aspect of the new law proposed by Jesus concerns our interior dispositions. It is useless to make an exterior display of goodness if this does not proceed from a good conscience, a sincere heart. It does not suffice to avoid giving outward offense to our neighbor; we must avoid, or rather, repress our inner resentment. The Pharisees, with their materialistic interpretation of the law, had completely lost its spirit; they had forgotten that the eyes of the Lord are always upon us and that He sees our intentions as well as our acts. Anger and resentment that smolder in our heart do not escape Him. At the same time, Jesus asks great delicacy of us in all our exterior dealings with our neighbor. He demands that we avoid not only offensive acts but even words that might hurt another. Charity and fraternal harmony meant so much to Him that He did not hesitate to tell us: "If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother." How much Our Lord loves us! St. John Chrysostom remarks very aptly: "He does not take account of His own honor, when He requires us to love our neighbor. 'Let My worship be interrupted' He says, 'but reestablish your charity.'" Indeed, how can our prayers and sacrifices be pleasing to God when something interferes with perfect harmony between ourselves and our neighbor?

COLLOQUY:

"O Jesus, as I meditated on Your divine words, I understood how imperfect was my love for my sisters in religion and that I did not love them as You do. Now I know that true charity consists in bearing all my neighbor's defects, in not being surprised at mistakes, but in being edified at the smallest virtues. Above all else I have learned that charity must not remain shut up in the heart, for 'No man lighteth a candle and putteth it . . . under a bushel; but upon a candlestick, that they who come in may see the light.' This candle, it seems to me, O Lord, represents that charity which enlightens and gladdens not only those who are dearest to me, but likewise all those who are of the household.

"O Lord, how often it is said that the practice of charity is difficult. I should rather say that it seems difficult, for 'The yoke of the Lord is sweet and His burden light' And when we submit to that yoke we at once feel its sweetness and can exclaim with the Psalmist: 'I have run in the way of Your commandments since You have dilated my heart.' O Jesus, ever since its sweet flame consumes me, I run with joy in the way

of Your new commandment, and I desire so to run until that glorious day when with Your retinue of virgins I shall follow You through Your boundless realm singing Your new canticle – the Canticle of Love" (T.C.J. St. 10).

"O Lord Jesus Christ, if I had no other reason to love my neighbor – not only he who loves me but even he who does not – I should resolve to do so solely because of the commandment You have given us to love one another as You have loved us. Just as You, infinite beauty, goodness and perfection. Love me, full of evil, and do not reject me because of my faults, so do I, for love of You, wish to love all my brethren" (Ven. John of Jesus Mary).

God will not bestow the sacrifice of blood on one who has not made other sacrifices... Martyrdom is the heroic act of love.... To love aught else but God, is not to love.... Pray that I may be a martyr and that no one will know it... Do you think God will grant so great a favor, so great a reward, as martyrdom to those who will not deprive themselves, for His glory, of a few moments of repose; while He refuses to hundreds of missionaries consecrated to Him, who keep nothing back?... I would blush to ask for martyrdom so long as I blushed not to refuse God small sacrifices.
St. Just De Bretenieres, private reflections, martyred in Korea, March 8, 1865

Feast of the Precious Blood Of Our Lord Jesus Christ

Seven Offerings of the **Precious Blood**

1. Eternal Father, I offer You the merits of the Most **Precious Blood** of Jesus, Your Beloved Son and my Redeemer, for the propagation and exaltation of my dear Mother the Holy Church, for the safety and prosperity of her visible Head, the Holy Roman Pontiff, for the cardinals, bishops and pastors of souls and for all the ministers of the sanctuary.
*Glory be to the Father, etc.; Blessed and praised forevermore be Jesus Who hath saved us by His **Precious Blood!***
2. Eternal Father, I offer You the merits of the Most **Precious Blood** of Jesus, Your Beloved Son and my Redeemer, for the peace and concord of nations, for the conversion of the enemies of our holy Faith, and for the happiness of all Christian people.
Glory be... Blessed and praised...
3. Eternal Father, I offer You the merits of the Most **Precious Blood** of Jesus, Your Beloved Son and my Redeemer, for the repentance of unbelievers, the extirpation of all heresies and the conversion of sinners.
Glory be... Blessed and praised...
4. Eternal Father, I offer You the merits of the Most **Precious Blood** of Jesus, Your Beloved Son and my Redeemer, for all my relations, friends and enemies, for the poor, the sick, and those in tribulation, and for all those for whom You will that I should pray, or know that I ought to pray.
Glory be... Blessed and praised...
5. Eternal Father, I offer You the merits of the Most **Precious Blood** of Jesus, Your Beloved Son and my Redeemer, for all those who shall this day pass to another life that You may preserve them from the pains of Hell and admit them the more readily to the possession of Your Glory.
Glory be... Blessed and praised...
6. Eternal Father, I offer You the merits of the Most **Precious Blood** of Jesus, Your Beloved Son and my Redeemer, for all those who are lovers of this Treasure of His **Blood**, and for all those who join with me in adoring and honoring It, and for all those who try to spread devotion to It.
Glory be... Blessed and praised...
7. Eternal Father, I offer You the merits of the Most **Precious Blood** of Jesus, Your Beloved Son and my Redeemer, for all my wants, spiritual and temporal, for the holy souls in Purgatory and particularly for those who in their lifetime were most devoted to this Price of our Redemption and to the sorrows and pains of our dear Mother, Mary most holy.
Glory be... Blessed and praised...

Blessed and exalted be the **Blood** of Jesus, now and always, and through all eternity! Amen

HISTORY REPEATS ITSELF AGAIN, AND AGAIN

How was it the St. Leo the Great's (440-461) clear and complete exposition of the dogma and the anathemas of Chalcedon in 451 did not succeed in silencing the arguments of that heresy which refused to our nature its noblest title, by denying that it had been assumed in its integrity by the divine Word (Monophysite heresy)? Because for truth to win the day it suffices not merely to expose the lie uttered by error. More than once, history gives instances of the most solemn anathemas ending in nothing but lulling the vigilance of the guardians of the holy city. The struggle seemed ended...yet error went on noiselessly, making profit of the silence which ensued after its defeat. Then its progress became all the more redoubtable at the very time it was pretending to have disappeared without leaving a trace behind (referring to the Monothelite heresy which was a minor variation on the Monophysite heresy). Pope Honorius (625-638), placed on the pinnacle of the Church, as Pope Leo II (682-683) said, "had not made her shine with the splendour of apostolic doctrine, but by profane treason had suffered the faith, which should be spotless to be exposed to subversion." Pope St. Martin I (649-655) repaired by his own martyrdom the fault committed by Honorius and at the Sixth Ecumenical Council held at Constantinople in 680, Pope Leo II, sending forth his thunders in unison with the assembled Church against the new Eutychians did not spare even his own predecessor.

Dom Gueranger, *The Liturgical Year*, Feast of St. Leo II

There is but one universal Church of the Faithful, outside which no one at all can be saved.
Pope Innocent III, Fourth Lateran Council, 1215

A man who knows that the earth is round but lives among men who believe it to be flat ought to hammer in his doctrine of the earth's roundness up to the point of arrest, imprisonment or even death. Reality will confirm him, and he is not so much testifying to the world as it is – which is worth nothing – as to Him who made the world, and Who is worth more than all things.
Hilaire Belloc

Feast of the Visitation of the Blessed Virgin Mary

The angel Gabriel had announced to Mary that God would soon give a son to Elizabeth. The Virgin at once betook herself to Hebron, where her cousin resided. The Feast of the Visitation was established by Urban VI, 6 April 1389 (Decree published by Boniface IX, 9 Nov., 1389) to invoke the intercession of the Blessed Virgin Mary for the purpose of restoring peace to the Church during the Western Schism, which rent the seamless garment of Christ. It was celebrated on the day following the Octave Day of the Nativity of St. John the Baptist, July 2nd for a specific reason. The Octave Day of the Nativity of St. John is the anniversary of his circumcision on which day St. Zachary's tongue was loosened and his canticle pronounced ending with these words, "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 into the way of peace." It was this "peace" brought through the Virgin Mary that the Church sought. It was also on July 2nd that Blessed Pius IX returned to Rome in 1849 after his forced exile during the Masonic revolutions in Europe, again restoring peace to the Church. In thanksgiving, Blessed Pius IX raised the dignity of the feast to a double of the second class. Our Lady, the true Ark of the Covenant, bearing within her the Emmanuel, the living testimony of a true reconciliation, of an alliance more sublime between earth and heaven, is the source of all true peace.

In the 1962 Missal the ranking of the Visitation was downgraded so that the Mass would never be offered in place of the Mass of an ordinary Sunday. Further, the octave of St. John the Baptist, one of the many octaves suppressed by Fr. Annibale Bugnini and his liturgical commission, was also suppressed. Without the octave of St. John, it made no theological sense to have the Visitation to be celebrated on July 2nd. The Novus Ordo liturgists therefore translated the feast to May 31st ignoring the purpose of its traditional establishment. Since then, there has been no peace for the Church.

The Tridentine Profession of Faith of Pope Pius IV, *Iniunctum Nobis*, prescribes adherence to the "received and approved rites of the Catholic Church used in the solemn administration of the sacraments." The "received and approved rites" are the rites established by custom, and hence the Council of Trent refers to them as the "received and approved rites of the Catholic Church customarily used in the solemn administration of the sacraments" (Sess. VII, can XIII). Adherence to the customary rites received and approved by the Church is an infallible defined doctrine: The Council of Florence defined that "priests.... must confect the body of the Lord, each one according to the custom of his Church" (Decretum pro Graecis), and therefore the Council of Trent solemnly condemned as heresy the proposition that "the received and approved rites of the Catholic Church customarily used in the solemn administration of the sacraments may be changed into other new rites by any ecclesiastical pastor whosoever."
Rev. Paul Kramer, *The Suicide of Altering the Faith in the Liturgy*

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

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

She is a garden enclosed, a fountain sealed up" (Canticles 4:12). These words of Holy Scripture are applied to the Catholic Church; they distinguish her from infidel or heretical sects, so that men will know whom to follow and whom to avoid in their search for eternal life. Pope Leo XIII, *Hortus Conclusus*

Faith in Christ cannot be maintained pure and unalloyed when it is not protected and supported by Faith in the Church. Faith in Christ and Faith in the Church stand together. If any man does not enter the Church, or if any man departs from her, he is far from the hope of life and salvation. Pope Pius XI, *Mit Brennender Sorge*

"Do not work together with unbelievers." St. Paul, II Corinthians 6:14

Heretics and schismatics are excluded from the Church because they have separated from her and belong to her only as deserters belong to the army from which they have deserted. Catechism of Trent, Articles IX, Part I

It is an error in a matter of divine truth to imagine the Church as invisible, by which many Christian communities, although they differ from each other in their faith, are united by a bond that is invisible to the senses. Pope Pius XII, *Mystici Corporis*

They (the modernists) exercise all their ingenuity in an effort to weaken the force and falsify the character of Tradition, so as to rob it of all its weight and authority. But for Catholics nothing will remove the authority of the second Council of Nicea, where it condemns those "who dare, after the impious fashion of heretics, to deride the ecclesiastical traditions, to invent novelties of some kind.... or endeavor by malice or craft to overthrow any one of the legitimate traditions of the Catholic Church"; nor that of the declaration of the fourth Council of Constantinople: "We therefore profess to preserve and guard the rules bequeathed to the Holy Catholic and Apostolic Church, by the Holy and most illustrious Apostles, by the orthodox Councils, both general and local, and by every one of those divine interpreters, the Fathers and Doctors of the Church." Wherefore the Roman Pontiffs, Pius IV and Pius IX, ordered the insertion in the profession of faith of the following declaration: "I most firmly admit and embrace the apostolic and ecclesiastical traditions and other observances and constitutions of the Church." St. Pius X, *Pascendi*

Perhaps the Greatest Error of Vatican II

"It was declared at the Second Vatican Council that atheists too are not excluded from this possibility of salvation... The only necessary condition which is recognized here is the necessity of faithfulness and obedience to the individual's own personal conscience. This optimism concerning salvation appears to me one of the most noteworthy results of the Second Vatican Council. For when we consider the officially received theology concerning these questions, which was more or less traditional right down to the Second Vatican Council, we can only wonder how few controversies arose during the Council with regard to these assertions of optimism concerning salvation, and wonder too at how little opposition the conservative wing of the Council brought to bear on this point, how all this took place without any setting of the stage or any great stir even though this doctrine marked a far more decisive phase in the development of the Church's conscious awareness of her Faith than, for instance, the doctrine of collegiality in the Church, the relationship between scripture and tradition, the acceptance of the new exegesis, etc."

Fr. Karl Rahner, *The Anonymous Christian*

It is impossible to retain reverence and worship without their traditional forms. Of course there will always be people who are so filled with grace that they can pray even when the means of prayer have been ripped from their hands. Many people, too, concerned about these issues, will ask, "Isn't it still possible to celebrate the new liturgy of Pope Paul VI worthily and reverently?" Naturally it is possible, but the very fact that *it is possible* is the weightiest argument against the new liturgy. It has been said that monarchy's death knell sounds once it becomes necessary for a monarch to be competent: this is because the monarch, in the old sense, is legitimated by his birth, not his talent. This observation is even truer in the case of the liturgy: liturgy's death knell is sounded once it requires a holy and good priest to perform it. Martin Mosebach, *The Heresy of Formlessness*

Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to that arrogant oligarchy who merely happen to be walking around. G.K. Chesterton

Thus, the Church forbids the Faithful to communicate with those unbelievers who have forsaken the Faith by corrupting it such as heretics, or by renouncing it such as those who become apostates. St. Thomas Aquinas, *Summa Theologica*

The Virtue of Supernatural Hope

Natural hope springs from man's youthful power and dries up along with it. For supernatural hope, however, the reverse is true: it not only is not tied to being naturally young but also is itself the basis for a much more substantial youthfulness. It endows a person with a "not yet" that simply surpasses and is remote from the decline of natural powers of hope.

And the supernatural vigor of hope overflows and radiates even into the rejuvenated powers of natural hope. Nothing assures and establishes "eternal youth" (in the most literal sense of the word) as does the theological virtue of hope. It alone is able to provide man with the unalienable possession of that inner tension that is both relaxed and taut, that elasticity and agility, that stouthearted freshness, that resilient joyousness, that composed bravery of confidence, which distinctly characterize a young person and thus make him lovable.

Since supernatural hope implants in man the new "future" of a simply inexhaustible "not yet", it establishes a new youthfulness, which can be destroyed only together with hope itself. In the two forms of hopelessness, in despair as well as in presumption, this youthfulness of the hoping person comes to nothing all the same, but in different ways: in despair, in the way of the senile; in presumption, in the way of the infantile.

In despair as in presumption, the truly human quality stiffens and songeals, and only hope is able to preserve it in radiant liveness. Both forms of hopelessness are in the real sense inhuman and deadly. "These two things kill the soul: despair and perverted hope", says St. Augustine. Josef Pieper, *A Brief Reader on the Virtues of the Human Heart*

"Never will anyone who says his Rosary every day be led astray. This is a statement that I would gladly sign with my blood. "
St. Louis de Montfort

"The stability of our faith comes not from the acuteness of our understanding, but from the simplicity of our adhesion to the promises of God." St. Augustine

St. Francis of Assisi, Prophecy

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 will obey the true Sovereign Pontiff and the Roman Church with loyal hearts 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. Then our Rule and manner of life will be violently opposed by some, and terrible trials will come upon us. Those who are found faithful will receive the crown of life; but woe to those who, trusting solely in their Order, shall fall into tepidity, for they will not be able to support the temptations permitted for the proving of the elect. Those who preserve their fervour 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. But the Lord will be the refuge of the afflicted, and will save all who trust in Him. And in order to be like their Head, these, the elect, will act with confidence, and by their death will purchase for themselves eternal life; choosing to obey God rather than man, they will fear nothing, and they will prefer to perish rather than consent to falsehood and perfidy. Some preachers will keep silence 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.

Works of the Seraphic Father St. Francis Of Assisi, (R. Washbourne, Paternoster Row, London, 1882) pg. 248-250

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 addressing St. Catherine of Siena, patroness of Third Order Dominicans

The perfection of a Christian consists in mortifying himself for the love of Jesus Christ. Where there is no great mortification, there is no great sanctity. To mortify one passion, however small, is a greater help in the spiritual life than many abstinences, fasts, and disciplines. St. Philip Neri

"I inherited and carried forward the magisterium of Pope Francis." Pope Leo, traditional apostasy

THE SIGN OF OUR TIMES

The apostasy of the city of Rome from the vicar of Christ and its destruction by Antichrist may be thoughts very new to many Catholics, that I think it well to recite the text of theologians of greatest repute. First Malvenda, who writes expressly on the subject, states as the opinion of Ribera, Gaspar Melus, Biegas, Suarez, Bellarmine and Bosius that Rome shall apostatize from the Faith, drive away the Vicar of Christ and return to its ancient paganism. Then the Church shall be scattered, driven into the wilderness, and shall be for a time, as it was in the beginning, invisible; hidden in catacombs, in dens, in mountains, in lurking places; for a time it shall be swept, as it were from the face of the earth. Such is the universal testimony of the Fathers of the early Church. [.....]

The Holy Fathers who have written upon the subject of antichrist, and of the prophecies of Daniel, without a single exception, as far as I know, and they are the Fathers both of the East and of the West, the Greek and the Latin Church, all of them unanimously say that in the latter end of the world, during the reign of Antichrist, the Holy Sacrifice of the altar will cease. In the work on the end of the world, ascribed to St. Hippolytus, after a long description of the afflictions of the last days, we read as follows: 'The Churches shall lament with a great lamentations, for there shall be offered no more oblation nor worship acceptable to God. The sacred buildings of the churches shall be as hovels; and the precious Body and Blood of Christ shall not be manifest in those days; the true Liturgy shall become extinct..'. Such is the universal testimony of the fathers of the early.

Henry Edward Cardinal Manning, *The Present Crisis of the Holy See*, 1861

Dogma - The Proximate Rule of Faith, the Formal Object of Divine & Catholic Faith



Now, first of all, let us see what is dogma. In the mouth of the world it means some positive, imperious, and overbearing assertion of a human authority, or of a self-confident mind. But what does it mean in the mouth of the Church? It means the precise enunciation of a divine truth, of a divine fact, or of a divine reality fully known, so far as it is the will of God to reveal it, adequately defined in words chosen and sanctioned by a divine authority.

It is the precise enunciation of a divine truth or of a divine reality; for instance, the nature and the personality of God, the Incarnation, the coming of the Holy Ghost, and suchlike truths and realities of the mind of God, precisely known, intellectually conceived, as God has revealed or accomplished them. Every divine truth or reality, so far as God has been pleased to reveal it to us, casts its perfect outline and image upon the human intelligence. His own mind, in which dwells all truth in all fulness and in all perfection, so far as He has revealed of His truth, is cast upon the surface of our mind, in the same way as the sun casts its own image upon the surface of the water, and the disc of the sun is perfectly reflected from its surface. So, in the intelligence of the Apostles, when, by the illumination of the Holy Ghost on

the Day of Pentecost, the revelation of God was cast upon the surface of their intellect, every divine truth had its perfect outline and image, not confused, nor in a fragmentary shape, but with a perfect and complete impression. For instance, that God is One in nature; that in God there are Three Persons, and one only Person in Jesus Christ. Next, it is not enough that a truth should be definitely conceived; for if a teacher know the truth, and is not able to communicate it with accuracy, the learner will be but little the wiser. And therefore God, who gave His truth, has given also a perpetual assistance, whereby the Apostles first, and His Church from that day to this, precisely and without erring declare to mankind the truth which was revealed in the beginning; and in declaring that truth the Church clothes it in words, in what we call a terminology: and in the choice of those terms the Church is also guided. There is an assistance, by which the Church does not err in selecting the very language in which to express divine truth. For who does not see that, if the Church were to err in the selection of the words, the declaration of truth must be obscured? We are conscious every day that we know with perfect certainty what we desire to say, but, from the difficulty of finding or choosing our words, we cannot convey our meaning to another. The Church is not a stammerer as we are. The Church of God has a divine assistance perpetually guiding it, to clothe in language, that is, in adequate expression, the divine truth which God has committed to her trust. Therefore a dogma signifies a correct verbal expression of the truth correctly conceived and known. But, lastly, it is not sufficient that it be clearly understood in the intellect and accurately expressed in words, unless the authority by which it is declared shall be divine; because without a divine authority we cannot have a divine certainty; without a divine authority we can have no such assurance that the doctrine which we hear may not be erroneous. The Apostles were such a divine authority, for they spoke in the Name of their Master. Their successor to this day is the Church, which, taken as a whole, has been, by the assistance of the Holy Ghost, promised by our Divine Lord and never absent from it, perpetually sustained in the path of truth, and preserved from all error in the declaration of that truth. Therefore 'He that heareth you heareth Me' is true to this day. He that hears the voice of the Church hears the voice of its Divine Head, and its authority is therefore divine. This, then, is a dogma: a divine truth clearly understood in the intellect, precisely expressed in words and by a divine authority. There are many things which follow from this. First, it proves that the Church of God must be dogmatic: and that any body which is not dogmatic is not the Church of God. Any body or communion that disclaims a divine, and therefore infallible, authority cannot be dogmatic, because it is conscious that it may err. And therefore the- Catholic Church alone, the Church which is one and undivided throughout the world, united with its centre in the Holy See,—this, and this alone, is a dogmatic Church (as the world reproachfully reminds us), and on that I build my proof that it alone is the Church of God. A teaching authority which is dogmatic and not infallible is a tyranny and a nuisance: a tyranny, because it binds the consciences of men by human authority, liable to err; and a nuisance, because as it may err, in the long-run it certainly will, and 'if the blind lead the blind, shall they not both fall into the ditch?' We see, then, what dogma means. The Holy Catholic Church always has been and always must be dogmatic. In this, and in no other sense, is it dogmatic; for it delivers nothing to us to be believed except upon divine authority, and that which it so delivers was revealed by God.

Cardinal Henry Edward Manning, *Glories of the Sacred Heart*

Behold how many there are who are called, and how few who are chosen! And, if you have no care for yourself, your perdition is more certain than your amendment, especially since the way which leads to eternal life is so narrow.
St. John of the Cross

Man who governs his passions is master of the world. We must either command them or be enslaved to them. It is better to be the hammer than the anvil. St. Dominic

SSPX issues 154-point profession of faith to Pope Leo, cardinals ahead of consecrations

The Society of St. Pius X unveiled a sweeping 17-chapter 'Profession of Catholic Faith,' urging Pope Leo and the cardinals to embrace Tradition as the remedy to the Church's 'deepest ills.'

LifeSiteNews | June 24, 2026 — The SSPX has published a "Profession of Catholic Faith" as part of communications with the Pope and the cardinals ahead of the planned episcopal consecrations and "in response to the chief and gravest dangers of our time."

According to an open letter published by the Society of St. Pius X "to His Holiness Pope Leo XIV and to the Cardinals of the Holy Church" dated June 24, the leadership of the SSPX formulated its 17-chapter profession of Catholic Faith as a "necessary expression, peaceful and resolute, of our Faith" as the cardinals prepare to gather in consistory later this week.

"Today the Church suffers under the pressure of new forces, coming both from within and without, which push her in every possible direction, except – it seems to us – the right one," the Society argues, adding, "In the face of such suffering, we cannot remain indifferent."

Consequently, the Society maintains that "Tradition contains all the remedies for the deepest ills afflicting the Church and the world, for which solutions are sought in vain outside of it."

"We are persuaded that, in the unstable and extremely perilous context that now confronts us, the finest contribution one can offer to the universal Church is that of a sincere and integral profession of Catholic Faith," the fraternity of priests write.

The letter was accompanied by the Society's "Profession of Catholic Faith," broken into 17 chapters outlining 154 points of traditional doctrine while rejecting their corresponding modern errors.

COMMENT: In general, the profession of faith has many excellent qualities, however, it is clearly a product of the SSPX culture and character. The SSPX is a completely inbred organization. No one thinks outside the box and their box is very small. While the Profession recognizes that the remote sources of revelation are Scripture and Tradition and that these constitute the remote rule of faith (#9), they then, after professing that "no dogma" may be omitted, stumble in recognizing that Dogma constitutes the proximate rule of faith.

5. I add that, in the present confusion, it is no longer sufficient to recall a few isolated truths. It has become indispensable to set in full light the entire order of Catholic doctrine, in its supernatural coherence and luminous harmony, **omitting no dogma, diminishing no truth**, and substituting for the received Faith no equivocal or truncated language which, under the pretext of ecumenism or adaptation to the world, disfigures this doctrine with ever greater audacity.

9. This Revelation is the true Word of God, entrusted to the Church as a Deposit, and **proposed to men as the Rule of Faith in the form of a body of doctrine**, in which the mysteries are formulated in a manner that renders them intelligible and expressible in words.

The problem is confounded because they continually used the word "magisterium" equivocally. They treat the infallible Magisterium of the Church teaching by the authority of God and the fallible magisterium of churchmen teaching by their grace of state as if these were the same thing. They are not and constitute a distinction of kind and not one of degree. Their belief in the mutability of Dogma is directly expressed in their understanding of the Dogma that membership in the Catholic Church is necessary for salvation, that is, no one is saved **outside** the Catholic Church:

60. **This truth means that no one can be saved without Christ and His Church**, through a false religion as such, nor be assured of His salvation outside the visible structure of the Church. If men are saved without belonging to the visible society which is the Church, the Mystical Body of Christ, it is by a supernatural ordination to the one Church of salvation, and in spite of the errors of the false religions in which they find themselves, from which they free themselves by not refusing the grace offered to them and by corresponding to it

Here the Dogma is not "omitted," it is corrupted by substituting the word, "without," for the word, "outside." This is a common example of how the heresy of Neo-modernism works. This heresy leads directly to the Prayer Meeting of Assisi and the SSPX has not figured it out. The SSPX believes and teaches that any Jew, Moslem, Protestant, Hindu, Pagan, etc., etc. can obtain salvation by desire to do the will of a god who rewards and punishes which can be known by natural philosophy. The essential problem is that the SSPX does not understand or even recognize that the principle heresy today is Neo-modernism and not Modernism. Not recognizing the enemy, they continually punch the air.

Regarding the sacraments they rightly profess the Dogma that the sacraments require correct form, matter and intention:

111. I profess that the sacraments must be validly celebrated with the prescribed matter, form, and intention, observing the liturgical rites which clearly express the Catholic Faith; and that they must be received with the required dispositions.

Yet the SSPX believes that a Catholic priest can enter a bakery and consecrate all the bread in the bakery or enter a wine cellar and consecrate all the wine. This they believe can happen when there is obvious corruption in form, matter and intention. This can only happen when Dogma is taken in a non-literal sense. They apply the same sacramental theology to the sacrament of Baptism denying the Dogmas that **baptism is necessary for salvation and the true and natural water is necessary for the sacrament** which they take in a purely metaphorical sense.

112. I believe that Baptism is the door of the Church and that it is necessary for salvation. **Ordinarily, no one can be saved without receiving it**; through this sacrament, man is washed from original sin, incorporated into Christ, marked with the Christian character, and made a member of the Church. I therefore reject the practice of deferring without grave cause the Baptism of children who have not the use of reason. **However, one who, after the age of reason and without fault on his part, is prevented from accessing this sacrament, can be saved in an extraordinary manner by Baptism of Desire, that is, by a supernatural act of faith and perfect charity which orders him to the Church.**

So the good-willed Jew, Moslem, Hindu, Protestant, Pagan, etc. who believes in a god who rewards and punishes is thereby making an act of "supernatural faith and perfect charity"!

The word "heresy" occurs only once in the Profession of the SSPX. "I therefore reject every liturgical reform or usage which, through omission, doctrinal ambiguity, or practical orientation, favours heresy...." The definition of heresy is the rejection of any Dogma. That is why the word only occurs as an accusation of "favoring" heresy. Vatican II, a pastoral council, is a product of the fallible magisterium of churchmen teaching by their grace of state. The Council did not just "favor" heresy, it taught it. It is impossible to know what heresy is unless you first know what Dogma is. Unless a clear and precise understanding of the nature of Dogma is known, it is impossible to address modern errors effectively.

The term, Second Vatican Council, also occurs only once in the document in Profession 143:

143. I acknowledge in particular that modern errors represent a dreadful threat to the whole of the Catholic order, and that their penetration into the life of the Church, under the influence of the Second Vatican Council and the post-conciliar reforms, has provoked a crisis of exceptional gravity: agnosticism attacks the knowledge of God; naturalism attacks the necessity of grace; subjectivism attacks the supernatural motive of faith; relativism attacks the immutability of dogma; situation ethics attacks the divine law; liberalism attacks the Social Kingship of Christ; false ecumenism attacks the uniqueness of the Church; collegiality and synodality attack the divine constitution of the Church in her hierarchy; liturgical anthropocentrism attacks the Holy Sacrifice of the Mass.

This is all true but why is the SSPX unable to say Vatican II is heretical? Until the SSPX understands what Dogma is, what Neo-modernism is, and what the Magisterium of the Church is and how it is distinct from the magistrum of churchmen, they will continue to be incapable of effectively addressing modern errors.

In the end the question arises how is it now, after nearly fifteen years of silence against the apostasy of Rome, through the entire pontificate of Francis/Bergoglio, does the SSPX find that it is time to speak up? For what end is this Profession of Faith intended? And why cannot the SSPX articulate propositions of faith directly contrary to the beliefs and teachings of Rome demanding that Pope Leo engage the infallible Magisterium of the Church to clearly address the modern errors of Vatican II and the conciliar Church? It is a matter of canon law and the constant tradition of the Church that every Catholic has the right to demand explicit judgments from the Magisterium and the pope has an absolute duty to address these questions of faith. The SSPX has been in dialogue with Rome formally and informally for thirty years exchanging opinions on Catholic truth. If the SSPX understood what Dogma is this thirty year dialogue could have been concluded in thirty minutes. It has only been a year and a half since the death of Bishop Richard Williamson. The SSPX declared at that time that there was no state of necessity to justify the consecrations of bishops and they accused Bishop Williamson of grave sin for doing so. If the SSPX cannot identify direct heresy and heretics in Rome, then they cannot claim a state of necessity for themselves.

The Situation Regarding the SSPX Episcopal Consecrations of July 1, 2026 - by Roberto de Mattei Regarding the Episcopal Consecrations of July 1, 2026

June 24, 2026 | Posted by the conservative Catholic blog, Rorate Caeli

What is one to think, and what is one to do, in the face of the episcopal consecrations announced by the Society of Saint Pius X at Écône for July 1st, and the consequent *latae sententiae* excommunication that will be reaffirmed by the Holy See?

The first consideration to be made is that, if this comes to pass, we will be confronted with a painful trial — not only for the world of Catholic Tradition, of which the Society of Saint Pius X has been a part since its foundation on November 1, 1970, by Archbishop Marcel Lefebvre, but also for Pope Leo XIV. The Pontiff has indeed identified the internal reconciliation of the Church as one of the principal objectives of his pontificate, and he would find himself, barely more than a year after his election, having to confront a new tearing of the ecclesial fabric, with the risk of aggravating divisions that have been awaiting a resolution for decades.

On the substance of the controversy, one cannot avoid pointing out what appears to be a genuine paradox. Among the many reasons advanced by Archbishop Lefebvre in 1988 — and now taken up again by the Society of Saint Pius X to justify episcopal consecrations without a pontifical mandate — the argument from the state of necessity of the faithful in the face of the gravity of the ecclesial crisis is, at one and the same time, both the weakest and the strongest argument.

The state of necessity is, by its very nature, an exceptional condition that permits deviation from the ordinary application of certain norms in view of a higher good — which, in the case of the Church, is the salvation of souls. But who has the authority to verify the existence of such a state and to determine its beginning and end? It is evident that this assessment cannot be left to the judgment of the Society of Saint Pius X itself. Were that the case, one would have to conclude that the state of necessity ceases when the Society deems it to have ceased — effectively attributing to it a power of judgment over the Holy See that is incompatible with the hierarchical and visible constitution of the Church. The result would be a situation in which a particular body sets itself up as the ultimate criterion for evaluating the actions of the supreme authority.

If the principle of the state of necessity were admitted as a general criterion for action, any bishop who judged the Church to be passing through a grave crisis could feel authorized — or even morally obligated — to consecrate other bishops without a pontifical mandate, in order to ensure the continuity of the faith and the sacraments. The consequence would be a proliferation of parallel jurisdictions and *episcopi vagantes* scattered throughout the world, with inevitable effects of fragmentation, disorder, and confusion for the very faithful one would seek to protect.

The existence of an episcopal line deriving from Archbishop Richard Williamson — one of the four bishops consecrated by Archbishop Lefebvre in 1988 and subsequently expelled from the Society of Saint Pius X — shows concretely how the logic of the state of necessity, once detached from a higher principle of authority capable of delimiting and regulating it, can generate further divisions. This is a phenomenon which, beyond any judgments on the persons involved, illustrates the intrinsic risk of episcopal consecrations founded on subjective assessments of the state of necessity.

And yet this argument — so fragile on the theological and canonical level — presents itself as the strongest on the pastoral level. Archbishop Lefebvre was not a speculative theologian or a canonist, but a missionary and a pastor of souls. In his letter to priests of April 27, 1987, he wrote: "The faithful who are still Catholic find themselves in many places in a desperate spiritual situation. It is this appeal that the Church hears; it is for these situations that she grants jurisdiction through the law of supplied jurisdiction." The decisive criterion for him was not the assertion of a right proper to the Society, but the spiritual need of the faithful. The episcopal consecrations of 1988 were intended as a response to this appeal of souls.

We thus find ourselves before the paradox. The Society of Saint Pius X, by invoking the state of necessity, grounds a large part of its justification on the primacy of pastoral requirements over strictly juridical and doctrinal considerations — thereby embracing that

very primacy of pastoral practice which is a foundational mandate of Vatican II. The Dicastery for the Doctrine of the Faith, by contrast, invokes Vatican II, yet does not acknowledge the weight of the pastoral argument and employs against the Society the terms and concepts of pre-conciliar theology, in the name of the binding force of doctrine and law.

In this confused situation, the only sensible counsel that can be offered to those who are uncertain is to abide by the principle of logic and law: *In dubiis standum est pro statu quo, donec ratio certa contrarium persuadeat* — "In cases of doubt, one must hold to the existing state of affairs, until certain proof demonstrates the contrary." Reason suggests that each person remain in the position in which he finds himself, continuing to do what he does, avoiding being drawn into sterile polemics and emotional proclamations that have no other result than to reopen old wounds and pour vinegar into the wounds of the Church.

The problem that presents itself today is far broader than the grave matter of the July 1st episcopal consecrations and their canonical consequences. Nor does the question exhaust itself in the debate over the traditional liturgy or the interpretation of the documents of the Second Vatican Council. At the heart of the controversy lies the historical and theological judgment on the twentieth century — a century that profoundly marked the destiny of the Church and of the contemporary world.

A little over a hundred years ago, the conflagration of the First World War brought to an end the international order born of the Christian centuries, while the Bolshevik Revolution of October 1917 set an even vaster fire in the world. Yet in the same year in which Bolshevism seized power, Our Lady appeared to the three shepherd children of Fatima, explaining the true causes of the crisis of the modern world and assuring, after chastisements, wars, and persecutions, the final triumph of her Immaculate Heart. The message of Fatima was addressed to all of humanity, but in a particular way to the Pastors of the Church, within which Modernism had begun to spread its deadly poison. Against this evil, Providence raised up Saint Pius X. With the encyclical *Pascendi Dominici Gregis* of September 8, 1907 — ten years before the apparitions at Fatima — the great Pontiff denounced with prophetic clarity the process of self-dissolution of the decades that would follow. *Pascendi* and Fatima constitute, respectively, the doctrinal diagnosis and the supernatural response to the crisis of modernity. These events, in turn, acquire their authentic significance only when placed within a broader perspective that allows one to read the events of history as phases of a single struggle that crosses the centuries.

It is here that the vision of Saint Augustine takes on an extraordinary relevance for our time. In the *City of God*, the great Doctor of the Church interprets history as the permanent confrontation between those who orient their lives toward God and those who reject the divine order. The Augustinian tradition, with its capacity to read historical events in the light of Providence, offers the interpretive key necessary for confronting questions that continue to determine the life of the Church — with its apostasies, its persecutions, and its acts of heroism.

The last word, in this dramatic horizon, belongs to him who holds the divine mandate to guide the Church and whom the Society of Saint Pius X itself acknowledges as the legitimate Vicar of Christ — the reigning Pope, Leo XIV. No solution to the grave problems afflicting the Mystical Body of Christ will be found outside of him or against him.

COMMENT: Dr. Roberto de Mattei is a conservative Novus Ordo Catholic historian which alone makes it impossible for him to know or do anything correctly because he will always have his priorities upside-down. Where does he get it wrong? **For Mattei, the pope constitutes the proximate rule of faith.** He does not understand that the proximate rule of faith is DOGMA. For Mattei, the faith is subject to the authority of the pope. The pope for Mattei is the principle cause and sign of the unity of the Church. Mattei does not openly deny the truth that the faith itself is the principle sign and cause of unity of the Church but he makes the faith subject to the arbitrary judgments of the pope who becomes its revealer. He places the authority of the pope over Dogma so that the Dogma means whatever the pope says it means. Whatever the pope says or does becomes the proximate rule of faith for Mattei. **For him the determination of a state of necessity can only be declared by the authority of the pope.** For Mattei, the pope can never be the cause of the state of necessity therefore, a state of necessity can never really exist.

Mattei acknowledges that the "salvation of souls" is the "highest good" then immediately reduces it to a legal truism. Something that in the end is unknowable in its practical application. He then wonders just who could ever determine when such a state of necessity begins and when it ends. For Mattei only the pope with absolute authority can do so.

The answer is not as difficult as Mattei pretends. Any individual Catholic faithful can declare a state of necessity for himself whenever he is unable to obtain from his ordinary what is necessary for his salvation, that is, the Catholic faith and Catholic sacraments. This is not a "subjective" determination as Mattei pretends for the faithful Catholic must make known to his local ordinary the existing objective factual conditions that constitute the state of necessity, demonstrate the establishment of a true and certain conscience, and thus, provide a moral justification for any acts of disobedience. After determining a state of necessity that he makes it known to his local ordinary, the ordinary has the obligation to fulfill his duties to provide what is necessary for salvation. If he fails to do so, fails to fulfill his duty for whatever reason, then the faithful Catholic is free to seek these necessities from any other cleric and any cleric can do so by the virtue of the supplied jurisdiction by the Church which places the salvation of souls as her highest law. Mattei believes that salvation comes from obedience to the pope while faithful Catholics know that "without faith, it is impossible to please God," and that the pope is just as much subject to God's revealed truth as every other faithful Catholic. The "paradox" that Mattei is talking about is not real. There is no conflict of the SSPX "pastoral requirements" vs. Novus Ordo "juridical and doctrinal considerations." Mattei believes that the pope can be judged by no one. That is a doubtful proposition. **The Decretals of Gratian is a collection of canonical texts compiled in the 12th century. Pope Gregory IX in 1230 directed St. Raymond of Pennafort, the distinguished Dominican, to organize an addendum to the code to include legal codes adopted since the time of Gratian but the work became a much more extensive revision. Working from the Decretals of Gratian, St. Raymond wrote a five volume edition of the Decretals that became the Corpus Iuris Canonici which served as the legal code for the Latin Church's canon law from that time until the promulgation of the Code of Canon Law in 1917.**

Decretum Gratiani, which was included in the old Corpus Iuris Canonici, affirmed that a Pope who deviates from right doctrine (i.e.: a notorious public heretic) can be judged. The canon states that the "pope judges all and is judged by no-one, unless he is found to have departed from the faith": 'Hujus culpas redarguere praesumit mortalium nullus, quia cunctos ipse judicaturus a nemine est judicandus, nisi deprehendatur a fide devius (dist. XL, C. 6)'. This is the professed law of the Church from time immemorial until

1917. When the revised Code of Canon Law (Codex Iuris Canonici 1917) came into force, the Church eliminated from the new legislation the phrase "unless he is found to have departed from the faith." This deletion was continued in the 1983 code. Although the phrase, "unless he is found to have departed from the faith," was not included in the 1917 and the 1983 codes, the canonical commentary still regards the phrase as legally binding:

'Canon 1404 – The First See is judged by no one.'⁴

COMMENTARY: "Canon 1404 is not a statement about the personal impeccability or inerrancy of the Holy Father. Should, indeed, the pope fall into heresy, it is understood that he would lose his office. To fall from Peter's faith is to fall from his chair."

New Commentary on the Code of Canon Law, John P. Beal, James A. Coriden, and Thomas J. Green eds. (New York: Paulist, 2000), p. 1,618.

The code is the compilation of laws governing the Church as social institution. Most of the laws in the code are ecclesiastical positive human laws grounded upon human authority, however, many of the legal codes are divine positive laws grounded upon divine authority or upon natural law. If a human law is deleted from the code, the law ceases to bind. If a law of divine authority is deleted from the code, the law continue in force for the human authority of the Church cannot overturn the law of God. This self-evident principle is stated in the code itself. Consequently, the commentary cited above is a recognition that the pope cannot be judged "unless he is found to have departed from the faith" is of divine origin. It is necessarily a divine law because the papacy is a divine institution established directly by Jesus Christ and therefore governed in its essence only by divine laws.

Therefore, it is divine law that permits a heretical pope to be judged. Importantly, although the law permits a heretical pope to be judged, it says nothing about who and how a pope is to be judged regarding heresy and it does not address penalties. It says nothing about removal from office. If the law intended the removal from office the law itself would have to state the penalty and provide a mechanism for its determination and enforcement.

So now it falls to opinions regarding the judgment of a heretical pope. Most theologians believe that it is "understood" that the removal from office necessarily follows from a judgment of heresy often citing the scriptural and traditional admonition to avoid heretics:

"A man that is a heretic, after the first and second admonition, avoid: Knowing that he, that is such a one, is subverted, and sinneth, being condemned by his own judgment" (Titus 3:10-11).

They argue that since the faithful cannot avoid a pope as head of the Church therefore the heretical pope must lose his office. A serious problem with this argument follows, that is, if the faithful cannot "avoid" a pope, then there must necessarily be a pope who in fact cannot be avoided. Therefore, those who would make the papacy vacant must also be able to fill the office with a true pope. But can a heretical pope be avoided? It really becomes a problem for those who hold the pope as their proximate rule of faith and not, as they should, dogma. For if dogma is not the proximate rule of faith then the pope must be, and he then can never be a heretic for whatever the pope holds the dogma or doctrine to mean is what it then means and only those who disagree with the pope are heretics. For a Catholic, dogma is the proximate rule of faith and although a heretical pope can do immeasurable damage to the Church he cannot touch individual souls of the faithful.

If we adhere to what the law says and nothing more, we can say this: The definition of heresy is the denial of dogma. The heretic denies dogma and the faithful keep dogma. Those who can judge a heretical pope are the faithful. The law does not distinguish or discriminate among the faithful as to the judgment. Dogma is articulated for all the faithful. Its understanding does not require any theological competence. It requires proper definition and correct grammar. Any of the faithful, that is those who hold dogma as their proximate rule of faith, can judge a manifestly heretical pope such as Pope Francis. Any of the faithful can know when a dogma is directly contradicted for the first principles of the understanding, such as the principle of non-contradiction, are innate in human nature. Thus all the faithful can judge, in fact must judge, a heretical pope and so that they may not follow him in his heresy for God has said that 'it is not possible to deceive His elect' (Matt. 24:24). The law does not specify the judge because the judgment rests with all the faithful, it is universal. The law does not specify a penalty because none of the faithful have the competency to impose a penalty and remove a heretical pope from office. It is God who is the formal and final cause of the pope and the office of the papacy. It is God who 'marries' the designated candidate to the papal office and only God can remove him from it just as God removed the High Priest and destroyed the Temple in Jerusalem and the Levitical priesthood which can never be reconstituted.

Those who hold dogma as their proximate rule of faith recognize Pope Leo as a heretic because he denies dogmatic truth. He preaches a different gospel so we "receive him not into the house nor say to him, God speed you" (2 John 10). Since he preaches a different gospel, "Let him be anathema" because we are first "servants of Christ" (Gal 1: 8). For in dogma, the Church has spoken and the heretic Pope Leo "will not hear the church, (therefore) let him be to thee as the heathen and publican (Matt 18:17).

Since Mattei cannot see his way out of his box so he advises, "Reason suggests that each person remain in the position in which he finds himself, continuing to do what he does." Since Mattei cannot conceive a state of necessity from the current corruption of faith and morals maybe an analogy to a person dying of thirst would be more clear. By natural law a man dying from thirst is entitled to preserve his life by drinking available water. The pope tells him he cannot have any water. Mattei advises that he should "remain in the position which he finds himself, continuing to do what he does," that is, continue to die of thirst. Suppose it is not just one man but an entire family? Suppose that man was so weakened that he could not bring the water to himself? Would Mattei intervene to help? Well, probably not because Mattei could not recognize a state of necessity if he were the man dying of thirst.