

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. Anacletus, Pope & Martyr

July 13, 2025

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 stuck 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 nor rain come upon you, neither be thy 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 nor 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 of 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 considerations 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.

Being appeased, turn to Thy flock, eternal Shepherd, and through blessed Anacletus, Thy Martyr and Supreme Pontiff, whom Thou didst make the Pastor of the whole Church, guard and protect it forever. Through our Lord, etc.

From all perils of soul and body defend us, O Lord, we beseech Thee, and by the intercession of the blessed and glorious Virgin Mary, Mother of God, of blessed Joseph, of Thy blessed Apostles Peter and Paul, and all the Saints, graciously grant us safety and peace, that all adversities and errors being overcome, Thy Church may serve Thee in security and freedom. Through our Lord, etc.

EPISTLE: 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.

By the offered gifts, we beseech Thee, O Lord, that Thou kindly enlighten Thy Church, so that Thy flock may everywhere progress and prosper, and Thy shepherds, under Thy guidance, may be pleasing to Thy name. Through our Lord, etc.

Hear us, O God, our salvation, that through the power of this sacrament Thou mayest defend us from all enemies of soul and body and bestow upon us grace here and glory hereafter. Through our Lord, etc.

COMMUNION:

Ps. 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.

Being appeased, O Lord, guide Thy Church, which has been nourished by holy refreshment, that under Thy direction and powerful rule it may receive increase of liberty and may continue in religious integrity. Through Christ our Lord, etc.

May the offering of this divine sacrament cleanse and protect us, O Lord, we beseech Thee; and by the intercession of the blessed Virgin Mary, Mother of God, of blessed Joseph, of the blessed Apostles Peter and Paul, and all the saints, may it purify us from all sin and free us from all adversity. Through our Lord, etc.



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

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 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, Gift of Understanding*

PROPER OF THE SAINTS FOR THE WEEK OF JULY 13th:

Date	Day	Feast	Rank	Color	F/A	Mass Time/Intention/Notes
13	Sun	5th Sunday after Pentecost St. Anacletus, PM	sd	G		9:00 AM & Noon; Rosary of Reparation 8:30 AM; Confessions 8:00 AM
14	Mon	St. Bonaventure, BpCD	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
15	Tue	St. Henry II, Emperor of Germany, C	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
16	Wed	Our Lady of Mt. Carmel	dm	W		Mass 8:30 AM; Rosary of Reparation before Mass
17	Thu	St. Alexius, C <i>Holy Humility of the BVM</i>	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
18	Fri	St. Camillus de Lellis, C <i>St. Symphorosa & Her Seven Sons, Mm</i>	d	W	A	Mass 8:30 AM; Rosary of Reparation before Mass
19	Sat	St. Vincent de Paul, C	d	W		Mass 9:00 AM, Confessions & Rosary of Reparation 8:30
20	Sun	6th Sunday after Pentecost St. Jerome Emilian, C St. Margaret, VM	sd	G		9:00 AM & Noon; 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.

Every Mass on Sunday and other Holy Days of Obligation are offered for the welfare of the members of Ss. Peter & Paul Roman Catholic Mission.

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*

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

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.

“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

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*

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:

I. 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).

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. Augustine, *De Haeresibus*, n. 88). Pope Leo XIII, *Satis Cognitum*

**When the perennial philosophy is abandoned,
the mind is muddled and prey to any absurdity of thought!**

Hermeneutics of Continuity/Discontinuity or, The Great Gulf Between "Desire" and Reality

The Vatican II Definition of the Catholic Church in which "all men" are in "communion."

The Second Vatican Council, desiring to pass on, **pure and integral, the doctrine on the Church that had developed in the course of 2,000 years**, gave the Church a "more deeply considered definition", illustrating first of all the enigmatic nature, that is, as a "reality imbued with the divine presence, hence always capable of new and deeper exploration" (Paul VI, Inaugural Address at the Second Session of the

Second Vatican Council, 29 September 1963).

Well, the Church, which originates in the Trinitarian God, is a mystery of communion. As communion, the Church is not merely a spiritual reality but lives in history, so to speak, in flesh and blood. **The Second Vatican Council describes her “in the nature of sacrament a sign and instrument, that is, of communion with God and of unity among all men”** (Lumen Gentium, n. 1). And the very essence of sacrament is that the invisible is tangible in the visible and that the tangibly visible opens the door to God himself. The Church, we said, is a communion, a communion of people who, through the action of the Holy Spirit, form the People of God which is at the same time the Body of Christ.

Pope Benedict XVI, Basilica of Saint John Lateran, Tuesday, 26 May 2009

The Pre-Vatican II Definition of the Catholic Church in which “all men” are not in “communion.”

The [Catholic Church] is the society of Christian believers united in the profession of the one Christian faith and the participation in the one sacramental system under the government of the Roman Pontiff.

St. Robert Cardinal Bellarmine, Doctor of the Church, Definition of the Catholic Church, 1621

A man who knows that the earth is round (or flat) but lives among men who believe it to be flat (or round) ought to hammer in his doctrine of the earth’s roundness (or flatness) 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**

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

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***

“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***

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***

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 she (Divine Wisdom) that has taught me all things; she taught me the knowledge of God and of His works, justice and virtues, the subtleties of speeches and the solutions of arguments. St. Bonaventure

This is said without prejudice to the opinions of others. If anyone think otherwise, or better, as he may well do on this point as on all others, I bear him no ill-will; but if, in this little work, he find anything deserving approval, let him give thanks to God, the Author of all good. Whatever, in any part, be found false, doubtful or obscure, let the kind reader forgive the incompetence of the writer, whose conscience bears him unimpeachable testimony that he has wished to say nothing but what is true, clear, and commonly received..... If anyone prefers otherwise, I will not contend with him, provided he say nothing to the detriment of the Venerable Virgin, for we must take the very greatest care, even should it cost us our life, that no one lessen in any way the honour of our Lady..... Charity is worth more than all science. It is enough, in doubtful questions, to know what the wise have taught; disputation is to little purpose. We talk much, and our words fail us. Infinite thanks be to the perfecter of all discourse, our Lord Jesus Christ, who, taking pity on my poverty of knowledge and of genius, has enabled me to complete this moderate work. I beg of Him that it may procure me the merit of obedience, and may be of profit to my brethren: the twofold purpose for which the task was undertaken. **St. Bonaventure, *Exposition of the Sentences*, taken from *The Liturgical Year***

Sabbatine Privilege

Whosoever shall die in this habit shall not suffer eternal flames. I, their Mother, will graciously go down to them on the Saturday after their death, and all whom I find in purgatory I will deliver and will bring to the mountain of life eternal.

Blessed Virgin Mary, the Queen of Saints to James d'Euse, whom the world was soon to know as Pope John XXII; she foretold to him his approaching elevation to the Sovereign Pontificate, and at the same time recommended him to publish the privilege she had obtained from her Divine Son for her children of Carmel. It is known as the Sabbatine Bull

The faith of Camillus was likewise show in the aversion which he always had for infidels. So that when he had occasion to speak of the heresies that were then so widely spread in France, Germany, and England, especially against the obedience due to the Holy See and the Roman Church, he would lift up his eyes to heaven and cry out with tears: "Is it possible that men should be so blind and not see the truth of our faith?...."

His aversion to heretics and infidels was so great that he seemed to know them by their smell. Thus, when he was once traveling from Milan with a large company on horseback, he conversed freely with all but one, who he said smelt like a heretic; and so indeed the man turned out to be. He remembered the counsel of St. John, not even to salute or eat with infidels, and so would have nothing to do with them or with Jews, especially with those who showed no respect at all for our religion.

The Life of St. Camillus of Lellis by Father Sanzio Ciccattelli, trans. by Father Frederick Faber. p. 207

Think well. Speak well. Do well. These three things, through the mercy of God, will make a man go to Heaven.

St. Camillus de Lellis

I do not think that in the whole world there is a field of flowers whose scent could be sweeter to me than is the smell of these hospitals. These holy places are the best places to convert souls to God. *St. Camillus de Lellis*

ONCE our Lord Jesus Christ became man, His Divine manhood must take the lead in human affairs; for a people calling itself Christian, and throwing off all allegiance to the Most High, becomes thoroughly ungovernable, for the simple reason that corruption is greater when it shows itself in what was originally good. I am, first of all, a man, a reasonable being, created to know, love, serve, and glorify God. I come from God. I go to God. I belong to God. My body is His. My mind is His. My heart is His. I shall be judged according to my works and to the way I have corresponded with the grace given me. Well then, God helping me, I will use this body, this mind, and this heart, as much as I possibly can, for His greater glory, honor and love.

St. Theophane Venard, French missionary, martyred in China

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*

Do not work together with unbelievers.

St. Paul, II Corinthians 6:14

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*

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 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.

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

“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*

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

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

Once again, the Novus Order Regime in Rome endorses the United Nations call for One World Government based upon a “Genuine and Profound Humanism”!

As Benedict XVI has affirmed in continuity with the social teaching of the Church: “To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration: for all this, there is urgent need of a true world political authority, as my predecessor Blessed John XXIII indicated some years ago.” [.....] Here, continuity is essential, because policies related to climate change and environmental protection cannot be altered with every change of government. Results take time and demand immediate outlays which may not produce tangible effects within any one government’s term. That is why, in the absence of pressure from the public and from civic institutions, political authorities will always be reluctant to intervene, all the more when urgent needs must be met. To take up these responsibilities and the costs they entail, politicians will inevitably clash with the mindset of short-term gain and results which dominates present-day economics and politics. But if they are courageous, they will attest to their God-given dignity and leave behind a testimony of selfless responsibility. A healthy politics is sorely needed, capable of reforming and coordinating institutions, promoting best practices and overcoming undue pressure and bureaucratic inertia. It should be added, though, that even the best mechanisms can break down when there are no worthy goals and values, or a genuine and profound humanism to serve as the basis of a noble and generous society. Pope Francis, *Laudato Si’*, On earth worship, global warming, etc.

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

I, their Mother, will graciously go down to them on the Saturday after their death, and all whom I find in purgatory I will deliver and will bring to the mountain of life eternal.

The Blessed Virgin Mary to James d'Euse, who she foretold would soon become Pope John XXII ending the Western Schism, regarding those who died wearing the scapular of Mt. Carmel, say the Little Office, and keep chastity according to their state

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*

If anyone shall have said that it is possible that to the dogmas declared by the Church a meaning must sometimes be attributed according to the progress of knowledge, different from what the Church has understood and understands: let him be anathema. Vatican I, *Dei Filius*, canon 3

Therefore:

"Nothing else is to be believed other than the words; and I hold that this absolute and unchangeable truth, which was preached by the Apostles from the earliest times, is to be understood in no other way than by the words." Oath Against Modernism

