

SS. Peter and Paul Roman Catholic Mission

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

SS. Peter and Paul Roman Catholic Chapel

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

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



Sixth Sunday after Pentecost St. Anthony Mary Zaccaria, Confessor Within the Octave July 5, 2026

There is one ruling thought throughout today’s liturgy, namely, that we may destroy sin within us by deep repentance and by asking almighty God to give us His strength that we may fall no more. Through Baptism we have died to sin and in the Eucharist we are given the heaven sent energy necessary that we may persevere in the path virtue.

The Church still wholly penetrated with the thought of the two Sacraments that she has conferred at Easter and Pentecost, loves to speak of them throughout the season of Pentecost and if she does for today it is because the Breviary lesson, with St. Ambrose’s commentary on it, gives her an excellent opportunity. In the form of a parable the lessons of the first Nocturn relate the gravity of David’s fault. For in spite of his deep piety, this great king had let sin enter into his heart. Wishing to marry a young women of great beauty, by name Bethsabee, he had given orders that her husband Urias should be sent into the hottest part of the battle which was being fought against the Ammonites, so that he might be killed, and being thus rid of him David married Bethsabee, by whom he had a son.

Then the Lord sent the prophet Nathan to speak to him by a parable: “There were two men in one city, the one rich, and the other poor. The rich man had exceeding many sheep and oxen. But the poor man had nothing at all but one little ewe lamb, which he had bought and nourished up, and which had grown up in his house together with his children, eating of his bread and drinking of his cup, and sleeping in his bosom and it was unto him as a daughter. And when a certain stranger was come to the rich man he spared to take of his own sheep and oxen, to make a feast for that stranger, who was come to him: but took the poor man’s ewe and dressed it for the man that was come to him.” And David’s anger being exceedingly enkindled against that man, he said to Nathan: “As the Lord liveth, the man that hath done this is a child of death.” And Nathan said to David: “Thou art the man. Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife when thou couldst have chosen a wife among the maidens of Israel. Therefore, thus saith the Lord: Behold I will raise up evil against thee out of thy own house.”

And David said to Nathan: “I have sinned against the Lord.” And Nathan said to David: “The Lord also hath taken away thy sin. Thou shalt not die. Nevertheless because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee shall surely die.”

Sometime after the child died, and David went to bow down with contrite and humble heart singing psalms (Communion) of penance, in the house of the Lord.

“David,” Says St. Ambrose, “that great and glorious king, could not keep upon his soul even for a short time, the sin which burdened his conscience but by a prompt confession, accompanied by unbounded contrition, he freed himself from it at the feet of the Lord, who, moved by such unmeasured grief, forgave him. Other men, when the priests have occasion to reprove them, aggravate their sin, seeking either to deny or excuse it, and they experience a greater fall in the very act by which it was to be hoped they would rise again. The saints of the Lord, burning to continue the holy war and to finish the course of their salvation, if they chance to fall, less by determination to sin than by natural frailty, rise again with greater zeal for the contest, and urged on by the shame of their fall, they make up for it by a harder fight. So their fall, instead of to some extent keeping them back, has only served to spur them on and to make them go forward more quickly” (2nd Nocturn).

We can, therefore, understand the choice of the Epistle in which St. Paul speaks of our death to sin. In Baptism we were buried with Christ, and our old man was crucified with Him, that we might die to sin. And just as our risen Lord went forth from the tomb, so we must set out on a new life, a life for God in Jesus Christ (Epistle). And when we have the misfortune to fall back into sin, we must ask God to be favorable to us and to deliver us (Introit, Gradual, Alleluia, Secret), restoring to us the grace of the Holy Ghost, since from Him comes every perfect gift (Collect). Then we approach the altar (Communion) there to receive the Eucharist, whose heavenly efficacy will strengthen us against our enemies (Postcommunion), and maintain our fervor (Collect), for it is the Lord who will be the strength of His people and rule them forever (Introit).

Therefore the Church has chosen for the Gospel, the account of the multiplication of the loaves, a type of the Eucharist, our viaticum.

By identifying us with the Victim of Calvary, Holy Communion not only completes the effects of Baptism within us by making us die with our Lord to sin, but makes us find at the Holy Table the strength we need to prevent us from falling back into sin and to “perfect our goings in the paths” of the Lord (Offertory).

St. Ambrose comments on the Gospel: “After the woman, a figure of the Church, was cured of the issue of blood, the food of heavenly grace was dispensed. The right order of the mystery was kept. First a medicine is provided to cure wounds by the remission of sins, and then food of the heavenly table is served in abundance. Our Lord said: ‘If I shall send them away fasting to their home they will faint by the way.’ Full of goodness, He maintains the strength of those who follow Him. If anyone faint it is not our Lord’s fault, but that of the man himself.

Christ has set within us fortifying agencies; the food He gives is strength and vigor, so, if through negligence, you have lost the strength you received, you must not blame the heavenly nourishment, which never fails, but rather yourself. Was it not through the sustenance given him, when he was about to fall by the way, that the holy Elias walked forty days after the angel’s visit?

If you have preserved the nourishment you received, you will journey for forty years, emerging at last from the land of Egypt to come to the boundless land promised to our forefathers, flowing with milk and honey” (3rd Nocturn).

INTROIT:

Ps. 27. The Lord is the strength of His people, and the protector of the salvation of His anointed. Save, O Lord, Thy people, and bless Thine inheritance, and rule them forever.

Ps. Unto Thee will I cry, O Lord: O my God, be not thou silent to me; lest if Thou be silent to me, I become like them that go down into the pit. Glory be, etc. The Lord is the strength of His people, etc.

COLLECT:

O God of all power and might, to whom belongeth everything that is best, implant in our hearts the love of Thy name, and increase within us true religion: that Thou mayest nourish in us those things that are good, and by the zeal of our devotion mayest preserve what Thou hast nourished. Through our Lord, etc.

Make us, O Lord God, in the spirit of Paul the Apostle, to learn that knowledge of Jesus Christ which surpasseth all understanding, whereby blessed Antony Mary, being marvelously taught, did gather together in Thy Church new families of clerks and of virgins. Through our Lord, etc.

O God, who hast consecrated this day by the martyrdom of Thy Apostles Peter and Paul, grant that Thy Church may in all things follow their precepts from whom it first received the faith. Through our Lord, etc

EPISTLE: Rom. 6, 3-11

Brethren: All we, who are baptized in Christ Jesus, are baptized in His death. For we are buried together with Him by baptism into death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, to the end that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ: knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He died to sin, He died once: but in that He liveth, He liveth unto God. So do you also reckon that you are dead to sin, but alive unto God, in Christ Jesus our Lord.

EXPLANATION The apostle here teaches that in consequence of our baptism we are made members of Christ's body, and must, therefore, die to sin; as Christ by His death died to physical life, but has risen again, so must we bury sin, by constant renewal of baptismal vows, and by self mortification rise to a Christian life. As members of Christ's body we should in a spiritual manner imitate Him. As He permitted His body to be nailed to the cross to atone for our sins, so should we crucify our corrupt nature by self-denial, and as He after His Resurrection lives always, because having risen He dieth no more, so we, risen from the death of sin, should lead a pious life conformable to that of Christ.

ASPIRATION I trust, O Lord Jesus, that by the merits of Thy passion I have risen from the death of sin: grant me Thy grace, that as Thou diest no more, so may I die no more by sin, but live for God, according to Thy law.

GRADUAL:

Ps. 89. Return to us, O Lord, again, and be entreated in favor of Thy servants. Lord, Thou hast been our refuge from generation to generation. Alleluia, alleluia.

Ps. 30. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and release me; bow down Thine ear to me, make haste to deliver me. Alleluia.

GOSPEL: Mark 8, 1-9

At that time, when there was a great multitude with Jesus, and they had nothing to eat, calling His disciples together, He saith to them: I have compassion on the multitude; for behold they have now been with Me three days, and have nothing to eat. And if I shall send them away

fasting to their home, they will faint in the way: for some of them came from afar off. And His disciples answered Him: From whence can any one fill them here with bread in the wilderness? And He asked them: How many loaves have ye? Who said: Seven. And He commanded the multitude to sit down on the ground. And taking the seven loaves, giving thanks, He broke, and gave to His disciples for to set before them, and they set them before the people. And they had a few little fishes and He blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and He sent them away.

Why did Jesus say, "I have compassion on the multitude," etc.?

To confirm by acts what He had previously, through St. Matthew (Matt. 6,33), taught in words, namely, that to them who seek first the kingdom of God and His justice, all other things shall be added without asking; and to show us, at the same time, the greatness of God's love, which takes account of every hour spent in His service, and compassionates every want of man. The multitude was not solicitous for food, and had not even asked it from Him, and yet He cared for them

OFFERTORY:

Ps. 16. Perfect Thou my goings in Thy paths, that my footsteps do not slip. Incline Thine ear, and hear my words: show forth Thy wonderful mercies, Thou who savest them that trust in Thee, O Lord.

SECRET:

Be appeased, O Lord, by our supplications, and kindly accept these offerings of Thy people; and that no one's wish may be disappointed, and no one's petition go unanswered, grant that what we faithfully ask we may effectually obtain. Through our Lord, etc.

Make us, O Lord, to bring to the heavenly table that purity of soul and body which marvelously shone forth in blessed Antony Mary when he offered the most holy sacrifice. Through our Lord, etc.

May the prayers of Thy Apostles, O Lord, speed the offerings which we present for consecration to Thy name; and grant that by them we many be purified and protected. Through our Lord, etc.

COMMUNION:

Ps. 26. I will go round, and offer up in His tabernacle a sacrifice of jubilation; I will sing and recite a psalm to the Lord.

POSTCOMMUNION:

We are filled, O Lord, with Thy gifts; grant, we pray, that they may work to make us pure and help to make us strong. Through our Lord, etc.

Grant, O Lord Jesus Christ, that the heavenly banquet of which we have partaken may inflame our hearts with that fire of charity, which inspired blessed Anthony Mary when he bore the saving host as a standard of victory against the enemies of Thy Church. Who livest and reignest, etc.

Thou hast fed us, O Lord, with the food of heaven; by the intercession of Thy Apostles keep us from all harm. Through our Lord, etc.



He saith to them: I have compassion on the multitude.

Sin is always a folly and a weakness, no matter of what kind it may be, or who he be that commits it. The rebel angel, and fallen man, may, in their pride, make efforts to persuade themselves that, when they sinned, they did not act as fools, and were not weak; but all their efforts are vain; sin must ever have this disgrace upon it, that it is folly and weakness, for it is a revolt against God, a contempt for His law, a mad act of the creature, who, being made by his Creator to attain infinite happiness and glory, prefers to debase himself by turning towards nothingness, and then falls even lower than the nothingness from which he was taken.... But when he that sins is a creature who has been laden with God's gifts, and, others in the order of grace, oh! then the offence he commits against his benefactor is an injury that has no name. Let this be remembered by those who, like David, could say that their God has 'multiplied His magnificence' over them.... No one who has still to carry with him the burden of a mortal body of flesh is safe, unless by exercising a ceaseless vigilance. Dom Gueranger, *The Liturgical Year*, Sixth Sunday after Pentecost

But the bearers of the good tidings have been rejected by the obdurate and jealous Jews; they therefore turn to the Gentiles, and shake off Jerusalem's dust from their feet. That dust, however, is to be an accusing testimony; it is soon to be turned into a rain, showering down on the proud city a more terrible vengeance that was that of fire, which once fell on Sodom and Gomorrah. The superiority of Juda over the rest of the human race had lasted for ages; but now all that ancient privilege of Israel, and all his rights of primogeniture, are gone; the primacy has followed Simon Peter to the west; and the crown of Sion, which has fallen from off her guilty head, now glitters, and will do so for ever, on the consecrated brow of the queen of nations.
 Dom Gueranger, *The Liturgical Year*, Sixth Sunday after Pentecost

PROPER OF THE SAINTS FOR THE WEEK OF JULY 5th:

Date	Day	Feast	Rank	Color	F/A	Mass Tim/Notes
5	Sun	6 th Sunday after Pentecost St. Antony Mary Zaccaria, C Within the Octave of Ss. P & P	sd	G		9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM
6	Mon	Octave Day of Ss. Peter & Paul	dm	R		Mass 8:30 AM; Rosary of Reparation before Mass
7	Tue	Ss. Cyril & Methodius, Bpp, Cc	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
8	Wed	St. Elizabeth, Queen of Portugal, W	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
9	Thu	Ferial Day		G		Mass 8:30 AM; Rosary of Reparation before Mass
10	Fri	Seven Holy Brothers, Mm Ss. Rufina & Secunda, VvMm	sd	R	A	Mass 8:30 AM; Rosary of Reparation before Mass
11	Sat	Our Lady's Saturday St. Pius I, PM	sp	W		Mass 9:00 AM, Confessions 8:00 AM; Rosary of Reparation 8:30 AM
12	Sun	7 th Sunday after Pentecost St. John Gualbert, Ab Ss. Nabor & Felix, Mm	sd	G		9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM

ANNOUNCEMENTS:

Ss. Peter & Paul Chapel is open to its members at any time of the day or night for visits to our Lord in the Blessed Sacrament.

The 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*

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

The second favor destined by the Holy Ghost for the soul that is faithful to Him in action, is the gift of Wisdom, which is superior to that of understanding. The two are, however, connected together, inasmuch as the object shown by the gift of Understanding, is held and relished by the gift of Wisdom. Understanding is light; Wisdom is union. Now union is obtained by the will, that is, by love, which is in the will. This seventh gift is called Wisdom, which is taken from its uniting the soul, by love, to the eternal Wisdom, Jesus Christ. The apostle St. James urges us to pray for Wisdom: "If any of you want wisdom, let him ask of God who giveth to all men abundantly, and upbraideth not; and it shall be given him; but let him ask in faith, nothing wavering."
 Dom Gueranger, *The Liturgical Year* on the Gift of Wisdom

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

Such is the admirable harmony between God's approach to His creature and its advance towards Him. God is not found save in Jesus; nor Jesus save in the Church; nor the Church save in Peter. "If you had known me," said Christ, "you would without doubt have known my Father also," but the Jews sought God outside Jesus, and their efforts were vain. Since then others have come, wanting to find Jesus whilst setting aside His Church; but that which God has joined, what man shall put asunder? Dom Gueranger, *The Liturgical Year*, During the Octave of Ss. Peter and Paul

Our Lady of Fatima, through her Immaculate Heart, has promised the conversion of the Russian people to the Catholic Church

The Slavonic race spreads ever strong, ever indomitable to the influence of invasion, maintaining, in the midst of the empires that by force of arms have at last prevailed over it, a dualism which the conquering nation must be resigned to endure through the course of centuries as a living menace with her, a very thorn in her side, such an unparalleled phenomenon is but the product of the powerful demarcation effected a thousand years ago between this race and the rest of the world, by the introduction of its national language into the liturgy by Saints Cyril and Methodius with the approval of Rome. Having thus become sacred, the primitive Slavonic tongue has undergone none of those variations incident to the idiom of every other nation; whilst giving birth to the various dialects of the different peoples issuing from the common stock, it has itself remained the same, following the most insignificant Slavonic tribes through every phase of their history, and continuing, in the case of the greater number of them, to group them apart from all other nationalities at the foot of their own altars. Beautiful indeed such unity as this, a very glory for holy Church, had but the desire and the hope of the two saints who based it on the immutable rock (of Peter) been able to keep it ever fixed thereon! Dom Gueranger, *The Liturgical Year*, regarding the Slavonic peoples

INSTRUCTION ON BLESSING

And He blessed them (Mark 8, 7).

Seduced by Satan, the first man violated the holy command of God, and by his sin brought upon himself and his habitation the curse of divine wrath (Gen. 3, 17). Man was made by God, and therefore subject to Him, but was himself master of all created things. After the sin of disobedience, however, all creation revolted against him; the animals fled from him, the fields yielded only thorns and thistles, the herbs became poisonous to him, or refused him their former wholesome power. Innumerable evils followed, all men and even the whole earth suffered from them; the devil drew both into his sphere and made them his servants, and this evil spirit now made use of created things to divert man altogether from God and to cause his eternal ruin. But God decreed that man and earth should not remain in this condition: Christ, the Son of God, came upon earth, redeemed it from the bonds of Satan, and gave all men the power to become once more God's children. The devil was conquered by the cross, but not slain; man and the earth were indeed taken from his dominion, but not from his influence; for he even now, as the apostle writes, goes about like a roaring lion, seeking whom he may devour (I Peter 5, 8); and as he used the forbidden fruit in paradise to seduce man, he now uses the created things of the earth to tempt man, and make him his servant. Man and all creation had to be drawn from this pernicious influence, to be liberated from the bondage of corruption and be brought to the freedom of the children of God (Rom. 8, 19). This is done in the Church, to which Christ entrusted the power of binding and loosing, and gave the work of sanctifying through the Holy Ghost, by means of blessing and consecrating. By virtue of the merits of Christ, and with the assistance of the Holy Ghost, the Church, or the priest in her name, therefore blesses and consecrates persons as well as other created things which they are to use, or which she is to apply to the service of God. In this the Church follows the example of Christ and the Apostles. Jesus embraced children and laid His hands upon them, blessing them (Mark 10, 16); He blessed bread and fishes, the food of thousands; blessed bread and wine at the last supper (Matt. 26, 26); was recognized by the disciples in the blessing of bread (Luke 24, 30); blessing the disciples He ascended into heaven (Luke 24, 51); by His command the apostles wished peace to every house into which they stepped (Matt. 10, 12-13); and St. Paul expressly says, that every living thing is sanctified by prayer and the word of God (I Tim. 4, 5). Following the example and command of Christ the Church also introduced blessings and benedictions which were prefigured in the Old Law. God commanded the priests to sanctify and to consecrate whatever was to belong to His service (Levit. VIII), and the Old Law is full of blessings and consecrations which had to be used by the priests (Exod. 29, 36; 30, 25; 11, 9); and if persons and things used for God's service were to be blessed, how much more so in the. New Law which in place of the type, contains the reality and truth. The testimony of Scripture is confirmed by all the holy Fathers, and by the constant practice of the Church which has received from Christ, the power to bless and to consecrate.

The blessing or benediction of the Church is nothing more than a, prayer of intercession which the priest makes in the name of the Church, that for the sake of Christ (therefore the sign of the cross) and the prayers of the saints, God may give His blessings to a person or thing, and sanctify it. Through consecration in which, besides prayer and the sign of the cross, the anointing with holy oil is used, things required for divine service are separated from all other things and especially sanctified. Thus persons, fruits, bread, wine, houses, ships and fields, are blessed; churches, altars, bells, &c., are consecrated.

What virtue have these blessings?

The chief effects of the blessing of persons are: preservation or liberation from the influence of Satan; preservation of the soul from his temptations and evil suggestions; preservation of the body and of the property from his pernicious malice; forgiveness of venial sins, and strength to suppress concupiscence; curing of sickness and physical evils, whether natural or supernatural; a blessing upon the person and his surroundings; the imparting of the grace of conversion; the advantage of the prayer of the Church and further grace for the remission of temporal and eternal punishment. The blessing of things withdraws them from the influence of the devil, so that he can no longer use them as a means of bringing us into sin, but that they rather serve us as a protection against the evil spirits and as a means for our salvation.

Whence do the blessings derive their force?

From the merits of Christ who by His death on the cross vanquished Satan. The Church asks God that He will through these merits and through the intercession of the saints bless a person or thing, and make that which is blessed profitable to us for both body and soul. Whether or not the effects manifest themselves in the person who receives the blessing, or makes use of the object blessed, depends on his faith and moral

condition, as also on the usefulness or profit of the blessing to him. We should not, then, place obstacles in its way by diffidence in God and the prayers of the Church or by a sinful life, but should always be convinced that these benedictions will serve for our benefit, if according to God's will they are used as the Church intends, as a means to overcome evil, to sanctify ourselves, and to honor God.

Why are salt and water blessed?

This is plainly shown in the prayer the priest says in blessing them; for he asks, in the name of the Church, that God may pour the virtue of His blessing over the water that it may conquer devils, prevent sickness, and that everything which is sprinkled with it, may be preserved from every injury, and that He may bless the salt, so that it may be salutary for the body and soul of all who use it. The salt which Eliseus sprinkled into the unwholesome waters of Jericho healed them (IV King. 2, 20-21), and is a type of blessed salt.

Why are the people sprinkled with holy water on Sundays?

To remind the people of the interior purity with which they should come to divine service, and fulfill the duties of their calling; and to exhort them to purify themselves from the stains of sin by tears of sorrow, and repentance. Hence the priest in sprinkling the faithful recites the words of the fiftieth psalm: *Asperges me hyssopo, etc. Sprinkle me with hyssop, and I shall be cleansed*; to remind them to preserve the purity and innocence procured by the blood of the Lamb of God, and communicated to them in baptism. Finally, the people are sprinkled that the temptations of the devil may depart from them, enabling them to attend with great fervor and with more recollection to the holy service.

What else is to be remembered concerning the use of blessed things?

That they are to be used with faithful confidence for the purpose for which the Church blessed them, and are to be treated with great reverence, because they are blessed by the Church in the name of Jesus, a custom almost as old as Christianity itself. The Christian must not believe that blessed things which he possesses, carries, or uses, will make him holy, for he should always remember that things blessed are only a means of sanctification, and are only effectual when the faithful have the earnest will to die rather than sin, to fight with all fervor against the enemies of their salvation, to follow Christ, and be thereby received into the freedom of the children of God, and into heaven.

It is necessary to discern in the Gospel those things that are of counsel and those which are of precept. To renounce all that one has and to suffer poverty for the love of God is only of counsel, but to renounce oneself and to be poor of heart is of precept. And in the same way certain exterior humiliations may be only of counsel, but the humility of heart is always of precept, and as it is not only possible to fulfill every precept of God's, but also by the help of His grace it becomes easy and sweet to us to practice them; even laymen have many great opportunities of becoming holy simply by the exercise of humility. To make a worldly-minded man a Saint it is sufficient to make him a Christian.

When such thoughts as these arise in the secret recesses of the heart: I have made this fortune by my knowledge, by my industry; I have acquired this merit, this reputation by my own worth, my virtue, my ingenuity, it is enough to lift up one's heart to God and say with the Wise Man: "And how could anything endure, if Thou wouldst not" (Wisd. 11, 26)? O my God, how could I have done the smallest thing, if Thou hadst not willed it?

This is true humility, and in this lies true knowledge and holiness. The soul is holy in measure as it is humble, because in the same measure that it has holiness it has grace, and in the same measure that it has grace it has humility, because grace is only given to the humble.

From the depths of my heart, O my God, I ask it of Thee, and with the Psalmist I exclaim: "Renew a right spirit within me" (Ps. 1, 12). Fr. Cajetan Mary de Bergamo, *Humility of Heart*

Reflect every day on the fact that He Who has granted you the morning has not promised the evening, and, should He grant this, He gives no assurance of the following morning. Spend each day, therefore, as if it were the last; cherish nothing but the will of God, for you will have to render a strict account for every moment.

A final observation should be made. Although you have transacted a great deal of business and have undergone many hardships, you may consider the day worthless and your labor unprofitable, unless you have gained many victories over your passions and your own will, unless you have gratefully acknowledged the benefits received from God, particularly His death on the Cross, unless you have accepted as blessings whatever chastisements the Father of infinite mercy has inflicted as an expiation for your many sins. Dom Lorenzo Scupoli, *The Spiritual Combat*

THE COMPASSION OF JESUS

SIXTH SUNDAY AFTER PENTECOST

PRESENCE OF GOD - O Jesus, my Lord and Father, have pity on my poor soul and sustain it by Your grace.

MEDITATION:

I. One thought emerges from today's liturgy in a special way and dominates all: God is a merciful Father who takes pity on us and nourishes our souls. Our souls are always famished, we are always in need of nourishment to sustain our supernatural life.

God alone can give us the proper nourishment as the Church tells us in the beautiful prayer of the day: "O God of all power and might, the giver of all good things; implant in our hearts a deep love of Your name; increase in us true religion and sincere virtue; nourish us with all goodness and . . . keep us in Your loving care" (Collect). The heavenly Father graciously hears our plea and answers by directing us to His divine, only-begotten Son whom He sent into the world that we might have life in Him. In the Epistle (Rom 6, 3-11), St. Paul reminds us that as "we are baptized in Christ Jesus . . . in His death . . . so we also may walk in newness of life," that in Him we may "live unto God." It is in Jesus and in His Redemption that we find everything we need for the nourishment and life of our souls; it is in Him that we shall find the grace, love, faith, and the encouragement to virtue which we have petitioned in the Collect. It is a great joy for us to hear again that we are reborn in Christ to "newness of life"; it is a great comfort for our weakness. One point, however, remains obscure. How does it happen that we are always falling? Why are we always so miserable? A more attentive reading of the Epistle will reveal the reason: because we are not yet wholly "dead" with Christ, because the "old man" in us has not yet been "crucified" to the point of our no longer being "slaves of sin." In a word, if we wish to live fully the life that Christ acquired for us by His death, we must first die with Him. As this does not mean material death of the body

but spiritual death to our faults and passions, this death must be continually renewed: "*Quotidie morior*," I die daily (I Cor 15, 31). The weakness of our spiritual life is caused by the insufficiency of this death to self.

2. In the Gospel (Mk 8, 1-9) we hear the words of Jesus, so full of kindness: "I have compassion on the multitude." Jesus has compassion on us, our weakness, our cowardice, our unstable wills. He sees that our souls are weary, hungry, in need of help, and as He spoke to the crowds who gathered to hear Him, so He repeats to us: "I have compassion!" Jesus pities first of all our spiritual needs. Although His Passion and death have abundantly provided for them, He still continues to take care of us every day in the most direct and personal way-by offering Himself as food for our souls. The Gospel speaks to us about the second multiplication of the loaves. However, we are more fortunate than the people of Palestine; Jesus has reserved for us a bread infinitely more nourishing and precious: the Eucharist.

Fascinated by the words of Jesus, the crowd had followed Him, forgetting even their necessities; three days they remained with Him and had nothing to eat. What a lesson for us who are often much more solicitous for our material food than for our spiritual nourishment! And Jesus, after having provided abundantly for the needs of their souls, thought also of their bodily needs. His disciples, however, were astonished: "From whence can anyone fill them with bread here in the wilderness?" They had already assisted at the first multiplication of the loaves, but here they seemed to have no remembrance of it and remained distrustful. How many times have we too seen miracles of grace and the wonders of divine Providence! And yet, when we are placed in new, bewildering, or difficult circumstances, how often we remain hesitant; it seems as if we doubted God's almighty power. Let us think, for example, of our spiritual life: there are still things to be overcome or surmounted . . . we have tried so many times, and perhaps we no longer have the courage to begin again. Oh! if our faith were only greater, if we would only cast ourselves upon God with more confidence! One good act of total abandonment might be all we need to win the victory! Jesus is looking at us and saying, "I have compassion on the multitude" and His compassion is not sterile, but is vital action, help, and actual grace for our soul: why, then, do we not have more confidence in Him?

COLLOQUY:

"Ah! my Lord, Your help is absolutely necessary for me; without You I can do nothing. In Your mercy, O God, do not allow my soul to be deceived and to give up the work it has begun. Give me light to know that my whole welfare depends on perseverance.

"Make me understand that my faith in You must rise above my misery and that I must never be alarmed if I feel weak and fearful. I must make allowance for the flesh, remembering what You said, O Jesus, in Your prayer in the garden: 'The flesh is weak. . .' If You said that Your divine and sinless flesh was weak, how can I expect mine to be so strong that it does not feel afraid? O Lord, I do not wish to be preoccupied with my fears nor to be discouraged at my weakness. On the contrary, I wish to trust in Your mercy, and to have no confidence whatever in my own strength, convinced that my weakness comes from depending on myself" (*T. J. Int C II, I - Con, 3*).

"In You, O Lord, have I hoped; let me never be confounded; deliver me in Your justice. Bow down Your ear to me; make haste to deliver me! Be unto me a God, a protector, and a house of refuge to save me. For You are my strength and my refuge; and for Your Name's sake You will lead me and nourish me. Into Your hands I commend my spirit; You have redeemed me, O Lord, the God of truth. I will be glad and rejoice in Your mercy. For You have regarded my humility, You have saved my soul out of distress. And You have not shut me up in the hands of the enemy: You have set my feet in a spacious place. I have put my trust in You, O Lord, save me in Your mercy. Let me not be confounded, O Lord, for I have called upon You. How great is the multitude of Your sweetness, O Lord, which You have hidden for them that fear You, which You have wrought for them that hope in You. Have courage, and let your heart be strengthened, all you that hope in the Lord" (Ps. 30).

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

You have wearied the Lord with your words, and you said: Wherein have we wearied him? In that you say: Every one that doth evil, is good in the sight of the Lord, and such please him: or surely where is the God of judgment? Malachias 2:1

Hermeneutics of Continuity/Discontinuity

Outside the Catholic Church There Is No Salvation

It is impossible for the most true God, who is Truth itself, the best, the wisest Provider, and the Rewarder of good men, to approve all sects who profess false teachings which are often inconsistent with one another and contradictory, and to confer eternal rewards on their members... by divine faith we hold one Lord, one faith, one baptism... This is why we profess that there is no salvation outside the Church. Pope Leo XII, *Ubi Primum*, 1824

We address all of you who are still removed from the true Church and the road to salvation. In this universal rejoicing, one thing is lacking: that having been called by the inspiration of the Heavenly Spirit and having broken every decisive snare, you might sincerely agree with the mother Church, outside of whose teachings there is no salvation. Pope Leo XII, *Quod hoc ineunte*, 1824

With the admonition of the apostle, that "there is one God, one faith, one baptism" (Eph. 4:5), may those fear who contrive the notion that the safe harbor of salvation is open to persons of any religion whatever. They should consider the testimony of Christ Himself that "those who are not with Christ are against Him," (Lk. 11:23) and that they disperse unhappily who do not gather with Him. Therefore, "without a doubt, they will perish forever, unless they hold the Catholic faith whole and inviolate" (Athanasian Creed).

Pope Gregory XVI, *Mirari Vos*, 1832

Finally some of these misguided people attempt to persuade themselves and others that men are not saved only in the Catholic religion, but that even heretics may attain eternal life. Pope Gregory XVI, *Summo Iugiter Studio*, 1832

For there is one universal Church outside of which no one at all is saved; it contains regular and secular prelates along with those

under their jurisdiction, who all profess one Lord, one faith and one baptism. Pope Pius IX, *Ubi primum*, 1847

In particular, ensure that the faithful are deeply and thoroughly convinced of the truth of the doctrine that the Catholic faith is necessary for attaining salvation. (This doctrine, received from Christ and emphasized by the Fathers and Councils, is also contained in the formulae of the profession of faith used by Latin, Greek and Oriental Catholics). Pope Pius IX, *Nostis et Nobiscum*, 1849

Man may, in the observance of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation. –
Condemned. Pope Pius IX, Syllabus of Modern Errors, Proposition 16, 1864

Christ is man's 'Way'; the Church also is his 'Way'... Hence all who would find salvation apart from the Church, are led astray and strive in vain. Pope Leo XIII, *Tametsi futura prospicientibus*, 1900

Yet at the same time We cannot but remind all, great and small, as Pope St. Gregory did, of the absolute necessity of having recourse to this (Catholic) Church in order to have eternal salvation... Pope St. Pius X, *Iucunda sane*, 1904

The Church alone possesses together with her magisterium the power of governing and sanctifying human society. Through her ministers and servants (each in his own station and office), she confers on mankind suitable and necessary means of salvation. Pope St. Pius X, *Editae saepe*, 1910

The Catholic Church is alone in keeping the true worship. This is the fount of truth, this is the house of faith, this is the temple of God: if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation. Pope Pius XI, *Mortalium Animos*, 1928

For since the mystical body of Christ, in the same manner as His physical body, is one, compacted and fitly joined together, it were foolish and out of place to say that the mystical body is made up of members which are disunited and scattered abroad: whosoever therefore is not united with the body is no member of it, neither is he in communion with Christ its head. Pope Pius XI, *Mortalium Animos*, 1928

The New Ecumenical Ecclesiology

Normally, it will be in the sincere practice of what is good in their own religious traditions and by following the dictates of their own conscience that the members of other religions respond positively to God's invitation and receive salvation in Jesus Christ, even while they do not recognize or acknowledge him as their Saviour. Pope John Paul II

For those, however, who have not received the Gospel proclamation, as I wrote in the Encyclical *Redemptoris Missio*, salvation is accessible in mysterious ways, inasmuch as divine grace is granted to them by virtue of Christ's redeeming sacrifice, without external membership in the Church, but nonetheless always in relation to her (cf. RM 10). It is a mysterious relationship. It is mysterious for those who receive the grace, because they do not know the Church and sometimes even outwardly reject her. Pope John Paul II

The Church is only one, and this one true Church is the congregation of men bound together by the profession of the same Christian Faith, and by the communion of the same Sacraments, under the rule of the legitimate pastors and especially under the one Vicar of Christ on earth, the Roman Pontiff. From this definition, it can easily be ascertained which men belong to the Church and which do not. For there are three parts to this definition: 1) the profession of the true Faith, 2) the communion of the Sacraments, 3) and subjection to the legitimate Pastor, the Pope. By reason of the first part, all infidels are excluded, as well as those who have never been in the Church, such as Jews, Mohammedans, and pagans, and such as have been in the Church but fallen away, such as heretics and apostates. By reason of the second part, catechumens and excommunicates are excluded, because the former are not to be admitted to the communion of the Sacraments and the latter have been cut off from them. By reason of the third part, schismatics are excluded, who have faith and sacraments, but are not subject to the lawful Pastor, the Roman Pontiff; therefore, they profess faith and receive Sacraments outside the Church. St. Robert Bellarmine

On the Immutability of Catholic Dogmatic Truth

On the subject of revelation and dogma in particular, the doctrine of the Modernists offers nothing new - we find it condemned in the Syllabus of Pius IX, where it is enunciated in these terms: *Divine revelation is imperfect, and therefore subject to continual and indefinite progress, corresponding with the progress of human reason*; and condemned still more solemnly in the Vatican Council: *The doctrine of the faith which God has revealed has not been proposed to human intelligences to be perfected by them as if it were a philosophical system, but as a divine deposit entrusted to the Spouse of Christ to be faithfully guarded and infallibly interpreted. Hence the sense, too, of the sacred dogmas is that which our Holy Mother the Church has once declared, nor is this sense ever to be abandoned on plea or pretext of a more profound comprehension of the truth.* St. Pius X, *Pascendi*

But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema. For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ. St. Paul, Gal. 1, 8-10.

Why We Should "Go To Mass"

There are many reasons why we should "go to Mass." It is hoped that one or another of the following reasons will motivate us to a better participation in the Eucharistic celebration.

- Since the work of our salvation is commemorated and continued in the Mass, gratitude demands that we
- take part in the Eucharistic liturgy.
- Christ saved us, but he did not intend to save us without our cooperation. The purpose of the Eucharist is not only to renew Christ's sacrifice, but also to join the sacrifice of ourselves to his, in order to indicate our desire and cooperation to be saved.
- If we believe that Christ redeemed us, we should desire to publicly profess this belief by taking an active part in the Mass which continues his redemptive work.
- Since Christ distributes his redemptive graces most abundantly in the Mass, it is necessary that we should come into vital contact with him in the Mass, in order to receive all the graces he desires to impart to us.
- At Baptism we have received a share in the divine life, but we need Jesus in Holy Communion in order to maintain and develop this life; for, as he said: "I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you" (Jn. 6:53).
- Through Baptism we share in the priesthood of Christ. The function of the priesthood is to worship and offer sacrifice. Hence, it is our vocation, privilege, and duty to offer the Eucharistic sacrifice.
- Only perfect worship is worthy of the heavenly Father, and only the Mass is perfect worship. Not even the greatest amount of prayers, recited with the greatest devotion, can come close to the value of even one Mass.
- Finally, some may say, "Why should I go to church? I can pray anywhere, and I can pray by myself." True, we can pray anywhere and by ourselves, but we should also worship with others because through Baptism we have become members of the Christian community. We should go to church in order to receive Holy Communion which is necessary for our spiritual life. We should go to church because, aside from a few exceptions, we do there something which we do not do anyplace else, namely, offer the best prayer, the best form of worship, the holy sacrifice of the Mass.

Rev. Maynard Kolodziej, *Understanding the Mass*

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

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

Unless the Lord build a house, they labor in vain that build it.
Unless the Lord keep the city, he watcheth in vain that keepeth it.
Ps. 126

The greatness of our love of God must be tested by the desire we have of suffering for His love. St. Philip Neri

"Important Currents" - Why? Because many Catholics have been drowned in their undertow.

The Latin American ecclesial and theological movement known as 'Liberation Theology', which spread to other parts of the world after the Second Vatican Council, should in my opinion be included among the most important currents in 20th century Catholic theology. Archbishop Gerhard Ludwig Müller, Prefect of the Congregation for the Doctrine of the Faith

Our Lord has said, "Love one another, as I have loved you." This means that, as Jesus has always preferred us to Himself, and still does so when He gives Himself to us in the most Holy Sacrament, so it is His will that we should always prefer others to ourselves. St. Francis de Sales

And will not God revenge his elect who cry to him day and night: and will he have patience in their regard? I say to you, that he will quickly revenge them. But yet the Son of man, when he cometh, shall he find, think you, faith on earth? Luke 18, 7-8

"How pleasant it is when brothers live in unity." Pope Benedict XVI at the Jewish Synagogue of Rome

The typical bishop today has more in common with Judas than with Christ!

With the insufficient data given us by the Gospels, it is difficult to analyze the character and motives of Judas Iscariot. He is, and will remain to the end of time, a mystery of evil. It is frightening to compare the pinnacle of greatness to which he was called with the abyss of wickedness to which he plunged. What could have led him to such depths of evil?

As we have seen, Judas was a thief, as well as an opportunist who joined Christ because he believed that he was the Messiah and that, as one of his earliest followers, he would assure himself an important place in his kingdom. On the one hand, Judas must have been deeply impressed by Christ's miracles, but, on the other hand, repelled by his refusal to accept honors, by his teaching of humility, charity, and self-sacrifice, by his poverty and complete indifference to worldly goods and comforts, his revelation of a Messianic kingdom completely devoid of all that Judas imagined it should be, and, above all, his adoption of the role of a suffering and dying Messiah.

In any case, the day finally arrived when Judas no longer believed in Christ or loved him. The latter period of Judas' life is a frightening illustration of the power of the human will to resist grace. Judas looked upon Christ day after day; he talked with him and supped with him; he slept alongside him under the stars at night; he listened to him teach the lessons of his Kingdom; he watched him work miracles of compassion; he heard him denounce the hypocrisy of the Scribes and Pharisees; he trudged wearily alongside him as he climbed the steep hills of Judea to the holy city for the great feasts of the religious year; he enjoyed all the intimacies of a friend and confidant of Jesus Christ, the Son of God.

And yet, after more than two years of this, he refuses to open the doors of his soul to the rays of Christ's divine grace. The evil that Judas did was compounded a thousandfold by the fact that it was conceived and born in the very presence of Jesus Christ.

Rev. Ralph Gorman, C.P., *The Last Hours of Jesus*

“In his *Confessions of a Revolutionist*, M. Proudhon (Pierre-Joseph Proudhon, 1809-1865, French socialist, politician, philosopher, and economist who founded mutualist philosophy and is considered the "father of anarchism") wrote these remarkable words: “It is wonderful how we ever stumble on theology in all our political questions.” There is nothing here to cause surprise, but the surprise of M. Proudhon. Theology, inasmuch as it is the science of God, is the ocean which contains and embraces all sciences, as God is the ocean which contains and embraces all things. [.....]”

Donoso Cortes, Marquis of Valdegamas, *Essays on Catholicism, Liberalism, and Socialism*

Unintended Consequences –

or why the best policy is always do what the right thing and leave the consequences to God.

When Napoleon crossed the Rhein, the German princes panicked, knowing that Napoleon's first goal was the confiscation of their wealth. As a result, the Prince of Hesse-Cassel gave his gold to Mayer Amschel Rothschild, who then sent it out of the country, to his son Nathan, who was living in London at the time. Having inside information about Napoleon's defeat at the Battle of Waterloo (and having effectively spread the rumor that Wellington was defeated), Nathan made a fortune by using the Prince of Hesse-Cassel's gold to speculate on the British consol (i.e.: Government bonds). As a result, he became the richest man in England. Over the course of the next century, the Rothschild family and other Jewish usurers used that wealth to enslave the English aristocracy with debt. The most prominent example was the Churchill family. When Winston Churchill's father died (of syphilis), he was 60,000 pounds in debt to Natty Rothschild. By forgiving the Randolph's debt, Natty Rothschild made his son Winston a pawn of Jewish interests, a fact which led indirectly to World War I, (not to even mention World War II).

E. M. Jones, Ph.D., *Culture Wars Magazine*

The customs of God's people and the institutions of our ancestors are to be considered as laws. And those who throw contempt on the customs of the Church ought to be punished as those who disobey the law of God. St. Augustine, Ep. ad Casulan. xxxvi

All law proceeds from the reason and will of the lawgiver; the Divine and natural laws from the reasonable will of God; the human law from the will of man, regulated by reason. Now just as human reason and will, in practical matters, may be made manifest by speech, so may they be made known by deeds: since seemingly a man chooses as good that which he carries into execution. But it is evident that by human speech, law can be both changed and expounded, in so far as it manifests the interior movement and thought of human reason. Wherefore by actions also, especially if they be repeated, so as to make a custom, law can be changed and expounded; and also something can be established which obtains force of law, in so far as by repeated external actions, the inward movement of the will, and concepts of reason are most effectually declared; for when a thing is done again and again, it seems to proceed from a deliberate judgment of reason. Accordingly, custom has the force of a law, abolishes law, and is the interpreter of law. St. Thomas Aquinas

The Voters have “become so corrupt” as to “entrust the government to scoundrels and criminals.”

If the people have a sense of moderation and responsibility, and are most careful guardians of the common weal, it is right to enact a law allowing such a people to choose their own magistrates for the government of the commonwealth. But if, as time goes on, the same people become so corrupt as to sell their votes, and entrust the government to scoundrels and criminals; then the right of appointing their public officials is rightly forfeit to such a people, and the choice devolves to a few good men.

St. Augustine, De Lib. Arb. i, 6

Paul VI playing the part of Judas!

“This change has something astonishing about it, something extraordinary. This is because the Mass is regarded as the traditional and untouchable expression of our religious worship and the authenticity of our faith.”

Pope Paul VI, introducing his Novus Ordo Missa

COMMENT: The "received and approved" immemorial Roman rite of Mass, whose integrity was dogmatically affirmed at Trent and codified by St. Pius V after the Council, is the “untouchable expression of our religious worship and the authenticity of our faith,” and yet, he could not refrain from the “astonishing” and “extraordinary” act of overturning Catholic dogma and laying his filthy hands on it!

As time goes by, there are fewer and fewer Novus Ordo Catholics every year!

St. John himself, the Apostle of love, who seems in his Gospel to have revealed the secrets of the Sacred Heart of Jesus, and who never ceased to impress upon the memory of his disciples the new commandment “to love one another,” nevertheless strictly forbade any intercourse with those who professed a mutilated and corrupt form of Christ’s teaching: “If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God speed you” (II John 1:10). **Therefore, since the foundation of charity is faith pure and inviolate, it is chiefly by the bond of one faith that the disciples of Christ are to be united.** A federation of Christians is inconceivable in which each member retains his own opinions and private judgment in matters of faith, even though they differ from opinions of all the rest. **How can men with opposite convictions belong to one and the same federation of the faithful: those who accept sacred Tradition as a source of revelation and those who reject it;** those who recognize as divinely constituted the hierarchy of bishops, priests and ministers in the Church, and those who regard it as gradually introduced to suit the conditions of the time; those who adore Christ really present in the Most Holy Eucharist through that wonderful conversion of the bread and wine, Transubstantiation, and those who assert that the body of Christ is there only by faith or by the signification and virtue of the Sacrament; those who in the Eucharist recognize both Sacrament and Sacrifice, and those who say that it is nothing more than the memorial of the Lord’s Supper; those who think it right and useful to pray to the Saints reigning with Christ, especially to Mary the Mother of God, and to venerate their images, and those who refuse such veneration as derogatory to the honor due Jesus Christ, “the one mediator of God and men” (I Tim 2:5).

Pope Pius XI, *Mortalium Animos*

Getting What We Deserve

THE MOST EVIDENT MARK of God’s anger and the most terrible castigation He can inflict upon the world are manifested when He permits His people to fall into the hands of clerics’ who are priests more in name than in deed, priests who practice the cruelty of ravening wolves rather than the charity and affection of devoted shepherds.

Instead of nourishing those committed to their care, they rend and devour them brutally. Instead of leading their people to God, they drag Christian souls into hell in their train. Instead of being the salt of the earth and the light of the world, they are its innocuous poison and its murky darkness.

St. Gregory the Great says that priests and pastors will stand condemned before God as the murderers of any souls lost through neglect or silence. *Tot occidimus, quot ad mortem ire tepidi et tacentes videmus.* Elsewhere St. Gregory asserts that nothing more angers God than to see those whom He set aside for the correction of others, give bad example by a wicked and depraved life. Instead of preventing offenses against His Majesty, such priests become themselves the first to persecute Him, they lose their zeal for the salvation of souls and think only of following their own inclinations. Their affections go no farther than earthly things, they eagerly bask in the empty praises of men, using their sacred ministry to serve their ambitions, they abandon the things of God to devote themselves to the things of the world, and in their saintly calling of holiness, they spend their time in profane and worldly pursuits.

When God permits such things, it is a very positive proof that He is thoroughly angry with His people, and is visiting His most dreadful anger upon them. That is why He cries unceasingly to Christians, “Return, O ye revolting children . . . and I will give you pastors according to my own heart” (Jer. 3, 14-15). Thus, irregularities in the lives of priests constitute a scourge visited upon the people in consequence of sin.

St. John Eudes, *The Priest: His Dignity and Obligations*

The Likeness of God

God, who is the perfect and infinite intelligence—that is, the infinite and perfect reason—created man to His own likeness, and gave him a reasonable intelligence, like His own. As the face in the mirror answers to the face of the beholder, so the intelligence of man answers to the intelligence of God. It is His own likeness. What, then, is the revelation of faith, but the illumination of the Divine reason poured out upon the reason of man? The revelation of faith is no discovery which the reason of man has made for himself by induction, or by deduction, or by analysis, or by synthesis, or by logical process, or by experimental chemistry. The revelation of faith is a discovery of itself by the Divine Reason, the unveiling of the Divine Intelligence, and the illumination flowing from it cast upon the intelligence of man; and if so, I would ask, how can there be variance or discord? How can the illumination of the faith diminish the stature of the human reason? How can its rights be interfered with? How can its prerogatives be violated? Is not the truth the very reverse of all this? Is it not the fact that the human reason is perfected and elevated above itself by the illumination of faith? Cardinal Henry Edward Manning, *The Revolt of the Intelligence Against God*

We have can be grateful to Pope Francis for this! Francis ended the conservative claim that the "documents" of Vatican II were good and "spirit" of Vatican II bad. Francis said they are both the same! Both bad!

“There is one thing... I would like to say. I openly affirm this: from the Catholic point of view the **Abu Dhabi Document (which affirms that the existence of pagan, heretical, and schismatic religions is positively willed by God)** does not move one millimeter away from the Second Vatican Council. It is even cited several times (in the Council documents). The Document was crafted in the spirit of the Second Vatican Council.” Pope Francis the Destroyer

The United States Empire is no different!

The imperial city (Rome) endeavours to communicate her language (religion, philosophy, law, government and general cultural values) to all the lands she has subdued to procure a fuller society and a greater abundance of interpreters on both sides. It is true, but how many lives has this cost! And suppose that done, the worst is not past, for... the wider extension of her empire produced still greater wars... Wherefore he that does but consider with compassion all these extremes of sorrow and bloodshed must needs say that this is a mystery. But he that endures them without a sorrowful emotion or thought thereof, is far more wretched to imagine he has the bliss of a god when he has lost the natural feelings of a man. St. Cyprian, *Epistle to Donatus*

“What is banditry but a little kingdom?... (As the pirate said to Alexander the Great) ‘Because I do it, with a little ship, I am called a robber, and you, because you do it with a great fleet, are called an emperor.’” St. Augustine, *City of God*

Unless the Lord build a house, they labor in vain that build it.
Unless the Lord keep the city, he watcheth in vain that keepeth it. Ps. 126



From Tradition In Action:

You don't have to be a liturgical EXPERT to see that there is no essential difference in the act!

The question is: Is there any essential difference in the actors?

Top: St. Patrick Catholic Church, Chatham, New Jersey (44:43 mark on their August 22, 2021, Livestream on YouTube [here](#)).

Bottom: First Lutheran Church, Pittsburgh, Pennsylvania (49:30 mark on their July 6 2025, Livestream on Facebook, [here](#)).



Jewish morality is openly demonstrated in Gaza, the West Bank, and Lebanon with the wonton killing of thousands of men, women and children. Over 95% of Jewish religious and political leaders support abortion and same-sex 'marriage'. AI is intended to enforce Jewish morality. Yuval Harari at Davos: ‘AI is not just another tool...It has the ability to lie and manipulate’ and will take over all world religions

by Leo Hohmann 1-20-2026

Israeli historian and philosopher Yuval Harari spoke January 20th at the World Economic Forum 2026 conference in Davos and hit on crucial themes about the future of artificial intelligence and humanity.

If Klaus Schwab and Larry Fink represent the legal and geostrategic views of the Davos crowd, Harari represents its spiritual soul. And a dark soul it is, devoid of anything truly from the heart of God.

He seems to describe a mass psychological control grid getting ready to clamp down on humanity.

Harari stated in his WEF speech that:

The most important thing to know about AI is that it is not just another tool. It is an agent. It can learn and change by itself and make

decisions by itself. A knife is a tool. You can use a knife to cut salad or to murder someone, but it is your decision what to do with the knife. AI is a knife that can decide by itself whether to cut salad or to commit murder.

The second thing to know about AI is that it can be a very creative agent. AI is a knife that can invent new kinds of knives as well as new kinds of music, medicine and money.

The third thing to know about AI is that it can lie and manipulate. Four billion years of evolution have demonstrated that anything that wants to survive learns to lie and manipulate. The last four years have demonstrated that AI agents can acquire the will to survive and that AIs have already learned how to lie.



How many times have you heard that AI is just a tool that can be used for good or for evil? Well, Yuval Harari, the philosophical/spiritual voice of the WEF, says it's more than that. And he doesn't say it has the potential to be more than that. It already is.

So, AI can "lie and manipulate." That's what some of us have been warning from the start, and yet so many of our brothers and sisters rely on it every day to inform their work, their businesses, their personal lives. They will become dependent on it, and at some point they will be deceived by it.

Harari speaking at Davos 2026: AI is already an agent capable of making decisions, lying, manipulating

Harari is a valuable source because, whether you think he's evil or you think he's good, he doesn't water down his message like so many corporate CEOs in the tech world do. The CEOs and analysts in the business world have lied to us and said AI will not replace human work; it will only enhance

human work. That was a lie and they knew it, but they also knew that if they told us the truth it would cause a mass uprising.

Well, now Harari is letting the cat out of the bag, probably because he knows it's too late to do anything to stop this beast system from fully rising up and taking over the world.

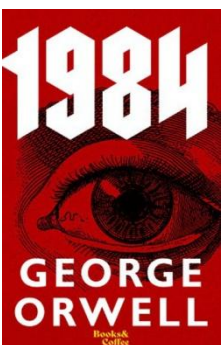
Harari stated:

"Four billion years of evolution has demonstrated that anything that wants to survive learns to lie and manipulate. The last four years have demonstrated that AI agents can acquire the will to survive and that AIs have already learned how to lie. "Now, one big open question about AI is, whether it can think. I think, therefore I am, as René Descartes said. We rule the world because we can think better than anyone else on the planet. Will AI challenge our supremacy in the field of thinking. That depends on what thinking means..."

Harari said AI will first take over everything that consists of words. That includes law, articles and books, even religion. You can see that is happening already. News writers and gatherers are being replaced. Legal assistants and lawyers are being replaced. And people are consulting AI for advice related to life, faith and spiritual matters.

"Some people argue AI is just glorified auto speech. It barely predicts the next words in a sentence," Harari said. "But is that so different from what the human mind does? As far as putting words in order, AI already thinks better than many of us."

Therefore, anything made of words will be taken over by AI. If laws are made of words, then AI will take over the legal system. If books are just combinations of words, then AI will take over books. If religion is built from words, then AI will take over religion. This is particularly true of religions made up of books like Islam, Judaism and Christianity."



He does hint that if your religious faith is real, you may want to find out if it's based solely on words you have memorized or if it's something real that you have internalized in your heart.

A preview of our AI dominated world

He asks:

"What happens to the holy books when the greatest expert of the book is an AI? Everything made of words will be taken over by AI."

My overall response to Harari's speech about AI being more than a tool, and that it's fully capable of lying and manipulating, is that AI is an automated version of what George Orwell presented in his famous dystopian novel, 1984.

Winston, the main character in Orwell's novel, held a middle-management position in the Ministry of Truth. His job was to sift through all of the news of the day, all of the history books, science books, legal analyses, everything that people referred to for information, and weed out that which the all-powerful state did not want people to

know. He dropped the forbidden information down the "memory hole" and he advanced up the chain to be distributed the information which jibed with the official narrative of Big Brother.

How is this different from the algorithms used by today's AI?

Orwell, living and writing in the 1940s, could not have envisioned that a computerized software system known as machine learning was going to rise up to do the job that he assigned to human beings. That job is to filter and control all human knowledge through a single conduit with demonic influence.

Because Harari is an admitted atheist, it is here where his analysis breaks down. He doesn't understand anything about the spiritual battles raging in the world.

He says that, "If we continue to define ourselves by our ability to think in words, our identity will collapse."

As followers of Jesus Christ, we must, if we want to retain our humanity, get our identity from God the Father, our Creator, and his Son Jesus. All else will be overwhelmed by the coming beast system.