

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



Seventh Sunday after Pentecost

St. John Gualbert, Abbot

Ss. Nabor & Felix, Martyrs

July 12, 2026

In words addressed to the Holy Ghost, “sevenfold” in grace, the Church prays in the Sequence for Pentecost: “Grant to Thy faithful, dearest Lord, Whose only hope is in Thy Word Thy sevenfold gift of grace.”

The first of these gifts is the fear of God which is the foundation of all the others (Gradual); the seventh is the gift of wisdom, an enlightening from the Holy Ghost, thanks to which our intelligence is able to contemplate the truths of faith, set in a glorious light and in doing so to find great joy.

The sacred number seven which is borne by this Sunday, suggests that it is this gift of wisdom that is the object of today’s liturgy, and that with the Church itself, we ought to ask for it from the Holy Ghost.

No better subject could have been chosen for the Breviary lessons for this week than the story of David’s last days, for as St. Jerome says, “all bodily force weakens in old men, while only wisdom increases in them” (2nd Nocturn); and the story of his son Solomon, famous for his wisdom beyond all other kings. When David saw that his death was not far off, from among his sons he named Solomon, “the Lord’s well-beloved,” as his successor. Then the prophet Nathan took Solomon to Gihon. “And Sadoc the priest took a horn of oil out of the tabernacle and anointed Solomon. And they sounded the trumpet and all the people said: God save King Solomon.”

David, in a last charge to his son, reminding him that it was for him to build the temple of the Lord, said: “Take thou courage and show thyself a man. And keep the charge of the Lord thy God to walk in His ways, that the Lord may confirm His words which He hath spoken of me saying: ‘Thy name is strengthened and thy posterity will reign forever. Do, therefore, according to thy wisdom, for thou art a wise man.’”

And David slept with his fathers and was buried in the city which bears his name, after reigning seven years in Hebron and twenty-three in Jerusalem, a strong fortress which he had taken from the Philistines.

“And Solomon sat upon the throne of his father David and his kingdom was strengthened exceedingly.” He was only a young man of seventeen; after he had offered a sacrifice similar to that mentioned by Daniel in today’s Offertory, and also alluded to in the Secret, “The Lord appeared to Solomon” saying: “Ask what thou wilt that I should give thee.” And Solomon said; Lord God, thou hast made thy servant king instead of David my father. And I am but a child. Give, therefore, to thy servant an understanding heart, to judge Thy people and discern between good and evil.” And the Lord said to Solomon: “Because thou hast asked this thing, and hast not asked for thyself long life or riches, nor the lives of the enemies, but hast asked for thyself wisdom to discern judgment, behold, I have given thee a wise and understanding heart; inasmuch that there hath been no one like thee before thee, nor shall arise after thee. Yea, and the things also which thou didst not ask, I have given thee; to wit riches and glory, so that no one hath been like thee among the kings in all days here before.”

As God had promised, Solomon became not only the wisest, but the most powerful and magnificent of the kings of Israel. All the other sovereigns brought him presents and every nation who, until then, had despised Israel, began to seek and alliance with it. The Queen of Sabe, who came to censure Solomon, was full of admiration at all that she saw and heard (Gradual). The Egyptian Pharaoh of the time, gave him his daughter in marriage and Hiram, king of Tyre, made a treaty with him. In return for the corn, barley, wine and oil, which the countryside of Palestine yielded in abundance, Hiram sent Solomon the priceless timber of the forests of Libanus as well as workmen to help the Israelites build the Temple.

King Solomon taught his people the fear of the Lord, who, on His part protected him in all his undertakings, and, among other things, saved him when his eldest son endeavored to supplant him in the kingdom (Communion). In this way the words were fulfilled which were spoken by Solomon himself and of which St. Jerome reminds us in today's office: "Refuse not wisdom and she will keep thee. Take possession of wisdom, acquire prudence: lay hold of her and she will raise thee up; through her thou wilt receive honor and when thou hast embraced her she will heap favors upon thy head and put upon thee a crown of glory." On this St. Jerome comments: "Truly he who meditates day and night on the law of the Lord becomes with years more teachable, more formed through experience, wised through the passage of time and in his old age he gathers the sweetest fruits of his former labors" (2nd Nocturn).

What the fruits of wisdom are, St. Paul points out in the Epistle: "What fruit had you therefore in those things, of which you are now ashamed?... For the end of them is death. But now being become servants to God, you have your fruit unto sanctification, and the end life everlasting" (Epistle). In the Gospel, our Lord tells us: "By their fruits you shall know them.... Every good tree bringeth forth good fruit and the evil tree bringeth forth evil fruit." And He adds: "Not every one that saith to me Lord, Lord, shall enter into the kingdom of Heaven: he that doeth the will of my Father who is in Heaven."

In commenting on today's Introit, St. Augustine remarks: "Hand and tongue must agree together; let the one glorify God and the other act accordingly." True wisdom does not consist only in hearing God's words but in fulfilling them; not only in prayer to Him, but in showing Him by our actions that we love Him. "The Gospel," says St. Hilary, "warns us, that pleasing words and kindly airs are to be appraised according to the fruit of a man's works, and that a man is to be judged, not only as he paints himself in words but as he shows himself in deeds, since often the sheep's clothing serves to hide the fierceness of the wolf. Therefore, it is by our mode of life that we must merit eternal happiness, desiring what is good, avoiding evil and obeying the heavenly precepts with our whole heart, so that through the fulfillment of such duties we may be acknowledged by God" (3rd Nocturn).

Solomon, the peaceful monarch is none other than a type of Christ. His reign, hailed by all peoples, heralds that of the Messiah, who is the true King of peace; Solomon, the wisest of kings foreshadows the Son of God whose heavenly Father said on Mount Tabor: "Hear ye Him" (Gradual). He is a type of that Incarnate wisdom who will teach us the fear of the Lord (Gradual), and the way to distinguish good from evil (Gospel). The holocausts offered at the dedication of Solomon's temple (Offertory) are like that of Abel, types of that unique and bloody sacrifice which Christ offered on Calvary and which He consummated in heaven where He entered after having obtained the victory over all His enemies.

This is the burden of the forty-sixth Psalm (Introit) in which the Fathers have seen under the symbol of the Ark of the Covenant, brought back by the people amid shouts of triumph from the field of battle to Mount Sion, a figure of the triumphant Ascension of our Lord into the heavenly kingdom.

INTROIT:

Ps. 46 O clap your hands, all ye nations; shout unto God with the voice of joy.

Ps. For the Lord is most high, He is terrible; He is a great king over all the earth. Glory be, etc. O clap your hands, etc.

COLLECT:

O God, the ordering of whose providence never erreth, we humbly beseech Thee to put away from us all hurtful things, and to give us all those things which are profitable for us. Through our Lord, etc.

May the pleading of blessed John Gualbert, the Abbot, make us acceptable unto Thee, O Lord, we pray; that what we may not have through any merits of ours, we may gain by means of his patronage. Through our Lord, etc.

Grant, we pray, O Lord, that, as the birthday of Thy holy Martyrs Nabor and Felix comes always for our veneration, so we may ever be attended by their intercession. Through our Lord, etc.

EPISTLE: *Rom. 6, 19-23*

Brethren: I speak a human thing, because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God is life everlasting; in Christ Jesus our Lord.

Explanation: St. Paul here admonishes the Romans who had been converted to Christianity, but were still sensual and weak, that they ought to be much more zealous in serving God and mastering their passions. He demands of them that they should at least strive now as hard to save their souls as they once did to destroy them. This certainly is but right, for many a man would become just and holy if he would do as much for heaven, as he does for sin and hell. But to know how wholesome it is to consecrate themselves to justice and sanctity, he wishes them to consider what advantage they derived from sin. Nothing is gained from it but shame, confusion, sorrow, and death, but by a pious life, God's grace and eternal life. Often consider this, Christian soul, and do not defile yourself by sins, which profit nothing, but bring shame, grief, and the retributive wrath of God.

GRADUAL:

Ps. 33 Come, children, hearken to me; I will teach you the fear of the Lord. Come ye to Him and be enlightened; and your faces shall not be confounded. Alleluia, alleluia.

Ps 46 O, clap your hands, all ye nations; shout unto God with the voice of joy. Alleluia.

GOSPEL: *Matt. 7, 15-21*

At that time, Jesus said to His disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to Me: Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven, he shall enter into the kingdom of heaven.

Who are false prophets?

Those seducers who under an appearance of virtue and honesty lure innocent, simple souls from the right path, and lead them to vice and shame; who by sweet words, such as: “God is full of love, and will not be severe on sin, He does not require so very much of us, He knows we are weak, and if a person sins, he can be converted,” seek to steal from souls all modesty and fear of God. Guard against such hypocrites, for they have the poison of vipers on their tongues. By the false prophets are also understood those who propagate error, who by superficial words degrade the true faith, who speak always of love and liberty, and who under the pretence of making people free and happy, bring many a soul to doubt and error, depriving it of true faith and peace of heart.

How can we know the false prophets?

By their works; for evil, corrupted man can produce only bad fruit. If we look into their life we will find that at heart they are immoral hypocrites who observe external propriety only that they may the more easily spread their poison. The false teachers and messengers of error may be known by their lives, but especially by their intentions, which are to subvert all divine order, and to put the unrestrained lust of the flesh and tyranny in its place.

Why does Christ say: “Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire”?

He warns us that faith without works is not sufficient for salvation; and he therefore adds; Not every one that saith: Lord, Lord (who outwardly professes himself my servant, but is not really such) shall enter into the kingdom of heaven, but he who, (by the fulfillment of the duties of his state of life and by the practice of good works), does the will of my Father, merits heaven. Strive then to fulfill God’s will in all things, perform your daily duties with a good intention, and you will certainly obtain the kingdom of heaven.

OFFERTORY:

Dan, 3. As in holocausts of rams and bullocks, and as in thousands of fat lambs; so let our sacrifice be made in Thy sight this day, that it may please Thee: for there is no confusion to them that trust in Thee, O Lord.

SECRET:

O God, who has enacted one perfect sacrifice in place of all the various victims that were under the Old Law, receive this sacrifice offered by Thy devout servants, and sanctify it as Thou didst sanctify the offerings of Abel, and may that which they have severally offered to the honor of Thy majesty, avail them all unto salvation. Through our Lord, etc.

May the holy Abbot John Gualbert obtain from Thee, O Lord, we pray, that the offerings laid on Thy holy altar may avail us unto salvation. Through the same Lord, etc.

May the gift of Thy people, we pray, O Lord, be pleasing to Thee through the prayers of Thy holy Martyrs Nabor and Felix; and may it be worthily made through their merits, in honor of whose triumph it is offered to Thy name. Through the same Lord, etc.

COMMUNION:

Ps. 30. Bow down Thine ear, make hast to deliver me.

POSTCOMMUNION:

May Thy healing work, O Lord, set us clear of wrong ways and lead us into the right way. Through our Lord, etc.

May Thy sacrament which we have taken, and the pleading of blessed John Gualbert, the Abbot, protect us, O Lord; that we may both follow his glorious example, and receive the help of his intercession. Through our Lord, etc.

We ask, O Lord, on the birthday of Thy Saints, that we, who have been fed with Thy sacraments gift, may enjoy forever those good things with which, by Thy grace, we are now refreshed. Through our Lord, etc.

Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them.



PROPER OF THE SAINTS FOR THE WEEK OF JULY 12th:

Date	Day	Feast	Rank	Color	F/A	Mass Time and Intention
12	Sun	7th Sunday after Pentecost St. John Gualbert, Ab Ss. Nabor & Felix, Mm	sd	G		Mass 9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM
13	Mon	St. Anacletus, PM	sd	R		Mass 8:30 AM; Rosary of Reparation before Mass
14	Tue	St. Bonaventure, BpCD	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
15	Wed	St. Henry II, Emperor of Germany, C	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
16	Thu	Our Lady of Mt. Carmel	dm	W		Mass 8:30 AM; Rosary of Reparation before Mass
17	Fri	St. Alexius, C <i>Humility of BVM</i>	sd	W	A	Mass 8:30 AM; Rosary of Reparation before Mass
18	Sat	St. Camillus de Lellis, C <i>St. Symphorosa & her Seven Sons, Mm</i>	d	W		Mass 9:00 AM; Confessions & Rosary of Reparation 8:30AM
19	Sun	8th Sunday after Pentecost St. Vincent de Paul, C	sd	G		Mass 9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM

ANNOUNCEMENTS:

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

Brethren : I speak a human thing, because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification (*Rom. 6, 19*). *Justice* treats her followers in a very different way; she does not degrade, she does not deceive them that keep her. She blesses them with peace of mind at every step they take in duty-doing; she is ever enriching their treasure of merit; she leads them safely to the perfection of love. The life of divine union then grows, almost spontaneously, on that high ground of justice; it rests on justice, as a flower does on its stem. ‘He that possesseth justice,’ says Scripture, ‘shall lay hold on wisdom’: he shall find delights in that divine wisdom, which surpasses all that earth could procure (*Ecclus. 15, 1-8*). Dom Gueranger, *The Liturgical Year*, 7th Sunday after Pentecost

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

A Lesson in Mercy, Purity, Defense of Truth and the Reward of those who trust in God

St. John Gualbert, a Florentine soldier of nobility, forgave the murderer of his brother who had pleaded for mercy in the name of Jesus Christ. John then went to the church of San Miniato which was near at hand, and as he was adoring the image of Christ crucified, the head of Christ turned toward him. He immediately laid aside his military clothing and embraced the monastic life to become a soldier for Christ. St. John would eventually become the great reformer of monastic life when he laid the foundations of his Order under the Rule of St. Benedict at Vallombrosa as directed by St. Romuald of Camaldoli under divine inspiration.

St. John, having denounced the simoniac bishop of Florence, Peter of Pavia, led the people of Florence in refusing to have communion with him. Peter responded by killing all his opponents including every one of the monks at San Salvi during their Night Office. During the next four years the case was appealed to Rome and St. Peter Damien conducted the investigation with full authority of the Sovereign Pontiff, Alexander II. St. Peter Damien, invoking the principle that no inferior has the right to depose their superiors sided with the cause of Peter of Pavia.

Taking the defense of the monks was none other than Hildebrand, later to become Pope St. Gregory VII. Since the majority of bishops sided with Peter of Pavia, Pope Alexander would not depose him, but took the monks under his personal protection. Still the matter was unresolved because the Florentines refused to accept Peter of Pavia.

In Lent 1067 under the inspiration of the Holy Ghost, St. John gave his consent to a trial of fire as a means to provide testimony of the truth of the accusation brought by him against the Bishop of Florence. One of St. John’s monks, Peter by name, and since then known as Peter Igneus, walked slowly before the eyes of the multitude through an immense fire without receiving the smallest injury. Heaven having spoken, the bishop was deposed by Rome and ended his days a happy penitent in the very monastery of St. John at Settimo where the trial of fire took place. Dom Gueranger, *The Liturgical Year*, Feast of St. John Gualbert

**“Mercy without justice is the mother of dissolution; justice without mercy is cruelty.”
St. Thomas, commentary on the Gospel of St. Matthew**

Instruction for the Seventh Sunday after Pentecost

Who are the false prophets?

Those seducers who by an appearance of virtue and honesty lure innocent simple souls in numerous ways from the right path, and lead them to vice and shame; who by sweet words, such as: “God is full of love, and will not be so severe on sin, He does not require so very much of us, He knows we are weak, and if a person sins, he can be converted,” seek to steal away the fear of God, delicacy, and modesty from harmless souls, and then ruin them. Guard against such hypocrites, for they have the poison of vipers on their tongues. By the false prophets are also meant the false teachers and propagators of error who by superficial words degrade the true faith, who speak always of love and liberty, and who under the pretence of making people free and happy, bring many a soul to doubt and error, depriving them of true faith and peace of heart. Lend no ear to them, do not read their books and writings, but carry them to your pastor, and try to induce others to do the same.

How can we know the false prophets?

We may know the deceivers by their works, for evil, corrupted men can produce only bad fruit. If we look into their life and inquire about it, we shall find, that at heart they are immoral hypocrites who observe external propriety only that they may the more easily spread their poison. The false teachers and messengers of error may be known partly from their lives, but especially by their intentions, which are to subvert all divine order, and to put the unrestrained lust of the flesh and tyranny in its place.

Who else are understood by the false prophets?

Those who under pretence of making men happy and rich, induce the credulous to make use of superstition, of wicked arts, deceit, and injustice; and especially those who under the deceiving appearance of liberty and equality, independence, and public good, incite them to things which lead to open or secret revolt against civil and ecclesiastical authority.

Be not deceived by these so called public benefactors, who look always to their own advantage, but do you trust in God, support yourself honestly, live like a Christian, and you will find true liberty and happiness here and there.

Why does Christ say: Every tree that bringeth not forth good fruit, shall be cut down and shall be cast into the fire?

He shows by this, that to have done nothing good, is enough for damnation; and He adds, therefore, Not every one that saith: Lord, Lord (who outwardly professes himself my servant, but is not really such), shall enter into the kingdom of heaven, but he who, by the fulfilment of the duties of his state of life and by the practice of good works, does the will of my Father, merits heaven. Strive then, my Christian, to fulfil God’s will in all things, and to perform your daily duties with a good intention, and you will certainly obtain the kingdom of heaven.

**"Since we have reached the most sweet Heart of Jesus, and it is good for us to abide in It, let us not readily turn away from It. How good, how sweet it is to dwell in Thy Heart, O good Jesus! Who is there who would not desire this pearl? I would rather give all else, all my thoughts and all the affections of my soul in exchange for It, casting my whole mind into the Heart of my good Jesus."
"Who is there who would not love this wounded Heart? Who would not love, in return, Him Who loves so much?" St. Bonaventure, the Seraphic Doctor, on the Sacred Heart of Jesus**

"In the way of virtue, there is no standing still; anyone who does not daily advance, loses ground. To remain at a standstill is impossible; he that gains not, loses; he that ascends not, descends. If one does not ascend the ladder, one must descend; if one does not conquer, one will be conquered." St. Bonaventure, the Seraphic Doctor, on spiritual progress

**Ss. Linus, Clement, and Cletus, the immediate successors of St. Peter, received from St. Peter their pontifical consecration. St. Anacletus had a less but still inestimable glory of being ordained a priest by the Vicar of the Man-God. Whereas the feasts of most of the martyr Pontiffs who came after him are only of simple rite, that of St. Anacletus is a semidouble, because of his privileges of being the last Pope honoured by the imposition of hands of the Prince of the Apostles.
Dom Gueranger, *The Liturgical Year*, Feast of St. Anacletus, Pope and Martyr**

**"Whosoever shall die in this habit (the scapular of Carmel) shall not suffer eternal flames."
The Blessed Virgin Mary to St. Simon Stock**

Priests, my Son's ministers, priests, by their evil life, by their irreverences and their impiety in celebrating the holy mysteries, love of money, love of honor and pleasures, priests have become sewers of impurity. Yes, priests call forth vengeance, and vengeance is suspended over their heads. Woe to priests, and to persons consecrated to God, who by their infidelities and their evil life are crucifying my son anew! The sins of persons consecrated to God cry to heaven and call for vengeance, and now here is vengeance at their very doors, for no longer is anyone found to beg mercy and pardon for the people; there are no more generous souls, there is now no one worthy of offering the spotless Victim to the Eternal on the world's behalf.....Rome will lose the Faith and become the seat of the Antichrist. Our Lady of La Salette to Melanie Calvat and Maximin Giraud

Believe me, that a little attention to acquire humility, and an act of this virtue, are worth more before God's infinite wisdom than all the learning of the world . . . Humility drew the Son of God from Heaven to the womb of a Virgin, and by the same humility we can draw Him into our souls. The more the flower of humility blossoms in a soul, the greater is the good odor it imparts to her who possesses it, to those who behold her, and to those who are about her. St. Teresa of Avila

In this crisis King Charles of France shows himself as a very mean, shabby, and contemptible figure. He never raised a finger to try to save St. Joan. He could have ransomed her, giving if need be a promise that he would never use her in the field again and, by the code of chivalry, such an offer of ransom would have had to be accepted. When Joan was placed in the power of the Bishop of Beauvais- which was French- the Archbishop of Rheims, his ecclesiastical superior, should have been ordered by the King to compel him to lodge her in the ecclesiastical prison in Beauvais, where, as the question of her orthodoxy was in dispute, she could be examined by theologians of both political parties. Such an order by the Archbishop would have been backed by the authority of Rome. But there is no record that Charles made any move to save the girl who saved his kingdom. He gave an example of callous ingratitude hard to match anywhere in history... When all the arguments as to responsibility have been heard, there remains one certain fact: French priests and lawyers tried and condemned St. Joan, and every witness against her was French. None of them need have taken part in the trial. They could have left the dirty work to an English ecclesiastical court. As it was, five bishops, thirty-two doctors of theology, sixteen bachelors of theology, nine doctors of civil and canon law, seven doctors of medicine, and more than eighty other priests and lawyers were included in her trial. Except five, every one of them was French.

John Beevers, *St. Joan of Arc*

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

Ecumenism of St. Paul

I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel. Which is not another, only there are some that trouble you, and would pervert the gospel of Christ. 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. St. Paul, Apostle, Galatians 1, 6-9

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.

St. Bonaventure

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

If I feel aggrieved by some sharp word that has been said to me, or by some discourtesy shown me, from whence does this feeling of pain proceed? From my pride alone. Oh, if I were truly humble, what calm, what peace and happiness would my soul not enjoy! And this promise of Jesus Christ is infallible: "Learn of Me, because I am meek and humble of heart, and you shall find rest to your souls" (Matt. 11, 29). Fr. Cajetan Mary da Bergamo, *Humility of Heart*

INSTRUCTION ON GOOD WORKS

What are good works?

All actions of men which are done according to the will of God, from love of Him, and by the help of grace.

Which are the principal good works?

Prayer, fasting, and almsgiving. Prayer including all acts belonging to the service of God; fasting, all mortifications of the body; almsgiving, all works of mercy.

How many are the works of mercy?

Two: corporal and spiritual.

Which are the spiritual works of mercy?

Those which have for their object the salvation of our neighbor; as, 1, to admonish the sinner; 2, to instruct the ignorant; 3, to counsel the doubtful; 4, to comfort the afflicted; 5, to bear wrongs patiently; 6, to forgive injuries and offences; 7, to pray for the living and the dead.

Which are the corporal works of mercy?

1, To feed the hungry; 2, to give drink to the thirsty; 3, to clothe the naked; 4, to visit the prisoners; 5, to shelter the houseless; 6, to visit the sick; 7, to bury the dead (Matt. 25, 42-43).

What is necessary to render works meritorious?

1, They must be good in themselves; 2, they must be done by the grace of God; 3, in the state of grace; 4, by free will; 5, with the good intention of pleasing God.

Can we be saved without good works?

No; for Christ says expressly, "Every tree that bringeth not good fruit shall be cut down and shall be cast into the fire." And that servant in the Gospel (Matt. 25, 25) who neither wasted his talent nor yet traded with it, but dug into the earth and hid his lord's money, was therefore cast into the outer darkness.

Truth - the substance and ground of Prudence

Classical Christian ethics, on the contrary, maintains that man can be prudent and good only simultaneously; that prudence is part and parcel of the definition of goodness; that there is no sort of justice and fortitude which runs counter to the virtue of prudence; and that the unjust man has been imprudent before and is imprudent at the moment he is unjust. *Omnis virtus moralis debet esse prudens*— All virtue is necessarily prudent.[.....] Thus prudence is cause, root, mother, measure, precept, guide, and prototype of all ethical virtues; it acts in all of them, perfecting them to their true nature; all participate in it, and by virtue of this participation they are virtues. [.....] We incline all too quickly to misunderstand Thomas Aquinas's words about "reason perfected in the cognition of truth." "Reason" means to him nothing other than "regard for and openness to reality," and "acceptance of reality." And "truth" is to him nothing other than the unveiling and revelation of reality, of both natural and supernatural reality. Reason "perfected in the cognition of truth" is therefore the receptivity of the human spirit, to which the revelation of reality, both natural and supernatural reality, has given substance. Certainly prudence is the standard of volition and action; but the standard of prudence, on the other hand, is the *ipsa res*, the "thing itself," the objective reality of being. And therefore the preeminence of prudence signifies first of all the direction of volition and action toward truth; but finally it signifies the directing of volition and action toward objective reality. The good is prudent beforehand; but that is prudent which is in keeping with reality.

Josef Pieper, *The Four Cardinal Virtues*

THE FRUITS OF LIFE

SEVENTH WEEK AFTER PENTECOST

Presence of God - Help me, O Lord, not to be satisfied with words, but to bring forth fruits of sanctity.

Meditation:

1. Both the Epistle (*Rom. 6, 19-23*) and the Gospel (*Mt. 7, 15-21*) for today speak of the true fruits of the Christian life and invite us to ask ourselves what fruit we have produced so far. "When you were the servants of sin," says St. Paul, you brought forth the fruits of death, "but now, being made free from sin and become servants of God, you have your fruit unto sanctification." Our sanctification should be the fruit of our Christian life, and we must examine ourselves on this point. What progress are we making in virtue? Are we faithful to our good resolutions?

Every Christian may consider himself a tree in the Lord's vineyard; the divine gardener, Jesus Himself, has planted it in good, fertile, productive ground in the garden of the Church, where it is watered by the living water of grace. He has given it the most tender care, cut off its useless branches by means of trials, cured its diseases by His Passion and death, and watered its roots with His precious Blood. He has taken such good care of it that He can say: "What is there that I ought to do more to My vineyard, that I have not done to it?" (*Is 5, 4*). After all this solicitude, one day Jesus comes to see what kind of fruit this tree is bearing, and by its fruit He judges it, for "a good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit." Before the Redemption, mankind was like a wild tree which could bring forth only fruits of death; but with the Redemption, we have been grafted into Christ, and Christ, who nourishes us with His own Blood, has every right to find in us fruits of sanctity, of eternal life. This is why words and sighs and even faith are not enough, for "faith . . . if it have not works, is dead in itself" (*Jas. 2, 17*). Works as well as the fulfillment of God's will are necessary, because "not everyone that says to Me 'Lord, Lord!' shall enter into the kingdom of heaven, but he that doth the will of My Father who is in heaven."

2. In the Gospel of the day, Jesus directs our attention to the "false prophets" who appear "in the clothing of sheep, but inwardly are ravening wolves." There are many who claim to be teachers in spiritual or moral matters, but they are false teachers because their works do not correspond to their words. It is easy, in fact, to speak well, but it is not easy to live well. Sometimes false doctrines are offered to us, even though they may not seem false at first because they have the appearance of truth. Thus any doctrine which, in the name of an evangelical principle, offends other doctrines is false: for example, that which in the name of compassion for individuals does harm to the common good, or that which in the name of charity sanctions injustice or leads to a neglect of obedience to lawful superiors. Equally false is any doctrine which tends to make us lax, disturbs peace and harmony, or under the pretext of a greater good, brings about dissension between superiors and subjects, or does not submit to the voice of authority. Jesus would like us to be as "simple as doves," averse to criticism and severe judgments of our neighbor; but He also wants us to be as "wise as serpents" (*Mt 10, 16*), so as not to let ourselves be deceived by false appearances of good which hide dangerous snares.

Furthermore, it is not given to all to be teachers, nor is it expected of all; but of everyone- learned and ignorant, teachers and pupils- Our Lord asks the practice of the Christian life in the concrete. What good would it do us to possess profound, lofty doctrine if, at the same time, we should not live according to this doctrine? Before we begin to instruct others, we must try to instruct ourselves, pledging ourselves to follow all the teachings of the Gospel in imitation of Jesus, "who began to do and to teach" (*Acts 1,1*). The genuine fruit which proves the worth of our doctrine and of our life is always that indicated by Jesus: the fulfillment of His will. This fulfillment means total adherence to the laws of God and of the Church, loyal obedience to our lawful superiors, fidelity to duty- and all these in every kind of circumstance, even at the sacrifice of our own ideas and will.

COLLOQUY:

"O eternal God, when man was only a tree of death, You made him a tree of life by grafting Yourself onto him! Nevertheless, many people bring forth only fruits of death, due to their sins and to their refusal to be grafted onto You, O eternal life. Many remain in the death of their sins and do not come to the fountain from which Christ's Blood flows to water their tree . . . and thus it is seen that You created us without our help but You will not save us without it.

"What great dignity, O God, does the soul receive which has been grafted onto You and what excellent fruits it produces! How does this tree bear these fruits, if, by itself, it is sterile and dead? It bears them in You, O Christ, for if You had not been grafted onto it, it could produce no fruit by its own power, for it is nothing.

"O eternal truth, inestimable love! You brought forth for us, O Christ, fruits of fire, love, light, and prompt obedience, by which You ran like a Lover to the ignominious death of the Cross; You gave us these fruits by grafting Your divinity onto our humanity. Thus, a soul who has been grafted onto You cares for nothing but Your honor and the salvation of souls: it becomes faithful, prudent, and patient. Be ashamed, my soul, that you deprive yourself of so much good on account of your faults! The good I do is of no use to You, O God, and the evil of which I am

guilty cannot harm You, but You are pleased when Your creature brings forth fruits of life because she will reap infinite good from them and attain the end for which You created her.

"O God, Your high, eternal will desires only our sanctification; therefore, a soul who desires to sanctify itself, strips itself of its own will and clothes itself with Yours. O my sweet Love, I think this is the true sign of those who have been grafted onto You; they fulfill Your will according to Your pleasure and not according to their own, so that they become clothed in Your will" (cf. St. Catherine of Siena).

The Notes of a True Catholic

What then will the Catholic Christian do, if a small part of the Church has cut itself off from the communion of the universal Faith? The answer is sure. He will prefer the healthiness of the whole body to the morbid and corrupt limb. But what if some novel contagions try to infect the whole Church, and not merely a tiny part of it? Then he will take care to cleave to antiquity, which cannot now be led astray by any deceit of novelty. What if in antiquity itself two or three men, or it may be a city, or even a whole province be detected in error? Then he will take the greatest care to prefer the decrees of the ancient General Councils, if there are such, to the irresponsible ignorance of a few men. But what if some error arises regarding which nothing of this sort is to be found? Then he must do his best to compare the opinions of the Fathers and inquire their meaning, provided always that, though they belonged to diverse times and places, they yet continued in the faith and communion of the one Catholic Church; and let them be teachers approved and outstanding. And whatever he shall find to have been held, approved and taught, not by one or two only but by all equally and with one consent, openly, frequently, and persistently, let him take this as to be held by him without the slightest hesitation.

St. Vincent Lerins, Commonitory, Chapter Three

This being the case, he is the true and genuine Catholic who loves the truth of God, who loves the Church, who loves the Body of Christ, who esteems divine religion and the Catholic Faith above every thing, above the authority, above the regard, above the genius, above the eloquence, above the philosophy, of every man whatsoever; who sets light by all of these, and continuing steadfast and established in the faith, resolves that he will believe that, and that only, which he is sure the Catholic Church has held universally and from ancient time; but that whatsoever new and unheard-of doctrine he shall find to have been furtively introduced by some one or another, besides that of all, or contrary to that of all the saints, this, he will understand, does not pertain to religion, but is permitted as a trial, being instructed especially by the words of the blessed Apostle Paul, who writes thus in his first Epistle to the Corinthians, "There must needs be heresies, that they who are approved may be made manifest among you": as though he should say, This is the reason why the authors of Heresies are not forthwith rooted up by God, namely, that they who are approved may be made manifest that is, that it may be apparent of each individual, how tenacious and faithful and steadfast he is in his love of the Catholic faith.

And in truth, as each novelty springs up incontinently is discerned the difference between the weight of the wheat and the lightness of the chaff. Then that which had no weight to keep it on the floor is without difficulty blown away. For some at once fly off entirely; others having been only shaken out, afraid of perishing, wounded, half alive, half dead, are ashamed to return. They have, in fact swallowed a quantity of poison -- not enough to kill, yet more than can be got rid of; it neither causes death, nor suffers to live. O wretched condition! With what surging tempestuous cares are they tossed about ! One while, the error being set in motion, they are hurried whithersoever the wind drives them; another, returning upon themselves like reflux waves, they are dashed back: one while, with rash presumption, they give their approval to what seems uncertain; another, with irrational fear, they are frightened out of their wits at what is certain, in doubt whither to go, whither to return, what to seek, what to shun, what to keep, what to throw away.

This affliction, indeed, of a hesitating and miserably vacillating mind is, if they are wise, a medicine intended for them by God's compassion. For therefore it is that outside the most secure harbour of the Catholic Faith, they are tossed about, beaten, and almost killed, by divers tempestuous cogitations, in order that they may take in the sails of self-conceit, which, they had with ill advice unfurled to the blasts of novelty, and may betake themselves again to, and remain stationary within, the most secure harbour of their placid and good mother, and may begin by vomiting up those bitter and turbid floods of error which they had swallowed, that thenceforward they may be able to drink the streams of fresh and living water. Let them unlearn well what they had learnt not well, and let them receive so much of the entire doctrine of the Church as they can understand: what they cannot understand let them believe.

St. Vincent Lerins, Commonitory, Chapter Twenty

What is new in this teaching (on Religious Liberty) in relation to the doctrine of Leo XIII and even of Pius XII...is the determination of the basis peculiar to this liberty, which is sought not in the objective truth of moral or religious good, but in the ontological quality of the human person.....It cannot be denied that a text like this [the conciliar declaration on Religious Liberty] says materially something different from the Syllabus of 1864, and even almost the opposite of propositions 15, and 77 to 79 of that document. Fr. Yves Congar, O. P., On the Vatican II teaching on Religious Liberty

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

Be prepared, therefore, to meet with difficulties. Remember the words of the Wise Man: "Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation" (Ecclus. 2:1). Do not think you are called to enjoyment alone. You must struggle and combat; for, notwithstanding the abundant succor which is offered to us, we must expect hard labor and difficulties in the beginning of our conversion. That you may not be discouraged, bear in mind that the prize for which you are striving is worth more than all you can ever give to purchase it. Remember that you have powerful defenders ever near you. Against the assaults of corrupt nature you have God's grace. Against the snares of the devil you have the almighty power of God. Against the allurements of evil habits you have the force of good habits confirmed by grace. Against a multitude of evil spirits you have numberless angels of light. Against the bad example and persecutions of the world you have the good example and strengthening exhortations of the saints. Against the sinful pleasures and vain joys of the world you have the pure joys and ineffable consolations of the Holy Ghost.

Ven. Louis of Granada, *The Sinner's Guide*

BANISH FROM YOUR MIND whatever tends to depress and disconcert you, striving always with great mildness to acquire or preserve serenity of soul. For Christ Himself has said: "Blessed are the peacemakers. . . . Learn of me for I am meek and humble of heart." Never doubt that God will crown your labor and make your soul a dwelling of delight; all He asks of you is a sincere attempt to disperse the clouds and storms whenever you are molested by disturbances of the senses and passions, that the sun of peace may shine on all your actions.

As a house cannot be built in a day, neither can the mansion of inner peace be built within our souls in a fleeting instant. Rather, our success is a gradual attainment; it is the culmination of the primary work of the divine architect in predisposing our souls for the edifice to be built therein, and the firm establishment of humility which must be the foundation of that edifice.

Rev. Lorenzo Scupoli, *The Spiritual Combat*

Hermeneutics of Continuity/Discontinuity

On the "Ordinary Form" of the Novus Ordo

What happened after the Council was altogether different: instead of a liturgy fruit of continuous development, a fabricated liturgy was put in its place. A living growing process was abandoned and the fabrication started. There was no further wish to continue the organic evolution and maturation of the living being throughout the centuries and they were replaced -- as if in a technical production -- by a fabrication, a banal product of the moment. Gamber, with the vigilance of a *true* visionary and with the fearlessness of a *true* witness, opposed this falsification and tirelessly taught us the living fullness of a *true* liturgy, thanks to his incredibly rich knowledge of the sources. As a man who knew and who loved history, he showed us the multiple forms of the evolution and of the path of the liturgy; as a man who saw history from the inside, he saw in this development and in the fruit of this development the intangible reflection of the eternal liturgy, which is not the object of our action, but which may marvelously continue to blossom and to ripen, if we join its mystery intimately.

Cardinal Joseph Ratzinger, introduction in the French edition of Monsignor Klaus Gamber's book, *The Reform of the Roman Rite*

The "Abomination of desolation, which was spoken of by the prophet Daniel, in the holy place" refers to heresy or negligence in the papal office.

In assessing Our duty and the situation now prevailing, We have been weighed upon by the thought that a matter of this kind [i.e. error in respect of the Faith] is so grave and so dangerous that the Roman Pontiff, who is the representative upon earth of God and our God and Lord Jesus Christ, who holds the fullness of power over peoples and kingdoms, who may judge all and be judged by none in this world, may nonetheless be contradicted if he be found to have deviated from the Faith. Remembering also that, where danger is greater, it must more fully and more diligently be counteracted, We have been concerned lest false prophets or others, even if they have only secular jurisdiction, should wretchedly ensnare the souls of the simple, and drag with them into perdition, destruction and damnation countless peoples committed to their care and rule, either in spiritual or in temporal matters; and We have been concerned also lest it may befall Us to see the abomination of desolation, which was spoken of by the prophet Daniel, in the holy place. In view of this, Our desire has been to fulfill our Pastoral duty, insofar as, with the help of God, We are able, so as to arrest the foxes who are occupying themselves in the destruction of the vineyard of the Lord and to keep the wolves from the sheepfolds, lest We seem to be dumb watchdogs that cannot bark and lest We perish with the wicked husbandman and be compared with the hireling. Pope Paul IV, *Cum Ex Apostolatus Officio*

"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

Dogma IS the Magisterium explaining "clearly what is contained in the Deposit of Faith"

God has given to his Church a living Teaching Authority [i.e. Magisterium] to elucidate and explain clearly what is contained in the Deposit of Faith only obscurely and implicitly... If the Church does exercise this function of teaching, either in the ordinary (and universal) or the extraordinary way, it is clear how false is a procedure which would attempt to explain what is clear by means of what is obscure. Indeed the very opposite procedure must be used. Pope Pius XII, *Humani Generis*

The Transfiguration : Tropological Meaning from the Church Fathers

Christ wished, in the first place, to give a type of the transfiguration of a soul dark with sins into that light of grace by which we are made like unto Christ. For our transfiguration standeth in likeness, or configuration unto Christ; that we should be conformed unto Christ in all humility, charity and obedience; that we should be living images of the life and holiness of Christ; that we should think, speak, and act with such piety, gravity, and zeal as Christ did; that whosoever sees us should think that he beholds Christ in us. Again Christ here gives a representation of the transfiguration by which a soul passes from a lower degree of holiness to a higher degree. For Christ who was already holy was transfigured. This transfiguration is more infrequent and more difficult than the former. For Saints often flatter themselves on account of their sanctity, and as it were rest in it, and do not aspire to higher sanctity, as sinners and penitents aspire to righteousness. It is less frequently, says a Father, that any one is transfigured from less to greater sanctity, than from sin to holiness. It can only take place in the mountain, and by going aside with Christ, that is to say, by frequent and fervent prayer and meditation. For in them the mind is illuminated by God, and draws as through a pipe celestial light, by means of which it conceives fresh ardor to reform its ways, yea to be transformed into Christ, that with St. Paul it may say, "The world is crucified unto me. I live, yet not I, but Christ liveth in me." And with St. Francis, it would imprint the five wounds of Christ, if not in its body, yet in the inmost recesses of its soul.

Prayer, then, is the transfiguration of the soul.

- Because in it the soul receives light from God, that she may know Him and herself and all things more clearly.
- By it the soul seeks and obtains grace to blot out the stains and vices by which she is deformed. In it she receives consolation for desolation; out of weakness she is made strong; from slothful she becomes fervent; for perplexity, she hath understanding ; for sadness, gladness; and for cowardice, courage.
- She is raised above herself, and is lifted up to God in heaven, where she learns and sees that all the things of earth are fragile and worthless, so that from her lofty height she looks down upon them as fit only for children, She perceives that the true riches, honours, and pleasures are nowhere but in heaven.
- In prayer she unites herself to God. For, "he that is joined unto the Lord is one spirit." (1. Cor. vi. 17.) Hence St. Francis, when he prayed, was lifted up on high, and could speak, think of and love nothing else save God. "My God and all," he was wont to say, "Grant me, O Lord, to die for love of Thy love, Thou who didst deign to die for love of my love!" This is what St. Paul says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2. Cor. iii. 18.)

Rev. Cornelius de Lapide, *The Great Commentary*

Hermeneutics of Continuity/Discontinuity

In reality, the body and blood of Christ do not mean the material components of the human person of Jesus during his lifetime or in his transfigured corporality. Here, body and blood mean the presence of Christ in the signs of the medium of bread and wine. Archbishop Gerhard Muller, Congregation for the Doctrine of the Faith, On the Eucharist, from a book on the Mass in 2002

Council of Trent: Decree Concerning the Most Holy Sacrament of the Eucharist

CANON I.-If any one denieth, that, in the sacrament of the most holy Eucharist, are contained truly, really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ; but saith that He is only therein as in a sign, or in figure, or virtue; **let him be anathema.**

CANON II.-If any one saith, that, in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood-the species Only of the bread and wine remaining-which conversion indeed the Catholic Church most aptly calls Transubstantiation; **let him be anathema.**

CANON III.-If any one denieth, that, in the venerable sacrament of the Eucharist, the whole Christ is contained under each species, and under every part of each species, when separated; **let him be anathema.**

CANON IV.-If any one saith, that, after the consecration is completed, the body and blood of our Lord Jesus Christ are not in the admirable sacrament of the Eucharist, but (are there) only during the use, whilst it is being taken, and not either before or after; and that, in the hosts, or consecrated particles, which are reserved or which remain after communion, the true Body of the Lord remaineth not; **let him be anathema.**

Temperance

Wherever forces of self-preservation, self-assertion, self-fulfillment, destroy the structure of man's inner being, the discipline of temperance and the license of intemperance enter into play.

The natural urge toward sensual enjoyment, manifested in delight in food and drink and sexual pleasure, is the echo and mirror of man's strongest natural forces of self-preservation. The basic forms of enjoyment correspond to these most primordial forces of being, which tend to preserve the individual man, as well as the whole race, in the existence for which he was created (Wisdom 1:14). But for the very reason that these forces are closely allied to the deepest human urge toward being, they exceed all other powers of mankind in their destructive violence once they degenerate into selfishness.

Therefore, we find here the actual province of *temperantia*: temperateness and chastity, intemperateness and unchastity, are the primordial forms of the discipline of temperance and the license of intemperance.

But we have not, as yet, fully explored the range of the concept of *temperantia* — in "humility," the instinctive urge to self-assertion can also be made serviceable to genuine self-preservation, but it can likewise pervert and miss this purpose in "pride" — And if the natural desire of man to avenge an injustice which he has suffered and to restore his rights explodes in uncontrollable fury, it destroys that which can be preserved only by "gentleness" and "mildness." Without rational self-restraint even the natural

hunger for sense perception or for knowledge can degenerate into a destructive and pathological compulsive greed; this degradation Aquinas calls *curiositas*, the disciplined mode *studiositas*.

To sum up: chastity, continence, humility, gentleness, mildness, *studiositas*, are modes of realization of the discipline of temperance; unchastity, incontinence, pride, uninhibited wrath, *curiositas*, are forms of intemperance.

Why is it that one reacts with involuntary irritation to these terms which express the essence of temperance and intemperance, discipline and dissoluteness? Since it can hardly be caused by resistance to the good, this irritation must stem from the thick tangle of misinterpretations which covers and smothers each one of these concepts. This mesh of misinterpretations has its roots in a distortion and falsification of man's ideal image which we can properly term demonic, all the more so since Christians and non-Christians alike regard them as characteristics of the Christian image of man. Worse, the root cause is not just a misconceived image of the good man, but a misconceived view of created reality. *Temperantia* is intimately related to the ordered structure of the being of man, in which all gradations of creation unite; as the history of heresy shows, it is quite particularly in the sphere of *temperantia* that the attitude toward creation and "the world" is most incisively decided.

The attempt to reconstitute the genuine and original meaning of *temperantia* and its various modes of realization must embrace a variety of tasks. It will have to go beyond the strict limits of the subject, in order to anchor the true image of this virtue in the fundamentals of Christian teaching concerning man and reality.

Josef Pieper, *The Four Cardinal Virtues*

Love is also capable of decline. Purely human love can grow less and less until it perishes altogether. When a man begins to think less and less of his wife, to be less thoughtful of her welfare, to do fewer things to make her happy, then his love for her is failing. When he does something evil to her then his love ceases. Charity -man's love for God- can also fail, though not in precisely the same way. Charity will not fail simply because a man thinks less often of God. It will not even fail through venial sin. Venial sin is concerned only with the means that lead to the goal. It does not destroy man's basic tendency to God in charity. But mortal sin destroys charity completely. Charity is the love of God above all things. But in mortal sin man prefers some created thing to God. Hence mortal sin drives charity out of the soul of man. In a certain sense venial sin can lead to the loss of charity. Since all sin is not in accord with the will of God, the venial sinner is gradually disposing his will to give up God. Because he has not followed the will of God in all things, when some crisis arises in his life he may give up God for some temporary created good. Fr. Walter Farrell, O. P., S.T.M., *My Way of Life*, Pocket Edition of St. Thomas

PROBLEM: Rev. Cornelius a Lapide, in his Great Commentary sacred Scripture, referencing Church fathers and doctors, says that the gift of "never-failing faith" was given to St. Peter alone as a personal grace and is not personally possessed by his successors in the papal office! Vatican I, in referencing the "never-failing faith" of a pope defines dogmatically that it means that in the exercise of his infallible teaching authority the pope will never formally impose doctrinal or moral error on the Church. Dogma is the proximate rule of faith, not the personal opinions of any pope!

In addition, I believe this question has become profoundly complicated due to the current, widespread rejection of Thomistic cosmology and metaphysics – this denigration of Thomism engulfing even the Papacy. This denial of scholastic cosmology and metaphysics is due almost entirely to the effect of reductive analytical physical science upon Catholic thinking. And because of the almost universal ambience of this reductive materialism, there are all sorts of people of good will out there – persons who truly wish to follow Christ and his Church – who are desperately and foolishly trying to understand such concepts as Transubstantiation and Original Sin in a manner which will accord with what they believe is the irrefutable worldview of modern science. It is this scientific world-view which has supposedly necessitated doing an end-run around the Thomistic view of being and substance. And it is this loss of the understanding of being and substance which erodes the foundations of virtually all the articles of our Catholic Faith.

I have explored this problem in depth in my book *The War Against Being and the Return to God*. Suffice to say here that these people are certainly immersed in very serious philosophical error, and that these errors severely affect their proper understanding of defined doctrine. What is hard to determine is whether they can truly be considered as individuals who have "lost the faith." It is certainly my contention that recent Popes have fallen into these errors. However (and this is a huge "however") it is even more my certain belief that, in keeping with the doctrine laid down by Vatican I concerning the never-failing faith of Peter and all his successors, none of them can be considered to have "lost the faith."

James Larson, *The War Against the Papacy*

One would think that Catholics, after nearly 2,000 years of practicing their faith, would know a thing or two about it. Unfortunately, a thing or two may be all they know about it. The Pew Forum on Religion and Public Life surveyed a wide cross section of Americans on their general knowledge of religion. Responses were received from Catholics, Protestants, Jews, Mormons and even atheists and agnostics. Out of 32 questions, Catholics (white and Hispanic combined) got an average of only 14.7 right. To add insult to injury, even the atheists outscored Catholics by six points.

Only a third of Catholics could name the four Gospels. **Only 55% knew that the Catholic Church believes in the real presence of Jesus in the Eucharist.** (How many individual Catholics actually believe that is another matter.)

The Pew survey showed what virtually every other survey has shown: Most adult Catholics are clueless about the faith they profess. F. Douglas Kneibert, *National Catholic Register*, *Why Catholic?*

The Duty of the Church is to Uphold and Defend the “Supernaturally Good” toward the “Final Aim”

Whatever a Christian does, even in worldly affairs, he is not at liberty to disregard what is supernaturally good, but he must order everything towards the highest good as his final aim, in accordance with the precepts of Christian wisdom. All his actions, however, as far as they are morally good or bad, that is to say, as far as they are in accord with or transgress the natural and divine law, are subject to the judgment and jurisdiction of the Church. Pope St. Pius X, *Singulari Quadam*

From the attribute of God's GOODNESS follows His Mercy/Justice

In the true Religion, justice and mercy not only cannot, but do not exist without one another. This is why all this vague and amorphous talk of “accompaniment, reconciliation and integration” emanating from the recent Synod's progressivist party is so very diabolical. It is not directed to setting people right with God. It is therefore neither just nor merciful. The mercy lauded in Holy Scripture is either a divine attribute or a human virtue. As a divine attribute it is perfectly in conformity with God's justice. In fact, in God, justice and mercy are attributes that can only be logically distinguished; they have no real distinction in the divine essence itself which is perfectly simple and not composed of parts. As a virtue of men, mercy is not a mere sentiment or emotion. The pure, unchecked emotion of mercy can lead us to be unjust, in the same way that any unchecked emotion can. Here, “conformity to reason” — a touchstone of perennial wisdom on the virtues — is of utmost importance. God Himself shows us mercy by giving us His grace. That grace, in turn, makes us “just,” or right with Himself. In Christ, “Mercy and truth have met each other: justice and peace have kissed” (Ps. 84:11). And Our Lord enjoins us to imitate Himself by offering sublime divine promises: “He that followeth justice and mercy, shall find life, justice, and glory” (Prov. 21:21); and “Blessed are the merciful: for they shall obtain mercy” (Matt. 5:7). Br. Andre, MICM

"Pope Francis won't ever speak *ex cathedra*."

Cardinal Fernandez, during press conference introducing *Dignitas Infinita*

COMMENT: God has revealed that He will never permit His Church to bind doctrinal or moral error on His faithful. This promise has been invariably kept throughout the history of the Church including the time of Vatican II and its aftermath. Vatican II was a pastoral council of churchmen teaching by their grace of state by virtue of their personal magisterium. The pope and the council never engaged the Magisterium of the Church to teach without the possibility of error. Consequently, the errors of Vatican II reflect only on the heresy and weakness of individual churchmen.

The fact that Pope Francis "won't ever speak *ex cathedra*" could have meant anything. It could have meant that he was not the pope but only the "bishop of Rome" and therefore could not have engaged the Magisterium even if he wanted to. It could have meant that he did not recognize the Magisterium of the Church and did not engage what he did not believe in. This would imply that he did not believe in the office of the papacy with its universal jurisdiction, and therefore, the office which he assumed was not the papacy but something of his own imaginary construction. Pope Francis may have been just another Pontius Pilate and did not know or care what truth is. Maybe he was just another habitual liar. Maybe he was the pope and knew that if he had put his ass into the chair of Peter and tried to bind the Catholic conscience to his doctrinal error and moral corruption it would have been the last thing he ever did. Whatever the last thing he did was, there is no evidence that he made any effort to repent before his death.

No sense in mincing words!

“My only source for Luther was Luther himself. [...] Luther was so vile that he could not possibly be an instrument of God. [...] this so-called reformer made no discovery at all in the theological realm. [...] He was not only a liar, but an ignorant liar.”

Rev. Heinrich Seuse Denifle, O. P., (1844-1905), the great scholar and historian, who was beloved by Leo XIII and St. Pius X, wrote important studies on the history of medieval universities, history of the University of Paris, medieval mysticism, history of the Hundred-Years War, many works on philosophy and theology always searching for primary documentation throughout the archives in Europe. He was a conductor of the Cardinalial Commission of Studies, a member of the Imperial Academy of Sciences (Vienna), and of those of Paris, Prague, Berlin, Göttingen, honorary doctor of the Universities of Münster and Innsbruck, member of the Légion d'honneur, of the Order of the Iron Crown, etc. He was on his way to Cambridge, where he was to be made Honorary Doctor of that university, when he died.

The Providence of God is unfailing!

“If you wish to be a Catholic, do not venture to believe, to say, or to teach that they whom the Lord has predestinated for baptism can be snatched away from his predestination, or die before that has been accomplished in them which the Almighty has predestined. There is in such a dogma more power than I can tell assigned to chances in opposition to the power of God, by the occurrence of which casualties that which He has predestinated is not permitted to come to pass. It is hardly necessary to spend time or earnest words in cautioning the man who takes up with this error against the absolute vortex of confusion into which it will absorb him, when I shall sufficiently meet the case if I briefly warn the prudent man who is ready to receive correction against the threatening mischief.” St. Augustine, *On the Soul and Its Origin*, 3, 13

The Cause of Homosexuality? It has been revealed in Sacred Scripture.

Because that, when they knew God, they have not glorified him as God, or given thanks; but became vain in their thoughts, and their foolish heart was darkened. For professing themselves to be wise, they became fools. And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of fourfooted beasts, and of creeping things. Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonour their own bodies among themselves. Who changed the truth of God into a lie; and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature. And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error. And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient; Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, Foolish, dissolute, without affection, without fidelity, without mercy. Who, having known the justice of God, did not understand that they who do such things, are worthy of death; and not only they that do them, but they also that consent to them that do them. St. Paul, Rom. 1: 21-32

Aberrosexual Clerics may be the Novus Ordo Norm

John Vennari: According to a news report, a Catholic attorney in Florida recently said, “The good priests who keep in contact with me say that 70 percent of the U.S. bishops are homosexual.” That statement would have shocked many Catholics, but I am sure it did not shock you.

Randy Engel: No. The existence of a large and dominant homosexual contingent in the American hierarchy and within the United States Conference of Catholic Bishops (formerly the National Conference of Catholic Bishops/United States Catholic Conference) in Washington, D.C. is one of the dominant themes of my book.

The rise of this phenomenon, that is, the emergence of a large number of homosexual cardinals and bishops in AmChurch (American Church), has been a gradual process covering more than 100 years and closely parallels the rise of the secular Homosexual Movement in the United States and abroad. It is the presence of the Homosexual Collective within Am-Church’s hierarchy that has made possible the wholesale homosexual colonization of many dioceses in the United States, and the subsequent cover-up of clerical sexual abuse cases by the American hierarchy with the co-operation of the Holy See. When shepherds turn into wolves, not only are seminarians, priests and religious under their care at risk, but their flock as well.

John Vennari: Is there a difference between the Homosexual Collective within the Church and the secular Homosexual Collective?

Randy Engel: Generally speaking, no. Catholic homosexual clergy and religious toe the secular party line. They use the same language, promote the same rhetoric and advance the same political agenda. This becomes startling clear in the chapter devoted to the so-called Catholic pro-homosexual organization New Ways Ministry.

I think there are many Catholics who think that a self declared “gay” bishop, priest or religious doesn’t behave like other homosexuals, that is, he’s not into sodomy, porn, drugs, or sexual seduction, etc., but this is just wishful thinking. The odds are that he is.

Catholic Family News, excerpt of interview of Mrs. Randy Engel, author of *The Rite of Sodomy, Homosexuality, Satanism, and the Roman Catholic Church*, interview published in April 2011

Comments from those who have read the Third Secret of Fatima:

- “I cannot say anything of what I learned at Fatima concerning the third Secret, but I can say that it has two parts: *one concerns the Pope*. The other, logically – although I must say nothing – would have to be **the continuation of the words: In Portugal, the dogma of the Faith will always be preserved.**” [3] [emphasis added] – [Joseph Schweigel, S.J.](#), d. 1964 (interrogated Sister Lucia about the Third Secret on behalf of Pope Pius XII on Sept. 2, 1952)[4]
- “**In the period preceding the great triumph of the Immaculate Heart of Mary, terrible things are to happen.** These form the content of the third part of the Secret. What are they? If ‘in Portugal the dogma of the Faith will always be preserved,’ ... it can be clearly deduced from this that in other parts of the Church these dogmas are going to become obscure or even lost altogether. Thus **it is quite possible that** in this intermediate period which is in question (after 1960 and before the triumph of the Immaculate Heart of Mary), **the text makes concrete references to the crisis of the Faith of the Church and to the negligence of the pastors themselves.**” [5] [emphasis added] – [Fr. Joaquin Alonso, C.M.F.](#), d. 1981 (Cleratian priest and official Fatima archivist for over sixteen years; had unparalleled access to Sister Lucia)
- “**The Secret of Fatima** speaks neither of atomic bombs, nor nuclear warheads, nor Pershing missiles, nor SS-20’s. **Its content concerns only our faith.** To identify the Secret with catastrophic announcements or with a nuclear holocaust is to deform the meaning of the message. **The loss of faith of a continent is worse than the annihilation of a nation;** and it is true that faith is continually diminishing in Europe.” [6] [emphasis added] – [Bishop Alberto Cosme do Amaral](#), d. 2005 (former bishop of Fatima-Leiria; remarks made in Vienna, Austria on Sept. 10, 1984)
- “It [the Third Secret] has nothing to do with Gorbachev. **The Blessed Virgin was alerting us against apostasy in the Church.**” [emphasis added] – [Cardinal Silvio Oddi](#), d. 2001 (Vatican diplomat and personal friend of Pope John XXIII, from whom he knew certain details concerning the Third Secret) [7]
- “In the Third Secret it is foretold, among other things, that **the great apostasy in the Church will begin at the top.**” [emphasis added] – [Cardinal Mario Luigi Ciappi, O.P.](#), d. 1996 (personal theologian to Popes John XXIII-John Paul II) [8]

Frère Michel de la Sainte Trinité, [The Whole Truth about Fatima](#), [2], Volume 3.

“For a good tree is not distinguished from an evil one by its leaves or flowers but by its fruit.” St. Bernard

COMMENT ON THE RECENT CONSECRATION OF BISHOPS BY THE SSPX:

The recent consecration of bishops by the SSPX and their “excommunication” by Rome is damaging to the traditional cause and the defense of the Catholic faith. It is also damaging to the Church and its rule of law.

Rome has manipulated the SSPX into a trap that was explained to them more than fifteen years ago. Rome embraced the heresy of Neo-modernism before Vatican II and the purpose of Vatican II was to infect this heresy into the life blood of the Church. The heresy severs the form and matter of Dogma professing that the form is a divine truth revealed by God but the matter, that is, the words, are a human approximation of that divine truth that must progressively evolve and be purified of human accretions, distortions and historical contingencies to arrive at a more perfect expression of the divine truth. It is a claim that we know the faith better than our fathers and our children will know the faith better than us. Thus Dogma, which never reaches its term, no longer is the proximate rule of faith. It is replaced by the pope who guides the dogma into a progressively more perfect expression.

Once the pope becomes the proximate rule of faith the infallible Magisterium of the Church is replaced by the personal fallible magisterium of the pope grounded upon his grace of state, and then whatever the pope says or does becomes what every faithful Catholic is expected to say or do. This corruption was taught in the Vatican II document *Lumen Gentium*. The term “authentic magisterium” was introduced and faithful are called upon to submit unconditionally their mind and will, or as *Lumen Gentium* says, “religious submission of will and mind.... religious assent of soul,” to the “authentic magisterium” of the pope. The Congregation for the doctrine of the faith under Ratzinger declared that the this “obedience” was correct *sensus fidei* for all Catholics. The next move was to add the proposition of unconditional obedience to the “authentic magisterium” as an addendum to the Nicene-Constantinopolitan Creed in 1989 Profession of Faith and Oath of Fidelity where every other proposition in the creed is a dogma. They thus, by association, elevated a non-dogmatic proposition into the level of a Catholic dogma! They then made the 1989 Profession of faith the one and only necessary requirement to be reconciled with the Novus Ordo Church. This was followed by creating a canon law that makes any disobedience to the “authentic magisterium” a canonical crime with an unspecified penalty.

Fr. Joseph Fenton, the editor of the American Ecclesiastical Review and a *peritus* at Vatican II, wrote an excellent article, *Infallibility in the Encyclicals*, AER, 1953, in which he addressed the term, “authentic magisterium.” Fr. Fenton provides the definition of the term and attributes its origin to Fr. Joachim Salaverri, of the Jesuit faculty of theology in the Pontifical Institute of Comillas in Spain. The “authentic magisterium” is more properly translated into English as the “authorized magisterium.” Either way, the term refers only to the person of the pope and whatever he does personally. Thus anything the pope does is an act of his authentic magisterium. Pope Leo can employ his “authentic (authorized) magisterium” to define a Catholic dogma by engaging the Extraordinary Magisterium of the Church as Pope Pius XII did with the dogma of the Assumption of the Blessed Virgin Mary, or he can employ his “authentic magisterium” to arrange the seating assignments at a papal dinner. What he cannot do is demand unconditional obedience to his “authentic (authorized) magisterium in and of itself. To make an oath of unconditional obedience to a man is idolatry. Unconditional obedience can only be given to God.

Archbishop Marcel Lefebvre, who had his own problem with Neo-modernism, recognized that the insertion of the addendum of unconditional obedience to the “authentic magisterium” in a Catholic creed was idolatry. He rejected the formulation calling it a “dangerous formulation” and “sheer trickery.” He said, “They (Modernist Rome) are no doubt going to have these texts signed by the seminarians of the Fraternity of St. Peter before their ordination and by the priests of the Fraternity, who will then find themselves in the obligation of making an official act of joining the Conciliar Church.”

Rome imposes the 1989 Profession of faith on any cleric or any lay person as a condition for exercising any office in the Church. The SSPX leadership stupidly accepted this demand and swore, certainly by 2015, unconditional obedience to the “authentic magisterium” of the pope. They also followed the declaration of the Congregation for the doctrine of the Faith, when it was headed by Cardinal Ratzinger, that forbade any public criticism of the pope. Even before 2015 and during the entire pontificate of Pope Francis, the SSPX said nothing to defend the faith and Catholic worship. They were content to have a seat at the Novus Ordo circus. They even declared after the death of Bishop Williamson in January of 2025 that he had sinned grievously by consecration bishops because there no longer existed a state of necessity! Then only 15 months after the death of Bishop Williamson, they discovered that a state of necessity exists. The only “state of necessity” was that SSPX itself wanted a bishop. That, in itself, is insufficient grounds to consecrate bishops and by proceeding with the consecrations, made all traditional Catholics look like mindless ideologues. The further muddled the defense of the Catholic faith by their oath of unconditional obedience to the “authentic magisterium” of the pope and then publically disobeying him on insufficient moral grounds. They have associated every faithful traditional Catholic in their worthless scheming.

The SSPX sooner or later must recognize that Dogma is the proximate rule of faith and that Neo-modernism is a heresy that they are standing so close to they cannot recognize it. Dogma is an infallible both in the truth it proposes and in the words used to express that truth. That is, both the form and the matter of Dogma, which constitute one substantial *being*, are the infallible work of God, or as St. Pius X said, “A truth fallen from heaven.” Once that is done, they will be able to say unequivocally that Vatican II, a pastoral council that treated Catholic doctrine with grossly imprecise terminology, taught heresy because heresy IS the denial of the literal meaning of Dogma. They will recognize that the only act that is invariably associated with schism if manifest heresy! Pope Francis was and Pope Leo is schismatic because they are heretics. No Catholic can make an act of unconditional obedience to the “authentic (authorized) magisterium of the pope because that is idolatry. No one can be excommunicated by canon law can *ipso facto* in the external forum without canonical due process simply because the pope says so in his personal “authentic magisterium.” This is not the first time but just the most egregious example of the extension of the “obedience” claimed by the “authentic magisterium” to corrupt canon law in the Church. The entire purpose of the corruption of canon law and due process is to impose the Neo-modernist will by the appearance of legal formality. It in the end is perfectly Pharisaical.
