

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



Eight Sunday after Pentecost

St. Vincent de Paul, Confessor

July 19, 2026

At Pentecost the Church received the outpouring of the Holy Ghost and today’s liturgy shows us its happy results. This blessed Spirit makes us children of God since we are led by Him to say in simple truth: Our Father. Therefore we are assured of our heavenly inheritance (Epistle). But to obtain this assurance we must live for God, in living by Him (Collect), letting ourselves be led in all things by the Spirit of God (Epistle), so shall we one day be welcomed by God into everlasting dwellings (Gospel).

In this lies the true wisdom we learn from the story of Solomon, the reading of which is continued in the Breviary during this week, where an account is given of the great work to which this great king devoted his whole life.

Solomon built the temple of the Lord in the city of Jerusalem in obedience to the wish of his father David, who could not build it himself because of the unceasing wars waged against him by his enemies. Solomon took three years to prepare the material, namely, the stones which eighty thousand men dug out of the quarries of Jerusalem and wood from the cedars of cypresses, felled by thirty thousand men on Mount Libanus in the kingdom of Hiram. When all preparations had been made, the actual building was begun in the four hundred and eightieth year after the flight from Egypt, and lasted seven years. Hewn stone, woodwork and paneling had been so exactly measured beforehand that the work took place in the greatest possible silence. In God’s house was heard neither axe nor hammer nor any iron tool while the building was going on.

For the plans of his temple, Solomon took Moses’ tabernacle; giving it much larger proportions and accumulating it in all the riches that he could. The floors and ceilings made of precious wood were set off with plates of gold and the altars and tables were all gilded, while the candelabra and sacred vessels were of solid gold. Gilt palms and cherubim adorned all the temple walls.

When the work was finished, Solomon dedicated the temple to the Lord with great solemnity. In the presence of all the elders of Israel and of an immense crowd of people, representing the twelve tribes, the priests brought in the Ark of the Covenant, containing Moses’ Tables of the Law, to its place under the spread wings of two gilt cherubim, ten cubits high, which stood in the Holy of Holies. Thousands of sheep and oxen were sacrificed, and as the priests left the Holy of Holies a cloud filled the House of the Lord.

Then Solomon, raising his eyes to heaven, besought almighty God to hear the supplications of all those, Israelite or stranger, who should come in the varying circumstances of their lives, to pray to Him in this place, consecrated to His Name. Moreover, he asked that God would hear those who with face turned towards Jerusalem and the temple, should address their petitions to Him, to show clearly that He had chosen this house for His abode and that nowhere else was there a God like that of Israel.

The celebration of the Dedication of the temple lasted fourteen days, accompanied by sacrifices and sacred feasts, after which the people returned home, blessing the king and with grateful hearts for all the good that the Lord had done to Israel since the days of the Covenant on Sinai. And the Lord, appearing to Solomon a second time, said in effect: “I have heard thy prayer....I choose and sanctify this house which thou hast built, my eyes and my heart shall be there always to watch over my faithful people.”

In today’s Mass, the Church sings some verses of six different psalms in which are summed up all the thoughts expressed in Solomon’s prayer. “Great is the Lord and exceedingly to be praised, in the city of God, in his holy mountain” (Introit and Alleluia). “Who is God, but Thee, O Lord?” (Offertory). It is “in the midst of his” temple, that the outpouring of God’s mercy is received (Introit), and that one may “taste and see that the Lord is sweet” (Communion), for He is “a God-protector and a place of refuge,” for all who hope in Him (Gradual).

In the same way that Solomon's reign was a rough copy and image of that of Christ (2nd Nocturn), so the temple which he built at Jerusalem was but a figure of heaven, where God dwells and where He hears the prayers of men. It is to the holy mountain and the city of God (Alleluia) that we shall go one day to praise Him forever, for the Epistle tells us that if we live by the Spirit, mortifying the deeds of the flesh within us, we are the children of God, and therefore, as heirs of God and joint heirs with Christ we shall enter heaven, the place of our inheritance.

The Gospel completes this thought when it tells us, in the form of a parable, how we can use the "mammon of iniquity" To make sure of our entry into everlasting dwellings. An unjust steward, charged with having wasted his master's goods, makes friends for himself with the help of the goods the latter had entrusted to his care, that after his disgrace there might be those who would receive him into their houses.

Thus, teaches our Lord, should the children of light rival the energy of the children of the world, and copying the foresight of this functionary, make use of the goods placed at their disposal by almighty God to help the needy, thus making for themselves friends in heaven. For those who have borne their privations on earth in a Christian spirit will pass to the world above and will there bear witness to their benefactors at the time when all will have to give account of their stewardship to the divine Judge.

INTROIT:

Ps. 47: We have received Thy mercy, O God, in the midst of Thy temple; as is Thy name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice.

Ps. Great is the Lord, and exceedingly to be praised, in the city of our God, in His holy mountain. Glory be, etc. We have received Thy mercy, O God, etc.

COLLECT:

Mercifully grant to us, O Lord, we pray, the spirit to think and do always such things as are right, that we, who cannot exist without Thee, may by Thee be enabled to live according to Thy will. Through our Lord, etc.

O God, who didst strengthen blessed Vincent with apostolic power to preach the Gospel to the poor and to promote the honor of the clerical order, grant, we pray, that we, who venerate his godly life, may also be taught by his example of the virtues. Through our Lord, etc.

EPISTLE: *Rom. 8, 12-17*

Brethren, We are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry, Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint heirs with Christ.

Who live according to the flesh?

Those who follow the evil pleasures and the desires of corrupt nature, rather than the voice of faith and conscience. Such men are not guided by the Spirit of God, for He dwells not in the sensual man, (Gen. 6,3) they are no children of God, and will not inherit heaven, but eternal death. But he who is directed by the Spirit of God, and with Him and through Him crucifies his flesh and its concupiscence, is inspired with filial confidence in God by the Holy Ghost, who dwells in him, and by whom he cries: Abba (Father). Prove yourself well that you may know whether you live according to the flesh, and strive by prayer and fasting to mortify all carnal and sensual desires that you may by such means become a child of God and heir of heaven.

ASPIRATION Strengthen me, O Lord, that I may not live according to the desires of the flesh; but resist them firmly by the power of Thy Spirit, that I may not die the eternal death.

GRADUAL:

Ps.30. Be Thou unto me a God, a protector, and a place of refuge to save me. In Thee, O God, have I hoped: O Lord, let me never be confounded.

Alleluia, alleluia. *Ps. 47.* Great is the Lord, and exceedingly to be praised, in the city of our God, in His holy mountain. Alleluia.

GOSPEL: *Luke 16, 1-9*

At that time, Jesus spoke to His disciples this parable: There was a certain rich man, who had a steward; and the same was accused unto him that he had wasted his goods; and he called him, and said to him: How is it that I hear this of thee? Give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

Who are represented by the rich man and his steward?

The rich man represents God, the steward is man, to whom God has confided the various goods of soul and body, of grace and nature: faith, intellect, memory, free will; the five senses, health, strength of body, beauty, skill, power over others, time and opportunity for good, temporal riches, and other gifts. These various goods of soul and body God gives us not as our own, but as things to be used for His honor and salvation of man. He will therefore demand the strictest account of us if we use them for sin, luxury, seduction, or oppression of others.

Why did Christ make use of this parable?

To teach us that God requires of every man a strict account of whatever has been given to him, and to urge us to works of charity, particularly alms-deeds.

What friends do we make by alms-giving?

St. Ambrose says they are the poor, the saints and angels, even Christ Himself: for that which we give to the poor, we give to Christ, (Matt. 25, 40). And: He that hath mercy on the poor, lendeth to the Lord, and he will repay him (Prov. 19,17). St. Peter Chrysologus says, “The hands of the poor are the hands of Christ,” through whom we send our riches to heaven before us and through whose intercession we obtain the grace of salvation.

Why did his lord commend the steward?

Because of his prudence and foresight, but not for his injustice; for he adds: The children of this world are wiser than the children of light: that is, the worldly-minded understand better how to obtain temporal goods than do Christians do to lay up treasures in heaven.

Why is wealth called unjust?

Because riches are often massed and retained unjustly, often lead man to injustice, and because they are often squandered, or badly used.

SUPPLICATION Grant me the grace, O my just God and Judge, that I may so use the goods of this earth confided to me by Thee, that I may make friends, who at my death will receive me into eternal joys

OFFERTORY:

Ps. 17. Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud: for who is God but Thee, O Lord?

SECRET:

Receive, we pray, O Lord, the gifts which of Thy bounty we present Thee, that these holy mysteries, by the working of the power of Thy grace, may sanctify our behavior in this present life and bring us to everlasting joys. Through our Lord, etc.

Grant us, we pray, almighty God, that the offering which we humbly make Thee may be well-pleasing to Thee in honor of Thy saints, and may cleanse us in both body and soul. Through our Lord, etc.

COMMUNION:

Ps. 33. Taste and see that the Lord is sweet: blessed is the man that hopeth in Him.

POSTCOMMUNION:

May this heavenly mystery be to us, O Lord, a renewal of mind and body, that while we perform this act of worship we may feel the effect thereof. Through our Lord, etc.

We ask, almighty God, that we who have partaken of food from heaven, may, through the intercession of blessed Vincent, Thy Confessor, be strengthened by it against all harm. Through our Lord, etc.

PROPER OF THE SAINTS FOR THE WEEK OF JULY 19th:

Date	Day	Feast	Rank	Color	F/A	Mass Time/Notes
19	Sun	8 th Sunday after Pentecost St. Vincent de Paul, Confessor	sd	G		Mass 9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00
20	Mon	St. Jerome Emilian, C St. Margaret, VM	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
21	Tue	St. Praxedes, V St. Lawrence of Brindisi, CD	sp	W		Mass 8:30 AM; Rosary of Reparation before Mass
22	Wed	St. Mary Magdalen, Penitent	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
23	Thu	St. Apollinaris, BpM St. Liborius, BpC	d	R		Mass 8:30 AM; Rosary of Reparation before Mass
24	Fri	Vigil of St. James St. Christina, VM	sd	V	A	Mass 8:30 AM; Rosary of Reparation before Mass
25	Sat	St. James the Greater, Ap St. Christopher, M BVM - Mother of Mercy	d2cl	R		Mass 9:00 AM; Confessions & Rosary of Reparation 8:30
26	Sun	St. Anne, Mother of the BVM 9 th Sunday after Pentecost	d2cl	R		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.

This past week marked the sixteenth anniversary since Fr. Waters arrived at Ss. Peter & Paul Roman Catholic Mission. Few Catholics anywhere have greater access to sacraments according to the “received and approved” rites of the Church as we have in York. And even fewer have access to the Catholic sacraments without compromise of the fullness of the Catholic faith without compromise by a priest who is morally above all reproach. For this great grace we have been truly blessed. Please take the time to offer a prayer of gratitude to our good God for this invaluable blessing.



...for the children of this world are wiser in their generation than the children of light.

What is done for charity's sake is done for God. It is not enough for us that we love God ourselves; our neighbor also must love him; neither can we love our neighbor as ourselves unless we procure for him the good we are bound to desire for ourselves, that is, divine love, which unites us to our Sovereign Good. We must love our neighbor as the image of God and the object of His love, and must try to make men love their Creator in return, and love one another also with mutual charity for the love of God, who so loved them as to deliver His own Son to death for them. But let us, I beg of you, look upon this Divine Savior as a perfect pattern of the charity we must bear to our neighbor. St. Vincent de Paul

Your divine Providence, O God, takes care of all Your creatures as though they were but one, and it takes care of each one as though all others were contained in it. Oh! If Your Providence were only understood, everyone would forget the things of this world to be united to it. St. Mary Magdalen dei Pazzi

I am most particularly obliged to bless and thank God, for not having suffered the first professors of that doctrine (Jansenism), men of my acquaintance and friendship, to be able to draw me to their opinions. I cannot tell you what pains they took, and what reasons they propounded to me; I objected to them, amongst other things, the authority of the Council of Trent, which is clearly opposed to them; and seeing that they still continued, I, instead of answering them, quietly recited my *Credo*; and that is how I have remained firm in the Catholic faith. St. Vincent de Paul in his dealings with the Jansenists

ON THE SIN OF DETRACTION

And the same was accused unto him (Luke 16, 1).

The steward in the gospel was justly accused on account of the goods he had wasted; but there are many who lose their good name and honor by false accusations, and malicious talk! Alas, what great wrongs do detracting tongues cause in this world! How mean a vice is detraction, how seldom attention is paid to its evil, how rarely the injury is repaired!

When is our neighbor slandered?

When he is accused of a vice of which he is not guilty; when a secret crime is made known with the intention of hurting him, or when our duty does not require us to mention it; when we attribute an evil intention to him or entirely misconstrue his actions and omissions; when his good qualities or commendable actions are denied or lessened, or his merits underrated; when we remain silent, or speak ambiguously in cases where praise is due him; when we lend a willing ear to detractions, and make no effort to stop them; and lastly, when joy is felt in the detraction.

Is detraction a great sin?

Yes, for it is directly opposed to the love of our neighbor, therefore to the love of God, hence it is, as St. Ambrose says, hateful to God and man. By it we rob our neighbor of a possession greater than riches (Prov. 22, 1), and often he is plunged by it into want and misery, even into the greatest vices; St. Ambrose says: "Let us fly from the vice of detraction, for it is altogether a satanic abyss, full of deceit." Finally, detraction is a great sin, because it can seldom be recalled, and the injury done by it is very great, and often irreparable.

What should we do when we have committed this sin?

We should retract the calumny as soon as possible and repair the injury done to our neighbor in regard to his name or temporal goods; we should detest this sin, regret it, and be cleansed from it by penance, we should daily pray for him whom we have injured, and in future guard against the like fault.

Are we ever allowed to reveal the wrongs of our neighbor?

To make public the faults of our neighbor only for the entertainment of idle people, or for the sake of news, and to satisfy the curiosity of others, is always sinful. But if after having reproached or advised our neighbor fraternally, without obtaining our end, we make known his faults to his parents or superiors for the sake of punishment and reformation, far from being a sin it is rather a duty, against which those err who are silent about the sins of their neighbor, when by speaking they could prevent the sin and save him much unhappiness.

Is it a sin to listen willingly to detraction?

Yes, for we thus give the detractors occasion and encouragement. Therefore St. Bernard says: "Whether to detract is a greater sin than to listen to detraction, I will not decide. The devil sits on the tongue of the detractor as he does on the ear of the listener." In such cases we must strive to interrupt, to prevent the detracting words, or else withdraw; or if we can do none of these, we must show in our countenance our displeasure, for the Holy Ghost says: The northwind driveth away rain, so doth a sad countenance a backbiting tongue (Prov. 25, 23). The same demeanor is to be observed in regard to improper language.

What varieties of detraction are there?

There is a certain detestable kind of detraction which degrades and ridicules others by witty and sneering words. Still worse is that detraction which carries the faults of others from one place to another, thus exciting those who are on good terms to hard feeling, or making those who are living in enmity more opposed to each other. The whisperer and the double tongued, says the Holy Ghost, is accursed, for he hath troubled many that were at peace.

What should deter us from detraction?

The thought of the enormity of this sin; of the difficulty, even impossibility of repairing the injury caused; of the punishment it incurs, for St. Paul expressly says: Calumniators shall not possess the kingdom of God (I Cor. 6, 10), and Solomon writes: My son, fear the Lord, and the king; and have nothing to do with detractors; for their destruction shall rise suddenly (Prov. 24, 22).

SUPPLICATION Guard me, O most loving Jesus, that I may not be so blinded, either by hatred or, envy, as to rob my neighbor of his good name, or make myself guilty of such a grievous sin.

CONSOLATION FOR THOSE WHO HAVE SUFFERED FROM DETRACTION

If your good name has been taken away by evil tongues, you may be consoled by knowing that God permitted this to humble you, to exercise you in patience and free you from pride and vain self-complacency. Turn your eyes to the saints of the Old and the New Law, to the chaste Joseph who was cast into prison on a false charge of adultery (Gen. 39), to the meek David publicly accused by Semei as a man of blood (II Kings 16, 7), to the chaste Susanna who was also accused of adultery, tried and condemned to death (Dan. 13). Jesus, the king of saints, was called a drunkard, accused and condemned as a blasphemer, a friend of the devil, an inciter of sedition among the people, and like the greatest criminal was nailed to the cross between two thieves. Remember besides that it does not injure you in the sight of God, if all possible evil is said of you, and that He, at all times, cares for those who trust in Him; for he who touches the honor of those who fear God, touches, as it were, the pupil of His eye (Zach. 2, 8), and shall not go unpunished. St. Chrysostom says: "If you are guilty, be converted; if you are innocent, think of Christ."

PRAYER O most innocent Jesus, who wert thus calumniated, I submit myself wholly to Thy divine will, and am, ready like Thee, to bear all slanders and detractions, as with perfect confidence I yield to Thy care my good name, convinced that Thou at Thy pleasure wilt defend and protect it, and save me from the hands of my enemies.

May God, who began the good work, bring it to perfection..... I trust! St. Vincent de Paul, dying words

A man's value is his prayers, and the value of his prayers is that of his self denial. St. Vincent de Paul

With St. Vincent de Paul (patron saint of charitable societies) and St. Camillus de Lellis (patron saint of hospitals with St. John of God), St. Jerome Aemilian (patron saint of orphans) completes the triumvirate of charity. Thus does the Holy Ghost mark His reign with traces of the Blessed Trinity; moreover, He would show that the love of God which He kindles on earth can never be without the love of our neighbor. At the very time when He gave thee to the world as a demonstration of this truth, the spirit of evil made it evident that true love of our neighbor cannot exist without love of God, and that this latter soon disappears in its turn when faith is extinct. With good reason we repeat the prayer that thou, St. Jerome, didst teach thy little orphans: "Lord Jesus Christ, our loving Father, we beseech Thee, by Thine infinite goodness, raise up Christendom once more, and bring it back to that upright holiness which flourished in the apostolic age." Dom Gueranger, *The Liturgical Year*, on the feast of St. Jerome Aemilian

O faith, you are the great friend of our spirit, and to the human sciences which boast that they are more evident than you are, you can well say what the Spouse said to her companions: 'I am black but beautiful.' You are black because you are in the obscurity of the divine revelations, which, having no apparent evidence, make you appear black, and almost unrecognizable; but yet you are beautiful in yourself because of your infinite certainty. St. Francis de Sales

The Finding of the Relics of St. Mary Magdalen

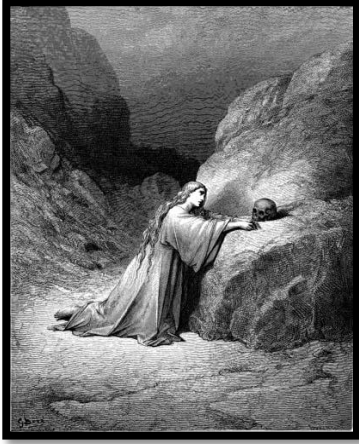
THE holy penitent, Saint Mary Magdalen, whose praise is in the Gospel, has ever been regarded as the particular protectress of the children of Saint Dominic, and especially of his Third Order. Our Lord Himself assigned her as mistress and patroness to Saint Catharine of Siena.... When, at the beginning of the eighth century, the Saracens began their ravages in Provence, which continued some three hundred years, the Cassianite monks, who had charge of the sacred relics, carefully concealed the crypt beneath a mound of earth, and it was not discovered until A.D. 1279. According to a Dominican tradition, in that year the Prince of Salerno, who was a nephew of Saint Louis of France, and afterwards became Charles II, King of Sicily and Count of Provence, was taken prisoner by the king of Aragon and closely confined in the fortress of Barcelona. By the advice of his confessor, who was a Friar Preacher, he commended himself earnestly to Saint Mary Magdalen, the patron Saint of Provence. That night, which was the eve of her feast, the Prince was suddenly awakened from sleep and found the Saint standing beside him. She bade him rise and follow her, together with his suite. She led them safely out of the fortress, and, after they had walked for some little time in silence, she turned and asked them

if they knew where they were. They replied that they believed themselves to be close to the walls of Barcelona. "Not so," answered the Saint; " you are already six miles beyond the Spanish frontier, and only one league from Narbonne." Charles threw himself at her feet, saying, " What can I do in gratitude for this night's deliverance? " Then she bade him search for her relics, telling him that he would find them in the Church of Saint Maximin. "You will know my body," she said, "by this token; the forehead is still preserved with the flesh and skin entire on that part which touched our Lord's risen body. You will also find two vessels, one full of the hair with which I wiped His sacred feet, and another with the bloodstained earth I gathered at the foot of the Cross. I desire that these precious relics be now given to the care of my Brethren, the Friars Preachers, who are indeed my brethren, because, like them, I was a preacher and an apostle." With these words she disappeared; and when day dawned, the prince found that he was indeed close to Narbonne.

He lost no time in repairing to Saint Maximin, where he discovered the sacred relics in a box, bearing an inscription to the effect that they had been removed thither in the year 710, for fear of the sacrileges of the Saracens. Charles then founded a Convent of the Order on the spot and entrusted the precious treasures to the keeping of the Friars. Not content with this testimony of his gratitude to his heavenly deliverer, the prince, when he succeeded to his hereditary dominions, founded no less than twelve Convents of the Order, and in all of them it was ordained that a daily commemoration should be made of Saint Mary Magdalen in the Little Office of the Blessed Virgin.

The Friars Preachers continued to be the faithful guardians of the relics at Saint Maximin and of the sanctuary erected at La Sainte-Baume down to the time of the French Revolution. After the restoration of the French Province of the Order by the celebrated Father Lacordaire, the care of these holy places was once more entrusted to the sons of Saint Dominic, A.D. 1859. Even in our own day they are much-frequented places of pilgrimage.

Prayer: Grant to us, O most clement Father, that, as the Blessed Mary Magdalen, loving our Lord Jesus Christ above all things, obtained the pardon of her sins, so she may obtain for us from Thy mercy eternal happiness. Through the same Jesus Christ our Lord. Amen. Rev. John Procter, O.P., The Dominican Tertiary's Daily Manual



But the homage of all the doctors together cannot compare with the honour which the Church pays to the humble Magdalen, when she applies to the Queen of heaven on her glorious Assumption day the Gospel words first uttered in praise of the justified sinner. Albert the Great assures us that, in the world of grace as well as in the material creation, God has made two great lights—to wit, two Marias, the Mother of our Lord and the sister of Lazarus: the greater, which is the Blessed Virgin, to rule the day of innocence; the lesser, which is Mary the penitent beneath the feet of that glorious Virgin, to rule the night by enlightening repentant sinners. As the moon by its phases points out the feast days on earth, so Magdalen in heaven gives the signal of joy to the angels of God over one sinner doing penance. Does she not also share with the Immaculate One the name of Mary, Star of the sea, as the Churches of Gaul sang in the Middle Ages, recalling how, though one was a Queen and the other a handmaid, both were causes of joy to the Church: the one being the gate of salvation, the other the messenger of the Resurrection. Dom Gueranger, *The Liturgical Year*, St. Mary Magdalen

St. James, Patron of Spain, forget not the grand nation which owes to thee both its heavenly nobility and its earthly prosperity; preserve it from ever diminishing those truths which made it, in its bright days, the salt of the earth; keep it in mind of the terrible warning that "if the salt lose its savor, it is food for nothing any more but to be cast out and to be trodden on by men. Dom Gueranger, *Liturgical Year*, Feast of St. James

OUR RICHES

EIGHTH SUNDAY AFTER PENTECOST

PRESENCE OF GOD -Teach me, O Lord, to be a faithful, wise administrator of Your goods.

MEDITATION:

I. Today again, as last Sunday, St. Paul, in the Epistle of the Mass (*Rom 8:12-17*), compares the two lives which always struggle within us: the life, of the old man, a slave to sin and the passions, from which come the fruits of death, and that of the new man, the servant, or better, the child of God, producing fruits of life. "If you live according to the flesh, you shall die, but if, by the spirit, you mortify the deeds of the flesh, you shall live." Baptism has begotten us to the life of the spirit, but it has not suppressed the life of the flesh in us; the new man must always struggle against the old man, the spiritual must fight against the corporeal. Baptismal grace does not excuse us from this battle, but it gives us the power to sustain it. We must be thoroughly convinced of this so that we will not be deceived or disturbed if, after many years of living a spiritual life, certain passions, which we thought we had subdued forever, revive in us. This is our earthly condition: "The life of man upon earth is a warfare" (*Jb. 7: 1*), so much so that Jesus said: "The kingdom of heaven suffereth violence" (*Mt.11: 12*). But this continual struggle should not frighten us; for grace has made us children of God, and as such, we have every right to count on His paternal help. "You have not received the spirit of bondage again in fear," says St. Paul, "but you have received the spirit of adoption of sons, whereby we cry Abba, Father." To increase our belief in this great truth, he adds, "The Spirit Himself giveth testimony to our spirit, that we are the sons of God." It is as though the Apostle would like to say to us: "It is not I who tell you this, but the Holy Spirit who says it and testifies to it within you." The Holy Spirit is in us; in us He supplicates the heavenly Father, and in us He arouses confidence and trust. "You are not slaves," He says to us, "but children; of what are you afraid?" This is our great treasure: to be children of God, co-heirs with Christ, temples of the Holy Spirit.

2. Today's Gospel (*Lk 16: 1-9*) teaches us by means of a parable—which at first sight seems a little disconcerting—how to be wise in administering the great riches of our life of grace. When Jesus spoke this parable, He certainly had no intention of praising the conduct of the "unjust" steward who, after wasting his master's goods during his whole stewardship, continued to steal even when he learned that he was to be

discharged. However, Jesus did praise him for the clever way he made sure of his own future. The lesson of the parable hinges on this point: "The children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings." Jesus exhorts the "children of light" not to be less shrewd in providing for their eternal interests than the "children of darkness" are in assuring for themselves the goods of earth.

We also, like the steward in the parable, have received from God a patrimony to administer, that is, our natural gifts, and more particularly, our supernatural gifts, and all the graces, holy inspirations, and promptings to good which God has bestowed upon us. The hour for rendering an account will come for us too, and we shall have to admit that we have often been unfaithful in trafficking with the gifts of God, in making the treasures of grace fructify in our soul. How can we atone for our infidelities? This is the moment to put into practice the teaching of the parable by which, as St. Augustine says, "God admonishes all of us to use our earthly goods to make friends for ourselves among the poor. They, in turn, becoming the friends of their benefactors, will be the cause of their admission into heaven." In other words, we must pay our debts to God by charity toward our neighbor, for Sacred Scripture tells us, "Charity covereth a multitude of sins" (*I Pt 4: 8*). This does not mean material charity alone, but also spiritual charity and not in great things only, but in little ones too- yes, even in the very least things, such as a glass of water given for the love of God. These little acts of charity, which are always within our power, are the riches by which we pay our debts and put in order "our stewardship."

COLLOQUY:

"O Lord, it is Your Spirit which combats within me. You gave it to me to destroy the deeds of the flesh. Moved by Your Spirit, I keep up the struggle because I have a powerful helper; my sins have slain, wounded and humbled me; but You, my Creator, were wounded for me, and by Your death You overcame mine. I bear within myself human frailty and the chains of my former slavery; in my members there is a law which opposes the law of the spirit and would drag me into the slavery of sin; my corruptible body still weighs upon my soul. Although I am made strong by Your grace, as long as I continue to carry Your treasure in this earthen vessel, I shall always have to suffer because of my frailty. You are the stability which makes me firm against all temptations; if they increase and frighten me, You are my refuge. `You are my hope, my inheritance in the land of the living.'

"Oh! how much I owe You, my Lord God, who redeemed me at so great a price! Oh! how much I ought to love, bless, praise, honor, and glorify You who have loved me so much! I shall give praise to Your Name, O God, who made me capable of receiving the great glory of being Your son. I owe to You all I have, all that is of use for my life, all that I know and love. Who possesses anything that is not Yours? Bestow Your gifts on me, O Lord our God, so that made rich by You, I may serve and please You, and every day return thanks to You for all that Your mercy has done for me. I cannot serve You or please You without making use of Your own gifts to me" (cf. St. Augustine).

"*Meus maxime mortificatio est vita communis.*" - my greatest mortification is community life. St. John Berchmans, S.J.

O blessed faith, you are certain but you are also obscure. You are obscure because you make us believe truths revealed by God Himself, and which transcend all natural light. Your excessive light, radiance of the divine truths, becomes for me thick darkness because the greater overwhelms the lesser, even as the light of the sun overwhelms all other lights and even exceeds my power of vision.

You are dark night for the soul and, as night, you illumine it like that dark cloud which lighted the way in the night for the children of Israel. Yes, although you are a dark cloud, your darkness gives light to the darkness of my soul. So I too can say: the night will be my illumination in my delights. In the way of pure contemplation and union with God, your night, O faith will be my guide.

Make me comprehend, O Lord, that to be joined in union with You I must not walk by understanding, neither may I lean upon experience or feeling or imagination, but I must believe in Your infinite Being, which is not perceptible to my understanding nor to any other sense. St. John of the Cross, *Ascent of Mt. Carmel*

The light of faith was enkindled within us at our Baptism; we must hold it aloft, above all our thoughts and reasonings, so that it may illumine our whole life, our whole house, that is, the interior dwelling of our soul and the exterior world in which we live, with all its persons, places, and things. Fr. Gabriel of St. Mary Magdalen, O.C.D., *Divine Intimacy*

Hermeneutics of Continuity/Discontinuity

Anti-modernists condemnations can be revised????

If it is desirable to offer a diagnosis of the text (*Gaudium et Spes*) as a whole, we might say that (in conjunction with the texts on religious liberty and world religions) it is a revision of the Syllabus of Pius IX, a kind of countersyllabus. Harnack, as we know, interpreted the Syllabus of Pius IX as nothing less than a declaration of war against his generation. This is correct insofar as the Syllabus established a line of demarcation against the determining forces of the nineteenth century: against the scientific and political world view of liberalism. In the struggle against modernism this twofold delimitation was ratified and strengthened. Since then many things have changed. The new ecclesiastical policy of Pius XI produced a certain openness toward a liberal understanding of the state. In a quiet but persistent struggle, exegesis and Church history adopted more and more the postulates of liberal science, and liberalism, too, was obliged to undergo many significant changes in the great political upheavals of the twentieth century. As a result, the one-sidedness of the position adopted by the Church under Pius IX and Pius X in response to the situation created by the new phase of history inaugurated by the French Revolution was, to a large extent, corrected *via facti*, especially in Central Europe, but there was still no basic statement of the relationship that should exist between the Church and the world that had come into existence after 1789. In fact, an attitude that was largely pre-Revolutionary continued to exist in countries with strong Catholic majorities. Hardly anyone today will deny that the Spanish and Italian Concordats strove to preserve too much of a view of the

world that no longer corresponded to the facts. Hardly anyone today will deny that, in the field of education and with respect to the historico-critical method in modern science, anachronisms existed that corresponded closely to this adherence to an obsolete Church-state relationship.....

Let us be content to say here that the text serves as a countersyllabus and, as such, represents, on the part of the Church, an attempt at an official reconciliation with the new era inaugurated in 1789.

Joseph Cardinal Ratzinger, Principles of Catholic Theology, Comments regarding Gaudium et Spes

The text (CDF document, *Instruction on the Ecclesial Vocation of the Theologian*) also presents the various forms of binding authority which correspond to the grades of the Magisterium. It states – perhaps for the first time – that there are magisterial decisions which cannot be the final word on a given matter as such but, despite the permanent value of their principles, are chiefly also a signal for pastoral prudence, a sort of provisional policy. Their kernel remains valid, but the particulars determined by circumstances can stand in need of correction. In this connection, one will probably call to mind both the pontifical statements of the last century regarding freedom of religion and the anti-Modernists decisions of the beginning of this century, especially the decisions of the then Biblical Commission. Joseph Cardinal Ratzinger, The Nature and Mission of Theology

Anti-modernists condemnations cannot be revised!!!!

Moreover, in order to check the daily increasing audacity of many modernists who are endeavoring by all kinds of sophistry and devices to detract from the force and efficacy not only of the decree "*Lamentabili sane exitu*" (the so-called Syllabus), issued by our order by the Holy Roman and Universal Inquisition on July 3 of the present year, but also of our encyclical letters "*Pascendi dominici gregis*" given on September 8 of this same year, we do by our apostolic authority repeat and confirm both that decree of the Supreme Sacred Congregation and those encyclical letters of ours, adding the penalty of excommunication against their contradictors, and this we declare and decree that should anybody, which may God forbid, be so rash as to defend any one of the propositions, opinions or teachings condemned in these documents he falls, ipso facto, under the censure contained under the chapter "Docentes" of the constitution "*Apostolicae Sedis*," which is the first among the excommunications latae sententiae, simply reserved to the Roman Pontiff. This excommunication is to be understood as *salvis poenis*, which may be incurred by those who have violated in any way the said documents, as propagators and defenders of heresies, when their propositions, opinions and teachings are heretical, as has happened more than once in the case of the adversaries of both these documents, especially when they advocate the errors of the modernists that is, the synthesis of all heresies. Pope St. Pius X, *Praestantia Scripturae*

On St. Thomas Aquinas:

To deviate from Aquinas, in metaphysics especially, is to run grave risk. St. Pius X, *Pascendi*

Thomas should be called not only the Angelic, but also the Common or Universal Doctor of the Church; for the Church has adopted his philosophy for her own, as innumerable documents of every kind attest.

Pope Pius XI, *Studiorum Decem*

By contrast, I had difficulties in penetrating the thought of Thomas Aquinas, whose crystal-clear logic seemed to be too closed in on itself, too impersonal and ready-made... (Professors) presented us with a rigid, neo-scholastic Thomism that was simply too far afield from my own questions.

Joseph Cardinal Ratzinger, *Milestones*, p.44

Cardinal Ratzinger was the first man in his position (head of the CDF) in centuries who did not take Thomas Aquinas as his philosophical and theological master. (Pope John Paul II) respected Thomism and Thomists, but he broke precedent by appointing a non-Thomistic Prefect of the CDF. It was a clear single that he believed there was a legitimate pluralism of theological methods, and that this pluralism ought to be taken into account in the formulation of authoritative teaching.

George Weigel, *Witness to Hope*, biography of JPII, p. 443

O Lord, it is so sweet to serve You in darkness and in the midst of trial, for we have only this life in which to live by faith. St. Teresa of the Child Jesus

I ... firmly embrace and accept all and everything that has been defined, affirmed, and declared by the unerring magisterium of the Church, especially those chief doctrines which are directly opposed to the errors of this time..... I also subject myself with the reverence which is proper, and I adhere with my whole soul to all the condemnations, declarations, and prescriptions which are contained in the Encyclical letter "*Pascendi*" and in the Decree "*Lamentabili*".....

Oath Against the Errors of Modernism, taken by Bishop emeritus of Rome Ratzinger but discarded before Pope Francis ordained

If we wish, then, to attain to union with God, we must repress all inordinate movements of the passions, even the most trifling; for perfect union with God presupposes that there be nothing in us contrary to the divine will, no willful attachment to creatures or to self. The moment we deliberately allow any passion to lead us astray, this perfect union no longer exists. This is especially true of habitual attachments. These paralyze the will even if they be in themselves trivial. St. John of the Cross says that "it makes little difference whether a bird be tied by a thin thread or a heavy cord; it cannot fly until either be broken."

Rev. Adolphe Tanquerey, S.S., D.D., *The Spiritual Life*

When, the will, the memory and the understanding and all the powers are regulated according to God's law, and we do not care for what men say, but look only to fulfill the will of God, then will our actions be strong and virtuous... A timid man will never do any good. St. Vincent Ferrer, O.P.

If this steward could so wisely provide for this life, much more ought we to be solicitous for the life to come... If this steward, unjust as he proved himself to be, was praised for his wisdom, much more shall we receive praise of God, if by our almsgiving we injure none, but benefit many... If a wrongdoer received praise from his lord, how much more pleasing are they to the Lord God, who do all in accordance with His will. So from the parable of the unjust judge Christ took occasion to speak of God as judge, although between the two no comparison was possible. St. Augustine

We read in the epistle of St. James these words: "Religion (religio) clean and undefiled before God and the Father is this; to visit the fatherless and widows in their tribulation and to keep one's self unspotted from the world." The meaning of the above is – that if we would honor God the Father in a sincere and proper manner, we must be assiduously intent upon assisting the poor, the abandoned and the distressed, upon consoling and comforting them, and, at the same time, endeavor, amid the universal corruption of the world, to serve God alone and to please Him by purity of heart and the righteousness of our ways. Thus the virtue of religion will produce abundant fruits "that in all things and above all things God may be glorified." Religion holds the first place among the moral virtues. ... It holds the first rank among the moral virtues, because it approaches nearer to God than the others, in so far as it produces and has for its primary object those acts which refer directly and immediately to the honor of God – that is, whatever acts pertain to the divine service.

Rev. Nicholas Gihl, *The Holy Sacrifice of the Mass Dogmatically, Liturgically and Ascetically Explained*

This doctrine is the basis for the labors of all who seek to maintain and restore traditional Catholicity, though most of those who are engaged in this struggle have yet to realize the fact. Without this doctrine, assented to absolutely, Traditionalists have no cause and no argument against the current "reform" in the Church, as it is called. Since we hold the Doctrine of Exclusive Salvation, we hold all modifications, qualifications, attenuations, and denials of it to be heresy, and those who defend these positions to be material heretics at least. It is contrary to Catholic tradition to treat heresy amicably, or heretics as brothers in Christ, but rather, as His enemies. If in places the language of this writing seem acidic, it is so in order to brace dissenters with their true standing with respect to Christ, Who is the Truth. Fr. James Wathen, Faithful Catholic Priest

Just as it is licit to resist a Pontiff who attacks the body, so it is licit to resist him who attacks souls, or who disturbs the civil order, or, above all, him who tries to destroy the Church. It is licit to resist him by not doing what he orders and by impeding the execution of his will. St. Robert Bellarmine

The first remedy against spiritual temptations which the devil plants in the hearts of many persons in these unhappy times, is to have no desire to procure by prayer, meditation, or any other good work, what are called (private) revelations, or spiritual experiences, beyond what happens in the ordinary course of things; such a desire of things which surpass the common order can have no other root or foundation but pride, presumption, a vain curiosity in what regards the things of God, and in short, an exceedingly weak faith. It is to punish this evil desire that God abandons the soul, and permits it to fall into the illusions and temptations of the devil, who seduces it, and represents to it false visions and delusive revelations. Here we have the source of most of the spiritual temptations that prevail at the present time; temptations which the spirit of evil roots in the souls of those who may be called the precursors of Antichrist. St. Vincent Ferrer, O. P.

The desire for private revelations deprives faith of its purity, develops a dangerous curiosity that becomes a source of illusions, fills the mind with vain fancies, and often proves the want of humility, and of submission to Our Lord, Who, through His public revelation, has given all that is needed for salvation. We must suspect those apparitions that lack dignity or proper reserve, and above all, those that are ridiculous. This last characteristic is a mark of human or diabolical machination. Stay away from visions, apparitions, and miracles as much as you can. Be careful of visions, even when they are authentic. St. John of the Cross, Doctor of the Church

“War is Punishment for Sin” - Blessed Virgin Mary at Fatima

**112 Years Ago - Start of World War I, the “War to End All Wars” and “Make the World Safe Place for Democracy.”
After 4 months of fighting by December 1914, 2 Million Dead with 8 Million More to Go!**

There is no limit to the measure of ruin and of slaughter; day by day the earth is drenched with newly-shed blood, and is covered with the bodies of the wounded and of the slain. Who would imagine, as we see them thus filled with hatred of one another, that they are all of one common stock, all of the same nature, all members of the same human society? Who would recognize brothers, whose Father is in Heaven? Pope Benedict XV, November 1914

“No one can be at the same time a good Catholic and a true socialist.” Pope Pius XI

The “Living” Magisterium

First of all they lay down the general principle that in a living religion everything is subject to change, and must in fact be changed. In this way they pass to what is practically their principal doctrine, namely evolution. Pope St. Pius X, *Pascendi Dominici Gregis*

“And every spirit that dissolveth Jesus, is not of God: and this is Antichrist, of whom you have heard that he cometh, and he is now already in the world (1 John 4:3).”

The Modernist does not regard DOGMA, which constitutes the formal object of divine and Catholic faith, as the literal incarnation of divine TRUTH, and thus “dissolveth Jesus” who is Truth Incarnate. He is “Antichrist.”

“But the Church of God will not take this foolish advice. She is supernatural and Divine in her origin and constitution, and so must always have recourse to supernatural means. **Modernism is condemned because it virtually destroys Christian dogma by denying that the dogmas of faith are contained in the revelation made by the Holy Spirit to the Catholic Church and subsequently defined through the supreme authority of the same *Ecclesia docens*. Once the Holy Spirit, speaking through the supreme *magisterium* of the Church, defines a doctrine as *de fide* the dogma in question remains, both *in se* and in its external *formula* or *terminology*, unchanged and unchangeable, like God, Whose voice it communicates to us, in the shape of definite truth.**

“Modernism tells us quite the reverse. The Divine reality in which we believe must be sought inside the believer's soul. This reality is both an object of 'vital immanence' and the subject of the believer's affirmation of his inner belief, in the words of a *formula* or a statement. Is there anything existing outside the believer corresponding to both the 'vital immanence' and the statement of its nature inwards by him? No, answers Modernism. From a philosophic or a scientific or historical point of view it is unreal -- nay, false. Does the reality, then, exist at all? We do not know (agnosticism). Yet, as a believer, the reality in question may be true -- nay, existing *in se*, quite independent of the believer's concept of it. But on what grounds does he (the believer) pin his faith upon its truth? *Only on his own individual experience*. The believer possesses a kind of 'intuition' of the heart, which he imputes mediately into contact with the Divine reality of God; giving to him at the same time an absolute 'persuasion' of God's existence, and His beneficent action outside of man. This inner experience is greater than any other experience of any other objects whatsoever. If this theory be admitted, it would lead us into theism. According to it, every religion on the face of the earth is true [thus, **Ecumenism**]. We could never dare to call any religion a false one. There would be no essential difference between any religion and the one true religion of the Catholic Church. Have not their adherents, just as much as Catholics, their inward religious experience and their outward affirmation of it? Both of these agree with each other [thus, **Religious Liberty**]. In what, then, do these other religions differ from Catholicism? Only in degree, but not in kind. Catholicism has more truth, is a *more living faith* and is *more preeminently* Christian; but the other creeds are not false, and there is no means in Modernist principles for so describing them [thus, **members of other religions are saved ‘through the Catholic Church’ by ‘baptism of implicit desire’**]. Who does not see that Modernism destroys not only the true dogmas of Our Catholic Faith, but makes them differ only in kind from those of other creeds? Our belief as Catholics rests on sure and firm, because Divine, foundations. It comes to us straight from the infallible Word of God -- both written and unwritten -- Scripture and Divine tradition. Through these Divine oracles God speaks to us, and we know it is God that speaks to us through the teaching, testimony, and authority of the Catholic Church.”

Rev. Norbert Jones, C.R.L., *Old Truths, Not Modernist Errors: Exposure of Modernism and Vindication*, 1908

Ecumenism does not seek conversion to the True Faith. It seeks through dialogue common society with the faithless. It sees greater value in the accommodation of error placed above the possession of truth.

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 Edward Henry Manning, *The Revolt of the Intellect Against God*

We read in the epistle of St. James these words: “Religion (religio) clean and undefiled before God and the Father is this; to visit the fatherless and widows in their tribulation and to keep one’s self unspotted from the world.” The meaning of the above is – that if we would honor God the Father in a sincere and proper manner, we must be assiduously intent upon assisting the poor, the abandoned and the distressed, upon consoling and comforting them, and, at the same time, endeavor, amid the universal corruption of the world, to serve God alone and to please Him by purity of heart and the righteousness of our ways. Thus the virtue of religion will produce abundant fruits “that in all things and above all things God may be glorified.” Religion holds the first place among the moral virtues. ... It holds the first rank among the moral virtues, because it approaches nearer to God than the others, in so far as it produces and has for its primary object those acts which refer directly and immediately to the honor of God – that is, whatever acts pertain to the divine service.

Rev. Nicholas Gihir, *The Holy Sacrifice of the Mass Dogmatically, Liturgically and Ascetically Explained*

“O My Jesus, it is for love of Thee, for the conversion of sinners and in reparation for sins committed against the Immaculate Heart of Mary and for the Holy Father, I offer this sacrifice to Thee.” Blessed Virgin Mary taught to St. Jacinta of Fatima

"The child belongs to the father," and is, as it were, the continuation of the father's personality; and speaking strictly, the child takes its place in civil society, not of its own right, but in its quality as member of the family in which it is born. And for the very reason that "the child belongs to the father" it is, as St. Thomas Aquinas says, "before it attains the use of free will, under the power and the charge of its parents." The socialists, therefore, in setting aside the parent and setting up a State supervision, act against natural justice, and destroy the structure of the home. Leo XIII, *Rerum Novarum*

Catholic Feasts in Thanksgiving for Deliverance from our Enemies

On July 22, 1496, the Christian forces under the command of the great Hungarian John Hunyadi crushed the Turkish Moslem forces of Sultan Mehmet II at the Battle of Belgrade. The news of this great victory reached Rome on August 6th and in gratitude, Pope Callistus III elevated the ancient Feast of the Transfiguration of our Lord to the universal Church. The feast of the Holy Name of Mary on September 12 commemorates the victory of the Christian forces at the Battle of Vienna. September 12 is also the anniversary of the Battle of Muret where Simon de Montfort assisted by St. Dominic with a force of 870 Crusaders crushed the 40,000 man Albigenian army of Raymond VI. The Feast of the Holy Rosary, October 7th, commemorates the Catholic victory at the battle of Lepanto.

Death of a Catholic Recusant

"In the year of our Lord 1589, Nicholas Tychborne, gentleman of rank, died in the gaol of Winchester. This gentleman, after having suffered multiplied and grievous injuries, together with the spoliation of all his goods, was at length captured by the fraud of his enemies, brought to Winchester and cast into prison. Where, having been detained therein for the profession of the Catholic religion during the space of nine years, he fell ill, seized with a grievous malady, and he sent for a priest who might administer the rites of the Church to him, now approaching the end of his existence.

"The priest did the duties of his office, after which the only wish of the sick man was, that, as he must pay the debt of nature, he might be permitted to survive until the festival of St. James (July 25), for he ardently desired to depart this life on the feast of that saint, under whose guardianship and protection he had lived seventy years. Nor was the wish in vain; for beyond all hope and expectation of both the physicians and his friends, he was preserved for the space of fifteen days—that is, until the feast of St. James, in which, towards night, in the presence of many of his Catholic fellow prisoners, he began more ardently to implore the saint's assistance. He then commended himself to God, to the Virgin Mother of God, and to all the other princes of heaven, addressing them in the most moving language; and having crossed his hands, with his eyes devoutly lifted up to heaven, he laid in that posture about two hours, sometimes breaking forth into the praises of his Maker, but for the most part quietly meditating within himself, till at length, without any agony or symptom of pain, he most sweetly expired.

"After his death no small contention arose between Cooper, the superintendent of Winchester (i.e., the Protestant bishop) and the Catholics and his other friends, for he would not grant them a place of interment in any church or cemetery; declaring that his conscience would not permit him to allow a Papist to be buried in any of his churches or cemeteries. To this the Catholics answered that the churches had been built, not by them [the Protestants] but by men of their [Catholic] religion, and by these the cemeteries were consecrated, and that therefore it was very unjust to deny them the right of sepulture in those places which Catholics had formerly erected at their own expense for this very purpose. But this argument, though indeed most powerful, availed nothing with him. They therefore, knowing his power and authority, which was very great in the city, and struck, at the same time, with the novelty of the affair, continued for a long time in painful suspense, uncertain how to proceed.

"At length an old man came forth and said the following: 'The affair is, indeed, one of the very greatest difficulty, but if you follow my advice, we shall do what seems easier than was first intended to be done, and of which the Protestants have not the slightest suspicion. You know that upon a hill, about a mile distant from this city, is a place on which there was formerly a chapel dedicated to St. James, the vestiges of which still remain, and from which the hill itself has borrowed its name. I remember as a boy seeing several persons there buried; even there let us take this good man, especially as in the very agony of his death we beheld him particularly recommending himself to that saint as to his holy patron, to whom also, during his whole life, he was singularly devout, and actually died on his festival day, all of which seems to demand this for him as of right, and necessity itself compels.'

"The advice of the old man was adopted and put into execution, and the bones of the good gentleman now rest on the summit of that high and most beautiful hill, in the very place where formerly existed a celebrated chapel dedicated to St. James, but which, not many years ago, the heretics, as is their custom, pulled down and completely demolished."

I need only add that from that date, 1589, to the present, the Catholics have always retained possession of the ancient cemetery of St. James. It is the Catholic cemetery of Winchester, and in its holy ground repose the bodies of many confessors for the Faith in that neighbourhood.

Mr. F. J. Baigent, recounted by Cardinal Francis Aidan Gasquet, *The Last Abbot of Glastonbury, and Other Essays* (1908)

Wouldn't she who received virginity as her very name from heaven be thereby destined for a mission of the first order? God was coming to us once again by a virginal path. He came in Joan and through Joan, no longer, of course, to give us the Savior, but to tell us what the divine Savior must be among us: the King of kings and Lord of lords...The Holy Pucelle, come to earth to restore the notion of the royalty of the Son of Mary, the Son of God, had to die, had to offer the sacrifice of her life to insure the appearance of this notion in the full splendor of its truth at the hour marked by divine Providence, so it could impress itself on minds and penetrate into the whole of society. Cardinal Louis-Édouard-François-Desiré Pie, the great apologist for the social reign of the Kingship of Jesus Christ, on the spiritual mission of St. Joan of Arc, the Virgin

The Principle of Unity in the One, Holy, Catholic and Apostolic Church is, and has always been, the Faith itself. The very idea of “dialogue” with Protestant churches is an absurdity because there is no unity of faith anywhere! So as Protestant churches have no unifying principle in practice they have no unity. Division, dissension, and discord have been the distinguishing marks of Protestantism from its very birth; so much so that it alarmed the reformers themselves. “It is of great importance,” wrote Calvin to his fellow reformer, Melanchthon, “that the divisions which subsist around us should not be known to future ages; for nothing can be more ridiculous than that we, who have been compelled to make a separation from the whole world, should have agreed so ill among ourselves from the very beginning of the Reformation.” To this Melanchthon replied that “the Elbe, with all its waters, could not furnish tears enough to weep over the miseries of the distracted Reformation.” The same note of alarm is sounded by Theodore Beza, another reformer. “Our people,” he says, “are carried away by every wind of doctrine. If you know what their religion is to—day, you cannot tell what it may be tomorrow. There is not a single point which is not held by some of them as an article of faith, and by others rejected as an impiety.”

Rev. Bernard J. Otten, S.J., Professor of Theology, St. Louis University, *The Reason Why, Common Sense Contribution to Christian and Catholic Apologetics*, 1912

The Essence of the New Theology is its Denial of the Immutability of Truth

(The New Theology) revisits modernism. Because it accepted the proposition which was intrinsic to modernism: that of substituting, as if it were illusory, the traditional definition of truth: *aequatio rei et intellectus* (the adequation of intellect and reality), for the subjective definition: *adequatio realis mentis et vitae* (the adequation of intellect and life). That was more explicitly stated in the already cited proposition, which emerged from the philosophy of action, **and was condemned by the Holy Office, December 1, 1924:** “Truth is not found in any particular act of the intellect wherein conformity with the object would be had, as the Scholastics say, but rather truth is always in a state of becoming, and consists in a progressive alignment of the understanding with life, indeed a certain perpetual process, by which the intellect strives to develop and explain that which experience presents or action requires: by which principle, moreover, as in all progression, nothing is ever determined or fixed.”

The truth is no longer the conformity of judgment to intuitive reality and its immutable laws, but the conformity of judgment to the exigencies of action, and of human life which continues to evolve. The philosophy of being or ontology is substituted by the philosophy of action which defines truth as no longer a function of being but of action.

Thus is modernism reprised: “Truth is no more immutable than man himself, inasmuch as it is evolved with him, in him and through him” (Denz.2058). As well, Pius X said of the modernists, “they pervert the eternal concept of truth.”

Fr. Reginald Garrigou-Lagrange, O.P., *Where is the New Theology Leading Us?*

For Every Faithful Catholic: The Principle of Unity is Faith, the Bond of Unity is Charity!

St. Thomas says, "All heretics are schismatics." The Novus Ordo first broke the Principle Unity of Faith with the overthrow of Tradition and then broke the Bond of Unity of Charity in schism, and thus, unity with God.

But love must not be wrought in our imagination but must be proved by works... Oh Jesus, what will a soul inflamed with Your love not do? Those who really love You, love all good, seek all good, help forward all good, praise all good, and invariably join forces with good men and help and defend them. They love only truth and things worthy of love. It is not possible that one who really and truly loves You can love the vanities of earth; his only desire is to please You. He is dying with longing for You to love him, and so would give his life to learn how he may please You better. O Lord, be please to grant me this love before You take me from this life. It will be a great comfort at the hour of death to realize that I shall be judged by You whom I have loved above all things. Then I shall be able to go to meet You with confidence, even though burdened with my debts, for I shall not be going into a foreign land but into my own country, into the kingdom of Him whom I have loved so much and who likewise has so much loved me. St. Teresa of Jesus

“Language of Gnosticism, ‘men of culture,’ both credulous and superstitious.”

And now, before I enter upon this subject, I wish to say a word of a superstition which, strange to say, pervades those who are willing to believe but little else. For in its incredulity the human mind is liable to fall into the greatest of all credulities; and one credulous superstition of these days is this: That faith and reason are at variance; that the human reason, by submitting itself to faith, becomes dwarfed; that faith interferes with the rights of reason; that it is a violation of its prerogatives, and a diminution of its perfection. Now I call this a pure superstition; and those who pride themselves upon being men of illumination and of high intellect, or, as we have heard lately, in the language of modern Gnosticism, “men of culture,” are, after all, both credulous and superstitious. 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*

The difference between Abel, who worshiped God according to the prescriptions of God, and Cain, who offered the “fruit of the earth and the work of human hands,” lies in the authorship of the worship.

If the human mind be so presumptuous as to define the nature and extent of God’s rights and its own duties, reverence for the divine law will be apparent rather than real, and arbitrary judgment will prevail over the authority and providence of God. Man must, therefore, take his standard of a loyal and religious life from the eternal law; and from all and every one of those laws which God, in His infinite wisdom and power, has been pleased to enact, and to make known to us by such clear and unmistakable signs as to leave no room for doubt. And the more so because laws of this kind have the same origin, the same author, as the eternal law, are absolutely in accordance with right reason, and perfect the natural law. These laws it is that embody the government of God, who graciously guides and directs the intellect and the will of man lest these fall into error.

Pope Leo XIII, *Libertas Praestantissimum*

Obedience to Authority

The order of authority derives from God, as the Apostle (Paul) says [in Romans 13:1-7]. **For this reason, the duty of obedience is, for the Christian, a consequence of this derivation of authority from God, and ceases when that ceases.** But, as we have already said, authority may fail to derive from God for two reasons: either because of the way in which authority has been obtained, or in consequence of the use which is made of it. St. Thomas Aquinas, *Commentary on the Sentences of Peter Lombard*

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* which established the new ecclesiology. The term “authentic magisterium” was introduced into a Church document where the 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 this “obedience” reflected the correct *sensus fidei* for all Catholics. The proposition of unconditional obedience to the “authentic magisterium” was made 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 the respected theologian 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 doctrine as a dogma of faith by engaging the Magisterium of the Church in an Extra-ordinary manner as Pope Pius XII did with the dogma of the Assumption of the Blessed Virgin Mary, or he can employ his “authentic (authorized) magisterium” to arrange the seating assignments at a papal dinner. What he cannot do is demand unconditional, unqualified 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 and God alone. Archbishop Marcel Lefebvre, who had his own problems 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 it calling it a “dangerous formulation” and “sheer trickery.” He said, “They (Modernist Rome) are no doubt going to have these texts (1989 Profession of Faith and Oath of Fidelity) 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 and Oath of Fidelity 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 a 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, they have made all traditional Catholics look like mindless ideologues. They muddled the defense of the Catholic faith by their oath of unconditional obedience to the “authentic magisterium” of the pope and then publically disobeyed him on insufficient doctrinal or 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. Dogma is 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 and taught heresy because heresy IS the denial of the literal meaning of Dogma. They will recognize that the one and only act that is invariably associated with schism is manifest heresy! Pope Francis was and, his protégé, Pope Leo is schismatic because they are heretics. No Catholic can make an act of unconditional obedience to the “authentic (authorized) magisterium” of any pope because that is idolatry, but to make it to a manifest heretic is a double crime. No one can be excommunicated by canon law *ipso facto* in the external forum without canonical due process simply because the pope says so in his personal “authentic (authorized) 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.

Temptation and the Devil, where and to what degree as permitted by God

Scholastic philosophy distinguishes two groups or faculties within the one indivisible human soul. One group belongs to the sensible order—imagination and sensibility; and the other to the intellectual — Intelligence and will. When all is duly ordered in a human soul its activity is directed by the will, which commands both the imagination and the sensibility, according to the lights it receives from a reason informed by the truth. But reason, in its turn, under the normal conditions of its exercise here below, is only capable of attaining to the truth if the sense faculties provide it with a suitable aliment that they themselves have prepared. This interaction between the faculties affects also the will, whose decisions may be influenced, even very strongly, by the attractions brought to bear on it from the side of the sensibility. However, the hierarchy of the faculties remains, and the will alone sovereignly decides the free act, which it can carry out, postpone or omit as it chooses.

But—still following the teaching of scholastic philosophy—it is the above mentioned spiritual soul that gives life to the body, animates or “informs” it. There are not two souls in man, one spiritual and the other corporeal, but one only. Now it is precisely by its lower powers, by the sensibility, that the immaterial soul puts out its hold on the body. In the one unique but composite being of the human individual, it is here that we find the point of junction. If we approach this indivisible point from the side of the spiritual soul, we shall call it the sensibility; if we approach it from the side of the life of the body, we shall present it as the vital movement proper to the nervous system. This very close union between the nervous system, which pertains to the body, and the sensibility, which is a faculty of the soul, permits the transmission of the commands of the will to the body and its movements. It is this union that is dissolved by death. It is this union that is weakened by mental disorders; for these are definable as disorders of the nervous system, carrying *ipso facto* a disorder of the same importance into the sensibility, and resulting at the limit in madness. Then the will finds all the machinery of command put out of action and no longer either controls the sensibility or the nervous system, which are both abandoned to their only two alternatives of dazed depression or of furious excitement.

Now it is precisely at this point of intersection and liaison between soul and body that theologians locate the action of the devil. He cannot, any more than other creatures, act directly on the intelligence or the will: that domain is strictly reserved to the human person himself and to God his Creator. All that the devil can do is to influence the higher faculties indirectly, by provoking tendentious representations in the imagination, and disordered movements in the sensitive appetite, with corresponding perturbations in the nervous system, synchronized as it is with the sensibility. Thereby he hopes to deceive the intelligence, especially in its practical judgments, and still more especially to weigh in on the will and induce its consent to bad acts. As long as things stop there we have “temptation”.

But—with God’s permission, accorded for the greater supernatural good of souls, or to put no constraint on the freedom of their malice—things need not stop there. The devil can profit from a disorder introduced into the human composite by a mental malady. He can even provoke and amplify the functional disequilibrium, and take advantage of it to insinuate and install himself at the point of least resistance. There he gets control of the mechanism of command, manipulates it at his pleasure, and so indirectly reduces to impotence both the intelligence and, above all, the will; which for their proper exercise require that the sensible data shall be correctly presented and that the means of transmission shall be in good working order. Such are the main lines of the theory of diabolic possession worked out by Catholic theology. Let us note that if death, and so also the ills that prepare it, came into the world, this was “by the envy of the devil” turned against our first parents (Wisdom ii. 24), a thing that justifies the title by which he was stigmatized by Jesus: “A murderer from the beginning” (John viii. 44). By fastening, in possession, on the precise point at which body and soul are knit together but can be disassociated, he maintains the line of operations that he chose from the start in order to wage his war against humanity.

Msgr. F. M. Catherinet, *The Devil, Demoniacs in the Gospel*

