

SS. Peter and Paul Roman Catholic Mission

P.O. Box 7352, York, PA, 17404

717-792-2789

SaintsPeterandPaulRCM.Com

SaintsPeterandPaulRCM@comcast.net

**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

Finding of the Body of St. Stephen, First Martyr

August 3, 2025

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.

Give unto us, O Lord, we pray, so to imitate what we honor, that we may learn to love even our enemies; for we celebrate the finding of his body, who knew how to pray even for his persecutors to Thy Son, our Lord Jesus Christ. Who liveth and reigneth, etc.

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

EPISTLE: *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.

Receive, O Lord, our offerings, in remembrance of Thy Saints that as their suffering made them glorious, so our devotion may render us innocent. Through our Lord, etc

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

COMMUNION:

Ps. 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.

May we assisted, O Lord, by the mysteries we have received; and through the intercession of blessed Stephen Thy martyr may they strengthen us with everlasting protection. Through our Lord, etc.

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

Experience has proved it, St. Paul teaches it, the fathers will, later on, unanimously assert it, and the Church, in her Councils, will define it. True, by the mere powers of his fallen nature, man may come to the knowledge of some truths, and to the practice of some virtues; but, without grace, he can never know, and still less observe, the precepts of even the natural law, if they are taken as a whole. From Jesus, then, from Jesus alone, comes all justice. Dom Gueranger, *The Liturgical Year*, Eight Sunday after Pentecost

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



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

How, then, is it that dark forebodings are come terrifying the watchmen of the holy mount? Strange apparitions, fearful noises, have deprived the sacred edifice of that calm and peace which become the house of the Lord. At the Feast of Pentecost the priests, who were fulfilling their ministry, have heard in the holy place a commotion like that of a mighty multitude, and many voices crying out together: 'Let us go hence!' On another occasion, at midnight, the heavy brazen gate which closed the sanctuary on the eastern side, and which took twenty men to move it, has opened of itself. O temple, O temple, let us say it, with them that witnessed these threatening prodigies, why art thou troubled? why workest thou thine own destruction? Alas! we know what awaits thee! The prophet Zacharias foretold it when he said: 'Open thy gates, O Libanus, and let fire devour thy cedars!' Dom Gueranger, *The Liturgical Year*, Eight Sunday after Pentecost

PROPER OF THE SAINTS FOR THE WEEK OF AUGUST 3rd:

Date	Day	Feast	Rank	Color	F/A	Mass Time and Intention
3	Sun	8 th Sunday after Pentecost Finding of the Body of St. Stephen	sd	G		9:00 AM & Noon; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM
4	Mon	St. Dominic, C	dm	W		Mass 8:30 AM; Rosary of Reparation before Mass
5	Tue	Dedication of the Church of Our Lady of the Snows	dm	W		Mass 8:30 AM; Rosary of Reparation before Mass
6	Wed	Transfiguration of our Lord St. Xystus II, P & Comp., Mm	d2cl	W		Mass 8:30 AM; Rosary of Reparation before Mass
7	Thu	St. Cajetan, C St. Donatus, BpM	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
8	Fri	St. Cyriacus & Comp., Mm	sd	R	A	Mass 8:30 AM; Rosary of Reparation before Mass
9	Sat	St. John Mary Vianney, C Vigil of St. Lawrence St. Romanus, M	d	W		Mass 9:00 AM; Confessions & Reparation with Rosary of Reparation 8:30 AM
10	Sun	St. Lawrence, Martyr 9 th Sunday after Pentecost	d2cl	R		9:00 AM & Noon; 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.

Has God forgotten His promises of infinite goodness? No: but let us think upon the terrible and just warning, which He added to the promise He made to Solomon, when he had finished building the temple: "But if ye and your children, revolting, shall turn away from following Me, and will not keep My commandments and My ceremonies which I have set before you, I will take away Israel from the face of the land, which I have given them; and the temple which I have sanctified to My name, I will cast out of My sight; and Israel shall be a proverb, and a by-word among all people. And this house shall be made an example of; every one that shall pass by it shall be astonished, and shall hiss, and say: 'Why hath the Lord done thus to this land, and to this house?'" O Christian soul! thou that, by the grace of God, art become a temple more magnificent, more beloved in His eyes, than that of Jerusalem, take a lesson from these divine chastisements; and reflect on the words of the Most High, as recorded by Ezechiel: "The justice of the just shall not deliver him, in what day soever he shall sin.... Yea, if I shall say to the just, that he shall surely live, and he, trusting in his justice, commit iniquity - all his justices shall be forgotten, and, in his iniquity, which he hath committed, in the same shall he die." Dom Gueranger, *The Liturgical Year*, Eight Sunday after Pentecost

Another "a gross accretion," another "evident distortion" eliminated from the Bugnini reformed Missal of 1962 because he discredited miracles as evidence of Catholic Truth

Through the intermediary of the priest Lucian, John, Bishop of Jerusalem, received from St. Stephen the first martyr and his companions in the tomb a message couched in these terms: 'Make haste to open our sepulcher, that by our means God may open to the world the door of His clemency, and may take pity on His people in the universal tribulation.' The discovery, accomplished in the midst of prodigies, was published to the whole world as the sign of salvation. St. Stephen's relics, scattered everywhere in token of security and peace, wrought astonishing conversions; innumerable miracles, 'like those of ancient times,' bore witness to the same faith of Christ which the martyr had confessed by his death four centuries earlier. St. Augustine said, "Though dead, St. Stephen raises the dead to life, because in reality, he is not dead. But as heretofore to his mortal life, so now, too, he acts solely in the name of Christ; all that ye see now done by the memory of Stephen is done in that name alone, that Christ may be exalted, Christ may be adored, Christ may be expected as Judge of the living and the dead."

Dom Gueranger, *The Liturgical Year*, Feast of Finding of St. Stephen

“It is not the magisterium as such that is the rule of faith, but the definitions of the magisterium that are the rule.”
Fr. Chad Ripperger, *The Binding Force of Tradition*

“My people have been a lost flock, their shepherds have caused them to go astray, and have made them wander in the mountains; they have gone from mountain to hill, they have forgotten their resting place.” Jer. 50:6

Again, in the Office for the feasts of our Lady, the Church applies the words of *Sirach* to the Blessed Virgin and thus gives us to understand that in her we find all hope: *In me is all hope of life and of virtue. In Mary is every grace: In me is all grace of the way and of the truth. In Mary we shall find life and eternal salvation: Those who serve me shall never fail. Those who explain me shall have life everlasting* (Sir. 24:25, 30, 31--- Vulgate). And in the *Book of Proverbs: Those who find me find life and win favor from the Lord* (8:35). Surely such expressions are enough to prove that we require the intercession of Mary.
St. Alphonsus de Liguori, *The Glories of Mary*

Humility is like purity: however little it may be contaminated it becomes impure. Purity is corrupted not only by an impure act, but also by an immodest word or thought. And humility is also so fragile that it is easily tainted by the love of praise, by a word or thought of self-esteem, by vainglory or self-love. Fr. Cajetan Mary da Bergamo, *Humility of Heart*

By the love of concupiscence we love God, but we love Him chiefly as our good, as the source of our happiness; we love Him for the help and assistance we expect from Him. Charity, on the contrary, makes us capable of loving God for Himself, because He is goodness, beauty, infinite wisdom – in a word, because He is God. Although the love of concupiscence which accompanies hope is very precious, it is still imperfect, because by it we love God not for Himself alone, but for the benefits which we hope to receive from Him. The love of charity, however, is perfect because it is pure love of complacency, of benevolence, that is, love which takes complacency in the infinite good of God, and desires this good, not for any personal advantage, but for God Himself, for His felicity, His glory. ...St. Teresa of Avila prayed, “O Lord, be pleased 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.”
Fr. Gabriel of St. Mary Magdalen, *Divine Intimacy, On Charity*

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.

“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 imputs 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

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).

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, Melancthon, “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 Melancthon 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

But in order to take away all the excuses which are wont to be brought forward by some for not hearing holy Mass, there shall be adduced, in the following chapter, various examples adapted to every sort of person, to show that, if they deprive themselves of so great a good, it is by their own fault, their tepidity, their weariness in well-doing; and that great indeed shall be their remorse on this account at the point of death. St. Leonard of Port Maurice, *The Hidden Treasure of the Holy Mass*

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 above the possession of truth.

You know nothing of that which holds us here and keeps us united unto death.....To the poorest daughter of Carmel, honor speaks louder than fear.

Mother Marie: Sister Blanche...

First Commissary: I forbid you to continue...

Mother Marie: You have the power to force me to silence, but none to command me to it. I represent here the Reverend Mother Prioress and I shall take no orders from you.

A Commissary: Confounded old hag! She cannot be made to hold her tongue, fellow Citizen, but remind her that the Republic has a machine at its disposal that will leave her somewhat short of breath!

First Commissary: Enough! I repeat that you must behave as a true representative of the people! [To Sister Blanche]: Young citizen, you have nothing to fear from us, who are your liberators! Say but one word, and you will find yourself beyond the sway of those who, to better put you in their power, have not feared to offend nature in usurping even the sacred name of "mother". Henceforth, you are under the protection of the Law.

Mother Marie: But **she is first under my protection**. Do you think I shall permit you to take any further advantage of the terror of a child? I shall take great care to avoid a language that you cannot understand. **You know nothing of that which holds us here and keeps us united unto death - or, if once you knew it, it is now certainly forgotten. But there are still perhaps words which are common to us, and which can touch your conscience.** Well, sir, you must know that to the poorest daughter of Carmel, honor speaks louder than fear.

The Superior General of the Sisters of Charity of Nevers on the execution of 16 Carmelite nuns by the French Republic on July 17, 1794, Georges Bernanos, *Dialogues des Carmélites*

"Those who indulge in impurities are wont to hold spiritual things in disgust."

Msgr. Gerard Van Noort, S.T.D., Dogmatic Theology

"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

Jesus took Peter and James and his brother John, and ascending a very high mountain with them apart, showed them the brightness of His glory; because, although they had recognised the majesty of God in Him, yet the power of His body, wherein His Deity was contained, they did not know... For the unspeakable and unapproachable vision of the Godhead Itself which is reserved till eternal life for the pure in heart, they could in no wise look upon and see while still surrounded with mortal flesh. The Lord displays His glory, therefore, before chosen witnesses, and invests that bodily shape which He shared with others with such splendour, that His face was like the sun's brightness and His garments equalled the whiteness of snow.

And in this Transfiguration the foremost object was to remove the offense of the cross from the disciple's heart, and to prevent their faith being disturbed by the humiliation of His voluntary Passion by revealing to them the excellence of His hidden dignity. But with no less foresight, the foundation was laid of the Holy Church's hope, that the whole body of Christ might realize the character of the change which it would have to receive, and that the members might promise themselves a share in that honour which had already shone forth in their Head. About which the Lord had Himself said, when He spoke of the majesty of His coming, "Then shall the righteous shine as the sun in their Father's Kingdom," (Matthew 13:43) while the blessed Apostle Paul bears witness to the self-same thing, and says: "for I reckon that the sufferings of this time are not worthy to be compared with the future glory which shall be revealed in us" (Romans 8:18): and again, "for you are dead, and your life is hid with Christ in God. For when Christ our life shall appear, then shall you also appear with Him in glory." (Colossians 3:3) But to confirm the Apostles and assist them to all knowledge, still further instruction was conveyed by that miracle.

For Moses and Elias, that is the Law and the Prophets, appeared talking with the Lord; that in the presence of those five men might most truly be fulfilled what was said: "In two or three witnesses stands every word." (Deuteronomy 19:15) What more stable, what more steadfast than this word, in the proclamation of which the trumpet of the Old and of the New Testament joins, and the documentary evidence of the ancient witnesses combine with the teaching of the Gospel? For the pages of both covenants corroborate each other, and He Whom under the veil of mysteries the types that went before had promised, is displayed clearly and conspicuously by the splendour of the present glory. Because, as says the blessed John, "the law was given through Moses: but grace and truth came through Jesus Christ," (John 1:17) in Whom is fulfilled both the promise of prophetic figures and the purpose of the legal ordinances: for He both teaches the truth of prophecy by His presence, and renders the commands possible through grace. St. Leo the Great, excerpt from Sermon 51

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 your self because of your infinite certainty. St. Francis de Sales

"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

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?*

Know thine enemy!

“It is in this way that St. Thomas analyses the sin of Lucifer and his angelic followers. Caught by the undeniable beauty, perfection, goodness of his own angelic nature fully comprehended, Lucifer loved it; that was as it should be. But his love refused to budge a step beyond this, refused to look beyond the angelic perfection to its divine source; he insisted upon resting in that beauty to find there the fullness of happiness, to be sufficient unto himself. As is the way of pride, Lucifer isolated himself, even from God. The sin, then, is to be found in his willful ignoring of the further order of his own perfection to divinity; ignorance in the sense of lack of consideration was in the sin, surely, but in not preceding it, a part and parcel of the free choice that sent the angelic hosts into hell. Lucifer’s sin consisted in loving himself (as pride insists) to the exclusion of all else; and this with no excuse: without ignorance, without error, without passion, without previous disorder in his angelic will. His was a sin of pure malice.

“Because of his exalted perfection an angel who sins falls far; because of the perfection of the angelic will, the angel who falls, falls but once. His love, you will remember, is not the faltering, hesitant, fickle thing that our is; his choice is final, his embrace eternal, nothing further enters into his consideration to bring about repentance. The instant that irrevocable choice of pride was made, Satan entered into his eternal punishment, stripped in an instant of the supernatural life of grace, of the light of faith, of the loving union of charity, of the horizons of hope; cast out into the exterior darkness, and forever.

“.... In the case of Satan, the loss was irrevocable, and it was a loss of the true end for which all his splendid gifts were created; moreover, he knows sharply and clearly that nothing else can ever bring happiness, that it was this for which he was made, for which he was equipped, it was this that gave all meaning to every moment of his existence. It is lost; hopelessly, eternally lost. His despair measures up to the perfect insight of his great intellect; darkness is necessarily the colour of his days, bitter, self-despising darkness that strikes out at all light yet despises itself in the very striking; for this was not the fault of any other but himself.”

Rev. Walter Farrell, O.P., *The Devil, The Devil Himself*

“Draw your strength from the Lord, from that mastery which his power supplies. You must wear all the weapons in God’s armoury, if you would find strength to resist the cunning of the devil. It is not against flesh and blood that we enter the lists; we have to do with principedoms and powers, with those who have the mastery of the world in these dark days, with malign influences in an order higher than ours. Take up all God’s armour, then; so you will be able to stand your ground when the evil time comes, and be found still on your feet, when all the task is over. Stand fast, your loins girt with truth, the breastplate of justice fitted on, and your feet shod in readiness to publish the gospel of peace. With all this, take up the shield of faith, with which you will be able to quench all the fire-tipped arrows of your wicked enemy; make the helmet of salvation your own, and the sword of the spirit, God’s word. Use every kind of prayer and supplication; pray at all times in the spirit; keep awake to that end with all perseverance; offer your supplication for all the saints.” St. Paul, Letter to Ephesians, vi. 10-18, translated by Msgr. Ronald Knox

“Be sober and watch. Your adversary the devil goeth about like a roaring lion, seeking to devour; whom withstand ye, steadfast in the faith, knowing that the selfsame sufferings are being endured by your brethren throughout the world.” St. Peter, [1 Pet. v. 8, 9]

When the prince of demons appears like this, the crafty one, he tries to strike terror by speaking great things, as the Lord revealed to Job, “he counteth iron as straw, and brass as rotten wood, yea he counteth the sea as a pot of ointment, and the depth of the abyss as a captive and the abyss as a covered walk” [Job xli. 18 ff]. And by the prophet, “I will grasp the whole world in my hand as a nest, and take it up as eggs that have been left” [Isa. x. 14]. Such are their boasts and professions that they may deceive the godly. But not even then ought we, the faithful, to fear his appearance or give heed to his words. For he is a liar and speaketh of truth never a word. In spite of his big words and his enormous boldness, there is no doubt he was drawn with a hook by the Saviour, and as a beast of burden he had his nostrils bored through with stakes, and as a runaway he was dragged by the ring in his nose, and his tongue was tied with a cord [Job xl. 19 ff]. And he was bound by the Lord as a sparrow, that we should mock at him. St. Athanasius, *Life of St. Anthony*

“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 present age glories in a liberalism which has given proofs of its power by multiplying ruins, and which rests on no better philosophical basis than a strange confusion between license and liberty; only such intellectual groveling could have failed to understand that, in a society which has faith for the basis of its institutions as well as the principle of salvation for all, no crime could equal that of shaking the foundation on which thus rest both social interest and the most precious possession of individuals.....Who could be truer knights than those athletes of the faith, taking their sacred vow in the form of allegiance, and choosing for their Lady her who, terrible as an army, alone crushes heresies throughout the whole world?
Dom Gueranger, *The Liturgical Year*, Feast of St. Dominic

My only-begotten Son devoted His whole life, all His acts, His teaching and His example to the salvation of souls. Dominic, my adopted son, had directed all his mind and all his efforts to saving souls from the snares of error and vice: that was the chief object which led him to plant and therefore I tell you that in all his acts he may be compared to My Begotten Son. God, the Eternal Father, to St. Catherine of Siena, *Dialogue*

Dearly beloved brothers, this is the inheritance which I leave to you as my true children - Have charity one for another; Guard humility; Make your treasure out of voluntary poverty.... To serve God is to reign, but you must serve Him in love and with a whole heart. It is only by a holy life and by fidelity to your rule that you can do honor to your profession.
St. Dominic, as he lay dying

Our Lady of the Snow

The Church of St. Mary Major was built, on Mount Esquiline, in the fourth century during the pontificate of Pope Liberius. In the middle ages a graceful and popular tradition ascribed its foundation to a noble patrician who, having been favored with a vision of Mary, caused it to be erected on as spot covered by a miraculous fall of snow.

This sanctuary was rebuilt in the following century and dedicated by Sixtus III in 432, to Mary, whom the Council of Ephesus (431) had just proclaimed the Mother of God. The mosaics of the triumphal arch glorify this divine maternity, and the representations of the two cities of Bethlehem and Jerusalem, recall the birth of Christ in the city of David, and that of the Church in the Cenacle of the Last Supper. These mosaics were restored in 1931-1934. The Basilica is also called St. Mary of the Crib, because portions of the crib are preserved there.

St. Mary's, called Major, because it is the largest and most important of the churches dedicated to the blessed Virgin, is a patriarchal basilica. The great nave is formed by two rows of forty-four columns of white marble and the ceiling is covered with the first gold brought from America.

In this church, whose dedication is solemnized on this day, takes place the inauguration of the liturgical year on the first Sunday in Advent, there are held the Stations at Christmas, on the feast of St. John, at Easter, on Rogation Monday, and on all Wednesdays in Ember Weeks.

The "Omega Point" Is Just Over the Rainbow, or Where is the Reform of the Reform Headed?

"It's the great vision that later Teilhard de Chardin also had: At the end we will have a true cosmic liturgy, where the cosmos becomes a living host. Let's pray to the Lord that he help us be priests in this sense to help in the transformation of the world in adoration of God, beginning with ourselves."

Pope Benedict XVI, Cathedral of Aosta, July 24th, reflecting upon St. Paul's letter to the Romans in which St. Paul writes that the world itself will one day become a form of living worship.

NOTE: Teilhard de Chardin, sometimes referred to as the "Catholic Darwin," who died in 1955 at the age of 73, was a French Jesuit who studied paleontology and participated in the 1920s-era discovery of "Peking Man" in China, a find now discredited that was once claimed to be a missing link in the evolutionary development of the human species. Teilhard has also been linked to the 1912 discovery of "Piltdown Man" in England, another "missing link" later exposed as a hoax. He knew nothing about the worship of God

The political doctrine of "Separation of Church and State" in the U.S. is nothing more than a political demand that no one, whomsoever, may contest the Established Religion in the public forum!

"In traveling over the earth you may find cities without walls, without literature, without the arts and sciences of civilized life, but a people without God, without prayers, without religious oaths, without religious rites, without sacrifices, is nowhere seen."
Plutarch, Roman historian

When a fire is lit to clear a field, it burns off all the dry and useless weeds and thorns. When the sun rises and darkness is dispelled, robbers, night-prowlers and burglars hide away. So when Paul's voice was raised to preach the Gospel to the nations, like a great clap of thunder in the sky, his preaching was a blazing fire carrying all before it. It was the sun rising in full glory. Infidelity was consumed by it, false beliefs fled away, and the truth appeared like a great candle lighting the whole world with its brilliant flame.

By word of mouth, by letters, by miracles, and by the example of his own life, Saint Paul bore the name of Jesus wherever he went. He praised the name of Jesus "at all times," but never more than when "bearing witness to his faith."

Moreover, the Apostle did indeed carry this name "before the Gentiles and kings and the sons of Israel" as a light to enlighten

all nations. And this was his cry wherever he journeyed: “The night is passing away, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves honorably as in the day.” Paul himself showed forth the burning and shining-light set upon a candlestick, everywhere proclaiming “Jesus, and him crucified.”

And so the Church, the bride of Christ strengthened by his testimony, rejoices with the psalmist, singing: “O God from my youth you have taught me, and I still proclaim your wondrous deeds.” The psalmist exhorts her to do this, as he says: “Sing to the Lord, and bless his name, proclaim his salvation day after day.” And this salvation is Jesus, her savior.

St. Bernadine of Siena, promoter of devotion to the Holy Name of Jesus who designed the IHS symbol

Our Lady of the Rosary and St. Dominic

Legend assures us that the soldiers of the Count Simon de Montfort, a great friend and supporter of St. Dominic, said the Rosary on the eve of the Battle of Muret fought on September 12, 1213, the feast of the Holy Name of Mary, during the Albigensian Crusade. The crusaders called a council at Muret attended by St. Dominic. On his way to Murat, St. Dominic, in a driving rain, stopped to stay with the collegiate canons of Castres and venerate the relics of the Spanish martyr, St. Vincent. St. Dominic sent his companions to dry themselves by the fire while he went to the chapel to pray. Here St. Dominic was seen in ecstasy elevated high in the air before the altar. The prior, Abbot Matthew, was so impressed that he left the priory and his benefice to embrace the poverty and discipline as one of the first members of the Order, the celebrated Matthew of France, who established the first Dominican house at the University of Paris. It was at the council at Muret when Montforts' small Catholic force of 870 including 270 knights were confronted by King Peter of Aragon's army of 40,000 men plus 4000 cavalry. Montfort vowed, "I consecrate my blood and life for God and His faith." With the blessing of the Bishop of Toulouse and the prayers of St. Dominic and his first companions, Montfort made a direct assault on the enemy lines and driving to their center, killing King Peter and his retainers, wrecked havoc and great slaughter among the confused and retreating forces.

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

On the Inerrancy of Sacred Scripture

Vatican preparatory document for the October Synod of Bishops (2008) Teaches:

In summary, the following can be said with certainty ... — with regards to what *might* be inspired in the many parts of Sacred Scripture, inerrancy applies *only* to ‘that truth which God wanted put into sacred writings for the sake of salvation’.

Instrumentum laboris, The Word of God in the Life and the Mission of the Church, article 15, a “working document” for the upcoming October Synod of Bishops; released from the Vatican June 12th; emphasis added.

The Catholic Church Teaches:

The Old and New Testaments, “whole and *with all their parts* ... [have] been written by the inspiration of the Holy Ghost [and] *have God as their author.*” **Vatican I**

For all the books which the Church receives as sacred and canonical, are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the supreme Truth, can utter that which is not true. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of the last: ‘The Books of the Old and New Testament, whole and entire, with all their parts, as enumerated in the decree of the same Council (Trent) and in the ancient Latin Vulgate, are to be received as sacred and canonical. And the Church holds them as sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contain revelation without error; but because, having been written under the inspiration of the Holy Ghost, they have God for their author.’ Hence, because the Holy Ghost employed men as His instruments, *we cannot therefore say that it was these inspired instruments who, perchance, have fallen into error...* **Pope Leo XIII, Providentissimus Deus**

Divine inspiration does not extend to *all* of Sacred Scripture so that it renders *its parts, each and every one free from every error.*

Pope Saint Pius X’s Syllabus of Errors against the Modernists, condemned proposition

It is absolutely forbidden to pretend that the sacred writer himself has fallen into error, since Divine inspiration not only excludes any and all possible error in itself, but even loathes and excludes it, since God, Who is sovereign truth, cannot be the author of any possible error... This doctrine which was so forcefully explained by our predecessor Leo XIII, We also propose with our pontifical authority, and We insist that it be held rigorously by all. **Pope Pius XII, Divini Afflante Spiritu**

Some boldly pervert the meaning of the definition of the Vatican Council, with respect to God as the author of Sacred Scripture and they revive the opinion, many times condemned, according to which the immunity of the Sacred Writings from error extends only to those matters which are handed down regarding God and moral and religious subjects. **Pius XII, Humani Generis**

The angels sin, and are cast into Hell. Man sins, and God promises him a Deliverer. What have we done to deserve this favour? What have we done to deserve to be born in the Catholic religion, while so many souls are every day lost in other religions? What have we done to deserve to be baptized, while so many little children in France, as well as in China and America, die without baptism? St. John Marie Vianney, *The Little Catechism of the Curé of Ars*

The Origin of the Third Order of St. Dominic - A Military Order

At this period, while St. Dominic was struggling with spiritual arms against the heretics of southern France, he conceived the idea of establishing an order of men who, making use of material weapons, should protect the faithful and defend the goods of the Church. As time went on, he found that in other countries also the Church was the victim of the cruelty and rapacity of its enemies, and the idea grew into a strong desire and a fixed purpose. Finally, in 1218, an appeal from the bishops of Poland for protection against the idolatrous people of the North having been received at Rome, while St. Dominic was there, he made known his design to Pope Honorius III, who blessed it and bade him carry it out with his accustomed zeal. To his call men quickly responded. Clothing those who were of exemplary life with white tunics and black mantles to which were fastened black and white crosses, he gave them a rule obliging them to bear arms in defense of the Church and to recite daily the Rosary. The organization thus brought into being he called "The Militia of Jesus Christ."

All our religion is but a false religion, and all our virtues are mere illusions and we ourselves are only hypocrites in the sight of God, if we have not that universal charity for everyone - for the good, and for the bad, for the poor and for the rich, and for all those who do us harm as much as those who do us good. St. John Mary Vianney

The Parable of the Net and the Fishes

Augustine says: 'Every sinner is permitted to live either that he may be converted or that the just man may be exercised through him' in all virtues. If sinners were not tolerated in the Church of Jesus Christ there would be little chance to practise patience, forbearance, clemency, charity, forgiveness of injuries, zeal, love, etc. In fact, if "the just man falleth seven times," and if a "man knoweth not whether he be worthy of love or hatred," there would not be many left in the Church of Christ on earth, if every sinner was excluded. The Church on earth is the Church militant, not triumphant; and as long as the final victory is not gained over all the enemies of salvation, and the measure of the elect not completed, there will always be those who fight nobly and those who are cowards, who sometimes give up the combat for a time, are wounded, even deadly, but restored again to health and vigor by the grace of the holy sacraments and other means which the Church employs to re-establish in the grace of God the poor sinners who still remain within her communion - within the net.

Only when the *net* shall be filled, and the number of the elect preordained to enjoy eternal happiness shall be complete, then will it be drawn out: "And sitting by the shore they chose out the good into vessels, but the bad they cast forth." Our Saviour Himself explains this text: "So shall it be at the end of the world. The angels shall go out to separate the wicked from among the just." Remark here that the commencement will be made with the good and bad fishes in the net that is to say, those who have been not only good *men*, but also good, practical Christians in the true Church of Christ, shall be chosen into vessels of divine election, whilst the bad Christians, those members of the true Church who were unfaithful to their holy calling and committed sin like the heathen and publican, shall be cast forth as those who never entered the Church of the living God, but lived and died in the sea of sin and unbelief. "Their portion shall be with the unbelievers." Yes, they "shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth."

Were this parable only meant for those in the net, whether they be good or bad fishes, our explanation would not be condemned; but it also points out too clearly the unfortunate lot of those who refuse to be caught in the *net*, in other words, all those who refuse to believe "the Church of the living God, the pillar and ground of truth," out of which there is no salvation. This apparently severe doctrine of the Catholic Church is loudly censured by those whose disadvantage is concerned. But let them remember that it is not the Church but her Divine Founder who has said: "He that believeth not shall be condemned." She does not invent or shape her dogmas according to human fancy, but proposes them as she received them from Jesus Christ Himself, as times and circumstances may require. She cannot betray the trust confided to her, nor listen to the advice of those who speak as the revolting Jews of old: "Who say to the seers: See not: and to them that behold: Behold not for us those things. . . . Speak unto us pleasant things, see errors for us." For "thus saith the Lord God: Woe to them that sew cushions under every elbow, and make pillows for the heads of person of every age, to catch souls. Why lull to sleep troubled consciences on cushions and pillows of new fangled systems and theories that are founded on error, and deliver those who rest on them to eternal death? The Lord God has said: "Behold I declare against your cushions, wherewith you catch flying souls, . . . and I will tear your pillows.'

If mankind could be saved outside of the Church just as well as in it, why was the Church of Jesus Christ established? If there are good fishes outside of the net that are to be chosen into the vessels of divine election as well as those that have been good within it, for what purpose was the net cast into the sea? And if heaven can be attained on easier terms outside of the Church than within it, then the work of Jesus Christ and of his Apostles was altogether unnecessary, and the promises of Him whose word "shall not pass away" false and worthless. From this it is evident that they who condemn this doctrine of the Church condemn the doctrine of Christ; and to do this is to deny alike His holiness, His veracity, and His divinity. Hence, is it not an infinitely great act of charity to arouse souls that are asleep on such *cushions* and *pillows*, by warning in time of the danger to which they are exposed if remain voluntarily outside the pale of salvation?

Fr. Joseph Parchensky, S.J., *The Church of the Parables and True Spouse of the Suffering Saviour*

“Language of modern Gnosticism, ‘men of culture,’ is, after all, 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* (reference provided by Rorate Caeli)

The grant of Indulgence for a mixed marriage was only given to prevent a greater evil of civil marriage!

“The Church most severely and everywhere forbids that marriage be contracted between two baptized persons, one of whom is a Catholic, the other a member of an heretical or schismatic sect; and if there is danger of the perversion of the Catholic spouse and of the children, the marriage is forbidden even by divine law.” Canon Law 1060

The Last Abbot of Glastonbury, Richard Whiting

This was the scene which met Abbot Whiting’s eyes in Pollard’s company as he entered the city of Wells, where so often before he had been received as a venerated and honoured guest. Unfortunately we have no direct and continuous narrative of all that took place. If it was dangerous to speak it was still more dangerous to write in those days, except of course in one sense,—that which was pleasing to the court. Fortunately two letters survive, written by the chief managers of the business, John, Lord Russell, and Richard Pollard, one of the “counsel” who had been engaged in the Tower with Crumwell, for the careful drawing of the indictment against the abbot. Both were written on the Sunday, the day following the execution. An earlier letter by Pollard, written on the day itself and evidently giving more details, is wanting in the vast mass of Crumwell’s papers. This, the earliest news of the accomplishment of the king’s will, was not improbably taken by the ready minister to the king himself and left with his majesty. Fragmentary though the records that exist are, and only giving here a hint, there a mere outline of what took place, without order and without sequence, they in this form have a freshness and truthfulness which still enable us to realise what actually took place.

On the abbot’s arrival in the city of Wells, the business was begun without waiting to give the condemned man time for rest or for thought Pollard was in charge of the indictment, over which Crumwell had spent his day, in the drafting of which so many counsel learned in the law had exercised their ingenuity, and which was the outcome of the secret examinations conducted during the abbot’s two months’ imprisonment in the Tower. But it was by no means intended that a drop of bitterness in the cup should be spared him; every successive stage of indignity was to be offered the venerable man till his last breath, and then to his lifeless body. He was to be struck in the house of his friends, and by his own dependents. From out the crowd there came forward new accusers, “his tenants and others,” putting up “many accusations for wrongs and injuries he had done them:” not of course that it was in the least intended that there should be time for enquiry into their truth; the mere accusations were enough, and they were part of the drama that had been elaborated with such care.

But this was not the only business of the day. The venerable man was to be associated and numbered with a rabble of common felons, and to stand in the same rank with them. Together with the abbot of the great monastery of Glastonbury there were a number of people of the lowest class—how many we know not—who were accused of “rape and burglary.” “They were all condemned,” says Russell, and four of them “the next day, if not the same day, put to execution at the place of the act done, which is called the Mere, and there adjudged to hang still in chains to the example of others.”

Of any verdict or of any condemnation of the abbot and of his two monks nothing is said by Russell or Pollard, but they proceed at once to the execution.'

It is not impossible, seeing the rapid way in which the whole business was carried through, that had the scene of the so-called trial been Glastonbury in place of Wells, the abbot would have met his fate and gained his crown that very day. But the king and his faithful minister, Crumwell, had devised in the town of Glastonbury a scene which was to be more impressive than that which had taken place in the neighbouring city, more calculated to strike terror into the hearts of the old man's friends and followers.

After being pestered by Pollard with "divers articles and interrogatories," the result of which was that he would accuse no man but himself, nor "confess no more gold nor silver, nor anything more than he did before you [Crumwell] in the Tower," the next morning, Saturday, November 15th, the venerable abbot with his two monks, John Thorne and Roger James, were delivered over to the servants of Pollard for the performance of what more had to be done. Under this escort they were carried from Wells to Glastonbury. Arrived at the entrance of the town the abbot was made to dismount. And now all the brutal indignities and cruel sufferings attending the death of a traitor condemned for treason were inflicted upon him. And in truth, like many a true and noble Englishman of that day, Richard Whiting was, in the sense of Crumwell and Henry, a traitor to his king. The case from their point of view is well expressed by one of the truculent preachers patronised by the sovereign as his most fitting apologists.

"For had not Richard' Whiting, that was Abbot of Glastonbury, trow ye, great cause, all things considered, to play so traitorous a part as he hath played, whom the king's highness made of a vile, beggarly, monkish merchant, governor and ruler of seven thousand marks by the year? Trow ye this was not a good pot of wine? Was not this a fair almose at one man's door? Such a gift had been worth grammercy to many a man. But Richard Whiting having always a more desirous eye to treason than to truth, careless, laid apart both God's goodness and the king's, and stuck hard by the Bishop of Rome and the Abbot of Reading in the quarrel of the Romish Church. Alas! what a stony heart had (Richard) Whiting, to be so unkind to so loving and beneficent a prince, and so false a traitor to Henry VIII, king of his native country, and so true, I say, to that cormorant of Rome."

In this new meaning of treason, Abbot Whiting was adjudged the traitor's death. At the outskirts of his own town his venerable limbs were extended on a hurdle, to which a horse was attached. In this way he was dragged on that bleak November morning along the rough hard ground through the streets of Glastonbury, of which he and his predecessors had so long been the loved and honoured lords and masters. It was thus among his own people that, now at the age of well nigh fourscore years, Abbot Whiting made his last pilgrimage through England's "Roma Secunda." As a traitor for conscience' sake he was drawn past the glorious monastery, now desolate and deserted, past the great church, that home of the saints and whilom sanctuary of this country's greatness, now devastated and desecrated, its relics of God's holy ones dispersed, its tombs of kings dishonoured, on further still to the summit of that hill which rises yet in the landscape in solitary and majestic greatness, the perpetual memorial of the deed now to be enacted.' For, thanks to the tenacity with which the memory of "good Abbot Whiting" has been treasured by generations of the townsfolk, the very hill to-day is Abbot Whiting's monument.

His last act was simple. Now about to appear before a tribunal that was searching, just and merciful, he asks forgiveness, first of God, and then of man, even of those who had most offended against justice in his person and had not rested until they had brought him to the gallows amidst every indent that could add to such a death— ignominy and shame. The venerable abbot remains to the last the same as he always appears throughout his career; suffering in self-possession and patience the worst that man could inflict upon his mortal body, in the firm assurance that in all this he was but following in the footsteps of that Lord and Master in whose service from his youth upwards he had spent his life.

In this supreme moment, his two monks, John Thorne' and Roger James,' the one a man of mature age and experience, the other not long professed, showed themselves worthy sons of so good a father. They, too, begged forgiveness of all and "took their death also very patiently" for he adds with an unwonted touch of tenderness, "whose souls God pardon." Even Pollard seems moved for the moment.

There is here no need to dwell on the butchery which followed, and to tell how the hardly lifeless body was cut down, divided into four parts and the head struck off. One quarter was despatched to Wells, another to Bath, a third to Ilchester, and the fourth to Bridgewater, whilst the venerable head was fixed over the great gateway of the abbey, a ghastly warning of the retribution which might and would fall on all, even the most powerful or the most holy, if they ventured to stand between the king and the accomplishment of his royal will.

Cardinal Francis Aidan Gasquet, *The Last Abbot of Glastonbury, and Other Essays* (1908)

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 of 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

"You cannot please both God and the world at the same time. They are utterly opposed to each other in their thoughts, their desires, and their actions." St. John Mary Vianney

