

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



Quinquagesima Sunday Ss. Faustinus & Jovita, Martyrs February 15, 2026

In the same way that the first three prophecies of Holy Saturday, with their accompanying prayers, are concerned with Adam, Noah and Abraham, so during the Septuagesima season, our attention is called in Missal and Breviary to these same patriarchs, known respectively by the Church, as the father of the human race, the father of future generations and the father of those who believe.

Adam, Noah and Abraham were types of Christ in the paschal mystery, a fact which we have already shown to be true in the case of the first two, in our notes on Septuagesima and Sexagesima Sunday. That is true of Abraham also, we shall see today.

In the Ambrosian Liturgy, Passion Sunday was called “Abraham’s Sunday” and the “Response of Abraham” was read in the Office for that day; in the Roman Liturgy also, he is still the subject of the Gospel for Passion Sunday. “Abraham your father,” says our Lord, “rejoiced that he might see my day, he saw it and was glad....Amen, amen, I say to you, before Abraham was made, I am.” God had indeed promised Abraham that the Messiah should descend from him, and he was overwhelmed with great joy, when by faith he contemplated beforehand the day of the Redeemer’s coming. Again, when this was fulfilled, he still contemplated it with a fresh joy in Limbo, where he was waiting with the just men of the Old Law for Jesus to come and deliver them after His Passion. When the three weeks of the Septuagesima Season were added to Lent, Quinquagesima became the Sunday on which the liturgy is devoted to Abraham, so that in the lessons and responses for today the whole history of the Patriarch is described.

With the desire of forming a people who should be specially His own in the midst of the idolatrous nations of the world (Gradual and Tract), almighty God chose Abraham as its head and gave him his name which means Father of many nations, “And He took him from Ur in Chaldee, and kept him from harm in all his wanderings.” By faith, St. Paul tells the Hebrews, Abraham, when the call came, “obeyed and went into a place which he was to receive for an inheritance. And he went out, not knowing whither he went.” It was by faith, that he obtained the Land of Canaan, where he lived more than twenty-five years as a stranger; that in his old age he became the father of Isaac and did not hesitate to offer him in sacrifice at God’s command. Although he was his only son in whom lay all his hope that the divine promises concerning numerous posterity for himself would be fulfilled. “Accounting that God is able to raise up even from the dead. Whereupon also he received him for a parable.” Indeed, it was as a type of Christ that Isaac was chosen “to be the most glorious victim of his father,” that he carried the bundle of wood on which he was about to be sacrificed, just as our Lord carried the Cross on which he merited glory by His Passion; that his place was taken by a ram caught by its horns in a thicket of brambles, just as, according to the Fathers, Jesus the Lamb of God had His sacred head entangled in the thorns of His Crown; and above all that, being miraculously delivered from death he was in some sense restored to life to proclaim that Christ having been put to death should rise again.

Thus, by his faith, Abraham, who without hesitation believed in what was to come to pass, contemplated from afar our Lord’s triumph on the Cross and rejoiced in it. It was then that God confirmed the promises to him: “Because thou hast not spared the only-begotten son for my sake, I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore.” It was Christ who fulfilled these promises by His Passion. As St. Paul says: “Christ hath redeemed us...(for it is written, cursed is every one that hangeth on a tree), that the blessing of Abraham might come on the Gentiles through Christ Jesus; that we may receive the promises of the Spirit by faith, that is the Spirit of adoption which has been promised to us. It is for this reason that in the prayer which follows the lesson about Abraham on Holy Saturday, almighty God is addressed as “the supreme Father of all the faithful, who all over the world multiplieth the children of Thy promise by

diffusing the grace of Thy adoption: and by this Paschal Sacrament makest Thy servant Abraham, according to Thy oath, the father of all nations.”

In reality it is by baptism with water, which was formerly administered at Easter, and of the Holy Ghost suggesting Pentecost, that having been made children of Abraham we enter upon the inheritance promised to us, that is the Church, the Heavenly Jerusalem, of which the Holy Land was a type. The Church prays on Holy Saturday: “Grant that all the nations of the world may become the children of Abraham, and by holy adoption, multiply the sons of the promise.” We can see from this why today’s station is made at St. Peter’s, since the prince of the apostles was chosen by Christ to be the Head of the Church in a still more excellent sense than Abraham, “the father of all them that believe.”

Faith in Christ, dead and risen again, is the subject of the Gospel, that faith by which Abraham merited to become the Father of all nations and which enables us to become his children. We read how Christ foretold His Passion and His victory and how He restored the sight of a blind man, and told him: “Thy faith hath saved thee.” And this St. Gregory comments: “This blind man recovered his sight under the very eyes of the apostles so that to have seen deeds wrought by the divine power might strengthen the faith of those who could not yet grasp the message that a heavenly mystery was revealed to the world. Indeed it was necessary that when later they should see our Lord die in the very way foretold by Him, they should have no doubt at all that He must also rise from the dead.”

In the epistle, in its turn, Abraham’s faith is set forth in all its merit and we are told what our own faith should be like. “So faith also,” writes St. James, “if it hath not works, is dead in itself. Wilt thou know that faith without works is dead? Was not Abraham our father justified by works, offering up Isaac his son upon the altar? Seest thou, that faith did cooperate with his works; and by works faith was made perfect? And the scripture was fulfilled, saying: Abraham believed God and it was reputed to him to justice, and he was called the friend of God. Do you see that by works a man is justified, and not be faith only?”

A man is not saved by being a son of Abraham according to the flesh but by being Abraham’s son by means of a faith like his. So St. Paul writes: “In Christ Jesus neither circumcision (to be a Jew) availeth anything, nor uncircumcision (to be a Gentile), but a new creature.” “Walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness.”

If the custom of allowing ourselves a little relaxation of spirit, before undertaking the Lenten penance which binds us all, is of liturgical origin, let us not forget that the Church condemns all excess. To atone therefore, for those sins, that are committed, let us make a solemn adoration of the Blessed Sacrament, beside saying this prayer of reconciliation known as the Forty Hours’ prayer, which was instituted either by St. Anthony Mary Zaccaria (+1539), or by the Capuchin Father Joseph a Ferno (about 1636), a prayer richly indulgenced by Pope Clement XIII in 1765.

INTROIT:

Ps. 30. Be Thou unto me a God, a protector, and a place of refuge, to save me: for Thou art my strength and my refuge: and for Thy name’s sake Thou wilt lead me, and nourish me.

Ps. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and set me free. Glory be, etc. Be Thou unto me a God, etc.

COLLECT:

O Lord, we beseech Thee, graciously hear our prayers, that we, being loosed from all chains of our sins, may by Thee be defended against all adversity. Through our Lord, etc.

O God, who dost gladden us by the yearly festival of Thy holy Martyrs Faustinus and Jovita, show us Thy favor, and grant that we who rejoice in their merits may be inspired by their example. Through our Lord, etc.

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

EPISTLE: 1 Cor. 13, 1-13

Brethren, If I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries and all knowledge: and if I should have all faith so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned and have not charity, it profiteth me nothing. Charity is patient, is kind: Charity envieth not, dealing not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain faith, hope, charity, these three; but the greatest of these is charity.

EXPLANATION In this epistle St. Paul speaks of the necessity, the excellence and the nature of true charity. He says that all natural and supernatural gifts, all good works, even martyrdom, cannot save us if we have not charity; because love alone can render our works pleasing to God. Without charity, therefore, though ever so many prayers be recited, fasts observed, and good deeds performed, nothing will be acceptable to God, or merit eternal life. Strive then, O Christian soul, to lead a pious life in love, and to remain always in the state of grace.

Can faith alone, as the so-called Reformers assert, render man just and save him?

Faith alone, however strong, though it could move mountains, without love, that is, without good works performed for love of God and our neighbor, can never justify or save us. For, when St. Paul says, that man is justified by faith without works (Rom. 3, 28; 11, 6; Eph. 2, 8-9), he means to refer to those works which were performed by command of the law of Moses, and which, as they were external and

without true charity, were of no avail; he did not refer to those works which are performed in a state of grace with a lively, love-inspired faith. Therefore the same Apostle writes to the Galatians (Gal. 5, 6): Faith only availeth which worketh by charity; to Titus (Tit. 3, 8): It is a faithful saying: and these things I will have thee affirm constantly: that they who believe in God, may be careful to excel in good works. These things are good and profitable unto men; and he exhorts the Colossians (Col. 1, 10) to be fruitful in every good work. St. James confirms the same by saying (James 2, 17-24): So faith if it have not works, is dead in itself; by works man is justified and not by faith only. That this is the true doctrine of Christ is evident from His own words, when He says: "Every tree that bringeth not forth good fruit, shall be cut down and shall be cast into the fire" (Matt. 7, 19). At the day of judgment Christ will demand good works from all men (Matt. 25, 35), and will not judge them only according to their faith, but by their good works, which true faith must always produce (Apoc. 20, 12). Would Christ and His apostles demand good works, if faith alone be sufficient? "The devils also believe and tremble" (James 2, 19), they believe, but they are not saved, and their faith but increases their torments. Therefore, the assertion that faith without good works is sufficient for justification and salvation, is plainly against the doctrine of Christ and His Church, and must of necessity lead man to vice and misery, as shown by the history of the unhappy separation of the sixteenth century

Are good works available which are performed in the state of mortal sin?

Good works performed while in a state of mortal sin avail nothing in regard to eternal life, writes St. Lawrence Justinian, but aid in moderating the punishment imposed for disobedience and the transgression of God's commandments. They bring temporal goods, such as honor, long life, health, earthly happiness, etc.; they prevent us from falling deeper into sin, and prepare the heart for the reception of grace; so the pious Person writes: "Do as much good as you can, even though in the state of mortal sin, that God may give light to your heart."

ASPIRATION O God of love, pour the spirit of true charity into my heart that, according to the spirit of St. Paul, I may endeavor to be always in a state of grace; that all my works may be pleasing to Thee, and meritorious for me.

GRADUAL:

Ps. 76. Thou art the God that alone dost wonders: Thou hast made Thy power known among the nations. With Thy arm Thou hast delivered Thy people, the children of Israel and of Joseph.

TRACT:

Ps. 99. Sing joyfully to God, all the earth: serve ye the Lord with gladness. Come in before His presence with exceeding great joy: know ye that the Lord He is God. He made us, and not we ourselves: but we are His people, and the sheep of His pasture.

GOSPEL: *Luke 18,31-43*

At that time Jesus took unto Him the twelve men and said to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For He shall be delivered to the Gentiles, and shall be mocked and scourged and spit upon: and after they have scourged Him, they will put Him to death, and the third day He shall rise again. And they understood none of those things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when He drew nigh to Jericho, that a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto Him. And when he was come near, He asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight, thy faith hath made thee whole. And immediately he saw and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

Why did Christ so often foretell His passion to His disciples?

Because He wanted to show how great was His desire to suffer for us, for we speak often of that which we crave; and because He wished His disciples when they should see Him treated as a criminal and martyred, not to think evil of Him, or imagine themselves deceived, but remember that He had foretold all minutely that all happened of His own will.

Did not the disciples understand anything of what He predicted in regard to His future sufferings?

They may, certainly, have well understood He was to suffer, for which reason Peter tried to dissuade Him from it (Matt. 16, 22); but they did not comprehend why or for what He would suffer, or how He would rise again. All this the Holy Ghost gave them to understand, after it had come to pass (John 14, 26). The light of the Holy Ghost is of so much value, that without it even the clearest doctrines of faith are not understood.

Why does Christ so often call Himself the Son of Man?

He wished to show, in the Jewish way of speaking, He was also man, a descendant of Adam, and that we should be humble, and not seek or desire high titles.

Why did the blind man call Christ the Son of David?

Because, like all the Jews, he believed that the Messiah, according to humanity, would be of the house of David, as was promised (Ps. 131, 11).

Why did Christ ask the blind man: What wilt thou that I do to thee?

This He asked, not because He was unaware of the blind man's wish, but to enable him the better to prove his faith and hope that through Christ he would receive his sight; and to teach us how willing He is to help us, and how it pleases Him if we confidently place our wants before Him. We should learn from this blind man, who would not be restrained by the passing crowd in his ardent and reiterated request, not to pay attention, in the work we have commenced, to human respect, or human judgment, but to persevere, and not allow ourselves to be led astray by the world's mockery or contempt. We should also learn to be grateful to God, and faithfully cling to Him, if He has once opened the eyes of our mind, and healed our spiritual blindness, which is far more deplorable than physical blindness, for nothing can be more miserable than not to see and understand God, not to know what is necessary for our salvation, and what is pernicious.

Why is this gospel read on this Sunday?

The Church wishes to remind us of the painful passion and death of Jesus, and to move us by the contemplation of those mysteries to avoid and despise the wicked, heathenish amusements of carnival, sinful pleasures which she has always condemned, because they come from dark paganism, and, to avert the people from them, commands that during the three days of carnival the Blessed Sacrament shall be exposed for public adoration, sermons given, and the faithful exhorted to have recourse at this time to the Sacraments of Penance and the Blessed Sacrament of the Altar, with the reception of which Pope Clement XIII (Breve. June 23, 1765) connected a plenary indulgence. A true Catholic will conform to the desire of his holy Church, considering the words which St. Augustine spoke, at this time, to the faithful, "The heathens (as also the worldly people of our days) shout songs of love and merriment, but you should delight in the preaching of the word of God; they rush to the dramatic plays, but you should hasten to Church; they are intoxicated, but you should fast and be sober."

PRAYER O most benign Jesus! who didst so desire to suffer for us, grant, that we may willingly suffer for love of Thee; that we may hate and flee from the detestable pleasures of the world and the flesh, and practice penance and mortification, that by so doing we may merit to be released from our spiritual blindness to love Thee more and more ardently, and finally possess Thee forever.

OFFERTORY:

Ps. 118. Blessed art Thou, O Lord, teach me Thy justifications; with my lips I have pronounced all the judgments of Thy mouth.

SECRET:

May this victim, O Lord, we beseech Thee, cleanse our offenses, and sanctify the bodies and souls of Thy subjects to celebrate this sacrifice. Through our Lord, etc.

Be nigh, O Lord, unto our prayers, which we offer Thee in memory of Thy Saints; that we who trust not in our own righteousness, may be helped by the merits of those who have been pleasing unto Thee. 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:

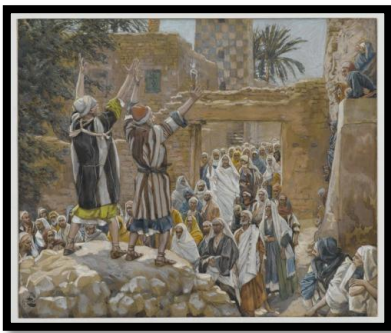
Ps. 77. They did eat and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.

POSTCOMMUNION:

We beseech Thee, almighty God, that we who have received heavenly nourishment may thereby be fortified against all adversity. Through our Lord, etc.

Plentifully nourished by the saving mysteries, we ask, O Lord, that we may find help in the prayers of those whose festival we keep. 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.



But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto Him.... What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight, they faith hath made thee whole.

I...fill up those things that are wanting of the sufferings of Christ in my flesh, for His Body, which is the Church. St. Paul (Col. 1, 24)

When the fullness of time came, the Son of God, who was also Son of Abraham, declared His eternal Father's power, by saying that He was about to raise up a new progeny of Abraham's children from the very stones, that is, from the Gentiles. We Christians are this new generation. But are we worthy children of our father? Let us listen to the apostle of the Gentiles: 'By faith, Abraham, when called (by God), obeyed to go out into a place which he was to receive for an inheritance: and he went out not knowing whither he went. By faith, he abode in the land, dwelling in tents, with Isaac and Jacob, the co-heirs of the same promise; for he looked for a city that hath foundations, whose builder and maker is God.' If, therefore, we be children of Abraham, we must look upon ourselves as exiles on the earth, and dwell by hope and desire in that true country of ours, from which we are now banished, but towards which we are each day drawing nigher, if, like Abraham, we are faithful in the various stations allotted us by our Lord. Dom Gueranger, *The Liturgical Year*, Quinquagesima Sunday

PROPER OF THE SAINTS FOR THE WEEK OF FEBRUARY 15th:

Date	Day	Feast	Rank	Color	F/A	Time/Intention
15	Sun	Simone Sunday Ss. Faustina & Jovita, Mm	sd	V		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM
16	Mon	Ferial Day		V		Mass 8:30 AM; Rosary of Reparation Before Mass
17	Tue	Ferial Day		V		Mass 8:30 AM; Rosary of Reparation Before Mass
18	Wed	Ash Wednesday		V	F/A	Mass 8:30 AM & 6:00 PM; Rosary of Reparation Before Mass; Confessions 5:30 PM
19	Thu	Ferial Day		V	F	Mass 8:30 AM; Rosary of Reparation Before Mass
20	Fri	Ferial Day <i>Crown of Thorns of DNJC</i>		V	F/A	Mass 8:30 AM and 6:00 PM; Rosary of Reparation Before Mass; Stations of the Cross 5:30 PM
21	Sat	Ferial Day		V	F	Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM
22	Sun	1st Sunday of Lent St. Peter's Chair at Antioch St. Paul, Ap	sd	V		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM; For the Mission members

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.

During Lent there will be a Rosary of Reparation at 5:00 PM, Stations of the Cross at 5:30 followed by Mass.

[.....]The events succeed one another more quickly. The Latin *motus in fine velocior* is commonly used to indicate the faster passing of the time at the end of an historical period. The multiplication of events, in fact, shortens the course of time, which in itself does not exist outside of the things that flow. Time, says Aristotle, is the measure of movement (Physics, IV, 219 b). More precisely we define it as the duration of changeable things. God is eternal precisely because He is immutable: every moment has its cause in Him, but nothing in Him changes. The more one distances himself from God the more chaos, produced by the change, increases.

February 11 (the announcement by Benedict XVI to resign) marked the start of an acceleration of time, which is the consequence of a movement which is becoming vertiginous. We are living through an historical hour which is not necessarily the end of times, but certainly the end of a civilization and the termination of an epoch in the life of the Church. If at the end of this epoch, the clergy and lay Catholics do not take their responsibility very seriously, there will inevitably be realized that fate which the visionary of Fatima saw unveiled before her own eyes:

And we saw in an immense light that is God: “something similar to how people appear in a mirror when they pass in front of it” a Bishop dressed in White “we had the impression that it was the Holy Father.” Other Bishops, Priests, men and women Religious were going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, men and women Religious, and various lay people of different ranks and positions. Beneath the two arms of the Cross there were two Angels each with a crystal aspersorium in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God.

The dramatic vision of May 13 should be more than sufficient to urge us to meditate, pray and act. The city is already in ruins and the enemy soldiers are at the gates. He who loves the Church let him defend Her, to hasten the triumph of the Immaculate Heart of Mary. Roberto de Mattei, *Motus In Fine Velocior*, Catholic Historian, February 12, 2014

The gravity of sin is determined by the interval which it places between man and God; now sin against faith, divides man from God as far as possible, since it deprives him of the true knowledge of God; *it therefore follows that sin against faith is the greatest of all sins.* St. Thomas Aquinas

The saying of St Gregory has ever been impressed on my mind : that no small portion of mankind are more moved to the desire of heavenly things by example than by argument. The reason is a simple one: by the way of authority and argument we come to know the truth confusedly, and in the abstract only; but by the light of example we see it clearly and in action: reason and authority prove that virtue ought to be practiced; but facts show that it is really practiced : and this is why examples have more power to move our souls. One thing, at least, is certain, that the one and the other combined, are more efficacious than either singly, to excite our will to the performance of good works. Fr. John Baptist Scaramelli, S. J. (1687-1752), Guide to the Spiritual Life

Liberalism is a heresy in the doctrinal order, because heresy is the formal and obstinate denial of all Christian dogmas in general. It repudiates dogma altogether and substitutes opinion, whether that opinion be doctrinal or the negation of doctrine. Consequently it denies every doctrine in particular. If we were to examine in detail all the doctrines or dogmas which, within the range of Liberalism, have been denied, we would find every Christian dogma in one way or the other rejected-----from the dogma of the Incarnation to that of Infallibility.... We may then say of Liberalism: *in the order of ideas it is absolute error; in the order of facts it is absolute disorder*. It is therefore, in both cases a very grievous and deadly sin, for sin is rebellion against God in thought or in deed, the enthronement of the creature in the place of the Creator. Don Felix Sarda Y Salvany, *Liberalism Is a Sin*

The Church of Christ, animated by the same Divine Spirit of truth which inspired the holy Apostle Paul, has at all times regulated her conduct according to the model set before her in his words and example, "... contend earnestly for the Faith once delivered to the Saints." (Jude 1, 3); her continual care is "... to keep that which is committed to thy trust" pure and undefiled, "avoiding all profane novelties of words ..." (1 Tim. 6, 20); that the sacred words of God, "... I have put in thy mouth, shall not depart out of thy mouth ... from henceforth and for ever" (Isa. 59, 21). She therefore knows not what it is to temporize in religion, in order to please men, not to adulterate the Gospel of Christ to humor them; she declares the sacred truths revealed by Jesus Christ in their original simplicity, without seeking to adorn them with the persuasive words of human wisdom, much less to disguise them in a garb not their own... If ever there was a time when this conduct of the Church was necessary, the present age seems particularly to demand it. At present the gates of Hell seem opened, and infidelity of every kind stalks lawless on the earth; the sacred truths of religion are reviled and denied, the Gospel adulterated by countless contradictory interpretations; its original simplicity disfigured by loftiness of speech and the persuasive words of human wisdom. A thousand condescensions and compliances are permitted in the unchangeable doctrines of Faith and the pure maxims of morality and "the narrow way that leads to life" converted into "the broad road that leads to destruction." Bishop George Hay of Scotland [1729-1811], *The Sincere Christian*

Space does not allow of lengthy quotations from papal documents to show that, on the one hand, the sovereign pontiffs insist that Catholics must stand unflinchingly for the integral rights of Christ the King as contained in the papal encyclicals, while, on the other hand, keeping their minds and hearts free from hatred of Our Lord's own nation according to the flesh. On the one hand, they must battle for the rights of Christ the King and the supernatural organization of society as laid down in the encyclical *Quas Primas*, unequivocally proclaiming that the rejection of Our Lord Jesus Christ, the True Messiah, by His own nation, and the unyielding opposition of that nation to Him, are a fundamental source of disorder and conflict in the world. On the other hand, as members of Our Lord Jesus Christ, Catholics should neither hate the members of that nation in which, through our Blessed Mother, the Lily of Israel, the Second Person of the Blessed Trinity assumed human nature, nor deny them their legitimate rights as persons.

The supernatural elevation of mind and heart and the unshrinking fortitude that are required from members of Christ in our day can be maintained only with the aid of Him who wept over Jerusalem's rejection of order. It will inevitably mean suffering for Christ's faithful members as the power of the anti-supernatural forces in the world increases. Even in the midst of their suffering, however, Christ's members must bear in mind that there will be a glorious triumph for Christ the King. Father Denis Fahey, C.S.Sp., B.A., D. Ph.D, D.D., *On Anti-Semitism*

What shall the Catholic do ... if some new contagion attempts to poison, no longer a small part of the Church, *but the whole Church at once*, then his great concern will be to attach himself to antiquity which can no longer be led astray by any lying novelty. St. Vincent of Lerins, Church Father of the 5th century

It is a contrivance of God's goodness, that the more we advance, the less we think ourselves advancing. St Bernard Near the end of his life (St. Pio of Pietrelcina) he didn't talk much. We told him our thoughts, we asked him for help, but all he did was to show us the Rosary, always the Rosary. The day before he died he said, "Love the Blessed Mother and make her loved. Always say the Rosary. A witness to the last days of St. Pio of Pietrelcina

INSTRUCTION ON LENT

Who instituted Lent?

According to the fathers of the Church, Justin and Irenaeus, the fast before Easter was instituted and sanctified by Christ Himself; according to the saints Leo and Jerome, the holy apostles ordained it given by Jesus.

Why has the Church instituted this fast forty days before Easter?

To imitate Christ who fasted forty days; to participate in His merits and sufferings; to subject our flesh by voluntary mortification to the spirit, and to mortify our evil desires as did St. Paul (Col. 1, 24); to enable us to lead a pure life, and thus prepare for the holy festival of Easter, and the reception of the divine Lamb, Jesus: and, finally, to render God satisfaction for our sins, and do penance, as Pope Gregory says, for the sins of one whole year by one short fast, lasting only the tenth part of a year.

Was the fast of Lent observed in early times as in the present?

Yes, but more strictly; for the people of the early ages not only abstained from meat, but also from all that which is connected with it, such as eggs, butter, cheese, etc., even from wine and fish, although this was not the general command of the Church; they fasted all day, and only ate in the evening after vespers, in remembrance of which, vespers are now said before dinner-time, because the Church, as a kind mother, now

permits the supper to be changed into a dinner, and also allows something to be taken in the evening, that the body may not be too much weakened, and become unfit for labor.

How much does this ancient custom put to shame the Christians of today who think the fast in our times too severe! "But," asks St. Ambrose, "What sort of Christians are they? Christ, who never sinned fasted for our sins, and we will not fast for our own great and numerous offences?"

How should the holy season of Lent be spent?

As according to the teaching of St. Leo, the main thing in fasting is not that the body be deprived of food, but that the mind at the same time be withdrawn from wickedness, we should endeavor during Lent, not only to be temperate in eating and drinking, but especially to lead a modest life, sanctifying the days by persevering prayer and devoutly attending church.

PRAYER AT THE BEGINNING OF LENT

Almighty God! I unite myself at the beginning of this holy season of penance with the Church militant, endeavoring to make these days of real sorrow for my sins and crucifixion of the sensual man. O Lord Jesus! in union with Thy fasting and passion, I offer Thee my fasting in obedience to the Church, for Thy honor, and in thanksgiving for the many favors I have received, in satisfaction for my sins and the sins of others, and that I may receive the grace to avoid such and such a sin, N. N. and to practice such and such a virtue, N. N.

ASH WEDNESDAY

Why is this day thus named?

Because on this day the Church blesses ashes, and places them on the heads of her faithful children, saying: "Remember man, thou art dust, and unto dust thou shalt return."

Why is this done?

St. Charles Borromeo gives us the following reasons for this practice: that the faithful may be moved to sincere humility of heart; that the heavenly blessing may descend upon them, by which they, being really penitent, will weep with their whole soul for their sins, remembering how earth was cursed because of sin, and that we have all to return to dust; that strength to do true penance may be given the body, and that our soul may be endowed with divine grace to persevere in penance.

With such thoughts let the ashes be put upon your head, while you ask in all humility and with a contrite heart, for God's mercy and grace.

Is the practice of putting ashes upon our heads pleasing to God?

It is, for God Himself commanded the Israelites to put ashes on their heads for a sign of repentance (Jer. 25, 34). Thus did David (Ps. 101, 10) who even strewed ashes on his bread; the Ninivites (Jonas 3, 5), Judith (Jud. 9, 1), Mardochai (Esth. 4, 1), Job (Job 42, 6) etc. The Christians of the earliest times followed this practice as often as they did public penance for their sins.

Why from this day until the end of Lent are the altars draped in violet?

Because, as has been already said, the holy season of Lent is a time of sorrow and penance for sin, and the Church desires externally to demonstrate by the violet with which she drapes the altar, by the violet vestments worn by the priests, and by the cessation of the organ and festive singing, that we in quiet mourning are bewailing our sins; and to still further impress the spirit of penance upon us, there is usually only a simple crucifix or a picture of Christ's passion, left visible upon the altar, and devoutly meditating upon it, the heart is mostly prepared for contrition.

I cannot for a moment approve the conduct of one who, whilst he is bound by one course of duty, or by one line of vocation, occupies himself with desires of some other kind of life which lies outside his sphere of action, or who adopts practices incompatible with his present state ; for this kind of behaviour only wastes the affections of the heart, making it feeble in the performance of the duties that are of obligation. St. Francis de Sales

The tenth characteristic (of Satanic influence) is the alienation from Jesus Christ and His imitation. As a proof of this, it is enough to recall the great aversion towards the Person of the Redeemer, on the part of the false contemplatives and heretics in whom the diabolical spirit triumphs: the former forbidding meditation on Him and cancelling His memory from the mind; the latter impeding His worship and veneration.

Fr. John Baptist Scaramelli, S. J. (1687-1752), *The Discernment of Spirits for the Right Ruling of Our Own and Others' Actions*, quoted by Don Pietro Leone Monselice, *The Destruction of the Roman Rite*, and applied to the Novus Ordo

I am out of heart seeing my own inability, but am made stronger by my very weakness. I am buoyed up with confidence in that God, Who gives speech to the dumb, Who makes eloquent the tongues of little ones, and has even moved to utterance the tongue of a brute. And why have not I sufficient grounds for hope that God will infuse into my dull mind the gift of understanding, if when His glory require it, He knows how to put words of truth into the mouth of even irrational creatures? Encouraged by this consideration, I am no longer in alarm concerning the success of my work, much as I stand in dread of myself; and now I boldly put my hand to the work. St. Gregory the Great, preface to his commentary on the Book of Job

My children, I am going the way my fathers have gone before me; God is calling me to Him, and I myself yearn to be amid the heavenly choirs. My heart's love (for thus was he wont to call his spiritual offspring), waste not in a moment the labours you have undergone during so many years ; and, lest you may, imagine to yourselves that each day of your religious life is the first in which you enter upon the career of perfection, so that by this renewed purpose your wills may be strengthened ever to go forward and to make progress in virtue. St. Anthony of the Desert, on his death bed as recorded by St. Athanasius

"Whosoever, then, would be a perfect Christian, let him utterly forget all the good he has done in time past, and let him keep the eyes of his mind, and the desire of his soul, ever fixed on the good which yet remains to be done in the time to come." St Bernard

No one presumes to teach an art unless he have first learned it by intent application. It is a great temerity, for Pastors who are unskilled, to assume the pastoral office, for the government of souls is the Art of Arts. St. Gregory the Great

We must remember that if all the manifestly good men were on one side and all the manifestly bad men on the other, there would be no danger of anyone, least of all the elect, being deceived by lying wonders. It is the good men, good once, we must hope good still, who are to do the work of Anti-Christ and so sadly to crucify the Lord afresh.... Bear in mind this feature of the last days, that this deceitfulness arises from good men being on the wrong side.

Fr. Frederick Faber, Sermon for Pentecost Sunday, 1861; quoted in Fr. Denis Fahey

PREDICTION OF THE PASSION

QUINQUAGESIMA SUNDAY

PRESENCE OF GOD - O Jesus, give me light to understand the mystery and the value of Christian suffering.

MEDITATION:

I. Lent is approaching and our thoughts turn spontaneously to the sorrows of Jesus. Today's Gospel (*Lk* 18,31-43) brings us an announcement of the Passion.

The prediction is clear: "The Son of Man. . . shall be delivered to the Gentiles, and shall be mocked and scourged and spit upon, and after they have scourged Him, they will put Him to death; and the third day He shall rise again." However, as on other occasions, the Apostles "understood none of these things, and this word was hid from them." They did not understand because they imagined that Jesus' mission was like an earthly conqueror's and that He would re-establish the kingdom of Israel. Since they dreamed only of triumphs and of occupying the first places in the kingdom, any allusion to the Passion upset and scandalized them.

To those who dream only of prosperity and earthly glory, the language of the Cross is incomprehensible. Those who have a purely material ideal of life find it very difficult to understand any spiritual significance, and especially that of suffering. St. Paul said that Christ Crucified was "unto the Jews indeed a stumbling block, and unto the Gentiles foolishness" (1 *Cor* 1,23). Rebuking St. Peter, who at the first mention of the Passion had exclaimed, "Lord, be it far from Thee this shall not be unto Thee," Jesus had said, "Go behind Me, Satan . . . because thou savorest not the things that are of God, but the things that are of men" (*Mt* 16,22-23). To human wisdom, suffering is incomprehensible; it is disconcerting; it can lead one to murmur against divine Providence and even to lose all trust in God. However, according to the wisdom of God, suffering is a means of salvation and redemption. And as it was necessary "for Christ to have suffered these things, and so to enter into His glory" (cf. *Lk* 24,26), it is also necessary for the Christian to be refined in the crucible of sorrow in order to attain to sanctity, to eternal life.

2. It was not until after the descent of the Holy Spirit that the Apostles fully understood the meaning of the Passion; then, instead of being scandalized, they considered it the greatest honor to follow and to preach Christ Crucified.

The human eye has not sufficient light to comprehend the value of the Cross; it needs a new light, the light of the Holy Spirit. It is not by chance that in today's Gospel, immediately after the prediction of the Passion, we find the healing of the blind man of Jericho. We are always somewhat blind when faced with the mystery of suffering; when it strikes us in what we hold most near and dear, it is easy to get lost and to grope our way like blind men through uncertainty and darkness. The Church invites us to repeat today the blind man's prayer of faith: "Jesus, Son of David, have mercy on me!"

The world is often astonished at the sufferings of the good, and instead of encouraging them in their reliance on God, seeks to turn them from Him by urging them to defiance and false fear. Our passions themselves, our innate tendencies toward pleasure, often cry out to us and try, by a thousand pretexts, to prevent us from following Jesus Crucified. Let us remain steadfast in our faith, like the poor blind man. He was not disturbed by the crowd that tried to keep him from approaching Jesus, and he did not give up when the disciples remonstrated with him and wanted him to be quiet; he only shouted his prayer "even more loudly."

Let us cry to the Lord from the bottom of our hearts: "De profundis clamo ad te, Domine; Domine audi vocem meam!" (Ps 129). Let us ask, not to be exempt from suffering, but to be enlightened as to its value. "Lord, that I may see!" As soon as the blind man recovered his sight, he immediately followed Jesus, "glorifying God!" The supernatural light which we seek from the Lord will give us the strength to follow Him and to carry our cross as He did.

COLLOQUY:

"O Jesus Christ, Son of the eternal Father, our Lord, true King of all things! What didst Thou leave in the world for Thy descendants to inherit from Thee? What didst Thou ever have, my Lord, save trials, pains, and insults? Indeed Thou hadst only a beam of wood to rest upon while drinking the bitter draught of death. Those of us, then, my God, who desire to be Thy true children and not to renounce their inheritance, must never flee from suffering. Thy crest is five wounds!... So that too must be our device if we would inherit His kingdom! Not by ease, nor by comfort, nor by honor, nor by wealth can we gain that which He purchased for us by so much Blood. O you who come of illustrious lineage, for the love of God open your eyes. Behold those true knights of Jesus Christ, the princes of His Church, St. Peter and St. Paul: never did they travel by the road you are taking. Can you be imagining that a new road is to be built for you? Do not think that for a moment" (T.J. F, 10).

Prayer for the Grace to Embrace the Cross

O my Jesus, the Cross is Your standard I should be ashamed to ask to be delivered from it. From one evil only ardently beg You to preserve me: from any deliberate sin, however slight. O Lord, I beg You by the merits of Your sacred Passion to keep all sin far from me. But as for other evils- bodily or spiritual sufferings, physical pain or mental anguish- I beg Your light and strength : light to understand the hidden meaning which they have in the plans of Your divine Providence, light to believe firmly that every sorrow or trial, every pain or disappointment, is planned by You for my greater good; strength not to let myself be influenced by the false maxims of the world or led astray by the vain mirage of earthly happiness, strength to accept suffering of any kind with courage and love.

On The Mystical Life

The spiritual life in general is considered to have three principal divisions, through which in some degree all those who save their souls must pass. They are indicated by the Psalmist:

Turn away from evil and do good: seek after peace and pursue it. Psalm 33:15, and repeated by St. Peter:

Let him decline from evil, and do good: let him seek after peace and pursue it. 1 Peter 3:11

"Turn away from evil." The purification of the soul from all sin, mortal and venial, and from all affections and desires that are not for God, is the first stage of the spiritual life, and is called the "purgative state," or the state of purification.

"Do good." These two words indicate the second stage of the soul's life, which is called the "illuminative state," and consists in meditating on and practically imitating the life and virtues of Jesus Christ, the light of the world. The third stage is called the "unitive way," because the purified soul, formed after the model of Christ, does all that is possible to unite itself to God in perfect love.

In these three ways, the ways of the Lord, all must walk continually. The beginner, though still unpurified, must try to follow our Lord and to be united to God by love, and the soul most advanced in perfection will always find defects to be amended and virtue to be practiced more generously. But at first the chief work will be to purify the soul, while after a time the main object will be to form virtuous habits by imitating the life of Christ, and at last the union of love will be the one absorbing thought and desire. This union can be always made more and more perfect; it can increase without measure.

[.....]

The spiritual life is essentially the same in every soul. Every baptized person receives sanctifying grace, as the principle of all holy life, and with it the supernatural virtues and the gifts of the Holy Ghost. All have to be purified from sin, to practise virtue, and to be united to God by charity. But some do this much more perfectly than others. Many pass through their whole lives without much progress. Constantly falling away from God by sin they come to the end of their probation very little purified, with very weak virtue and slight union with God, leaving the work of their purification to be accomplished in the next world. Others make holiness the one object of their lives, and attain, by God's grace, to very intimate union with Him even in this mortal state. Of these the Holy Ghost says: "The path of the just as a shining light, goeth forwards and increaseth even unto perfect day." Proverbs 4:18
Fr. Bertrand Wilberforce, O.P., (1839-1904), *On The Mystical Life*

The Punishment Is Well Under Way

Father, the Most Holy Virgin is very sad because no one has paid any attention to Her message, neither the good nor the bad. The good continue on their way but without giving any importance to Her message. The bad, not seeing the punishment of God actually falling upon them, continue their life of sin without even caring about the message. But believe me, Father, God will chastise the world and this will be in a terrible manner. *The punishment from Heaven is imminent. Father, how much time is there before 1960 arrives?* It will be very sad for everyone, not one person will rejoice at all if beforehand the world does not pray and do penance. *I am not able to give any other details because it is still a secret. ...* Tell them, Father, that many times the most Holy Virgin told my cousins Francisco and Jacinta, as well as myself, that many nations will disappear from the face of the earth. She said that Russia will be the instrument of chastisement chosen by Heaven to punish the whole world if we do not beforehand obtain the conversion of that poor nation. Father, the devil is in the mood for engaging in a decisive battle against the Blessed Virgin. And the devil knows what it is that most offends God and which in a short space of time will gain for him the greatest number of souls. *Thus, the devil does everything to overcome souls consecrated to God, because in this way, the devil will succeed in leaving the souls of the faithful abandoned by their leaders, thereby the more easily will he seize them.*

Sister Lucy of Fatima, to Father Augustine Fuentes at her convent in Coimbra, Portugal, December 26, 1957

Let us arise, I pray you, my children, from this melancholy state; let us put to rights our poor soul, disordered in all her acts, laid waste in all her powers; let us take courage anew; let us drive far from us this tepidity, that is working our ruin. St. Bernard

For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it. Matt 16:25

It would seem that nothing should be easier or more common for Christians than to look upon God as their Father, and act towards Him with simplicity, confidence and abandonment. It is the very spirit of the New Law, and is what distinguishes it from the Old. One of the fundamental dogmas of our faith is that God the Father has adopted us in His Son Jesus Christ, and raised us up to the supernatural state of His children, whereby we are made heirs, indeed, of God and joint heirs with Christ; an inheritance which gives us a right to heaven as our home and to the eternal possession of God. This title, child of God, presupposes and recalls to our minds the chief objects of our faith, is the foundation of our hope, and the paramount motive of our love. Yet nothing is rarer among Christians than this filial disposition towards God; almost all are more inclined to fear than to love Him. They find it exceedingly difficult to have a complete trust in Him, to the extent of abandoning themselves totally to His divine Providence. What is so little known, and even less practiced in the spiritual life and most difficult to human nature, is the casting of all our care upon Him, in the firm faith that nothing can be ordained by His Providence that will not work for our good, unless we ourselves place some obstacle in the way. This all comes from self-love which would persuade us that our interests are only safe so long as we have the control of them in our own hands.... St. Paul lays it down as an axiom of the spiritual life that *all things* -without exception- *work together unto good to them that love God.* Fr. John Nicholas Grou, S.J., *Spiritual Maxims*

The 14 promises revealed to Brother Estanislao by Our Lord for those who pray the Way of the Cross

- I promise Eternal Life to those who pray from time to time, The Way of the Cross.
- I will grant everything that is asked of Me with faith, when making The Way of the Cross.
- I will follow them everywhere in life and help them, especially at the hour of death.
- Even if they have more sins than blades of grass in the fields, and grains of sand in the sea, all of them will be erased by praying The Way of the Cross.
- Those who pray The Way of The Cross often, will have a special glory in Heaven.
- I will deliver them from Purgatory, indeed if they go there at all, the first Tuesday or Friday after their death.
- At the hour of death I will not permit the devil to tempt them; I will lift all power from him in order that they shall repose tranquilly in My Arms.
- If they pray it with true love, I will make of each one of them a living Ciborium in which it will please Me to pour My grace.
- I will fix My Eyes on those who pray The Way of The Cross often; My hands will always be open to protect them.
- I will bless them at each Way of The Cross, and My blessing will follow them everywhere on earth and after their death, in Heaven for all Eternity.
- As I am nailed to the Cross, so also will I always be with those who honor Me in making The Way of The Cross frequently.
- They will never be able to separate themselves from Me, for I will give them the grace never again to commit a Mortal sin.
- At the hour of death I will console them with My Presence and we will go together to Heaven. Death will be sweet to all those who have honored Me during their lives by praying The Way of the Cross.
- My Soul will be a protective shield for them, and will always help them, whenever they have recourse.

For ever since the precepts and practices of Christian wisdom ceased to be observed in the ruling of states, it followed that, as they contained the peace and stability of institutions, the very foundations of states necessarily began to be shaken. Such, moreover, has been the change in the ideas and the morals of men, that unless God comes soon to our help, *the end of civilization would seem to be at hand*. Pope Benedict XV, *Ad Beatissimi Apostolorum* (1914)

"But it did not last long."

I saw many pastors cherishing dangerous ideas against the Church. . . . They built a large, singular, extravagant church which was to embrace all creeds with equal rights: Evangelicals, Catholics, and all denominations, a true communion of the unholy with one shepherd and one flock. There was to be a Pope, a salaried Pope, without possessions. All was made ready, many things finished; but, in place of an altar, were only abomination and desolation. Such was the new church to be, and it was for it that he had set fire to the old one; **but God designed otherwise**.

Blessed Anna Katherine Emmerich

I saw also the relationship between the two popes.... I saw how baleful would be the consequences of this false church. I saw it increase in size; heretics of every kind came into the city of Rome. The local clergy grew lukewarm, and I saw a great darkness... Then, the vision seemed to extend on every side. Whole Catholic communities were being oppressed, harassed, confined, and deprived of their freedom. I saw many churches close down, great miseries everywhere, wars and bloodshed. A wild and ignorant mob took to violent action. But it did not last long.

Blessed Anna Katherine Emmerich, May 13, 1820

From this definition it can be easily gathered what men belong to the Church and what men do not. For there are three parts of this definition: the profession of the true Faith, the communion of the Sacraments, and the subjection to the legitimate Pastor, the Roman Pontiff. By reason of the first part are excluded all infidels, as much those who have never been in the Church, like the Jews, Turks and Pagans; as those who have been and have fallen away, like heretics and apostates. By reason of the second, are excluded catechumens and excommunicates, because the former are not to be admitted to the communion of the sacraments, the latter have been cut off from it. By reason of the third, are excluded schismatics, who have faith and the sacraments, but are not subject to the lawful pastor, and therefore they profess the Faith outside, and receive the Sacraments outside. However, all others are included, even if they be reprobate, sinful and wicked. St. Robert Bellarmine

"... we have to admit ... that the testimony of the Fathers, with regard to the possibility of salvation for someone outside the Church, is very weak. Certainly even the ancient Church knew that the grace of God can be found also outside the Church and even before Faith. But the view that such divine grace can lead man to his final salvation without leading him first into the visible Church, is something, at any rate, which met with very little approval in the ancient Church. For, with reference to the optimistic views on the salvation of catechumens as found in many of the Fathers, it must be noted that such a candidate for baptism was regarded in some sense or other as already 'Christianus,' and also that certain Fathers, such as Gregory Nazianzen and Gregory of Nyssa deny altogether the justifying power of love or of the desire for baptism. Hence it will be impossible to speak of a consensus dogmaticus in the early Church regarding the possibility of salvation for the non-baptized, and especially for someone who is not even a catechumen. In fact, even St. Augustine, in his last (anti-pelagian) period, no longer maintained the possibility of a baptism by desire."

Rev. Rahner, Karl, *Theological Investigations*, Volume II, *Man in the Church*, translated by Karl H. Kruger, pp.40, 41, 57

Their articles to delude men's minds are of two kinds, the first to remove obstacles from their path, the second to devise and apply actively and patiently every instrument that can serve their purpose. [Modernists] recognize that the three chief difficulties for them are scholastic philosophy, the authority of the fathers and tradition, and the magisterium of the Church, and on these they wage unrelenting war. Pope St. Pius X, *Pascendi Dominici Gregis*

Only those who wish to be trampled upon, ridiculed, humbled, who bear their cross daily after Jesus, who walk in his footsteps after his example, who imitate him will be saved. St. Charles of Mt. Argus, C. P. (John Andrew Houben)

Mary, sweet refuge of miserable sinners, when my soul is on the point of leaving this world, oh my most sweet Mother, by the sorrow you endured when assisting at the death of your Son on the Cross, assist me with your mercy. Drive the infernal enemy far from me, and you yourself come to take my soul to yourself and present it to the eternal Judge. My Queen, abandon me not. You, after Jesus, have to be my comfort in that terrible moment. Entreat your beloved Son in His Goodness, to grant me the grace to die clinging to your feet, and to breathe forth my soul in his wounds, saying, "Jesus and Mary, I give you my heart and my soul." Amen. St. Charles of Mt. Argus, C. P. (John Andrew Houben), His prayer for a holy death

.... God has placed us in this world not to live according to our own will, nor to follow our bad inclinations; our body and soul and all our faculties must be employed to please God. The early Christians could indeed flatter themselves that by keeping themselves in such a rigorous way of living, in praying, fasting, in performing other austerities, they avoided sin with so great a care. Alas, that happy time is no more. Now sin is committed everywhere; in all places, in all states of life, they commit sin like they swallow water. What hatred you should have against sin! You should consider that sin is rebelling against God and a black ingratitude to the diving Majesty. Now a creature most noble, created to the image of God, created to serve and to love, revolts against his Creator. But, my dear brethren, consider well that sin ought to be feared more than anything in this world because the sinner who commits a mortal sin becomes the enemy of God. He does all in his power to destroy his God and causes a black ingratitude, after having received so many benefits from God.... especially in this country (Ireland) in comparison with other countries. God who is your Father, your Master, your Benefactor is despise, mocked and derided; his is made to suffer, having favored you so kindly. If you would ever see a person taking his crucifix in his hands and trampling it under his feet, you should say, 'What a wicked person this is.' Now, a person who commits a mortal sin does far worse.

St. Charles of Mt. Argus, C. P., (John Andrew Houben) (1821-93), Missionary to Ireland, Sermon

**This Gospel (of St. John) refutes all heresies.
St. Thomas, Prologue of his Commentary on the Gospel of St. John**

Many of the actions of worldlings, which at first sight may appear innocent, have a natural and fatal tendency to pervert the morals of the just; and therefore, we must keep as much as possible at a distance from their society. --- Ismael was a figure of the synagogue, which persecuted the Church of Christ in her birth.

Fr. George Leo Haydock, scriptural commentary, Genesis 21, upon Abraham sending away Ismael with his mother, Agar.

"Mary, sweet refuge of miserable sinners, when my soul is on the point of leaving this world, oh my most sweet Mother, by the sorrow you endured when assisting at the death of your Son on the Cross, assist me with your mercy. Drive the infernal enemy far from me, and you yourself come to take my soul to yourself and present it to the eternal Judge. My Queen, abandon me not. You, after Jesus, have to be my comfort in that terrible moment. Entreat your beloved Son in His Goodness, to grant me the grace to die clinging to your feet, and to breathe forth my soul in his wounds, saying, 'Jesus and Mary, I give you my heart and my soul.'" Amen. St. Charles of Mt. Argus, C. P. (John Andrew Houben), His prayer for a holy death

We should all be dead to sin and live only to serve and love God. God has placed us in this world not to live according to our own will, nor to follow our bad inclinations; our body and soul and all our faculties must be employed to please God. The early Christians could indeed flatter themselves that by keeping themselves in such a rigorous way of living, in praying, fasting, in performing other austerities, they avoided sin with so great a care. Alas, that happy time is no more. Now sin is committed everywhere; in all places, in all states of life, they commit sin like they swallow water. What hatred you should have against sin! You should consider that sin is rebelling against God and a black ingratitude to the diving Majesty. Now a creature most noble, created to the image of God, created to serve and to love, revolts against his Creator. But, my dear brethren, consider well that sin ought to be feared more than anything in this world because the sinner who commits a mortal sin becomes the enemy of God. He does all in his power to destroy his God and causes a black ingratitude, after having received so many benefits from God.... especially in this country (Ireland) in comparison with other countries. God who is your Father, your Master, your Benefactor is despise, mocked and derided; his is made to suffer, having favored you so kindly. If you would ever see a person taking his crucifix in his hands and trampling it under his feet, you should say, 'What a wicked person this is.' Now, a person who commits a mortal sin does far worse. St. Charles of Mt. Argus, C. P., (John Andrew Houben) (1821-93), Missionary to Ireland, Sermon

In the Third Secret it is foretold, among other things, that the Great Apostasy in the Church will begin at the top. Cardinal Luigi Ciappi

Sorrow for Sins and Love of God

But I do not mean to say that the perfect love of God, by which we love Him above all things, always precedes this repentance, or that this repentance always precedes this love. For though it so often happens, still, at other times, as soon as divine love is born in our hearts, penitence is born within the love, and oftentimes penitence entering into our hearts, love enters in penitence. And as when Esau was born, Jacob, his twin brother, held him by the foot, that their births might not only follow the one the other, but also might cleave together and be intermingled; so repentance, rude and rough in regard of its pain, is born first, as another Esau; and love, gentle and gracious as Jacob, holds him by the foot and cleaves unto him so closely that their birth is but one, since the end of the birth of repentance is the beginning of that of perfect love. Now as Esau first appeared, so repentance ordinarily rakes itself to be seen before love, but love, as another Jacob, although the younger, afterwards subdues penitence, converting it into consolation....

Although now our human nature be not endowed with that original soundness and righteousness which the first man had in his creation, but on the contrary be greatly depraved by sin, yet still the holy inclination to love God above all things stays with us, as also the natural light by which we see His sovereign goodness to be more worthy of love than all things; and it is impossible that one thinking attentively upon God, yea even by natural reason only, should not feel a certain movement of love which the secret inclination of our nature excites in the bottom of our hearts by which at the first apprehension of this chief and sovereign object, the will is captured, and perceives itself stirred up to a complacency in it. St. Francis de Sales, *The Love of God*

Outside the Catholic Church there is neither the forgiveness of sins nor the hope of salvation. This Dogma, so often mitigated from its literal meaning by theologians is always and everywhere affirmed without the shadow of qualification by Catholic Saints!

Earth has no privilege equal to that of being a member of His Church; and they dishonor both it and Him who extenuate the dismal horrors of that outer darkness in which souls lie that are aliens from the Church. The greatness of our privilege, and, therefore, of the glory of the Sacraments, is necessarily diminished by anything that makes less of the unutterable miseries, and most appalling difficulties of salvation outside the Church. This is the reason why the Saints have ever been so strong in the instincts of their sanctity, as to the wide, weltering, almost hopeless deluge which covers the ruined earth outside the ark. Harsh, to unintelligent, uncharitable kindness, intolerably harsh, as are the judgments of stern theology, the saints have ever felt and spoken more strongly and more peremptorily than the theologians. Fr. Fredrick William Faber, *The Blessed Sacrament*

“When we pray we talk to God; when we read God talks to us... All spiritual growth comes from reading and reflection.” St. Thomas Aquinas

“Faith lays the foundation of the house of God; hope builds up the walls; charity covers and completes it.” St. Augustine

“That I may be torn to pieces rather than willingly transgress the smallest rule.” St. John Berchmans

What I mean is this, that to sorrow over the sins of others is no far-fetched devotion, or subtle refinement of religious feeling; but that it follows inevitably upon the love of God. Where there is no such sorrow for sin, either in ourselves or others, there is no love of God; and in proportion to the amount of love will the degree of sorrow be.

Fr. Fredrick William Faber, *All for Jesus*

"I believe in the forgiveness of sins."

It is a matter of theological opinion regarding whether perfect contrition is a rare or common thing.

The Catechism of the Council of Trent says:

Contrition, it is true, blots out sin; but who is ignorant that to effect this it must be so intense, so ardent, so vehement, as to bear a proportion to the magnitude of the crimes which it effaces? This is a degree of contrition which few reach, and hence through perfect contrition alone very few indeed could hope to obtain the pardon of their sins.

Catechism of the Council of Trent

Be that as it may, for Catholics, it is a matter of “divine and Catholic faith” (i.e.: Dogma) that the sacrament of Penance instituted by our Savior, Jesus Christ, confers absolution for sins with imperfect contrition. It is an amazing display of merciful kindness that Jesus has instituted a means by which anyone can obtain forgiveness from Him and restoration of grace and friendship while

proceeding only from a rational motive fear of divine punishment. Catholics never have to wonder or doubt about the sincerity of their love of God regarding the sorrow they have for their sins to be forgiven. This is a great motive for a sincere love of God.

"Every other enterprise, however attractive and helpful, must yield before the vital need of protecting the very foundation of the Faith and of Christian civilization." Pope Pius IX, 1937, speaking about the Catholic family

"Only those who wish to be trampled upon, ridiculed, humbled, who bear their cross daily after Jesus, who walk in his footsteps after his example, who imitate him will be saved." St. Charles of Mt. Argus, C. P. (John Andrew Houben)

Why Blessed Urban V is not known as "St. Urban V"

"Urban would have been reckoned amongst the most glorious of men, if he had caused his dying bed to be laid before the Altar of St. Peter and had there fallen asleep with a good conscience, calling God and the world to witness that if ever the Pope had left this spot it was not his fault but that of the originators of so shameful a flight."

Petrarch, commenting on Pope Urban V who died December 19, 1370 directly after taking the papal court from Rome back to Avignon, France ("Babylonian Captivity of the Church" 1309-1376) after having been told directly by St. Bridget of Sweden before witnesses that, as a consequence of this act, he would die when he left Italy. He was beatified by Pope Pius IX

**"Pride is the beginning of sin and humility is the mother of salvation."
St. Bernard of Clairvaux, On the Steps of Humility and Pride**

**"A proud monk has no need of a devil; he has turned into one, an enemy to himself."
St. John Cassian, Conferences**

BAPTISM, through which we become "beloved sons of God"

In those who are born again, God hates nothing, because 'there is no condemnation, to those who are truly buried together with Christ by baptism unto death' (Romans 8:1), who do not 'walk according to the flesh' (Romans 8:1), but putting off 'the old man' and putting on the 'new, who is created according to God' (Ephesians 4:22 ff.; Colossians 3:9 ff.), are made innocent, immaculate, pure, guiltless and beloved sons of God, 'heirs indeed of God, but co-heirs with Christ' (Romans 8:17), so that there is nothing whatever to retard their entrance into heaven. Council of Trent



SSPX bid farewell to Bishop Richard Williamson as only they could do!

His defiance of the Society's authorities ultimately made a separation inevitable. God forgive him for the errors and confusion he caused in the years that followed with his Kyrie eleison comments, and even more so for his episcopal consecrations, which lacked and still lack any objective necessity and any *sensus ecclesiae*.

Fr. Franz Schmidberger, former superior general of the SSPX, published in his weekly newsletter, on the death of Bishop Richard Williamson on January 29, 2025

COMMENT: The good bishop Williamson has only been dead for a little over one year. At the time of his death the SSPX judged him to be in need of God's forgiveness for the sin of consecrating bishops "which lacked and still lack any objective necessity and any *sensus ecclesiae*." They now they threaten Rome with doing their own episcopal consecrations because their own "*sensus ecclesiae*" has now discovered that there is in fact an existing "objective necessity"! Nothing has changed with regard to the Church but something has changed with regard to the SSPX. They are concerned only with their "objective necessity"!

Dicastery for the Doctrine of the Faith issues statement following today's meeting at the Vatican between SSPX Superior General Fr. Davide Pagliarani & DDF Prefect Cardinal Victor Manuel Fernández on 2-12-2026

STATEMENT OF THE DICASTERY FOR THE DOCTRINE OF THE FAITH Regarding the Meeting between the Prefect of the Dicastery for the Doctrine of the Faith and the Superior General of the FSSPX On 12 February 2026, a cordial and sincere meeting took place at the Dicastery for the Doctrine of the Faith between the Prefect, His Eminence Cardinal Victor Manuel FERNÁNDEZ, and the Superior General of the FSSPX, Reverend Don Davide PAGLIARANI, with the approval of the Holy Father Leo XIV. After clarifying certain points presented by the FSSPX in various letters, particularly those sent between 2017 and 2019 — including, among other topics, the question of the divine will concerning the plurality of religions — the Prefect proposed a pathway of specifically

theological dialogue, following a precise methodology, on issues that have not yet received sufficient clarification. These include: the distinction between an act of faith and the “religious submission of mind and will,” as well as the differing degrees of adherence required by various texts of the Second Vatican Ecumenical Council and their interpretation. At the same time, he proposed addressing a series of topics listed by the FSSPX in its letter of 17 January 2019. The aim of this dialogue is to highlight, in the topics under discussion, the minimum requirements for full communion with the Catholic Church, and consequently to outline a canonical statute for the Fraternity, along with other aspects requiring further study. The Holy See reaffirmed that the ordination of bishops without the mandate of the Supreme Pontiff, who possesses ordinary, supreme, universal, immediate, and direct power (cf. CIC, can. 331; Dogmatic Constitution *Pastor aeternus*, chs. I and III), would constitute a decisive rupture of ecclesial communion (schism), with serious consequences for the Fraternity as a whole (John Paul II, Apostolic Letter *Ecclesia Dei*, 2 July 1988, nn. 3 and ff.; Pontifical Council for Legislative Texts, Explanatory Note, 24 August 1996, n. 1). Therefore, the possibility of undertaking this dialogue presupposes that the Fraternity suspend the announced episcopal ordinations. The Superior General of the FSSPX will present the proposal to his Council and will provide his response to the Dicastery for the Doctrine of the Faith. In the event of a positive response, the steps, stages, and procedures to be followed will be established by mutual agreement. The Church is asked to accompany this process, especially in the coming times, with prayer to the Holy Spirit, who is the principal agent of true ecclesial communion willed by Christ.

Viganò Urges SSPX To Cut Off 'Dialogue' With Fernandez, Proceed With Consecrations

'True ecclesial communion is not measured by canonical recognition granted by a Hierarchy that has lost the Faith, but by integral fidelity to divine Revelation.'

I cannot but note with sorrow and indignation the Statement released today by the Dicastery for the Doctrine of the Faith, signed by Cardinal Víctor Manuel Fernández, at the end of his meeting with Father Davide Pagliarini, Superior General of the Priestly Society of Saint Pius X. After decades of humiliation, inconclusive dialogues, partial concessions revoked by “Traditionis Custodes,” deafening silences regarding doctrinal and liturgical deviations widespread throughout the Church, and even more serious doctrinal and moral errors promoted by the Supreme Throne, Rome now claims to make the suspension of the episcopal consecrations announced by the SSPX for next July 1st a preliminary condition for dialogue. These consecrations are not acts of rebellion, but a supreme act of fidelity to the One, Holy, Catholic, Apostolic, Roman Church, which has been deprived for almost sixty years of Bishops who preach integral Doctrine and administer the Sacraments without any compromise with error. The Dicastery’s Statement subtly repeats the same modernist scheme seen in 1988: it offers a “theological dialogue” on issues the Holy See has always refused to seriously address—religious freedom, destructive episcopal “collegiality,” pan-heretical ecumenism, the *Nostra Aetate* declaration that equates false religions with the one true Faith, and the Abu Dhabi Document—while threatening “schism” for the only gesture that is able to guarantee the certainty of Apostolic Succession. But who wields “schism” as a weapon today? Who excommunicated the Bishops consecrated in 1988 for defending Tradition and its beating heart, the Catholic Mass? Who excommunicated me and silenced me, while promoting declared heretics and covering up abuses of every kind? Who forced the faithful to submit to an authority that has renounced immutable Catholic doctrine in the name of a “new humanism” and a “synodality” that is nothing other than the cancer of democracy applied to the Catholic Church in order to destroy from within its divine hierarchical Constitution and Petrine Primacy?

The true schism is not that of those who consecrate Bishops to guard and transmit the Catholic Faith in its entirety, but rather the schism of the conciliar and synodal Hierarchy, which has denied Apostolic Tradition, replacing sound Doctrine with heretical ambiguities, true Catholic Worship with a Protestantized liturgy, and legitimate Authority with a totalitarian power exercised against the faithful who refuse to apostatize. The Society of Saint Pius X does not need the permission of those who have renounced the Faith to do what Providence asks of it: namely, to perpetuate the episcopal line faithful to Tradition. Archbishop Marcel Lefebvre acted not out of schism, but out of necessity – same state of necessity that persists today, aggravated by the systematic persecution of the Traditional Mass and the imposition of false doctrines that contradict the perennial Magisterium.

GENERAL COMMENT: The SSPX is buried in the Neo-modernist heresy that believes that the dogmas of our faith contain both divine and human elements and must necessarily continually evolve by a distillation process where the divine elements are progressively purified by removing the historically dated human encrustations. This Neo-modernist heresy is the unstated pre-supposition for the Vatican II pastoral council. For the Neo-modernist, the proximate rule of faith is no longer Dogma, but however the current pope interprets the dogma to mean. That being the case, the SSPX, having abandoned dogma as their proximate rule of faith must turn to the present pope to tell him the current version of the Catholic faith. Neo-modernism is just a variation of the heresy of Modernism which St. Pius X called “the synthesis of all heresies.” It is the “synthesis of all heresies” because it denies all dogmas as dogmas. It attacks the very nature of what dogmas are. Dogma contains no human elements. They are divine revelation that is formally defined by the infallible Magisterium of the Church. They are the infallible word of God in both the truth expressed and the words used to express that truth. The pope is only the necessary but wholly insufficient material and instrumental cause of dogma. It is God who is the formal and final cause of dogma. Therefore, the pope is just as much a subject to dogma as any of the faithful. Truth is the only weapon possessed against an abusive authority and the SSPX has entered into a “dialogue” with an opponent that claims for itself personally the divine attribute of infallibility and the right to dictate their personal conceptions of truth even against the divine infallible revelation of God. Archbishop Viganò is politely telling the SSPX that it is the FAITH itself that is being attacked and they need to wake up. The SSPX has been in constant interminable doctrinal discussions with Rome since 1997. The reason Rome dialogues with the SSPX is because the SSPX is defenseless having abandoned the infallible truth of Catholic dogma as their weapon. This dialogue between Rome and the SSPX never raises above the level of exchanging opinions. Because our Mission of Sts. Peter & Paul stands on the truth of Catholic dogma, the local ordinaries will never enter into open discussions. Always remember: A heretic is a baptized Catholic who rejects one or more Catholic dogmas AND all heretics are schismatics! If the SSPX can learn this simple but essential truth, then they will stop seeking a place at the table of apostates and start defending the faith.