

SS. Peter and Paul Roman Catholic Mission

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

SS. Peter and Paul Roman Catholic Chapel

129 South Beaver Street, York, PA, 17401

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

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



Sunday after the Ascension St. Paschal Baylon, Confessor Within the Octave May 17, 2026

“Today,” says St. Augustine, “we shall keep the Ascension of our Lord in a fitting manner, with devotion, sanctity and piety, if we ascend with Him and keep our hearts on high,” “Let our thoughts be there where He is, and here on earth there will be peace,” “Let us ascend with Him now, with our hearts, and when His promised day comes, we shall follow Him also with our bodies; but we should know that neither pride, nor avarice, nor lust ascend with Christ. If we wish to follow our Healer in His Ascension, we must put off the burden of our vices and sins” (Matins).

This Sunday is a preparation for Pentecost. Before ascending to heaven, our Lord had promised, at the Last Supper, that He would not leave us orphans, but would send us His Holy Spirit, the Paraclete (Gospel, Alleluia); that in all things we might glorify God, through Jesus Christ our Lord (Gospel). Therefore, like the Apostles assembled in the Cenacle, we must prepare by prayer and charity (Epistle) for the holy Day of Pentecost, when Christ, who is “our Advocate with the Father” (First Nocturn), will obtain for us from Him the Holy Ghost.

INTROIT:

Ps. 26. Hear, O Lord, my voice with which I have cried to Thee, alleluia: my heart hath said to Thee, I have sought Thy face; Thy face, O Lord, I will seek: turn not away Thy face from me, alleluia, alleluia.

Ps. The Lord is my light and my salvation: whom shall I fear? Glory be, etc. Hear, O Lord, my voice with which, etc.

COLLECT:

Almighty, everlasting God, grant that we may always have a will devoted to Thee, and a sincere heart to serve Thy majesty. Through our Lord, etc.

O God, who didst bestow upon Thy blessed Confessor Paschal a wonderful love for the sacred mystery of Thy Body and Blood, grant mercifully that we too may be worthy to receive those same rich spiritual graces which he received in this divine banquet. Through our Lord, etc.

Grant, we beseech Thee, almighty God, that as we believe that Thy only-begotten Son our Redeemer this day ascended into heaven, so we may ourselves also mentally dwell in heavenly places. Through our Lord, etc.

EPISTLE: 1 Peter 4, 7-11.

Dearly beloved, Be ye prudent and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity coevereth a multitude of sins. Using hospitality one towards another, without murmuring: as every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak, as the words of God: if any minister, let him do it, as of the power which God administereth: that in all things God may be honored through Jesus Christ our Lord.

Practice

The virtues here recommended are excellent preparatives for receiving the Holy Ghost, for nothing makes us more worthy of His grace than temperance, prayer, charity, unity, and hospitality towards our neighbors. Endeavor, therefore, to exercise these virtues, and every day during the following week pray fervently to the Holy Ghost for help in your endeavors.

GREAT ALLELUIA: Alleluia, alleluia.

Ps. 46. The Lord hath reigned over all the nations; God sitteth on His holy throne, alleluia.

John 14. I will not leave you orphans; I go and I come to you, and your heart shall rejoice, alleluia.

GOSPEL: *John 15, 26-16, 4.*

At that time, Jesus said to His disciples: When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony of Me: and you shall give testimony because you are with Me from the beginning. These things I have spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you, that, when the hour shall come, you may remember that I told you of them.

What kind of sin is scandal?

It is a frightful sin. By it countless sins are occasioned, thousands of souls are carried to perdition, while the loving design of God for the salvation of men is frustrated.

How, in general, is scandal given?

By saying, doing, or neglecting to do something which becomes the occasion of sin to another.

When do parents give scandal?

When they set a bad example to their children. When they do not correct them for doing wrong, neglect to keep them from what is bad, or to teach them that which is good.

How do employers give scandal?

In much the same way that parents give scandal to their children: when, by bad example or by command, they keep their servants or other employees from divine service, or neglect to make them attend it. When they themselves use, or give to others, flesh-meat on days of abstinence. When they order the commission of sin.

OFFERTORY:

Ps. 46. God is ascended with jubilee; and the Lord with the sound of trumpet, alleluia.

SECRET:

May these unspotted sacrifices purify us, O Lord, and give to our minds the vigor of grace from above. Through our Lord, etc.

In memory of Thy saints, we offer Thee, O Lord, a sacrifice of praise, trusting by it to be delivered from evil both now and hereafter. Through our Lord, etc.

Receive, O Lord, the gifts which we offer for the glorious ascension of Thy Son, and mercifully grant that we may be delivered from present dangers and attain eternal life. Through our Lord, etc.

PREFACE FOR ASCENSION:

It is truly meet and just, right and profitable unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty, everlasting God, through Christ our Lord. Who after His resurrection appeared and showed Himself to all his disciples; and while they beheld Him, was lifted up into heaven, so that He might make us partakers of His Godhead. And therefore with the angels and archangels, the thrones and dominions, and the whole host of heavenly army we sing a hymn of Thy glory, saying again and again: Holy, holy, holy, etc.

COMMUNION:

John 17. Father, while I was with them, I kept them whom Thou gavest Me, alleluia; but now I come to Thee: I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil, alleluia, alleluia.

POSTCOMMUNION:

Filled, O Lord, with sacred gifts, grant, we beseech Thee, that we may ever continue in thanksgiving. Through our Lord, etc.

Refreshed by heavenly food we humbly beseech Thee, our God, that we may be guarded by the prayers of him in whose memory we have received them. Through our Lord, etc.

Grant us, we beseech thee, almighty and merciful God, that what we have taken and received in visible mysteries, may profit us by its invisible effect. Through our Lord, etc.

“Not to resist an error is to approve of it – not to defend a truth is to reject it.”

St. Augustine’s dictum, codified in the *Decretum Gratiani*

Remember: Iconoclasm, the destruction of the images of our holy faith, is a defined and condemned heresy!

Unless the Lord build a house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it. Ps. 126
 What shall be given unto Thee, or what shall be added unto Thee, to a deceitful tongue? Sharp arrows of the mighty One, with destroying coals. Ps. 119



Yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me.

PROPER OF THE SAINTS FOR THE WEEK OF MAY 17th:

Date	Day	Feast	Rank	Color	F/A	Mass Time/Intention/Notes
17	Sun	Sunday within the Octave of the Ascension St. Paschal Baylon, C Within the Octave	sd	W		Mass 9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM
18	Mon	St. Venantius, M Within the Octave	d	R		Mass 8:30 AM; Rosary of Reparation before Mass
19	Tue	St. Peter Celestine, PC Within the Octave St. Pudentiana, V	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
20	Wed	St. Bernardine of Siena, C Within the Octave	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
21	Thu	Octave Day of the Ascension	dm	W		Mass 8:30 AM; Rosary of Reparation before Mass
22	Fri	Ferial Day (St. Rita of Cassia, V)		W	A	Mass 8:30 AM; Rosary of Reparation before Mass
23	Sat	Vigil of Pentecost (St. John Baptist de Rossi, C)		V/R	F/A	Mass 9:00 AM; Confessions & Rosary of Reparation 8:30 AM
24	Sun	Pentecost Sunday	d1cl	R		Mass 9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM

ANNOUNCEMENTS:

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

Jesus exercises over all nations the royal power, which He received, as Man, on the day of His Ascension. He redeemed us all by His Blood; we are therefore His people, and He is our King. He is, and He calls Himself, 'King of kings and Lord of lords.' The kings of the earth reign not either by their own prowess, or by the boasted social compact; they lawfully reign by Christ alone. Peoples and nations are not their own masters; they belong to Christ and are His subjects. His law requires no sanction from man; it is above all human laws, and should be their guide and controller. 'Why have the nations raged, and the people devised vain things? The kings of the earth stood up and the princes met together, against the Lord and against His Christ.' How vain all these efforts! For, as the apostle says, 'He must reign, until He hath put all His enemies under His feet.'
 Dom Gueranger, *The Liturgical Year*, Sunday within the Octave of the Ascension

**But before all things have a constant mutual charity among yourselves:
 for charity coevereth a multitude of sins. 1 Peter 4, 8**

INSTRUCTION ON SCANDAL

These things have I spoken to you, that you may not be scandalized (John 16, 1).

How is scandal given?

By speaking, doing or omitting that which will be, to others an occasion, of sin: Scandal is given in different ways, for instance: if you dress improperly, speak improper words, or sing bad songs; by which you can see, that your neighbor will be tempted to think, desire or act wrongly; or what is worse, if you act sinfully, in the presence of, others, or bring bad books., books against good morals, or against the holy faith, among people; if you incite others to anger, cursing, and vengeance, or if you prevent them from attending church, the sermon, or catechetical instruction, etc. In all these things you become guilty of scandal, as well as of all the sins to which it gives rise. If at the Last judgment we will be unable to give an account of our own sins, how, then can we answer for the innumerable sins caused by the scandal we have given? Therefore Christ pronounces a terrible, woe upon those who give scandal. Woe to that man, He says, by whom the scandal cometh! It were better for him, that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea (Matt. 18).

How do parents give scandal?

By giving their children bad example; by excessive anger, cursing and swearing; by avarice, injustice and cheating; by discord and quarrels; by gluttony in eating and drinking; by extravagance and vanity in dress; by sneering at religion, good morals, etc.; by not keeping their children from evil company, but sometimes even bringing them into it; by not punishing and endeavoring to eradicate their children's vices. How much parents sin, through such scandals, cannot be expressed; at the Day of judgment their children will be their accusers!

How do masters give scandal to their servants and those under their care?

In the same way as parents do to their children; by keeping them away from, or not urging them by their own example or command to attend church on Sundays and holy-days; by giving them meat on fast-days; by commanding them to do sinful things, such as stealing, etc.

**Who has given me the power to judge my brethren? When I thus constitute myself their judge and in the tribunal of my thoughts condemn first one and then another, I am usurping an authority I do not possess and which belongs to God alone: "For God is Judge" [Ps. 49, 6]. And if this is not pride, what is pride? In punishment of such arrogance God often permits us to fall into the very faults that we have condemned in others, and it is well for us to remember the teaching of St. Paul: "Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another thou condemnest thyself." [Rom. 2, 1].
Fr. Cajetan Mary da Bergamo, *Humility of Heart***

Among the works comprised in charity to our neighbor the following are the most important: advice, counsel, succor, forbearance, pardon, edification. These are so strongly linked with charity that the practice of them indicates the progress we have made in the practice of charity. Ven. Louis of Granada, *The Sinner's Guide*

**Man has a twofold nature, the one superior, the other inferior. The first is generally termed reason, the second is called appetite, sensuality, or passion. Reason is the distinguishing property of man, and he is not considered responsible for the primary impulses of his appetite unless his superior faculty confirms the choice.
The entire spiritual warfare, consequently, consists in this: the rational faculty is placed between the Divine will above it and the sensitive appetite below it, and is attacked from both sides-----God moving it by His grace, and the flesh by its appetites strive for victory.... No one should delude himself that he can acquire virtue and serve God in the proper way, unless he is willing to undergo a violent struggle. He must conquer the difficulty he will experience when he deprives himself of the pleasures, great or small, to which he has been viciously attached. Dom Lorenzo Scupoli, *The Spiritual Combat***

**Neither genius, fame, nor love show the greatness of the soul. Only kindness can do that.... Kindness is a virtue that does not think about its own interest; does not wait for the call of duty; has no need of aesthetic attraction to solicit it; but is instinctively the more drawn towards its object, the more the object is wretched, poor, forsaken, and, humanly speaking, contemptible. But before all things have a constant mutual charity among yourselves: for charity coevereth a multitude of sins (I Peter 4:8).
Rev. Jean Baptiste Henri Lacordaire, O. P.**

INSTRUCTION ON PREPARATION FOR PENTECOST

- 1) We should withdraw, after the example of the Blessed Virgin and the apostles, to some solitary place, or at least avoid, intercourse with others, as much as possible; speak but little, and apply ourselves to earnest and persevering prayer; for in solitude God speaks to man.
- 2) We should purify our conscience by a contrite confession, become reconciled to our neighbor, if we have lived in enmity; for the Holy Ghost, as a spirit of peace and purity, lives only in pure and peaceful souls (Ps. 35, 3).
- 3) We should give alms according to our means, for it is said in the Acts of the Apostles (Acts 10) of the Gentile centurion Cornelius, that by prayer and alms-deeds he made himself worthy of the gifts of the Holy Ghost.
- 4) We should fervently desire to receive the Holy Ghost, and should give expression to this longing by frequent aspirations to God, making use of the prayer: "Come, O Holy Ghost, etc."

People often say, 'It is better to be a good Protestant than a bad Catholic.' That is not true! That would mean that one could be saved without the true faith. No. A bad Catholic remains a child of the family, although a prodigal, and however great a sinner he may be, he still has a right to mercy. Through his faith, a bad Catholic is nearer to God than a Protestant, for he is a member of the household, whereas the heretic is not. And how hard it is to make him become one! St. Peter Julian Eymard

"The Holy Spirit reproves the world of sin, because it dissembles; of righteousness, which it does not order rightly, while it gives it to itself and not to God; of judgment, which it usurps, in rashly judging both of itself and others." St. Bernardine of Siena

St. Thomas gives us a profound reason for this. All sin, he says, proceeds from self-love, for we never commit sin without coveting some gratification for self. From self-love spring those three branches of sin mentioned by St. John: "the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life" (1 Jn. 2:16), which are love of pleasure, love of riches, and love of honors. Three of the deadly sins, lust, gluttony, and sloth, spring from love of pleasure, pride springs from love of honors, and covetousness from love of riches. The remaining two, anger and envy, serve all these unlawful loves. Anger is aroused by any obstacle which prevents us from attaining what we desire, and envy is excited when we behold anyone possessing what our self-love claims. These are the three roots of the seven deadly sins, and consequently of all the others. Let these chiefs be destroyed and the whole army will soon be routed. Hence we must vigorously attack these mighty giants who dispute our entrance to the promised land. Ven. Louis of Granada, *The Sinner's Guide*

Jesus, Son of God and Son of Man, King of Angels and of men, is not only your God, your Saviour and your Sovereign Lord, but is also your head and you are "members of His Body," as St. Paul says: "of His flesh and of His bones" (Eph. 5, 30).

You are consequently united with Him in the most intimate union possible, that is, the union of members with their head. You are united with Him spiritually by faith and by the grace He gave you in Holy Baptism. You are united with Him corporally in the union of His Most Sacred Body with yours in the Blessed Eucharist.

It necessarily follows that, just as the members are animated by the spirit of the head, and live the same life, so you must also be animated by the spirit of Jesus, live His life, walk in His ways, be clothed with His sentiments and inclinations, and perform all your actions in the dispositions and intentions that actuated His.

In a word, you must carry on and perpetuate the life, religion and devotion which He exercised upon earth. St. John Eudes, *The Four Foundations of Sanctity*

Jesus, Name full of glory, grace, love and strength! You are the refuge of those who repent, our banner of warfare in this life, the medicine of souls, the comfort of those who mourn, the delight of those who believe, the light of those who preach the true faith, the wages of those who toil, the healing of the sick. To You our devotion aspires; by You our prayers are received; we delight in contemplating You. O Name of Jesus, You are the glory of all the saints for eternity. Amen. St. Bernardine of Siena

Many religious go to India and to heathen lands to convert the pagan nations, and it is a blessed work. But the Indies for me are the hospitals! And, thanks to God's wonderful mercy and grace, I hardly ever pay a visit there without seeing at least one soul saved from the clutches of the devil. St. John Baptist de Rossi, called "the second St. Philip Neri of Rome."

But yet the Son of man, when he cometh, shall he find, think you, faith on earth? (Luke 18:8)

The survey of 1,007 self-identified adult Catholics was commissioned by the U.S. bishops' Department of Communications and conducted by the Center for Applied Research in the Apostolate at Georgetown University in Washington. A 178-page report on the results was released April 13.... Only 2 percent of Catholics across all generations said they participated in the sacrament of reconciliation once a month or more, 12 percent said they did several times a year, 12 percent said they did once a year, 30 percent said less than once a year and 45 percent said they never made a sacramental confession... However, the study found that only 36 percent of the younger Catholics attend Mass at least once a month, compared with 64 percent of the older generation. Sixty-eight percent of all Catholics surveyed said they agreed that they believed they could be in good standing with the Church without going to weekly Mass. Only 43% of Catholics say they look to Church teachings, the pope and their bishops "in deciding what is morally acceptable."

This shameful font of indifferentism gives rise to that absurd and erroneous proposition which claims that liberty of conscience must be maintained for everyone. It spreads ruin in sacred and civil affairs, though some repeat over and over again with the greatest impudence that some advantage accrues to religion from it. "But the death of the soul is worse than freedom of error," as Augustine was wont to say. When all restraints are removed by which men are kept on the narrow path of truth, their nature, which is already inclined to evil, propels them to ruin. Then truly "the bottomless pit" is open from which John saw smoke ascending which obscured the sun, and out of which locusts flew forth to devastate the earth. Thence comes transformation of minds, corruption of youths, contempt of sacred things and holy laws--in other words, a pestilence more deadly to the state than any other. Experience shows, even from earliest times, that cities renowned for wealth, dominion, and glory perished as a result of this single evil, namely immoderate freedom of opinion, license of free speech, and desire for novelty.

Pope Gregory XVI, *Mirari Vos*

Jesus, Name full of glory, grace, love and strength! You are the refuge of those who repent, our banner of warfare in this life, the medicine of souls, the comfort of those who mourn, the delight of those who believe, the light of those who preach the true faith, the wages of those who toil, the healing of the sick. To You our devotion aspires; by You our prayers are received; we delight in contemplating You. O Name of Jesus, You are the glory of all the saints for eternity. Amen. St. Bernardine of Siena

It is an intolerable travail for someone to drudge at amassing riches and then, once they have been acquired, never enjoy them. It is an even worse misfortune to devote much time to prayer and get no use from it in situations where it applies. It is pitiful when, after ten or twenty years of mental prayer and of dealing with God and meditating on the life of our Lord Jesus Christ, you complain with impatience and unrestrained criticism about any adversity that befalls you. You may be sure that for the whole time that you spent on prayer you were digging in a barren mine and extracting not silver or gold but sand and gravel.
Rev. Antonio Ruiz de Montoya, S. J., Jesuit missionary to the native Indians of Paraguay

WAITING

SUNDAY AFTER ASCENSION

PRESENCE OF GOD - Grant Lord, that my heart may ever be turned toward heaven where You await me.

MEDITATION:

1. This Sunday is like a prolongation of the Feast of the Ascension. The Introit reflects the feelings which the Apostles must have experienced during the time between the departure of Jesus and the descent of the Holy Spirit "Hear, O Lord, my voice calling to You I seek Your face, O Lord, do not hide Your face from me." As on the day of the Ascension, the eyes of the Apostles are turned toward heaven, where they saw their Master disappear, and their hearts sigh after Him. As long as we are on our earthly pilgrimage, far from God, He must be the constant yearning of our souls. But we should not remain idle while we are waiting to go to our fatherland. In the Epistle of the day (*1 Pt 4,7-11*), Peter teaches us what we must do to make our life on earth a real preparation for our meeting with God: "Watch in prayers. But before all things, have a constant mutual charity among yourselves." This is exactly what the Apostles did as they waited for the Holy Spirit: together in the Cenacle they were persevering in prayer in the unity of fraternal love. God does not look with favor on the prayers and sacrifices of one who does not love his neighbor- no matter who he may be- with sincere benevolence. Jesus has expressly said: "If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; leave there thy offering. . . and go first to be reconciled to thy brother" (*Mt 5,23-24*). Prayer alone will not suffice to draw down divine graces, nor will it acquire eternal life for us. Fraternal charity, the surest pledge of the sincerity of our love for God, is an absolute requisite. The Holy Spirit, who is the spirit of charity, who is substantial love, cannot enter a heart which is narrow and mean in its relations with its neighbor; lack of charity is one of the greatest obstacles to His action, because it is directly opposed to His essence. Just as water paralyzes the action of fire, so does lack of charity paralyze the action of the Holy Spirit. Furthermore, as long as we live on earth, we are all liable to fall; all of us, therefore, need pardon; "charity," says the Epistle, "covers a multitude of sins."

2. In today's Gospel (*Jn 15,26-27;16,1-4*) Jesus reiterates His promise concerning the descent of the Holy Spirit "When the Paraclete cometh, whom I will send you from the Father . . . you shall give testimony [of Me]." As on the day of His Ascension, He connects the coming of the Holy Spirit with the mission of the Apostles, that mission which will consist essentially in giving testimony of Christ. "You shall receive the power of the Holy Spirit... and you shall be witnesses unto Me . . . even to the uttermost part of the earth" (*Ep: Feast of the Ascension*). Today's Gospel explains the scope of this testimony which the Apostles, as well as all future Christians, will be called upon to give. "They will put you out of the synagogues: yea, the hour cometh that whosoever killeth you, will think that he doth a service to God." Jesus died on the Cross to give testimony to the Father; His disciples will have to suffer, undergo persecution, and even death itself, to give testimony to Him. We cannot follow a road different from the one which Jesus has trodden: "If any man will come after Me, let him... take up his cross and follow Me" (*Mt 16,24*). He repeats to us. A calm, tranquil testimony, which is made without facing danger- still less of risking life- will always have only relative value and ordinarily gives no guarantee of its genuineness or its strength; on the contrary, the more it costs, the greater its value in proving the fidelity of him who renders it. To witness to Christ, without regarding the difficulties, sufferings or struggles that may be encountered, is the program of the true Christian. But who will give us courage? To us as to the Apostles, courage will come from the Holy Spirit, from His gift of fortitude; it will come from assiduous meditation on the example which Christ has given us; it will also come from His own words, spoken of coming persecutions: "I have told you these things, that you may not be scandalized in Me."

COLLOQUY:

O Lord, make me worthy to give testimony of You, not only in words, but especially in deeds, in spite of the difficulties and sufferings I may encounter. The Apostles gave testimony of You to the extent of facing death for love of You; grant that I may give testimony of You at least by a life worthy of You.

To give testimony of You, O Lord, "I would travel the world over to preach Your name, O my Beloved, and raise on heathen soil the glorious standard of the Cross! One mission alone would not satisfy my longings. I would spread the Gospel in all parts of the world, even in the farthest isles. I would be a missionary, but not for a few years only. Were it possible, I should wish to have been one from the world's creation and to remain one till the end of time. But the greatest of all my desires is to win the martyr's palm

"When I think of the fearful torments awaiting Christians at the time of Antichrist, my heart thrills within me and I wish that these torments could be reserved for me. Open, O Jesus, the book of life in which are written the deeds of all Your saints; each one of those deeds I long to accomplish for You Great deeds are forbidden me; I can neither preach the Gospel nor shed my blood . . . but what does it matter? My brothers labor in my stead while . . . I remain close to the throne and love You for all those who are in the strife" (cf. T.C.J. *St, 13*).

Yes, O Lord, grant me a true love, so that I may always be faithful to You in little things, since it is not given me to perform great ones. Grant especially that I may always give You the testimony of a sincere profession of faith, of behavior which is wholly conformed to Your law, no matter where or in what circumstance I may be, never letting myself deviate through human respect.

The definition of a revealed dogma is one of the greatest benefits God can accord His Church. All of the truths which Jesus Christ taught are life and light, and their explicit declaration in the course of centuries each time brings to Christianity a new degree of strength and splendor. The sentiment of faith must therefore cause the faithful to desire development of the Creed, in order to enter more and more into possession of the truth which the Son of God brought to earth. The happiness of Heaven will consist in seeing the whole truth; the increasing richness of the Symbolism of revealed dogmas joins us ever closer to it here below.
Dom Guéranger, The Pontifical Monarchy

Conformity to Christ Crucified

In truth, the wounds were... open, deep, his (St. Francis) hands and feet pierced through and through, each by a dark rust-colored nail. The heads protruded, the points inside were as though bent and hammered, in such a way that one could insert a finger within the hook. The cluster of nerves, muscles and tendons were left free, but on setting his foot on the ground they caused excruciating torture and, for that reason, from then on Francis had to use a staff and, for his journeys, a donkey. St. Clare devised some ingenious grooved shoes to mitigate the Saint's pains. The nails were like sinewy flesh, hard, tough, solid and so much a single piece that, by pushing on the head, the point stuck out more.. Fresh and copious blood flowed from all the wounds. Leo was the one assigned to stanch it, applying cloths he changed frequently. The wound in his side, that had abundant hemorrhages, measured three fingers in width. These details, so dramatically realistic and recorded by authors contemporary with Francis, help one to understand the state of physical annihilation he suffered until his death...

Emilia Pardo Bazan, St. Francis of Assisi, 13th Century

Peter is subject to the duties of the Office; otherwise, neither is the [Apostolic] Church in him, nor is he in the Church.

St. Thomas Aquinas, *Summa Theologica*, 11a, q. 39, Art 1, ad 6

The chief priests of the Synagogue strove to stifle the Name of Jesus, for it was even then winning men's hearts. They forbade the Apostles *to teach in this Name*; and it was on this occasion that Peter uttered the words which embody the whole energy of the Church: *We ought to obey God rather than men*. The Synagogue might as well have tried to stay the course of the sun. So too, when the mighty power of the Roman Empire set itself against the triumphant progress of the Name, and would annul the decree that *every knee should bow* at its sound, its attempt was a complete failure, and at the end of three centuries the Name of Jesus was heard and loved in every city and hamlet of the Empire.... St. Bernadine of Siena in the 15th century, with the Name of Jesus which he carried in his hand represented by the three letters, I. H. S., became as a rainbow of reconciliation; and wheresoever he set it up, there every knee bowed down, every vindictive heart was appeased, and sinners hastened to the sacrament of pardon.

Dom Gueranger, *The Liturgical Year*, Feast of St. Bernadine of Siena

"It is not the moment for disputations," he would say; "and in the chair of truth no one should treat of subjects which are open questions." He made the same recommendations to his missionaries. In their catechetical instructions he insisted on their keeping to the necessary doctrine, without making any attempts at proving their own erudition in dealing with disputed points. He particularly objected to new doctrines or explanations, often started by restless spirits, who like to strike out new methods of dealing with holy writ or with the Fathers. He could not bear any one to depart from the usual traditions, even if they were not opposed to the usual teachings of the Church. Nothing was more important in his eyes than to keep the purity and integrity of the faith. Life of St. John Baptist de Rossi

"The Jews are enemies of God and foes of our holy religion." St. Pio of Pietrelcina

[American Jewish Committee's interfaith affairs director Rabbi David] Rosen said. "Those who said Benedict was the last pope who would be a pope that lived through the Shoah, or that said there would not be another pope who had a personal connection to the Jewish people, they were wrong," Rosen said.... Israel Singer, the former head of the World Jewish Congress, said he spent time working with Bergoglio when the two were distributing aid to the poor in Buenos Aires in the early 2000s, part of a joint Jewish-Catholic program called Tzedaka.... Bergoglio also wrote the foreword of a book by Rabbi Sergio Bergman, a Buenos Aires legislator, and referred to him as "one of my teachers.".... Bergoglio attended Rosh Hashanah services at the Benei Tikva Slijot synagogue in September 2007.... Last November, Bergoglio hosted a Kristallnacht memorial event at the Buenos Aires Metropolitan Cathedral with Rabbi Alejandro Avruj from the NCI-Emanuel World Masorti congregation. He also has worked with the Latin American Jewish Congress and held meetings with Jewish youth who participate in its New Generations program.... In his visit to the Buenos Aires synagogue, according to the Catholic Zenit news agency, Bergoglio told the congregation that he was there to examine his heart "like a pilgrim, together with you, my elder brothers."....

Jewish Telegraphic Agency, March 13, 201

"It would seem as if this lady had been sent here for the express purpose of shaming our want of courage. The example she sets us by her bold profession of the Catholic faith, and her desires of martyrdom, are a rebuke to our timidity." Jesuit Father commenting on Luisa de Carvajal, a Spanish lady of nobility who came to England at the time of the Gunpowder Plot to encourage Catholics in the practice, profession and defense of their faith. She died from injuries suffered from an anti-Catholic mob directed by King James' government.

Sometimes, when I urge the Catholics here to be bold, and not to stagger in the profession of their faith, they say that it is very easy for me to talk, who am not exposed to the same dangers and loss of fortune as they are. To that I reply—"Just consider whether your King can ever reduce you to a life of greater poverty than I am leading, and should it even come to that, you would be consoled by the love of your country, which is the strongest feeling a person can have. You would still be surrounded by your relatives and friends. And, moreover, you were not born in Spain, and do not know what it is to exchange it for England. Nothing can go beyond that!" Blessed Luisa de Carvajal, Martyr, The First & Only Woman Jesuit Missionary, Letter from London, 1606

We declare that the greater part of those who are damned have brought the calamity on themselves by ignorance of the mysteries of the Faith, which they should have known and believed, in order to be united with the elect. St. Pope Pius X, *Acerbo Nimis*

Only Those in the State of Grace Can Be "Numbered Among the Children of God."

Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honour. Behold how they are numbered among the children of God, and their lot is among the saints. Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known. What hath pride profited us? or what advantage hath the boasting of riches brought us? All those things are passed away like a shadow, and like a post that runneth on, And as a ship that passeth through the waves: whereof when it is gone by, the trace cannot be found, nor the path of its keel in the waters: Or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight; she moved her wings, and hath flown through, and there is no mark found afterwards of her way: Or as when an arrow is shot at a mark, the divided air presently cometh together again, so that the passage thereof is not known: So we also being born, forthwith ceased to be: and have been able to shew no mark of virtue: but are consumed in our wickedness. Such things as these the sinners said in hell: For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by. Wisdom 5:3-15

My children, why are there no Sacraments in other religions? Because there is no salvation there! We have the Sacraments at our disposal because we belong to the religion of salvation. We are bound to give thanks to God for them from our hearts, for the Sacraments are the sources of salvation. It is not so in other religions. St. John Vianney, *The Cure d'Ars*

It is beyond question that the Pope can err even in matters touching the faith.... Many pontiffs were heretics... The last of them was Pope John XXII (1522-1523). Pope Adrian VI, quoted by Fr. Paul Trinchard, *One, Holy Catholic, Apostolic*

How happy I would have been to fight at the time of the Crusades or, later on, to fight against the heretics! Be assured that I would not have been afraid... I want to be a warrior, a priest, a Doctor of the Church, a martyr! I want to go to the ends of the earth to preach Your name, O Jesus, to plant Your glorious cross on pagan shores! St. Teresa of the Child Jesus and the Holy Face

The Fruits from the Council of Trent - A light in today's darkness

The sixteenth century heard at its birth the most terrible blasphemy ever uttered against the bride of the Son of God; that whereby she was named the harlot of Babylon. But she, brought face to face with her enemy, unable itself to produce anything good, proved herself to be the Bride of Christ by means of the number of new Orders which came into existence in a few short years ready to meet the exigencies of the novel situation created by Luther's revolt. The return of ancient Orders to their primitive fervour (such as the Carmelite reform of St. Teresa and St. John of the Cross), the establishment of the Society of Jesus, of the Theatines, of the Brothers of St. John of God, of the Oratory of St. Philip Neri, of the Clerks Regular of St. Jerome Emilian, and those of St. Camillus de Lellis, did not satisfy the divine Spirit. As though on purpose to mark the superabundant fruitfulness of the bride, he raised up, at the close of the same century, another religious family, the special characteristic of which was to be the organization of mortification and continual prayer amongst its members, by the incessant use of Christian penance and by the perpetual adoration of the most holy Sacrament. Sixtus V received with joy these new recruits for the great campaign. To distinguish them from all other Orders of regular clerks, and as a proof of his special paternal affection, the illustrious Pontiff, himself a Friar Minor, embodied a title so dear to his own heart in that which he assigned to these newcomers, calling them the Minor Clerks Regular. With a like view of approximation to the Seraphic Order, our saint of to-day, the first General of this Institute, changed his name Ascanius for that of Francis. Dom Gueranger, *The Liturgical Year*, St. Francis Caracciolo

Blessed is the man that endureth temptation; for when he hath been proved, he shall receive a crown of life, which God hath promised to them that love him. James 1:12

"And we ought not to be disturbed that many consent to the devil, and few follow God; for the grain, too, in comparison with the chaff, yields a much smaller amount. But as the husbandman knows what to do with the huge heap of chaff, so the multitude of sinners is nothing to God, who knows His purpose with regard to them, so that the administration of His kingdom may in no respect be disturbed or debased. Nor must we think that the devil has conquered because he has drawn away many with him only to be overcome, they with him, by a few. Thus there are two cities, one of the wicked, the other of the just, which endure from the beginning of the human race even to the end of time, which are now intermingled in body, but separated in will, and which, moreover, are to be separated in body also on the day of judgment. For all men who love pride and temporal dominion together with empty vanity and display of presumption, and all spirits who set their affections on such things and seek their own glory by the subjection of man, are bound fast together in one fellowship; and even though they frequently fight one with another for these ends, still they are flung headlong by an equal weight of desire into the same abyss, and are united to one another by the likeness of their ways and deserts. And again, all men and all spirits who humbly seek God's glory, not their own, and who follow Him in

godliness, belong to one fellowship. And yet God is most merciful and long-suffering toward ungodly men, and offers them room for repentance and amendment. Likewise with regard to His destruction of all men by the flood, save one just man with his kindred whom He willed to preserve in the Ark, He knew indeed that they would not amend; yet during the hundred years that the Ark was building, the wrath of God, which was coming upon them, was at any rate preached to them, and if they had turned to God, He would have spared them, even as afterwards He spared the city of Nineveh which repented, when He through His prophet had foretold its impending destruction. Now this God does, granting an opportunity for repentance even to those who, He knows, will persist in their wickedness, in order to exercise and mold our patience with Himself as our pattern; that we may thereby know how greatly we ought to suffer the wicked with forbearance, since we do not know what manner of men they may afterwards become, seeing that He, from whom nothing of the future is hidden, spares them and suffers them to live."

St. Augustine, *First Catechetical Instruction*

Iconoclasm Revisited: The Great Neo-Modernist Heresy – The belief that there exists a merely accidental relationship between the “revealed truths” and the dogmatic “manner of stating those truths and theological doctrines.”

Students must learn to distinguish between on the one hand revealed truths, which all require the same assent of faith, and on the other hand the manner of stating those truths and theological doctrines. As far as the formulation of revealed truths is concerned, account will be taken of what is said by, among others, the declaration of the Congregation for the Doctrine of the Faith's *Mysterium Ecclesiae*, n. 5: "The truths which the Church intends actually to teach through its dogmatic formularies are, without doubt, distinct from the changing conceptions proper to a given age and can be expressed without them, but it can nonetheless happen that they will be expressed by the magisterium, in terms that bear traces of those conceptions. Account having been taken of these considerations, it must also be said that from the beginning the dogmatic formularies of the magisterium have always been appropriate for communicating revealed truth and that, remaining unchanged, they will always communicate it to those who interpret them properly". Students should therefore learn to make the distinction between the "deposit of faith itself or the truths which are contained in our venerable doctrine", and the way in which these truths are formulated; between the truths to be proclaimed and the various ways of perceiving them and shedding light upon them; between the apostolic Tradition and strictly ecclesiastical traditions, and at the same time they should learn to recognize and respect the permanent value of dogmatic formulations. From the time of their philosophical formation, students should be prepared to appreciate the legitimate diversity in theology which derives from the different methods and language theologians use in penetrating the divine mysteries. From which it follows that different theological formulations are often more complementary than contradictory.

The Ecumenical Directory

From Adam to this day, divine worship that is acceptable to God has always been, without exception, the creation of God.

Christ chose the Cenacle in which to celebrate the Passover, because there lived, died, and were buried Melchisedech, David, Solomon and all the kings of David's family till the Babylonian Captivity.

Melchisedech comes into history under this name in the account of the four Mesopotamian kings, who went into Palestine, captured Lot, Abraham's nephew, and started for home. Abraham roused his servants, fell on them at night, rescued Lot, took their spoils, and returning passed by Salem, as Jerusalem then was named.

"But Melchisedech, the king of Salem, bringing forth bread and wine, for he was a priest of the most high God, blessed him and said: 'Blessed be the most high God by whose protection thy enemies are in thy band.' And he gave him tithes of all."

Here for the first time in Holy Writ we find a priest "of the most high God" offering the "bread and wine" of the Passover and Mass. Eight centuries of silence pass, and 1,100 years before Christ, David wrote of Christ's priesthood: "Thou art a priest forever according to the order of Melchisedech." Then this great pontiff-king appears no more, in Holy Writ, till St. Paul in his Epistle to the Hebrews mentions him eight times as a type of Christ. [.....]

But here for the first time in history, comes forth another order of priests, this mysterious Melchisedech offering bread and wine of the Last Supper and Mass. To him Abraham offered tithes—the tenth part of the fruits of his victory. Therefore Melchisedech's priesthood was higher than that of Abraham; it was to be eternal; it pointed to Christ's priesthood of the Last Supper and of the Catholic Church. The whole prophetic scene in that vale beside the sacred city was emblematic of the future.

[.....] Who was Melchisedech? St. Paul says: "Without father, without mother without genealogy, having neither beginning of days, nor end of life, but likened unto the Son of God, continueth a priest forever." [.....]

Fr. James L. Meagher, D.D., *How Christ Said the First Mass*

Did one of the main Vatican II documents distort the Words of Our Lord in the Gospel?

Those who wish to apply a 'hermeneutic of continuity' to Vatican II, or who deny that there can be any opposition or rupture between the documents of that council and Catholic tradition, or who claim that the assertion that the authentic teachings of Vatican II formally contradict the tradition of the Church is false, might consider the following passage from the council's pastoral constitution *Gaudium et Spes*:

Gaudium et Spes 24: 'Quapropter dilectio Dei et proximi primum et maximum mandatum est.'

For non-Latinists, this claim (it is a complete sentence in the conciliar document) can be translated as follows: 'For love of God and of neighbour is the first and greatest commandment'. No Latin is needed to realise that this is a flat contradiction of the teaching of Christ. There is a deliberate allusion in *Gaudium et Spes* 24 to the wording of the divine teaching it is contradicting, as can be seen from looking at the Vulgate text of that teaching:

Matthew 22:35-39: "Et interrogavit eum unus ex eis legis doctor, temptans eum; 'Magister, quod est mandatum magnum in lege? Ait illi Iesus: 'diliges Dominum Deum tuum ex toto corde tuo, et in tota anima tua, et in tota mente tua. Hoc est maximum et primum mandatum. Secundum autem simile est huic: diliges proximum tuum, sicut teipsum.'"

This text from Gaudium et Spes suffices to prove that the teachings of the Second Vatican Council are not without error, and that fidelity to Christ's teaching requires that parts of it be rejected. It is also a fruitful starting point for reflection and investigation into the ideology and motivations of the progressive leadership of that council, and into the degree to which the Council Fathers as a whole accepted their responsibility for preserving the divine deposit of faith. (This text was pointed out to me by a Catholic professor of theology who must remain anonymous.) Dr. John Lamont, posted by Rorate Caeli

If thou observe any vice in thy brother, correct him secretly; if he will not hear thee, correct him openly. For such reproofs are good, and often better than silent friendships. And though thy friend deem himself aggrieved, do thou yet correct him; for the wounds of friends are easier to bear than the kisses of flatterers. St. Ambrose

Francis receives his “dear sister”, head of the Lutheran Church of Sweden

IACOPO SCARAMUZZI | VATICAN CITY | 05/4/2015

VATICAN INSIDER

“Esteemed Mrs. Jackelén, esteemed sister, dear friends!” This was how Pope Francis addressed Antje Jackelén, Archbishop of Uppsala and Primate of the Swedish Lutheran Church, at their meeting this morning in the Vatican. The archbishop was accompanied by a delegation from the Evangelical-

Lutheran Church of Sweden. It was an opportunity to discuss topics such as the testimony of persecuted Christians around the world which brings the various denominations together, divisions over life and family that need to be avoided, the upcoming celebration of the 5th centenary of the Lutheran Reformation in 2017, as well as more specific questions such as the recognition of the welcome given by the Swedish Lutherans to South Americans fleeing dictatorships.

“The call to unity as followers of Our Lord Jesus Christ includes an urgent call for a common effort on the charity front, for the benefit of all those in the world who suffer because of misery and violence and are especially in need of our mercy; the testimony of our brothers and sisters especially, pushes us to grow in fraternal communion,” the Pope said. “The issue of the dignity of human life which must be respected always, urgently needs to be addressed, as do issues relating to the family, marriage and sexuality, which cannot be played down or ignored for fear of jeopardising the ecumenical consensus already obtained. It would be a shame for new denominational differences to form around such important questions.” [.....]



MESSAGE OF POPE LEO XIV ON THE OCCASION OF THE INSTALLATION OF THE ARCHBISHOP OF CANTERBURY

To The Most Reverend and Right Honourable
Dame Sarah Mullally
Archbishop of Canterbury

“Grace, mercy, and peace will be with us, from God the Father and from Jesus Christ, the Father’s Son, in truth and love.” (2 Jn 1:3)



With this assurance of God’s abiding presence, I send prayerful greetings to Your Grace on the occasion of your Installation as Archbishop of Canterbury. I know that the office for which you have been chosen is a weighty one, with responsibilities not only in the Diocese of Canterbury, but throughout the Church of England as well as the Anglican Communion as a whole. Moreover, you are commencing these duties at a challenging moment in the history of the Anglican family. In asking the Lord to strengthen you with the gift of wisdom, I pray that you may be guided by the Holy Spirit in serving your communities, and draw inspiration from the example of Mary, the Mother of God.

Sixty years ago, during their historic encounter in Rome, our predecessors of happy memory, Saint Paul VI (sic) and Archbishop Michael Ramsey, committed Catholics and Anglicans to “a new stage in the development of fraternal relations, based upon Christian charity” (Joint Declaration, 24 March 1966). That fresh chapter of respectful openness has borne much fruit over the past six decades and continues to this day.

On that same occasion, Pope Paul and Archbishop Ramsey also agreed to initiate a theological dialogue. Indeed, the Anglican-Roman Catholic International Commission (ARCIC) has contributed enormously to a growth in mutual understanding since its creation. The rewards of this valuable work have set us free to witness together more effectively (cf. International Anglican-Roman Catholic Commission for Unity and Mission, Growing Together in Unity and Mission, 93). This is especially vital given the manifold challenges facing our human family today. I am grateful, therefore, that this important dialogue continues.



At the same time, we also know that the ecumenical journey has not always been smooth. Despite much progress, our immediate predecessors, Pope Francis and Archbishop Justin Welby, acknowledged frankly that “new circumstances have presented new disagreements among us.” Nevertheless, we have continued to walk together, because differences “cannot prevent us from recognizing one another as brothers and sisters in Christ by reason of our common baptism” (Joint Declaration, 5 October 2016). For my part, I firmly believe that we need to continue to dialogue in truth and love, for it is only in truth and love that we come to know together the grace, mercy and peace of God (cf. 2 Jn 1:3), and thus can offer these precious gifts to the world.

What is more, the unity which Christians seek is never an end in itself, but is directed towards the proclamation of Christ, in order that, as the Lord Jesus himself prayed, “the world may believe” (Jn 17:21). In addressing the Primates of the Anglican Communion in 2024, Pope Francis declared that “it would be a scandal if, due to our divisions, we did not fulfil our common vocation to make Christ known” (Address to Primates of the Anglican Communion, 2 May 2024). Dear sister, I willingly make these words my own, for it is through the witness of a reconciled, fraternal and united Christian community that the proclamation of the Gospel will resound most clearly (cf. Message for the 2026 World Mission Day, 2).

With these fraternal sentiments, I invoke upon you the blessings of Almighty God as you take up your high responsibilities. May the Holy Spirit come down upon you and make you fruitful in the Lord’s service.

From the Vatican, 20 March 2026

Memorial of Saint Cuthbert, Bishop

LEO PP. XIV

COMMENT: Pope Leo/Prevost is cut from the same dishrag as his predecessor Francis/Bergoglio. When Leo says, "That fresh chapter of respectful openness has borne much fruit over the past six decades and continues to this day," the "fruit" he is talking



about is the destruction of the Catholic Church. Leo says "we need to continue to dialogue in truth and love," while he is a bald liar and the love of God cannot abide in him. The Anglican Church was founded by a serial wife killer, murderer, adulterer, thief, and tyrant who made himself the head of the Church. To this day the king of England is the head of this Church that continues in the spirit of its founder. Anglicans cut off from God's grace sink daily in the same moral depravity.

St. Cuthbert was not an Anglican. He was a Catholic saint and is the Catholic patron saint of Northumbria in England where he was a monk and later the abbot of the Abby of Lindisfarne from 648 until his death in 686. He is possibly the most venerated saint in England. The "Life of Cuthbert," written at Lindisfarne by an unknown author, is the oldest extant piece of English historical writing. There is also a historical record of his life and miracles by St. Bede. When St. Cuthbert died in 687, he was initially buried at the Abby of Lindisfarne. There were many documented miracles at his tomb and his body later found to be incorrupt resulted in the island of Lindisfarne becoming a major destination for pilgrimages for hundreds of years. Lindisfarne was abandoned and St. Cuthbert's body transferred in 793 to Benedictine Durham Priory to avoid desecration from Viking raids. Durham Priory re-established the monastery at Lindisfarne as a priory in 1093. With the dissolution of the monasteries in 1563, Lindisfarne Priory was closed and used as a naval storehouse. Durham Priory, attached to Durham Cathedral, was destroyed and the Cathedral was given to the Anglicans. The Anglicans have no claim on St. Cuthbert and despise everything in his life. Leo/Provost by publically recognizing the legitimacy of this absurd posturing of a laywoman as a bishop



exercising jurisdiction given by a perverted king is a continuation of the destruction established by Henry VIII. Leo/Provost is an enemy of the Catholic faith.

Mary not only offered Jesus to death in the Temple, but She renewed that offering every moment of Her life. She revealed to St. Bridget: “That sorrow [foretold by the holy Simeon] never left My heart until I was assumed, body and soul, into Heaven.” Therefore St. Anselm addresses Her in these words: “O compassionate Mother, I cannot believe that You could have endured such excruciating torments even for a moment without dying, unless God Himself, the Spirit of Life, had sustained You.” But St. Bernard, in speaking of the great sorrow which Mary experienced on this day, says that from this time on “She endured a living death, bearing a sorrow more cruel than death.” Every moment that She lived She died, for She was assailed at every moment by sorrow for the coming death of Her Jesus, a torment more cruel than any death. Because of the immense merit She acquired for the salvation of the world by this great sacrifice to God, St. Augustine was quite right in calling the Blessed Mother the “repairer of the human race.” And St. Epiphanius, “the redeemer of captives;” St. Germanus, “our deliverer from all calamities;” St. Ambrose, “the mother of all the faithful;” St. Augustine, “the mother of the living;” St. Andrew of Crete, “the mother of life.” Arnold of Chartres says: “The will of Mary and the will of Christ were then united so intimately that both offered up the same sacrifice. Because of that union of wills, Mary brought about with Christ that one effect, namely, the salvation of the world.” Jesus accomplished it by making satisfaction for our sins; Mary by obtaining the application of this satisfaction to us . . .

St. Alphonsus de Liguori, The Glories of Mary

Daily Reception of Holy Communion

St Basil states, that to communicate daily, to partake every day of the Body and Blood of Jesus, is good and wholesome, as Christ himself has said, *Whoso eats My flesh and drinks My blood shall have everlasting life*. St Ambrose, treating of the Holy Eucharist, would have us receive It daily. "Receive daily this sacred Food, that It may daily strengthen thee. Live so, however, as to deserve to receive it every day." He further observes, that if a person be not worthy to partake of the Sacrament daily, neither will he be worthy after the lapse of a year. St Augustine too wishes, as far as depends on himself, that the faithful should daily receive Holy Communion; and he expresses this desire most unmistakably in these words, "This Eucharistic Bread is our daily bread; partake then of It every day, so that It help thee every day." Fr. John Baptist Scaramelli, *Guide to the Spiritual Life*

Why is it that only Catholics like the Franciscans of the Immaculate can possess "schismatic tendencies"? Is there any example of religious orders being destroyed because of "liberal tendencies," "modernist tendencies," "heretical tendencies"? The answer is known by everyone but not publically stated. Modernist Rome hates the Catholic faith and any sign of its material manifestation because those signs are analogous to the sign of Noe. The sign of the Ark condemned a sinful world!

When arguing with a Neo-Modernist Novus Ordite Remember - Modern Mind, Modern Thought: Don't be surprised when you at last discover that the Modern Mind is Mindless and Modern Thought is Thoughtless!

Modern Thought shirks definition. In all truth it is a giant's task to extract a clear-cut and intelligible statement of what it exactly means by the terms it uses. For a definition requires thought; it requires a close examination and analysis of the nature of the thing to be defined, an accurate discrimination between its essentials and accidentals, and a painstaking comparison of that thing with similar things in order to discern what it has in common with them, and then to pick out just that specific note which makes it the thing that it is and different from everything else. All that, I say, calls for accurate and connected reasoning, and Modern Thought is quite unequal to the task. For it moves in a twilight of half-intelligence where it sees vague shapes and transforms them into monsters. Make the experiment of this for yourselves; if you will, take up the print of Modern Thought, some of which I shall presently indicate, and see what travesties it can make of the ideas of "dogma," "faith," "theology," "metaphysics," "God," "morality," etc., as well as of "civilization," "culture," "science" and "progress." To whatever other tortures it may subject these words, or with whatever welter of brilliant sentences it may mix them—define them it does not.

All this is the same as saying that Modern Thought is flippant, cynical, skeptical, irrational and thoughtless—no one of which is the mark of thought truly so-called. In the face of searching questions, Modern Thought is as irresponsible as Boccaccio's "Cymon," who:

**Shunned the Church and used not much to pray,
He trudged along, unknowing what he sought,
And whistled as he went for want of thought.**

It is difficult to speak of a flippant thing without oneself seeming to indulge in flippancy. Yet, were I to take Modern Thought very seriously and to define its most serious aspect, I could do no more than say that it is an attitude of mind which prefers to interpret life and judge the world not in the light of principles, tradition and authority, but according to a mood prompted by the moment and by the expediency of immediate environment—or the gravitation of man's lower nature. In justice to Modern Thought let it be said that it is not consistent with itself, for, while it spurns authority, it will nevertheless place the blindest reliance on any "authority" that serves its mood and temper, and this mood can, with the greatest ease, swing from the namby-pamby optimism to the murkiest pessimism. And, if besides being observant persons you are moderately well read in history, it will soon break upon your realization that, after all, there is nothing modern about this mental affliction. It is as ancient as the day when Adam and Eve maimed their souls and bodies in Paradise in a fit of independence; it is as ancient as Heracitus, Epicurus, and the classic pagans. Its mood and their mood are essentially the same, the setting alone is different, the chief difference being that to-day the printing-press, the cinema and the radio (the T.V. and the Internet) offer the neo-paganism so many more facilities to waft itself abroad and spread the contagion of its mood. Rev. Demetrius Zema, S.J., *The Thoughtlessness of Modern Thought*, Conference at Fordham University, 1933

Rene Descartes, the Catholic, and Immanuel Kant, the Protestant, the twin pillars of modern philosophical atheism!
"I cannot forgive Descartes; in all his philosophy he did his best to dispense with God. But he could not avoid making Him set the world in motion with a flip of His thumb; after that he had no more use for God." Blaise Pascal, *Pensees*

Reprint from 2008: Thoughts on the recent papal visit... by John Vennari

The Kingdom of God vs. the Civilization of Love

Post-conciliar Church leaders have succeeded in creating new categories that eclipse true categories established by 2000 years of Catholic teaching.

One such instance is a new dichotomy that distinguishes between the "Civilization of Love" (the good guys) vs. the "Culture of Death" (the bad guys).

This terminology, and the interreligious ideology that shapes it, is foreign to our Catholic patrimony. It is a rupture with the past, not

continuity.

The true Catholic teaching on this matter is found in the perennial Catholic doctrine of the two Kingdoms: the Kingdom of God vs. the kingdom of satan

According to the magisterial teaching of Pope Leo XIII, who reiterates the doctrine of Saint Augustine:

1. The world is divided into two opposing camps: the kingdom of God vs. the kingdom of satan;
2. Every human being belongs to either one or the other of these two camps;
3. Since the fall of Adam, these two kingdoms have been in conflict with one another, and will continue to be in conflict with one another until the end of time.

The eminent theologian Msgr. Joseph Clifford Fenton explains that the Kingdom of God is the Catholic Church; for this is what the term “church” actually means. It is the Kingdom of God on earth, the people of the Divine Covenant, the one and only social unit outside of which salvation cannot be found. The word ‘church’ has a distinct definition not applicable to any other religious body.

The Kingdom of God, Fenton elaborates, is the Church Triumphant in Heaven; the Church suffering in Purgatory; and the Church Militant on earth. This “supernatural kingdom of God” is the Catholic Church, the Mystical Body of Christ.

Opposed to this Kingdom, Fenton explains, is another kingdom, a kingdom of evil. “We must not lose sight of the fact”, writes Fenton, “that people in the condition of aversion from God, in the state of original or mortal sin, belong in some way to the kingdom or an ecclesia [church] under the leadership of satan, the moving spirit among the enemies of God.”

It is the perennial teaching of the Catholic Church that those who are not part of the true Church of Christ: heretics, Jews, Muslims, Hindus, Jains, Buddhists and all other pagan religions, are not part of the Kingdom of God. Jews and members of pagan religions, speaking in the objective order, are still in the state of original sin. Heretics (Protestants, etc.), in the objective order, are outside the Church of Jesus Christ, as defined infallibly by the Council of Florence. It must be reiterated that everything said here is stated in the objective order.

All those outside the Kingdom of God stand in need of being saved. The Catholic concept of salvation, explains Msgr. Fenton, “involves necessarily the transfer of an individual from the one social unit to another, from the kingdom of satan to the true and supernatural Kingdom of God.”

But along comes Vatican II and its new policy of ecumenism and interreligious dialogue. The 2000-year-old Catholic categories of “Kingdom of God” vs. the “kingdom of satan” will no longer do, as they stand in the way of the new social order based on religious pluralism.

So new categories are invented: the “Civilization of Love” vs. the “Culture of Death”. The Civilization of Love may contain members of all religions provided that each member of this new civilization strives to incorporate moral virtues in themselves and in society. The “Culture of Death” is the work of the baddies, the anti-life forces of abortion and eugenics, the homosexual collective, the purveyors of pornography, and those who advance social injustice and physical evil.

Yet the “Civilization of Love” is a utopian dream born from the modernist revolution of Vatican II. It eclipses the true dichotomy between the Kingdom of God and the kingdom of satan. It wants members of the Kingdom of God and kingdom of satan to downplay the primacy of salvation, of baptism, of sanctifying grace, in order to work together to enhance mutual understanding and to serve society at large.

The new pan-religious civilization of love stands condemned by the perennial magisterium of the Church. In 1910, Pope St. Pius X condemned the notion of “an inter-denominational association that is to work for the reform of civilization, an undertaking which is above all religious in character; for there is no true civilization without a moral civilization, and no true moral civilization without the true religion [the Catholic Faith]: it is a proven truth, a historical fact.”

By “moral civilization”, Pius does not mean simply the Catholic religion as a dynamic contributor to a secular state, but the establishment of “Christian civilization”, of the “Catholic city”; in other words, the Social Kingship of Christ.

According to all appearances, Pope Benedict XVI came to the United States primarily as an emissary for the Civilization of Love.

Benedict’s April 17 Address to non-Christian religious leaders encouraged interreligious activity. He also called upon Jews, Muslims, Jains, Hindus, Buddhists and others to join with Catholics to “bear witness to those moral truths which they hold in common with all men and women of good will” so that “religious groups will exert a positive influence on the wider culture, and inspire neighbors, co-workers and fellow citizens to join in the task of strengthening the ties of solidarity.”

Pope Benedict then said, “In the words of President Franklin Delano Roosevelt: ‘no greater thing could come to our land than a revival of the spirit of Faith’.”

This is a rallying cry for the pan-religious civilization of love, not the Kingdom of God. Yet the theme of interreligious solidarity was repeated time and time again in his recent US trip, including the Papal Address to interreligious Leaders, the Address to the United Nations, the Address at the Ecumenical Prayer Service, and the visit to the Synagogue.

Nowhere in any of these speeches did Pope Benedict indicate that members of false religions are in danger of damnation by clinging to their false sects. Nowhere in his speech to the collection of non-Christian religious leader did he quote Jesus Christ. Instead, he chose to quote the Freemason Franklin D. Roosevelt whose definition of the “spirit of Faith” comes straight from the Masonic lodge – a generic spirit of religion allegedly common to practitioners of every opposing creed. In all this, as in most other areas, Benedict XVI showed himself to be first and foremost a man of Vatican II.

Granted, it is not easy to preach the Social Kingship of Christ. It is not easy to tell non-Catholics they can only save their souls by abandoning their present position and joining Christ’s one and only true Church. Yet how can a faithful Vicar of Christ do anything else but preach these truths, which flow not from changeable law, but from the very essence of God and of the Faith itself?

The more our Church leaders promote a pan-religious “healthy secularity”, the more difficult it will be for a future Pope to stand up for Our Lord’s Kingly rights in the social order. Thanks to modern Papal trips and statements that constantly endorse ecumenism and interreligious collaboration, present and future generations will regard the true doctrine of the Social Kingship of Jesus Christ as alien to their understanding of Catholicism; as something “un-Catholic”.

Despite the thousands who cheered and wept during the latest Papal visit, there can be no lasting hope except in a return to the perennial magisterium of the centuries. Heaven cannot bless a religious camaraderie between the Kingdom of God and the kingdom of satan. The new spirit of ecumenism and interreligious dialogue is foreign to the spirit of Catholicism and to the consistent teaching of the Church. It will only bring about more chaos and ruin.

Let us pray for Pope Benedict XVI. Let us also pray fervently that God will soon grant us a Pope who will resurrect the true teaching of the Kingdom of God vs. the kingdom of Satan, and discard the counterfeit "Civilization of Love vs. Culture of Death" dichotomy.

Note:

Pope Leo XIII explains in his magnificent encyclical against Freemasonry, *Humanum Genus*: "The race of man after its miserable fall from God, the Creator and the Giver of Heavenly gifts, 'through the envy of the devil,' separated into two diverse parts, of which the one steadfastly contends for truth and virtue, the other for those things which are contrary to virtue and to truth. *The one is the Kingdom of God on earth, the true Church of Jesus Christ*; and those who desire from their heart to be united with it so as to gain salvation must of necessity serve God and His only-begotten Son with their whole mind and with an entire will. *The other is the kingdom of Satan*, in whose possession and control are all whosoever follow the fatal example of their leader and of our first parents, those who refuse to obey the divine and eternal law, and who have many aims of their own in contempt of God, and many aims also against God. This twofold kingdom St. Augustine keenly discerned and described after the manner of two cities, contrary in their laws because striving for contrary objects; and with subtle brevity he expressed the efficient cause of each in these words: 'Two loves formed two cities: the love of self, reaching even to contempt of God, an earthly city; and the love of God, reaching even to contempt of self, a Heavenly one.' At every period of time each has been in conflict with the other..." [emphasis added]. Even if post-Conciliar Church leaders use the term "Kingdom of God", they never define it as did Pope Leo XIII; and they simultaneously advance the new pan-religious "Civilization of Love".

Synod on Synodality attempting to make the unthinkable thinkable

Cardinal Eijk accuses the synodal report on homosexuality of undermining Catholic doctrine

by INFOVATICANA | May 15, 2026



INFOVATICANA

Cardinal Willem Eijk has launched a critique against the report prepared by Study Group 9 of the Synod on Synodality and accuses its authors of weakening the

Church's moral teaching, especially on issues related to homosexuality.

In an analysis published by National Catholic Herald, the Archbishop of Utrecht denounces that the document introduces "dangerous ambiguities" about Catholic doctrine and opens the door to reinterpretations incompatible with the Church's permanent teaching on sexuality, marriage, and moral law.

Eijk's intervention comes amid the growing controversy sparked by the report coordinated by Cardinal Carlos Castillo, Archbishop of Lima, especially due to the testimonies included in the text and the criticisms directed at the Courage apostolate.

"Homosexual acts are intrinsically evil"



The Dutch cardinal particularly criticizes the report for reproducing without correction statements according to which sin would not reside in the homosexual relationship itself, but in "the lack of faith in a God who desires our fulfillment."

For Eijk, this statement directly contradicts Catholic doctrine.

"Homosexual acts are intrinsically evil; this is an already established Catholic doctrine," the prelate states. Although he recognizes that every Christian needs to trust in God's grace to avoid sin, he emphasizes that this does not eliminate the objective gravity of certain acts.

The cardinal also accuses the report's drafters of deliberately introducing doctrinal confusion by

presenting those testimonies without clarifications or references to the Catechism of the Catholic Church.

Eijk denounces the attack on Courage

Another of the points most criticized by the Archbishop of Utrecht is the treatment that the report gives to Courage International, an apostolate approved by the Church that accompanies people with same-sex attraction to help them live in accordance with Christian chastity.

The synodal document includes the testimony of a person who implicitly accuses Courage of promoting "conversion therapies," a claim that the movement has already publicly rejected, qualifying it as "slander and defamation."

According to Eijk, the report implicitly conveys the idea that homosexual relationships can be normalized within the life of the Church, something he considers incompatible with consistent Catholic teaching.

Criticism of the synodal process method

Beyond the specific issues on homosexuality, Eijk criticizes the general approach of the document, which he accuses of replacing moral doctrine with a model focused solely on personal experiences and listening processes.

The cardinal particularly rejects that the authors question the application of universal moral norms and present doctrine as something "rigid" or merely "abstract."

According to the prelate, this way of framing pastoral care ends up weakening moral truth and creating the impression that the Church's teachings can be modified according to cultural circumstances or subjective experiences.

"The truths about marriage and sexuality were established by God once and for all," Eijk asserts.

The cardinal also recalls that St. John Paul II already condemned this type of approach in the encyclical *Veritatis Splendor*, where he rejected so-called "pastoral solutions" contrary to the Magisterium.

"Doctrine cannot be revised through synodal processes"

Eijk warns that the consequences of the report go far beyond the debate on homosexuality. In his view, relativizing universal moral norms ends up affecting the entire ethical teaching of the Church, including the defense of human life.

For this reason, he considers that the document must be "firmly refuted" and assures that several cardinals and bishops are already preparing objections directed to the Roman Magisterium.

"The Church's teaching is not subject to revision through synodal processes," the Dutch cardinal concludes. "It is the truth that sets us free."