

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



Trinity Sunday

First Sunday after Pentecost

May 31, 2026

The fundamental truth on which everything in the Christian religion rests is the dogma of the Holy Trinity from whom all comes (Epistle), and to whom all baptized in His name must return (Gospel). In the course of the cycle, having called to our minds in order, God the Father, Author of creation, God the Son, Author of Redemption and God the Holy Ghost, Author of our sanctification, the Church today, before all else, recapitulates the great mystery by which we acknowledge and adore the Unity of Nature and Trinity of Persons in almighty God (Collect).

“As soon as we have celebrated the coming of the Holy Ghost,” says Abbot Rupert, in the twelfth century, “we hail in song the feast of the Holy Trinity, the following Sunday, a place in the calendar well chosen, for immediately after the descent of the Holy Spirit, preaching and conversion began and faith through baptism and confession in the Name of the Father and the Son and of the Holy Ghost.”

The dogma of the Holy Trinity is affirmed, in the liturgy, on every hand. It is in the Name of the Father, and of the Son and of the Holy Ghost that we begin and end the Mass and Divine Office, and that we confer the Sacraments. All the Psalms end with the Gloria, the Hymns with the Doxology, and the Prayers by a conclusion in honor of the three Divine Persons. Twice during the Mass we are reminded that it is to the Holy Trinity that the Mass is being offered.

As on Maundy Thursday, we celebrate the Body of Christ -- but this time without the sense of impending doom of knowing what would come on Good Friday.

The Feast of Corpus Christi -- which is always on the Thursday following Trinity Sunday -- has an interesting history. Its inspiration is due to two things: the first is the Miracle of Bolsena, which happened in A.D. 1263. Peter of Prague, a German priest, during a pilgrimage to Rome, stopped at the Church of St. Christina there to offer Mass. While he was a holy and devout man, he harbored doubts about the Real Presence -- doubts which were completely resolved when the Host he consecrated during that Mass began to bleed. He rushed to meet Pope Urban IV in Orvieto, bringing the Host with him. The miracle was declared, and the Host is still on display at the Cathedral of Orvieto today.

The second source of inspiration was an Augustinian nun, a Belgian named St. Juliana of Mont Cornillon (A.D. 1193-1258). She had a vision of the Moon that was full and beautiful, but marked by a black spot that signified that there was no joyous celebration of the Eucharist in the entire Church calendar.

In response to both of the above, Pope Urban IV eventually published a Bull, *Transiturus*, in A.D. 1264, which made this Feast a part of the calendar.

The Mass includes the *Lauda Sion* Sequence by St. Thomas Aquinas, and a procession followed by the greatest Eucharistic hymns of the Church, also written by St. Thomas especially for this Feast. These include *Sacris Solemnis*, *Ave Verum*, *Adoro Te*, and *Verbum Supernum*.

Eucharistic processions are held today, and in still relatively Catholic countries, those who live along the procession route decorate their homes with greenery, floral wreaths, and banners, and put candles in the windows. Rose petals are strewn in the path of the Sacrament.

Also today, Catholics may start a public Novena to the Sacred Heart in anticipation of the Feast of the Sacred Heart which will be on Friday of next week. Doing so may earn one a plenary indulgence under the usual conditions. Even if the Novena is said privately, and if one says the Novena on all nine days, a plenary indulgence may be gained.

INTROIT:

Tob. 12, 6. Blessed be the Holy Trinity and undivided Unity: we will give glory to Him, because He hath shown His mercy to us.
Ps. 8. O Lord our Lord, how wonderful is Thy name in the whole earth. Glory be etc. Blessed be the Holy Trinity, etc.

COLLECT:

Almighty, everlasting God, who hast granted to Thy servants, in the confession of the true faith, to acknowledge the glory of the eternal Trinity, and, in the power of Thy majesty, to adore the Unity, we ask that by steadfastness in the same faith we may always be defended from all adversities. Through our Lord, etc.

O God, the strength of them that hope in Thee, graciously hear our prayers, and, since human frailty can do nothing without Thee, grant us the help of Thy grace, that in fulfilling Thy commandments we may please Thee both in will and in deed. Through our Lord, etc.

EPISTLE: *Rom. 11, 33-36.*

O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counselor? Or who hath first given to Him, and recompense shall be made Him? For of Him, and by Him, and in Him, are all things: to Him be glory forever. Amen.

EXPLANATION St. Paul's exclamations, in this epistle, are caused by the inscrutable judgment of God in rejecting the Jews and calling the Gentiles. The Church makes use of these words to express her admiration for the incomprehensible mystery of the most Holy Trinity, which surpasses our understanding, and yet is the worthy object of our faith, hope and love. Although neither angels nor men can fathom this mystery, it cannot be difficult for the sound human intellect to believe it, since it is indubitably and evidently revealed by God, and we, in many natural and human things, accept for true and certain much that we cannot comprehend. Let us submit our intellect, therefore, and yield ourselves up to faith; as there was indeed a time when men were martyred, when even persons of all ages and conditions preferred to die rather than to abandon this faith, so let us rather wait until our faith is changed to contemplation, until we see the Triune God, face to face, as He is, and in the sight of that countenance become eternally happy. Thither should all our hopes, wishes, and desires be directed, and we should cease all fruitless investigations, endeavoring by humble faith and active love, to prove worthy of the beatific vision; for if we do not love Him who is our all, our last end and aim, and lovingly desire Him, we will have no hope of one day possessing Him.

ASPIRATION O incomprehensible, Triune God! O Abyss of wisdom, power, and goodness! To Thee all glory and adoration! In Thee I lose myself; I cannot contain Thee, do Thou, contain me. I believe in Thee, though I cannot comprehend Thee; do Thou increase my faith; I hope in Thee, for Thou art the source of all good; do Thou enliven my hope; I love Thee, because Thou art worthy, of all love; do Thou inflame ever more my love, that in Thy love I may live and die. Amen.

GRADUAL:

Dan. 3. Blessed art Thou, O Lord, Who beholdest the depths, and sittest upon the cherubims. Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise forever. Alleluia, alleluia.

Dan. Blessed art Thou, O Lord God of our fathers, and worthy of praise forever. Alleluia.

GOSPEL: *Matt. 28, 18-20.*

At that time Jesus said to His disciples: All power is given to Me in heaven and on earth. Going therefore, teach ye all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

Is Baptism a sacrament?

Yes, for by it we receive the grace of God, through an outward sign instituted by Christ. "He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned" (Mark 16, 15-16). "Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John 3, 5). "If anyone says that baptism is optional, that is, not necessary for salvation, **LET HIM BE ANATHEMA**" (Canon 5, Canons on Baptism, Council of Trent).

What is the outward sign?

Pouring water on the head of the person to be baptized and pronouncing *at the same time* the words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." "If anyone says that true and natural water is not necessary for baptism and thus twists into some metaphor the words of our Lord Jesus Christ: 'Unless a man be born again of water and the Holy Ghost',

LET HIM BE ANATHEMA" (Canon 2, Canons on Baptism, Council of Trent).

What is the effect of the grace of Baptism?

Through water and the Holy Ghost, the baptized person is cleansed from original sin, and from all actual sins, if he has committed such, and becomes a temple of the Blessed Trinity; is spiritually new-born receiving the permanent character of the sacrament making him a child of God, a joint-heir with Christ and a member of the Catholic Church, the "pillar and ground of the truth" (John 3, 6; Rom. 8, 17; 1 Tim. 3, 15).

Whence do we know for certain that God has revealed certain things?

From the Church of Christ which alone preserves the revealed word of God faithfully and uncorrupted, as it is contained in the Bible and in tradition; by the Holy Ghost all truth is given to the Church, and Christ remains with her until the end of the world (Matt. 28, 20).

Has the Church of Christ any marks by which it may be known?

Christ's Church has these four marks: it is One, it is Holy, it is Catholic, and it is Apostolic.

How is the Church One, Holy, Catholic, and Apostolic?

The Church is one, because all its members agree in one faith, are all in one communion, and are all under one head (Matt. 16, 18; Eph. 4, 37). The Church is Holy, in her Founder, Jesus Christ, and by teaching a holy doctrine, by inviting all to a holy life, and by the eminent holiness of so many thousands of her children. The Church is Catholic or Universal, because she subsists in all ages, teaches all

nations, (Matt. 27, 19-20), and maintains all truth. The Church is Apostolic, because she comes down by a perpetual succession from the apostles of Christ, and has her doctrines her orders, and her mission from them.

Which is this true Church?

The Roman Catholic Church, for she alone has these marks. She is One in her head, the Pope of Rome, in her doctrine, and in her Sacraments, which is evident since she excludes all those who do not accept all her dogmas. She is Holy, for Christ her Founder is holy; and her doctrine and Sacraments lead to holiness, as shown by the multitude of her saints whose sanctity God arms by great miracles. No sect has saints. She is Catholic or Universal, for she has been in existence always from the times of the apostles, as is clearly shown by the fact that from the times of the apostles there have always been some who separated from her and founded sects. The Catholic Church has always existed, and cannot perish or become corrupt, since Christ has promised to remain with her to the end of the world; she is also spread over the whole world, is always being announced to all nations, and is fitted for all generations and for all people. She is Apostolic, for she accepts no doctrine which does not come from the apostles, and she can prove that the ministers of the Church, the bishops, have come down in unbroken succession from the apostles.

Can those who remain outside the Catholic Church be, saved?

- The Council of Trent (Sess. V. in the Introduction) assigns the Catholic faith as the one without which it is impossible to please God, and the Roman Catechism teaches: (I part. art. 9.) "The Church is also called Catholic or Universal, because all who desire eternal salvation must cling to, and embrace her, like those who entered the ark to escape perishing in the flood."
- "There is but one universal Church of the faithful, outside which no one at all is saved." *Pope Innocent III, Fourth Lateran Council, 1215.*
- "We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff." *Pope Boniface VIII, the Bull Unam Sanctam, 1302.*
- "The most Holy Roman Church firmly believes, professes and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can profit by the sacraments of the Church unto salvation, and they alone can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church." *Pope Eugene IV, the Bull Cantate Domino, 1441.*

Are we then already saved, if we belong to the true Church?

No, we must also live up to the faith which she teaches, make good use of all means of salvation, regard and honor all her regulations and commands. Jesus said, "If you keep my commandments, you will remain in my love, as I also have kept my Father's commandments, and do remain in his love" (John 15, 10). Charity and good works are here equated. St. Paul said, if I "have not charity, I am nothing" (I Tim 1, 5) and St. James, "For even as the body without the spirit is dead, so also faith without works is dead" (Jam. 2, 26).

ASPIRATION Be with us, O Lord, for without Thee our pastors cannot produce fruit, nor their hearers profit anything from their words. Be with us always, for we always need Thy help. All power is given to Thee, Thou hast then the right to command, and we are bound to obey Thy commands which by Thy Church Thou hast made known to us. This we have promised in baptism, and now before Thee we renew those vows. Grant now that those promises which without Thee we could not have made, and without Thee cannot keep, may be fulfilled in our actions. Leave us not to ourselves, but be Thou with us, and make us obedient to Thee, that by cheerful submission to Thee true may receive happiness.

OFFERTORY:

Tob. 12. Blessed be God the Father, and the Only-begotten Son of God, and also the Holy Spirit; because He has shown His mercy to us.

SECRET:

Sanctify, we pray, O Lord our God, by the invocation of Thy holy name, the victim of this oblation; and through it render us an everlasting offering to Thee. Through our Lord, etc.

Be appeased, O Lord, we beseech Thee, and accept the victims we dedicate to Thee, and grant that they may avail us for perpetual aid. Through our Lord, etc.

COMMUNION:

Tob. 12. We bless the God of heaven, and we will praise Him before all living; because He hath shown His mercy to us.

POSTCOMMUNION:

May the reception of this sacrament, O Lord our God, and along with it the confession of the everlasting holy Trinity and its undivided Unity profit us unto salvation of body and soul. Through our Lord, etc.

Filled, O Lord, as we are with so great bounties, we beseech Thee that we may receive the gifts of salvation and never cease from Thy praise. Through our Lord, etc.

LAST GOSPEL: Luke 6, 36-42

At that time Jesus said to His disciples: Be ye therefore merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye.



All power is given to Me in heaven and on earth. Going therefore, teach ye all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost.

PROPER OF THE SAINTS FOR THE WEEK OF MAY 31st:

31	Sun	Trinity Sunday 1st Sunday after Pentecost <i>(St. Petronilla, V)</i>	d1cl	W		Mass 9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM
1	Mon	Queenship of the BVM [From May 31] <i>St. Angela Merici, V</i>	d2cl	W		Mass 8:30 AM; Rosary of Reparation before Mass
2	Tue	St. Marcellinus & Comp. Mm	sp	R		Mass 8:30 AM; Rosary of Reparation before Mass
3	Wed	Ferial Day		W		Mass 8:30 AM; Rosary of Reparation before Mass
4	Thu	Corpus Christi <i>(St. Francis Caracciolo, C)</i>	d1cl	W		Mass 8:30 AM; Rosary of Reparation before Mass
5	Fri	Within the Octave <i>St. Boniface, BpM</i>	sd	W	A	Mass 8:30 AM; Rosary of Reparation before Mass; Benediction & Holy Hour
6	Sat	Within the Octave <i>St. Norbert, BpC</i>	sd	W		Mass 9:00AM; Rosary of Reparation 8:30; Confessions 8:00; Benediction & Holy Hour with Rosary of Reparation
7	Sun	Sunday within Octave of Corpus Christi <i>Within the Octave of Corpus Christi</i>	sd	W		Mass 9:00 AM; Members Ss. Peter & Paul; Rosary of Reparation 8:30 AM; Confessions 8:00 AM

Without a “just cause” there is no fortitude. The decisive element is not the wound but the cause. “A man does not expose his life to the danger of death except in order to secure justice. Therefore praise for bravery is contingent upon justice”, says St. Thomas Aquinas. And in his book On duties, St. Ambrose says, “Courage without justice is a lever of evil.”
Joesf Pieper, A Brief Reader on the Virtues of the Human Heart

The Gift of fear of God is intended as a cure for our pride; the gift of piety is infused into our souls by the Holy Ghost, in order that we may resist self-love.... This disposition makes the soul alive to whatsoever regards God’s honor. It enables man to nourish within him a sorrow for his sins, in consideration of the divine mercy which has borne with and forgiven him, and makes him thirsts for God’s glory to be ever spreading....he feels keenly every insult that is offered to so dear a King....His faith is unhesitating and fervent. Affectionately docile to the Church, he is always of the disposition of mind to abandon his most cherished ideas the moment he discovers them to be out of harmony with her teaching and practice; for he has an instinctive horror of novelties and insubordination. Dom Gueranger, *The Liturgical Year* on the Gift of Piety

"If anyone despises or rejects either written or unwritten ecclesiastical tradition, let him be anathema."
Canon 4, Ecumenical Council of Nicea in 787 A.D

The Encyclical *Mystici Corporis* tells us that the divine Paraclete “is communicated to the Church...so that she and each of her members may become daily more and more like to our Savior.” The Holy Ghost comes into our souls to make us conformable, and even assimilated to Christ: this is the immediate end of His action in us, this is the way by which He will lead us to sanctity. All the elect are predestined by God “to be made conformable to the image of His Son” (Rom 8, 29). If Jesus is the model to whom we should all be conformed, there is no presumption in aspiring to become so like Him that our life may be a “prolongation” of His, and that He may continue in us His work of unceasing adoration and glorification of the Father, as well as that of the redemption of mankind. Of ourselves, we can do nothing but the Holy Ghost is given to us to bring about our conformity to Christ.
Fr. Gabriel of St. Mary Magdalen, O.C.D., *Divine Intimacy*

ADDITIONAL INSTRUCTION ON THE HOLY SACRAMENT OF BAPTISM

Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28, 19).

What do the different ceremonies of this Sacrament signify?

They are the external signs of the effect which baptism produces inwardly upon the soul, and should impress us with deep reverence for this Sacrament.

Why is it customary to have a godfather or godmother?

That there may be a witness that the child has received baptism; that in case of the death of the parents, the sponsors may assume their place, and have the child instructed in the truths of religion. St. Augustine speaking of the duties of sponsors, very beautifully says: "They should use all care, often to admonish in true love their godchildren that they may strive to lead a pure life; they should warn them against all detraction, all improper songs, and keep them from pride, envy, anger, and revenge; they should watch over them that they may preserve the Catholic faith, attend the church services, listen to the word of God, and obey their parents and their pastors." Sponsors must therefore be true believers, and of unquestionable morality. No one, unless a Catholic can be chosen for a sponsor, because one who is not a Catholic would not instruct the child in the Catholic faith, or see that others do it; but would be more likely, as experience shows, to draw the child over to error.

What results from this sponsorship?

In baptism, as in confirmation, a spiritual affinity originates between, the sponsors, the one who baptizes or confirms, with the one baptized or confirmed, and with the parents, so that, by a decision of the Church a godfather or godmother cannot contract marriage with any of these parties, unless the impediment is removed by dispensation, that is, by a special permission received from a spiritual superior. But the sponsors have no spiritual relationship to each other.

Why has the Church instituted this spiritual relation?

From reverence for these holy Sacraments, and that by this spiritual bond the sponsors may be more closely connected with their godchildren, and be incited earnestly to discharge their obligation.

Why must the person to be baptized wait at the entrance of the church?

To indicate that until he has thrown off the yoke of sin, and submitted to Christ, and His authority, he is unworthy to enter, because baptism is the door of God's grace, to the kingdom of heaven, and the communion of saints.

Why does the person receive a saint's name?

That by this name he may be enrolled, through baptism, into the number of Christians whom St. Paul calls saints; that he may have a patron and intercessor, and that the saint, whose name he bears, may be his model and example, by which he may regulate his own life.

Why does the priest breathe in the face of the one to be baptized?

In imitation of Christ who breathed on His apostles when He gave them the Holy Ghost (John 20, 22). St. Chrysostom says that in baptism supernatural life is given to the soul as God imparted natural life to Adam by breathing on him.

Why does the priest impose his hand so many times upon the head of the person to be baptized?

To show that he is now the property of God and is under His protection.

What do the many exorcisms signify?

That the evil spirit who previous to baptism holds the person in bondage is now commanded in the name of God to depart, that a dwelling place may be prepared for the Holy Ghost.

Why is the person so often signed with the sign of the cross?

To signify that through the power of Christ's merits and of His death on the cross, baptism washes away original sin; that the person is to be henceforth a follower of Christ the Crucified, and as such must fight valiantly under the banner of the cross, against the enemies of his salvation, and must follow Christ on the way of the cross even unto death.

What does the salt signify which is put into the person's mouth?

It is an emblem of Christian wisdom and of preservation from the corruption of sin.

Why are his ears and nose touched with spittle?

That as Christ put spittle on the eyes of the man born blind, thus restoring his sight, so by baptism, the spiritual blindness of the soul is removed, and his mind receives light to behold heavenly wisdom. Also, as St. Ambrose says, the candidate is thus instructed to open his ears to priestly admonitions, and become a sweet odor of Christ.

Why does the priest ask: "Dust thou renounce the devil; and all his works, and all his pomps?"

That the Christian may know that his vocation requires him to renounce and combat the devil, his works, his suggestions and his pomps. Thus St. Ambrose very beautifully addresses a person just baptized: "When the priest asked: 'Dust thou renounce the devil and all his works,' what didst thou reply? 'I renounce them.' 'Dost thou renounce the world, its lusts and its pomps?' 'I renounce them.' Think of these promises, and let them never depart from thy mind. Thou hast given thy handwriting to the priest, who stands for Christ; when thou hast given thy note to a man, thou art bound to him. Now thy word is not on earth but preserved in heaven; say not thou knowest nothing of this promise; this exculpates thee no better than the excuse of a soldier who in time of battle should say he knew not that by becoming a soldier he would have to fight."

Why is the person anointed on the shoulder and breast with holy oil?

As Ss. Ambrose and Chrysostom explain this is done to strengthen him to fight bravely for Christ; as the combatants of old anointed themselves with oil before they entered the arena, so is he anointed, on the breast, that he may gain courage and force, bravely to combat the world, the flesh, and the devil, and on the shoulder, that he may be strong to bear constantly and untiringly, the yoke of Christ's commands, and pursue the toilsome course of life in unwavering fidelity to God and His holy law.

Why are, the Lord's Prayer, and the Apostles' Creed said at baptism?

That, when the child is a grown person an acknowledgment of faith may by this means be made in the face of the Church; when children are baptized, these prayers are said by the sponsors who are thus reminded to see that their godchildren are well instructed in these as in all other Christian truths.

Why does the priest expressly ask the person if he will be baptized?

Because as man, through Adam, of his own free will obeyed the devil, so now when he would be received among the number of Christ's children, he must, to obtain salvation, of his own free will obey the precepts of God.

Why is water poured three times upon the person's head?

This is done, as St. Gregory the Great writes, in token that man after this thrice-repeated ablution rises from the death of sin, as Christ, after His three days' burial, rose from the dead (Rom. 6, 4-5). In early times the candidate for baptism was immersed three times in the water. For many reasons this custom has been abolished.

Why is the person anointed on the top of the head with chrism?

This anointing is, so to speak, the crown of the young Christian. As in the Old Law the kings were anointed (I Kings 10, 1), as Jesus is the Anointed One, and as the Apostle St. Peter calls the Christians a chosen race, a kingly priesthood, a holy people (I Peter 2, 9), so the baptized by means of this unction is embodied in Christ, the Anointed One, and participates in His priesthood and kingly dignity. What an exalted position is the Christian's! He is the anointed one of the Lord, and in a spiritual sense a priest, because he constantly brings himself to the Lord God as a pleasing sacrifice in prayer, mortification, &c. He is king when he rules over his inclinations, submits them to reason, and reason to the Lord. Besides this he is king by the claims which, through baptism, he possesses to the kingdom of heaven. Through the chrism he becomes the blessed temple of the Holy Ghost, the sacred vessel which in time, through communion, will contain the precious body and blood of Christ. How does he desecrate this temple when, by grievous sin, he tramples this exalted dignity under his feet and stains the temple of the Holy Ghost, his soul!

What does the white robe signify?

The holy Fathers teach that this represents the glory to which by baptism we are born again; the purity and beauty with which the soul, having been washed from sin in the Sacrament of baptism, is adorned, and the innocence which the baptized should preserve through his whole life.

Why is a lighted candle placed in his hand?

It is an emblem of the Christian doctrine which preserves the baptized from the darkness of error, ignorance, and sin, illumines his understanding, and leads him safely in the way of virtue; it represents the flame of love for God and our neighbor which the baptized should henceforth continually carry, like the five prudent virgins (Matt. 25, 13), on the path to meet the Lord, that when his life is ended he may be admitted to the eternal wedding feast; it signifies also the light of good example which he should keep ever burning.

Who is the minister of this sacrament?

The ordinary minister is the priest of the Church; but in case of necessity any layman or woman, even the father or mother can baptize. Parents, however, should not baptize their own child unless no other Catholic can be procured. The reason why laypersons are permitted to baptize is that no one may be deprived of salvation.

What must be observed particularly in private baptism?

The person who baptizes must be careful to use only natural water, which must be poured on the child's head saying at the same time the words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost; having at the same time the intention of baptizing as the Church does, in the manner required by Christ.

It may be affirmed that, according to God's will, nothing comes to us without going through Mary's hands. Just as no one can approach the Almighty Father except through the Son, so no one can approach Christ except through His Mother.

Leo XIII, *Octobri Mense*

INSTRUCTION ON THE RENEWAL OF BAPTISMAL VOWS

All the graces and dignities which we receive in baptism, God secures to us for the future, only on condition that we keep our baptismal vows. Every Christian in baptism makes a bond with God through the meditation of Christ who has sealed it with His blood. This bond consists, on man's part, in the promise to renounce forever the devil, all his works and all his pomps, that is, constantly to suppress the threefold lust of the eyes, the flesh and the pride of life, by which the devil leads us to sin, and to believe all that God has revealed, and all that His holy Church proposes to our belief, and diligently and properly to make use of all the means of salvation. On the part of God this bond consists in cleansing us from all sin, in bestowing the gifts of the Holy Ghost, in adopting us as His children, and in the assurance to the inheritance of heaven. This bond will never be broken by God who is infinitely true and faithful, but it is often violated by weak and fickle man. In compliance with the desire of the Church we should often reflect upon it, and from time to time renew it in the sight of God. This should be done particularly before receiving the holy Sacrament of Confirmation, before first Communion, on the vigils of Easter and Pentecost, at the blessing of baptismal water, on the anniversaries of our baptism and confirmation, before making any solemn vow, before entering into matrimony and when in danger of death. This renewal of baptismal vows can be made in the following manner: Placing ourselves in the presence of God, we kneel down, fold our hands, and say with fervent devotion:

I believe in God the Father Almighty, Creator of heaven and earth.

I believe in Jesus Christ, His only Son, our Lord, who was born and suffered for us.

I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting.

I renounce the devil; all his works and all his pomps.

Christ Jesus ! With Thee I am united, to Thee alone I cling, Thee only will I follow, for Thee I desire to live and die. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE MEANING OF OUR VOW THAT WE MADE AT OUR BAPTISM

This is the solemn vow, the first and most important public profession, which is made at baptism in the presence of the entire Church. At that time, to use the terms of St. Augustine, St. Thomas' *Summa*, and the *Catechism of the Council of Trent*, we made a solemn vow and profession to renounce Satan with all his works and to be united with Jesus Christ as members are one with their head, to deliver and consecrate ourselves entirely to Him and to dwell in Him. A Christian who professes to adhere to Christ and dwell in Him, professes to adhere to His devotion, His dispositions, His intentions, His laws and rules of conduct, His spirit, and His behavior, His life, His qualities, and His virtues, and all that He did and suffered.

Thus, when we vow to adhere to Jesus Christ and dwell in Him - and this is "the greatest of all our vows," says St. Augustine, *votum maximum nostrum* -we make three great professions, which are very sacred and sublime, deserving frequent consideration.

1. We profess, with Jesus Christ, never to do our own will but to submit to everything willed by God, to obey persons of all kinds, in whatever is not contrary to God, and to seek all our satisfaction and heavenly bliss in acting so.
2. We profess servitude to God and His Son Jesus Christ, and to all the members of Jesus Christ according to the words of St. Paul: *Nos servos vestros per Jesum* (II Cor. 4:5). In consequence of this avowal, no Christian can call anything his own, any more than a slave. [...]
3. We profess to become victims continually sacrificed to God's glory - *Spirituals hostias* (I Peter 2:5), as St. Peter, the Prince of the Apostles, expresses it. As St. Paul says: "I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God" (Rom. 12:1). What is here said of our bodies must also be said of our souls. So we are obliged to glorify and love God, in proportion to all the powers of our body and soul, to do everything possible that He may be glorified and loved, and in all our acts and in all things to seek nothing but His glory alone, His love alone, and to live in such a way that each Christian life may be a ceaseless sacrifice of praise and love. And we should be ready to be completely immolated and consumed for His glory.

In a word: "Christianity is the profession of the life of Christ," says St. Gregory of Nyssa. St Bernard assures us that Our Lord does not admit to the ranks of those professed in his religion, anyone who does not live His life. That is why we profess Jesus Christ at Holy Baptism. We profess the life of Christ, Christ's devotion, His dispositions and intentions, His virtues and His perfect detachment from all things. We profess to believe firmly everything that He teaches, either by His own words and example or through His Church, and to choose death before swerving, however little, from this belief. We profess to join Him in a fight to the finish with sin; to live, as He lived, in a spirit of uninterrupted prayer; to carry His Cross with Him, as well as to bear His mortifications in our bodies and souls; to continue the practice of His humility, His trust in God, His submissiveness and obedience, His charity and zeal for the glory of His Father and the salvation of souls. We profess to live, on earth and in heaven, only in order to belong to Jesus and to love and honor Him in all the states and mysteries of His life, in all that He is, in Himself and in the universe. Finally, we profess to be ever ready to undergo every form of torture and to die a thousand deaths, if it were possible, purely for His love and for His glory.

Such are the vow and profession made by all Christians at their baptism.

St. John Eudes, *The Life and Kingdom of Jesus in Christian Souls*

DOCTRINE ON THE HOLY TRINITY

What is God?

God is the most perfect being, the highest, best Good, who exists, from all eternity, by whom heaven and earth are create, and from whom all things derive and hold life and existence, for of Him, and by Him, and in Him are all things (Rom. 11, 36).

What is the Blessed Trinity?

The Blessed Trinity is this one God who is one in nature and threefold in person, the Father, the Son, and the Holy Ghost.

Is each of these three persons God?

Yes, because each of them has the divine nature and substance.

Are they not three Gods?

No, because all three of these persons have one and the same divine nature and substance.

Is any one of these three persons older, mightier, or greater than the other?

By no means, they are all three from eternity entirely equal to each other in divine omnipotence greatness and majesty, and must, therefore, be equally adored and venerated.

Ought one to give himself up to the investigation of the most Blessed Trinity?

No; "For," says the saintly Bishop Martin, "the mystery of the Trinity cannot be comprehended by the human intellect, no one however eloquent can exhaust it; if entire books were written about it, so that the whole world were filled with them, yet the unspeakable wisdom of God would not be expressed. God who is indescribable, can in no way be described. When the human mind ceases to speak of Him, then it but begins to speak." Therefore the true Christian throws his intellect under the feet of faith, not seeking to understand that which the human mind can as little comprehend, as a tiny hole in the sand can contain the immeasurable sea. An humble and active faith will make us worthy some day in the other world, to see with the greatest bliss this mystery as it is, for in this consists eternal life, that by a pious life we may glorify and know the only true God, Christ Jesus His Son, and the Holy Ghost.

He who, when he has once knocked, is angry because he is not forthwith heard, is not a humble petitioner, but an imperious exactor. However long He may cause thee to wait, do thou patiently tarry the Lord's leisure. St. Peter Chrysologus

The Athanasian Creed

Whoever wishes to be saved must, above all, keep the Catholic faith. For unless a person keeps this faith whole and entire, he will undoubtedly be lost forever. This is what the catholic faith teaches: we worship one God in the Trinity and the Trinity in unity. Neither confounding the Persons, nor dividing the substance. For there is one Person of the Father, another of the Son, another of the Holy Spirit.

But the Father and the Son and the Holy Spirit have one divinity, equal glory, and coeternal majesty. What the Father is, the Son is, and the Holy Spirit is.

The Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated. The Father is boundless, the Son is boundless, and the Holy Spirit is boundless. The Father is eternal, the Son is eternal, and the Holy Spirit is eternal.

Nevertheless, there are not three eternal beings, but one eternal being. So there are not three uncreated beings, nor three boundless beings, but one uncreated being and one boundless being. Likewise, the Father is omnipotent, the Son is omnipotent, the Holy Spirit is omnipotent.

Yet there are not three omnipotent beings, but one omnipotent being. Thus the Father is God, the Son is God, and the Holy Spirit is God.

However, there are not three gods, but one God. The Father is Lord, the Son is Lord, and the Holy Spirit is Lord. However, there are not three lords, but one Lord. For as we are obliged by Christian truth to acknowledge every Person singly to be God and Lord, so too are we forbidden by the Catholic religion to say that there are three Gods or Lords.

The Father was not made, nor created, nor generated by anyone. The Son is not made, nor created, but begotten by the Father alone. The Holy Spirit is not made, nor created, nor generated, but proceeds from the Father and the Son. There is, then, one Father, not three Fathers; one Son, not three sons; one Holy Spirit, not three holy spirits. In this Trinity, there is nothing before or after, nothing greater or less. The entire three Persons are coeternal and coequal with one another. So that in all things, as it has been said above, the Unity is to be worshiped in Trinity and the Trinity in Unity.

He, therefore, who wishes to be saved, must believe thus about the Trinity. It is also necessary for eternal salvation that he believes steadfastly in the incarnation of our Lord Jesus Christ. Thus the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man. As God, He was begotten of the substance of the Father before time; as man, He was born in time of the substance of His Mother. He is perfect God; and He is perfect man, with a rational soul and human flesh. He is equal to the Father in His divinity, but inferior to the Father in His humanity. Although He is God and man, He is not two, but one Christ. And He is one, not because His divinity was changed into flesh, but because His humanity was assumed unto God. He is one, not by a mingling of substances, but by unity of person. As a rational soul and flesh are one man: so God and man are one Christ. He died for our salvation, descended into Hell, and rose from the dead on the third day. He ascended into Heaven, sits at the right hand of God the Father almighty. From there He shall come to judge the living and the dead. At His coming, all men are to arise with their own bodies; and they are to give an account of their own deeds. Those who have done good deeds will go into eternal life; those who have done evil will go into the everlasting fire.

This is the Catholic faith. Everyone must believe it, firmly and steadfastly; otherwise He cannot be saved. Amen

Procession of the Blessed Sacrament

The holy Council (of Trent) declares that there has been most piously and religiously introduced into God's Church the practice, that each year on a certain special feast, the august and venerable Sacrament should be honored with singular veneration and solemnity, and that It should be reverently and with every honor carried in processions through the public roads and places. For it is most just that certain holidays should be appointed, whereon all Christians should, with special and unusual demonstrations, evince their gratitude and mindfulness towards their common Lord and Redeemer, for this so unspeakable and truly divine favor, in which is represented His victory and triumph over death. And it was also necessary, that thus invincible truth should triumph over lying and heresy; that her enemies, seeing all that splendor, and being in the midst of such great joy of the whole Church, should either grow wearied and acknowledge their being beaten and broken, or, being ashamed and confounded, should be converted. Council of Trent, Sess. 13

FEAST OF THE MOST HOLY TRINITY

FIRST SUNDAY AFTER PENTECOST

PRESENCE of GOD - "I return thanks to You, O God, one and true Trinity, one sovereign divinity, holy and indivisible unity." (RB)

MEDITATION:

1. From Advent until today, the Church has had us consider the magnificent manifestations of God's mercy toward men: the Incarnation, the Redemption, Pentecost. Now she directs our attention to the source of these gifts, the most Holy Trinity, from whom everything proceeds. Spontaneously, there rises to our lips the hymn of gratitude expressed in the Introit of the Mass: "Blessed be the Holy Trinity and undivided Unity; we will give glory to Him, because He has shown His mercy to us": the mercy of God the Father, "who so loved the world that He gave it His only-begotten Son" (cf., Jn. 3, 16); the mercy of God the Son, who to redeem us became incarnate and died on the Cross; the mercy of the Holy Spirit, who deigned to come down into our hearts to communicate to us the charity of God and to make us participate in the divine life. The Church has very fittingly included in the Office for today the beautiful antiphon inspired by St. Paul: "*Caritas Pater est, gratia Filius, communicatio Spiritus Sanctus, O beata Trinitas!*"; the Father is charity, the Son is grace and the Holy Spirit is communication: applying this, the charity of the Father and the grace of the Son are communicated to us by the Holy Spirit, who diffuses them in our heart. The marvelous

work of the Trinity in our souls could not be better synthesized. Today's Office and Mass form a veritable paean of praise and gratitude to the Blessed Trinity; they are a prolonged *Gloria Patri* and *Te Deum*. These two hymns- one a succinct epitome, and the other a majestic alternation of praises- are truly the hymns for today, intended to awaken in our hearts a deep echo of praise, thanksgiving, and adoration.

2. Today's feast draws us to praise and glorify the three Persons of the Blessed Trinity, not only because of the great mercy They have shown to men, but also and especially in Themselves and for Themselves: first, by reason of Their supreme essence which had no beginning and will never have an end; next, because of Their infinite perfections, Their majesty, essential beauty and goodness. Equally worthy of our adoration is the sublime fruitfulness of life by which the Father continually generates the Word, while from the Father and the Word proceeds the Holy Spirit. The Father is not prior to, or superior to the Word; nor are the Father and the Word prior to or greater than the Holy Spirit. The three divine Persons are all co-eternal and equal among Themselves: the divinity and all the divine perfections and attributes are one and the same in the Father, in the Son, and in the Holy Spirit. What can man say in the presence of such a sublime mystery? What can he understand of it? Nothing! Yet what has been revealed to us is certain, because the Son of God Himself, "who is in the bosom of the Father, He hath declared Him" (Jn. 1, 18). But the mystery is so sublime and it so exceeds our understanding, that we can only bow our heads and adore in silence. "O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways!" exclaims St. Paul in today's Epistle (Rom 11, 33-36). He who, having been "caught up into paradise," could neither know nor say anything except that he had "heard secret words which it is not granted to man to utter" (2 Cor 12, 2-4). In the presence of the unspeakable mystery of the Trinity the highest praise is silence, the silence of the soul that adores, knowing that it is incapable of praising or glorifying the divine Majesty worthily.

COLLOQUY:

"O eternal Trinity, You are a deep sea in which the more I seek the more I find, and the more I find, the more I seek to know You. You fill us insatiably, because the soul, before the abyss which You are, is always famished; and hungering for You, O eternal Trinity, it desires to behold truth in Your light. As the thirsty heart pants after the fount of living water, so does my soul long to leave this gloomy body and see You as You are, in truth.

"O unfathomable depth! O Deity eternal! O deep ocean! What more could You give me than to give me Yourself? You are an ever-burning Fire; You consume and are not consumed. By Your fire, You consume every trace of self-love in the soul. You are a Fire which drives away all coldness and illumines minds with its light, and with this light You have made me know Your truth. Truly this light is a sea which feeds the soul until it is all immersed in You, O peaceful Sea, eternal Trinity! The water of this sea is never turbid; it never causes fear, but gives knowledge of the truth. This water is transparent and discloses hidden things; and a living faith gives such abundance of light that the soul almost attains to certitude in what it believes.

"You are the supreme and infinite Good, good above all good; good which is joyful, incomprehensible, inestimable; beauty exceeding all other beauty; wisdom surpassing all wisdom, because You are Wisdom itself. Food of angels, giving Yourself with fire of love to men! You are the garment which covers our nakedness; You feed us, hungry as we are, with Your sweetness, because You are all sweetness with no bitterness. Clothe me, O eternal Trinity, clothe me with Yourself, so that I may pass this mortal life in true obedience and in the light of the most holy faith with which You have inebriated my soul" (St. Catherine of Siena).

By the communion of sorrows and of will between Christ and Mary, she merited to become the dispenser of all the benefits which Jesus acquired for us by shedding His Blood.... She shared the thoughts of Christ and His secret wishes, in such a way that it can be said that she lived the very life of her Son. St. Pius X, *Ad Diem Illum*

For who can fail to see that society is at the present time, more than in any past age, suffering from a terrible and deep-rooted malady which, developing every day and eating into its inmost being, is dragging it to destruction? You understand, Venerable Brethren, what this disease is - apostasy from God, than which in truth nothing is more allied with ruin. St. Pius X, *Arduum sane munus*, October 4, 1903

That person is brave who does not allow himself to be brought by the fear of secondary and transient evils to the point of forsaking the final and authentic good things and thus of taking on himself the ultimate and unlimited horror. This fear of the definitive terror belongs, as the "negative" of love for God, to the plainly necessary foundation of fortitude (and of any virtue): "The man who fears the Lord will not be fainthearted" (Sir 34:14). Fortitude presumes to a certain extent that a man is afraid of evil; its essence does not consist in knowing no fear but rather in not allowing himself to be compelled by fear into evil or to fail to accomplish the good. Anyone who ventures into some danger, even for the sake of the good, without realizing how dangerous it is, or out of an impulsive optimism, or with a well-founded confidence in his own power and capacity for struggle does not yet have the virtue of fortitude. The possibility of being courageous in the true sense comes about only when all those apparent or genuine elements of security fail, that is, when the natural man fears for himself: indeed, not when he fears for himself out of baseless anxiety, but rather when, on the basis of clear perception of the true state of matters, he cannot do otherwise- as it were, with good reasons- but fear for himself. Whoever is in such a situation of unqualified seriousness, in the face of which any miles gloriosus (glorious soldier) falls mute and every heroic gesture becomes crippled, nonetheless advances toward the horror and does not allow himself to be prevented from doing the good, specifically for the sake of the good and thus finally for the sake of God, not out of ambition or out of fear of being taken for a coward: that person is truly courageous.

Joese Pieper, *A Brief Reader on the Virtues of the Human Heart*

"It may be affirmed that, according to God's will, nothing comes to us without going through Mary's hands. Just as no one can approach the Almighty Father except through the Son, so no one can approach Christ except through His Mother."

Leo XIII, *Octobri Mense*

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*

Many other miracles hath God showed by his [St. Augustine's] life, and also after his death, which were overlong to write in this book, for they would, I suppose, contain a book as much as all this and more, but among other corrections, I will set herein one miracle, which I have seen painted on an altar of St. Austin at the black friars at Antwerp, howbeit I find it not in the legend, mine exemplar, neither in English, French, ne in Latin.

It was so that this glorious doctor made and compiled many volumes, as afore is said, among whom he made a book of the Trinity, in which he studied and mused sore in his mind, so far forth that on a time as he went by the sea-side in Africa, studying on the Trinity, he found by the sea-side a little child which had made a little pit in the sand, and in his hand a little spoon. And with the spoon he took out water of the large sea and poured it into the pit.

And when St. Augustine beheld him he marveled, and demanded him what he did. And he answered and said: "I will lade out and bring all this water of the sea into this pit."

"What?" said he, "it is impossible, how may it be done, sith the sea is so great and large, and thy pit and spoon so little?"

"Yes, forsooth," said he, "I shall lightlier and sooner draw all the water of the sea and bring it into this pit than thou shalt bring the mystery of the Trinity and His Divinity into thy little understanding as to the regard thereof; for the Mystery of the Trinity is greater and larger to the comparison of thy wit and brain than is this great sea unto this little pit."

And therewith the child vanished away. Then here may every man take ensample that no man, and especially simple lettered men, ne unlearned, presume to intermit ne to muse on high things of the Godhead, farther than we be informed by our faith, for our only faith shall suffice us. Jacobus de Voragine, Archbishop of Genoa, 1275, *The Story from the Golden Legend*

By the communion of sorrows and of will between Christ and Mary, she merited to become the dispenser of all the benefits which Jesus acquired for us by shedding His Blood.... She shared the thoughts of Christ and His secret wishes, in such a way that it can be said that she lived the very life of her Son. St. Pius X, *Ad Diem Illum*

Fatherhood and the "Perfection of Human Life"

Just as a carnal father partakes of the character of principle in a particular way, which character is found in God in a universal way, so too a person who, in some way, exercises providence in one respect, partakes of the character of father in a particular way, since a father is the principle of generation, of education, of learning and of whatever pertains to the perfection of human life.

St. Thomas, on the virtue of observance

Sins that Tend to the Destruction of the Human Race

A striking passage from a manual of theology of the last century, once widely used in seminaries:

The sins that cry to heaven for vengeance are: Wilful murder, sodomy, oppression of the poor, defrauding labourers of their wages. This category of four grievous sins is not a class of the worst possible sins, for none of them are opposed directly to God, but of sins that must provoke God's anger in a way that we do not attribute to His Divine anger against many other sins, and because Holy Scripture speaks of them as a class apart and as crying to God for vengeance.

In the four sins mentioned above, the offence is directly opposed to nature and natural instincts, and therefore to the order in this world which God has taken supreme care to establish. Thus, wilful murder is directly opposed to God's sovereignty, Who alone is master of life; sodomy is a perversion of the true natural sexual instinct, which is designed to perpetuate the race; oppression of the poor extinguishes the ingrained sense of pity in the human heart; defrauding labourers of their wages is opposed to the social instinct that safeguards the property of the members of the body politic. It is obvious that these sins tend to the destruction of the human race. There is good warrant in Holy Scripture for putting these four sins in a class apart and considering them very heinous crimes. Thus : "The voice of thy brother crieth to Me from the earth;" "The cry of Sodom and Gomorrah is multiplied, and their sin is become exceedingly grievous;" "I have seen the affliction of my people in Egypt, and I have heard their cry because of the rigour of them that are over the works;" "Behold the hire of the labourers, who have reaped down your fields, which by fraud has been kept back by you, crieth; and the cry of them hath entered into the ears of the Lord of Sabaoth" (Gen. 4, 10 : 18, 20 : 19, 13; Exod. 3, 7 ; Deut. 24, 14 ; Jas. 5, 4). Rev. Henry Davis, S.J., *Moral and Pastoral Theology*, 4th ed., pp. 214-15

Those who have known the requests of heaven and had the opportunity to fulfill the First Saturday devotions of Reparation to the Immaculate Heart of Mary but have failed to do so will not be excused.

- “Look My daughter, at My Heart, surrounded with thorns with which ungrateful men pierce Me at every moment by their blasphemies and ingratitude. You, at least, try to console Me, and announce in My Name that I promise to assist at the hour of death, with all graces necessary for salvation, all those who, on the first Saturdays of five consecutive months, confess, receive Holy Communion, recite the Rosary and keep Me company for fifteen minutes meditating on the fifteen mysteries of the Rosary with the intention of making reparation to Me.”
Blessed Virgin Mary to Sister Lucy, December 10, 1925
- “Whether the world has war or peace depends on the practice of this devotion, along with the consecration to the Immaculate Heart of Mary. This is why I desire its propagation so ardently, especially because this is also the will of our dear Mother in Heaven.”

Sister Lucy, of Fatima 1939

The first [reason against communicating in Religion with those who are separated from the Church of Christ] is grounded upon the light in which all false religions are considered in the Holy Scripture; for there we are assured that they arise from false teachers, who are called seducers of the people, ravenous wolves, false prophets, who speak perverse things; that they are anti-Christians, and enemies of the cross of Christ; that, departing from the true faith of Christ, they give heed to the spirits of error; that their doctrines are the doctrines of devils' speaking lies; that their ways are pernicious, their heresies damnable, and the like. In consequence of which, this general command of avoiding all communication with them in religion is given by the Apostle: “Bear not the yoke together with unbelievers; for what participation hath justice with in justice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbelievers? Or what agreement hath the temple of God with idols? For ye are the temple of the living God” (2 Cor 6:14).

Bishop George Hay, *The Sincere Christian*

Without a “just cause” there is no fortitude. The decisive element is not the wound but the cause. “A man does not expose his life to the danger of death except in order to secure justice. Therefore praise for bravery is contingent upon justice”, says St. Thomas Aquinas. And in his book *On duties*, St. Ambrose says, “Courage without justice is a lever of evil.”
Joesf Pieper, *A Brief Reader on the Virtues of the Human Heart*

NOVENA TO THE SACRED HEART OF JESUS

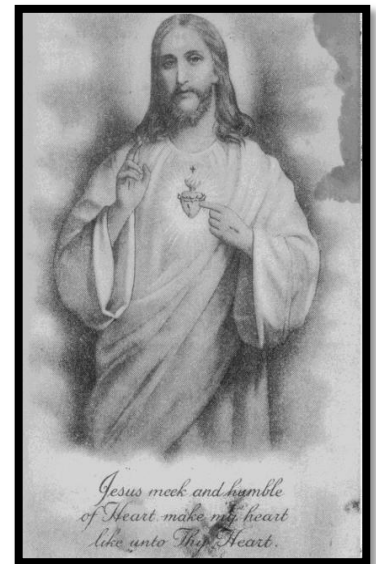
(begins Wednesday before Corpus Christi)

O Divine Jesus. Who hast said: "Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you" behold me prostrate at Thy feet. Animated with a lively faith and confidence in these promises, dictated by Thy Sacred Heart and pronounced by Thy adorable lips, I come to ask (here mention the, request).

From whom shall I ASK, O Sweet Jesus if not from Thee, Whose Heart is an inexhaustible source of all graces and merits? Where shall I SEEK, if not in the Treasure which contains all the riches of Thy clemency and bounty? Where shall I KNOCK, if it be not at the door of Thy Sacred Heart, through which God Himself comes to us and through which we go to God?

To Thee then, O Heart of Jesus, I have recourse. In Thee I find consolation when afflicted, protection when persecuted, strength when overwhelmed with trials, and light in doubt and darkness. I firmly believe Thou canst bestow upon me the grace I implore, even though it should require a miracle. Thou hast only to will it and my prayer is granted. I own I am most unworthy of Thy favors, O Jesus! but this is not a reason for me to be discouraged. Thou art the God of Mercies and Thou wilt not refuse a contrite and humble heart. Cast upon me a look of pity, I conjure Thee, and Thy compassionate heart will find in my miseries and weakness a pressing motive for granting my petition.

But, O Sacred Heart, whatever may be Thy decision with regard to my request, I will never cease to adore, love, praise and serve Thee. Deign, my Jesus, to accept this, my act of perfect submission to the decrees of Thy adorable Heart, which I sincerely desire may be fulfilled in and by me and all Thy creatures forever and ever. Amen.



“Nothing occurs by chance in the whole course of our life. God overrules all.” St. Augustine

“God sent me before you into Egypt for your preservation, that you may be preserved upon the earth, and may have food to live... Not by your counsel was I sent hither, but by the will of God.” Genesis 14: 5-8

One must first give battle to be able to proclaim victory; he who begins nothing, finishes nothing. Where will we go and what will we attempt that is good, when with so many people and so many resources we bring forth so cold a triumph?... Those who do not recognize opportunity when it comes, find misfortune when they do not look for it.

Queen Isabel the Catholic, addressing her commanders who withdrew from the first engagement without striking battle

St. Vincent Ferrer at the beginning of the 15th century!

"I do not believe that there ever existed in the world so much pomp and vanity, so much impurity, as at the present day; to find in the world's history an epoch so criminal, we must go back to the days of Noah and the universal deluge. The inns in the cities and villages are filled with persons of abandoned character; they are so numerous that the entire world is infected by them... Avarice and usury increase under the disguised names of contracts. Simony reigns among the clergy, envy among the religious. Gluttony prevails to such an extent in every rank of social life that the fast of Lent, the vigils and Ember Days, are no longer observed... In a word, vice is held in such great honor that those who prefer the service of God to that of the world are held up to scorn as useless and unworthy members of society."

St. Vincent Ferrer, quoted by Fr. Andrew Pradel, OP. *St. Vincent Ferrer-The Angel of the Judgment*

"Our (Dominican) Order does not lead its subjects to Heaven by the ladder of the contemplative life alone, nor by that of the active life only, but it enables them to ascend to the conquest of paradise by means of both. They who are in the simple monastic state reach Heaven by the ladder of contemplation; and it is by ascending that of the active life that the military orders arrive at the possession of their country. But the children of St. Dominic must have a foot on each, by uniting the exercises of prayer and study to the work of apostolic preaching."[.....] "Do you desire to study to your advantage? Let devotion accompany your studies, and study less to make yourself learned than to become a saint. Consult God more than books, and ask Him, with humility, to make you understand what you read. Study fatigues and drains the mind and heart. Go from time to time to refresh them at the feet of Jesus Christ under His cross. Some moments of repose in His Sacred Wounds give fresh vigor and new lights. Interrupt your application by short but fervent and ejaculatory prayers; never begin or end your study but by prayer."

St. Vincent Ferrer, quoted by Fr. Andrew Pradel, OP. *St. Vincent Ferrer-The Angel of the Judgment*

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

St. Boniface and "Religious Liberty"

Pope Benedict XVI on his trip to Germany declared that it is a "demand" of the Catholic Church that Catholics support the right of Moslems to build mosques in Germany for the public worship of false gods. This "demand," he teaches, is imposed in light of the novel doctrine of "Religious Liberty" that holds as a matter of 'faith' that the creature has been endowed by his Creator with such an exalted dignity that he is free to hold his Creator in contempt. St. Boniface, the Apostle to the Germans, when he and his monks were the only Catholics east of the Rhine never believed that the native Germanic tribes had a right from religious liberty to worship trees. St. Boniface cut them down. For this, he was martyred and through his sacrifice, the Germanic tribes were converted to the true Faith, without which "it is impossible to please God." It is through the sacrifice of St. Boniface and those who followed him that Bishop-emeritus Ratzinger of Rome, received the Catholic Faith. Pray that through the intercession of St. Boniface that, before his death, he may return to the Faith that was once delivered to him.



"We deceive ourselves greatly if we think that union with God consists in ecstasies and spiritual consolations. It consists alone in thinking, saying, doing that which is in conformity to the will of God. This union is perfect when our will is detached from everything, attached but to God in such a manner that it breathes but His pure will. This is the true an essential union that I ardently desire, and continually ask of Our Lord." St. Teresa of Avila

"Receive this scepter as an emblem of the sacred power confided to you in order that you may protect the weak, sustain the wavering, correct the vicious, and conduct the good in the way of salvation. Receive this scepter as the rule of divine justice, which upholds the good and punishes the wicked; learn by it to love justice, and to abhor iniquity."

Traditional words addressed to a Christian prince at his consecration

Beyond the Rhine, farther than Roman legions ever penetrated, the Church now advances into this barbarous land, along pathways tracked for her by Boniface; overturning in her victorious march the last idols of the false gods, civilizing and sanctifying those savage hordes, the scourge of the old world. This Anglo-Saxon, a true son of St. Benedict, gives to his work a stability that will defy the lapse of ages. Everywhere monasteries arise, taking root in the very soil, for God's sake; and, by force of example and beneficence, fixing around them its various nomad tribes. From the riverbanks, from the forest depths, instead of cries of war and vengeance, is wafted the accent of prayer and of praise to the Most High.... To thee, O Boniface, is the Holy Empire indebted for its very existence. But for thee, France would have perished, debased by a simoniacal clergy, even before a Charlemagne had appeared; but for thee, Germany would have remained a prey to pagan barbarians, enemies of all civilization and progress. O thou that didst rescue both Germans and Franks, receive our grateful homage... now, princes forgetful of their true position as representatives of the divine King, made friends with heresy, in order to assert their independence of Rome, or to lower one another's power. Therefore, Christendom is no more. Upon its ruins, like a woeful mimicry of the Holy Empire, Protestantism has raised its false evangelical empire... O Boniface, cry out with us unto the God of armies for mercy. Raise up in the Church servants of Christ, powerful in word and work, as thou wast. Save France from anarchy; and restore to Germany a right appreciation of true greatness, together with the faith of her ancient days. Dom Gueranger, Feast of St. Boniface

Norbert, in whose veins flowed the best blood of emperors and kings, was, from the very breast of his mother, Hedwige, supernaturally invited to a nobility loftier still: yet did he devote, to the unreserved enjoyment of pleasure, three and thirty years of a life that was to number but fifty in all. The Holy Ghost at length hastened to the conquest. There bursts a sudden storm, a thunderbolt falls right in front of the prodigal, throwing him to the ground and making a frightful chasm, between him and the point whither, a moment ago, he was hastening in pursuit of new vanities that needs must fail, as all others had done, to fill the hopeless void in his heart. Then, in the very depths of his soul resounds a voice, such as Saul once heard on his way to Damascus: "Norbert, whither goest thou?" Like another Paul he replies: " Lord, what wilt thou have me to do? " He is answered: " Depart from evil and do good; seek after peace and pursue it." Twenty years later, and Norbert is in heaven, seated amidst pontiffs, upon a glorious throne, and all radiant with that special brilliancy, that distinguishes the Founders of the great Religious Orders, when they have reached the eternal Home.

Deep are the traces left by him on earth, of his few years of penitential life. Germany and France receive his preaching; Antwerp is delivered from a shameful heresy; Magdeburg is rescued by this her Archbishop, from the irregularities that were sullyng the House of God: such are his works; and though these alone would have sufficed to a long life of holiness, yet they are not the only titles, nor the most brilliant which Norbert has to the Church's gratitude. Before being called, against his will, to the honours of the episcopate, this once gay courtier, made choice of an uninhabitable solitude amidst the forests of the diocese of Laon, wherein to devote himself to prayer and to the maceration of his flesh. The renown of this holy penitent gained rapidly; and Premontre soon beheld her swampy marshes invaded by a vast multitude, formed of the fairest names of picked nobility, pressing thither to learn the science of salvation, from the lips of the saintly anchorite. There too, did Our Lady show to him, in vision, the white habit wherewith his disciples were to be clothed; and Saint Augustine, in like manner, delivered to him his own Rule. Thus was founded the most illustrious branch of the Order of Canons Regular. They add to the obligation of solemnizing the Divine Office, the austerities of an uninterrupted penance; and devote themselves, moreover, to the service of souls, by preaching and the administration of parishes.

Dom Gueranger, *The Liturgical Year*, St. Norbert, Bishop, Confessor, founder of Order of Premonstratensians. St. Norbert converted at 33 years of age. By the time of his death there were more than 1000 members of his order.

Modernists and Neo-Modernists are willfully blind to *Essence*, that is, they are in the end the most heatless of all!

"Here is my secret. It is very simple. It is only with the heart that one can see rightly; What is **essential** is invisible to the eye."

Antoine de Saint Exupéry, *The Little Prince*

The Queenship of the Blessed Virgin Mary, BVM -Queen of All Saints & Mother of Fair Love, and BVM-Mediatrix of All Grace are feasts of the Blessed Mother Mary normally celebrated on May 31. The Queenship is translated to the following day and the other two are suppressed this year because of Trinity Sunday. Since the current occupant of the papal throne, like his predecessor Francis/Bergoglio, despise the immemorial tradition of the Blessed Virgin Mary under the title of Mediatrix of All Graces, we should offer prayers to her today in memory of this title.

Prayer to Our Lady, Mediatrix of All Graces

O heavenly treasure of all graces, Mary, Mother of God and our dear Mother, since you are the first-born daughter of the Eternal Father, and you held in your hands His omnipotence, be moved to pity for our souls and grant us the graces which we fervently ask of you, our dear Lady, Mediatrix of All Graces. [Make your requests here] *Hail Mary, etc.*

O merciful dispenser of divine graces, Mary most Holy, Mother of the Eternal Incarnate Word, who has crowned you with His immense wisdom, look tenderly upon the greatness of our sorrows, and grant us the necessary graces we need so much to fulfill the will of our Creator, God the Father. *Hail Mary, etc.*

Our Lady, Mediatrix of All Graces, pray for us.



True Christians firmly believe, now as formerly, in the spiritual combat which the soul has to sustain against hell, in the secrecy of conscience; but too many have no scruple in rejecting, as if belonging to the domain of the imagination, whatever is related of the public combats maintained by our fathers against the demons.... But the Holy Ghost has declared that the old serpent, bound up for a thousand years, is at last to be again unchained for a while. If we be nearing (or having already entered) this fatal epoch, it is high time to look about us; we shall be ill prepared for waging the old battles, if we persist in our ignorance, and in branding with the name of legend the best attested facts in the history of our ancestors. After all, what is history, since the revolt of Lucifer, but a picture of the war that is being waged between God and Satan? Now if Satan has, by divine permission, invaded the exterior world as well as that of souls, must not the struggle to cast him out be a hand to hand fight, an exterior and visible encounter?

Dom Gueranager, *The Liturgical Year*, Feast of Ss. Marcellinus, Peter, & Erasmus, Mm. St. Peter was ordained as an exorcist. The names of Ss. Marcellinus and Peter, martyred in the 3rd century, were added to the canon of the immemorial Roman rite.

PRAYER BEFORE COMMUNION

I renounce myself and all my inner dispositions, no matter how good my self-love may make them look. I'm all thine my dear Mistress with all that I have and I take Thee for my all. Please give me thy heart O Mary that I might receive thy Son here with the same dispositions as thine own. For it touches thy Son's glory to be put into a heart as sullied and inconstant as mine which would not fail either to lessen his glory or to destroy it. But if thou wilt come and dwell with me in order to receive thy Son, He will be well received by thee without danger of being outraged or unnoticed for "God is in the midst of her. She shall not be moved." I know that of all the gifts that I have given thee of my own goods I have given thee nothing worthy of thee, but with this Gift I make thee the same Gift as the Eternal Father gave thee. And I know that by giving thee this Gift I give thee more than if I gave thee all the gifts in the entire world. And finally Jesus still desires to take His pleasure and repose in thee even in my soul, though it be far filthier and poorer than the stable where He did not hesitate to come simply because thou were there. I take thee for my all, please give me thy heart O Mary. St. Louis De Montfort, *True Devotion to Mary*

SSPX announces four candidates to be consecrated as bishops for the SSPX

The SSPX has been in doctrinal discussions with Rome since 1997 and since around 2015 their leadership made the 1989 Profession of Faith with its third addendum of vowing in a Catholic profession of faith to unconditional obedience to the "authentic (authorized) magisterium" of the pope and were, because of that, regularized in the Novus Ordo Church. The authentic (authorized) magisterium is a modern term used to identify the person of the pope in his 'authorized' acts and has no other meaning beyond that. When the pope arranges the seating assignments at a papal dinner it is an act of the "authentic (authorized) magisterium" of the pope. Archbishop Lefebvre considered this addendum unacceptable. Why? Because unconditional obedience, or as the Vatican II document *Lumen Gentium* terms it, unconditional 'submission of the mind and soul', can only be given to God. All human acts of obedience are necessarily conditional. The SSPX since 2012 has expelled or driven out over one-hundred clerics from their society because they would not go along with the compromising of the leadership. They insisted, as did Archbishop Lefebvre, that there could be no accommodation with Rome without first addressing the doctrinal errors of Vatican II and its corrupting 'spirit'. The most notable of those expelled was Bishop Richard Williamson. Bishop Williamson before his death consecrated six bishops to aid traditional Catholics throughout the world because there exists a state of necessity in the Catholic Church to defend the faith and preserve the purity of worship. Our Mission of Ss. Peter & Paul benefitted much from his charity. When Bishop Williamson died in January of 2025 the SSPX published a notice in which they censored his consecrations of bishops as an unnecessary act and a grave sin. They expressed their hope that he sincerely repented from this grave sin before his death! Now, a little over a year later, the SSPX has discovered their own 'state of necessity' and propose to consecrate four clerics as bishops. This 'state of necessity' has nothing to do with the defense of the Church, Catholic tradition and purity of worship but only with the needs of the SSPX. This is not a morally acceptable ground for the consecrations and the SSPX knows it. A dishonorable motive vitiates what in other respects is a honorable act.

Furthermore, the priests of the SSPX without exception were ordained with the understanding that they would not be exercising ordinary jurisdiction. The SSPX believes erroneously that supplied jurisdiction is provided by the Church directly to the clerics because of the state of necessity in the Church. This is not true. Supplied jurisdiction is provided by the Church for the needs of the faithful. Any cleric may provide for the spiritual needs of the faithful when those holding ordinary jurisdiction either will not or cannot. When a faithful Catholic cannot obtain Catholic doctrine and Catholic sacraments from those exercising ordinary jurisdiction over him, he is free to obtain these from any other cleric who is willing to help. Now SSPX clerics WILL NOT provide the sacraments to any faithful Catholic who does not conform to the doctrine and worship of the SSPX and who is unwilling to pay for these sacraments. The SSPX clerics believe that supplied jurisdiction is provided to them directly by the Church independent of the needs of the faithful and they are free to give or withhold spiritual aid. This is why Fr. John Fullerton, the current and former district superior of the SSPX for the United States once vowed a threat to Ss. Peter & Paul Roman Catholic Mission that unless the property was turned over to them or to the local ordinary, he would personally see that no Catholic attending our Mission would ever received any sacraments from any traditional priest whomsoever. He vowed that we would enter a "spiritual desert." This is objectively a grave sin. It demonstrates more convincingly than any argument that the SSPX exists for itself and not the good of the Church or the needs of the faithful. The SSPX has no right to consecrate bishops based upon the personal needs of their own society.