

## **SS. Peter and Paul Roman Catholic Mission**

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

**717-792-2789**

**SaintsPeterandPaulRCM.Com**

**[SaintsPeterandPaulRCM@comcast.net](mailto:SaintsPeterandPaulRCM@comcast.net)**

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

## **SS. Peter and Paul Roman Catholic Chapel**

**129 South Beaver Street, York PA 17401**

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

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



## **Second Sunday in Advent St. Ambrose, Bishop, Confessor and Doctor December 7, 2025**

The whole of today's liturgy is filled with the thought of Isaias (whose name means 'The Lord Saves'), since he is beyond all others, the prophet who proclaims the coming of Christ the Redeemer. He foretold seven centuries before that "a virgin" should "conceive and bear" a son, "Emmanuel" (Is. 7, 14), and that God would send His "angel"; that it is John the Baptist who should "prepare His way before Him," (Gospel) and the Messiah should come clothed with the power of God Himself to free all nations from the bondage of Satan. "The ox," says Isaias, meaning the Gentiles, "knoweth his owner and the ass his master's crib, but Israel hath not known me and my people have not understood" (Is. 1,3). "The root of Jesse," he goes on, "shall rise up to rule the nations (Epistle), and the deaf and the blind, plunged in darkness, that is the heathen, shall hear the words of release and shall see (Gospel). Then shall the true Jerusalem, that is the Church, "tremble with joy" (Communion), for all the nations, sanctified by Christ shall flow unto it (Gradual).

"The Messiah," as Isaias explains, "will establish salvation in Sion and glory in Jerusalem," "Sion shall be strong, for the Lord shall be its wall and its bulwark," that is, its powerful protector.

The Station takes place at Rome in the church of the Holy Cross in Jerusalem which was built by St. Helena to receive the relic of the Holy Cross.

### **INTROIT:**

*Is. 30:* People of Sion, behold the Lord shall come to save the nations; and the Lord shall make the glory of His voice to be heard in the joy of your heart.

*Ps. 79:* Give ear, O Thou that rulest Israel, Thou that leadest Joseph like a sheep. Glory be, etc. People of Sion, etc.

### **COLLECT:**

Stir up our hearts, O Lord, to make ready the ways of Thine only-begotten Son, that by His coming we may be worthy to serve Thee with purified minds. Who liveth and reigneth, etc.

O God, Who didst give blessed Ambrose to be to Thy people a minister of eternal salvation, grant, we pray, that we who have had him for a teacher of life here on earth, may also deserve to have him for an advocate in heaven. Through our Lord, etc.

### **EPISTLE: *Rom. 15, 4-13.***

Brethren, what things soever were written, were written for our learning, that through patience and the comfort of the scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received

you unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name. And again he saith: Rejoice, ye Gentiles, with his people. And again: Praise the Lord, all ye Gentiles, and magnify him, all ye people. And again, Isaias saith: There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, and in the power of the Holy Ghost.

***What does St. Paul teach in this epistle?***

The Jews and Gentiles who had been converted to the Christian faith were disputing among themselves at Rome, in regard to abstinence and the use of certain kinds of food, reproaching each other severely; the Jews boasted that the Savior, according to promise, was born of their nation, thus claiming Him from the Gentiles, who, in their turn, reproached the Jews for their ingratitude in having crucified Him. To restore harmony St. Paul shows that each had reason, the Jews and Gentiles alike, to praise God, to whose grace and goodness they owed all; that each had in Him a Redeemer in whom they could hope for salvation; and he warns them not to deprive themselves of that hope by contentions. By these words the Apostle also teaches that we too, have great reason to praise God, and to thank Him for calling us, whose forefathers were heathens, to the Christian faith, and to guard against losing our salvation by pride, envy, impurity, etc.

***Why should we read the Scriptures?***

That we may know what we are to believe, and do in order to be saved, as all Scripture inspired by God is profitable to teach, to reprove, to correct, to instruct in justice (11 Tim. 3:16); that we may learn from what Christ has done for us, and the saints for Christ, to be patient in our sufferings, and to be consoled and encouraged by their example. To derive this benefit from the Scriptures, the Catholic must read them by the light of that Spirit through whose assistance they came into existence, who lives and remains for ever with the Church: that is, the light of the Holy Ghost must be sought, that their meaning may be read according to the sense of the Church and not be explained according to the reader's judgment. For he who reads the holy Scriptures by the light of his own private judgment, must, as experience shows, of necessity diverge from the right path, become entangled in manifold doubts, and at last, lose the faith entirely. For this reason the Catholic Church has very properly limited the reading of the Bible, not as has been falsely asserted, unconditionally forbidden it, but she allows the reading of those editions only, which are accompanied by notes and explanations that the unity of faith may not be disturbed, and that among Catholics there may not be the terrible bewilderment of the human intellect which has taken place among the different heretical sects who have even declared murder, bigamy and impurity to be permissible on the authority of the Bible. We are to consider also, that Christ never commanded the Bible to be written or read, and that not the readers but the hearers and the followers of the word of God by which is meant those who hear the word of God in sermons, and keep it, will be saved!

Further instruction in regard to the doctrine of faith on this subject will be found in the "Instruction for Easter Tuesday."

***Why is God called a God of patience, of consolation, and of hope?***

He is called a God of patience because He awaits our repentance, of consolation, because He gives us grace to be patient in crosses and afflictions, and so consoles us inwardly, that we become not faint-hearted; of hope, because He gives us the virtue of hope, and because He desires to be Himself the reward we are to expect after this life.

**ASPIRATION** O God of patience, of consolation and of hope, fill Our hearts with peace and joy, and grant that we may become perfect in all good, and by faith, hope and charity, attain the promised salvation.

**GRADUAL:**

*Ps. 40:* Out of Sion the loveliness of His beauty, God shall come manifestly. Gather ye together His saints to Him who have set His covenant before sacrifices.

Alleluia, alleluia. *Ps. 121:* I rejoiced at the things that were said to me: we shall go into the house of the Lord. Alleluia

**GOSPEL: *Matt. 11, 2-10.***

At that time, when John had heard in prison the works of Christ, sending two of his disciples, he said to him: Art thou he that art to come, or do we look for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them: and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitudes concerning John, What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? yea I tell you, and more than a prophet. For this is he of whom it is written, Behold, I send my Angel before thy face, who shall prepare thy way before thee.

***Why was John in prison?***

He was in prison, and lost his life, because he had rebuked king Herod for his adulterous marriage with his brother's wife (Mt. 14:31). Truth, as the proverb says, is certainly a very beautiful mother, but she usually bears a very ugly daughter: Hatred. St. John experienced that speaking the truth very often arouses hatred and enmity against the speaker. Let us learn from him to speak the truth always, when duty requires it, even if it brings upon us the greatest misfortunes, for, if with St. John we patiently bear persecution, with St. John we shall become martyrs for truth.

***Why did St. John send his disciples to Christ?***

That they should learn from Christ, who had become illustrious by His teachings and miracles, that He was really the promised Messiah, the Savior of the world, whom they should follow.

***Why did Christ say to the disciples of St. John: "Go and say to John, the blind see, the lame walk, etc."?***

That they should, by His miracles, judge Him to be the Messiah because the prophets had predicted that He would work such miracles (Is. 35:5-6). "Christ," says St. Cyril, "proved that He was the Messiah by the grandeur as well as by the number of His miracles."

***Why does Christ add: "And blessed is he who shall not be scandalized in me"?***

Christ used these words in reference to those who would be scandalized by His poverty, humility and ignominious death on the cross, and who for these reasons would doubt and despise Him, and cast Him away; though "man," as St. Gregory says, "owes all the more love to the Lord, his God, the more humiliations He has borne for him."

***What was our Lord's object in the questions He asked concerning St. John?***

His object was to remove from St. John all suspicion of failing in faith in Him; and to praise the perseverance with which, although imprisoned and threatened with death, he continued to fill his office of preacher, thus constituting him an example to all preachers, confessors and superiors, that they may never be deterred by human respect, or fear of man, or other temporal considerations, from courageously fulfilling their duties. Our Lord commended also rigorous penance, exhibited by St. John's coarse garments and simple food, that we may learn, from his example, penance and mortification.

***Why does Christ say that John was "more than a prophet"?***

Because St. John was foretold by the prophet Malachias as was no other prophet; because of all the prophets he was the only one who with his own eyes saw Christ and could point Him out, and was the one to baptize Him: and because like an angel, a messenger of God, he announced the coming of the Savior, and prepared the way for the Lord.

***How did St. John prepare the way for the Savior?***

By his sermons on penance, and by his own penitential life He endeavored to move the hearts of the Jews, that by amending their lives, they might prepare to receive the grace of the Messiah, for God will not come with His grace into our hearts if we do not prepare His way by true repentance.

**ASPIRATION** O Lord Jesus, by the praise Thou didst accord to Thy forerunner St. John, for his firmness and austerities, inflame our hearts with love to imitate his steadfastness and penance, that we may never do anything to please man which may be displeasing to Thee; grant us also Thy grace that we too, like St. John, may have those who are confided to our care, instructed in the Christian doctrine.

**OFFERTORY:**

Ps. 84: Thou wilt turn, O God, and bring us to life, and Thy people shall rejoice in Thee: show us, O Lord, Thy mercy, and grant us Thy salvation.

**SECRET:**

Be appeased, we beseech Thee, O Lord, by the prayers and sacrifices of Thy humble servants; and where no merits can be pleaded on our behalf, do Thou still come to our succor and aid. Through our Lord, etc.

Almighty and eternal God, grant that by the intercession of blessed Ambrose, Thy Confessor and Bishop, the gifts which we offer to Thy majesty may profit us unto eternal salvation. Through our Lord, etc.

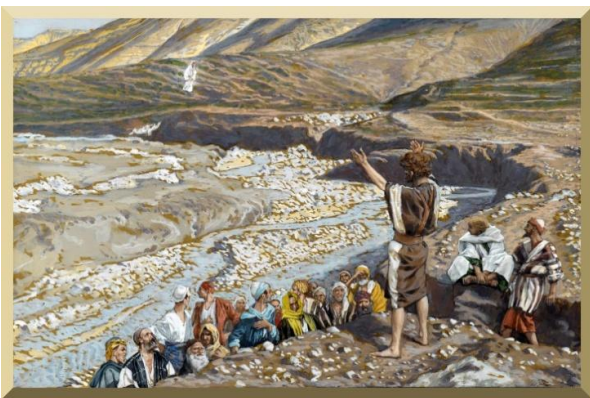
**COMMUNION:**

Bar. 5 & 4: Arise, O Jerusalem, and stand on high and behold the joy that cometh to thee from thy God.

**POSTCOMMUNION:**

Filled with the food of spiritual nourishment we suppliantly implore Thee, O Lord, that, by the partaking of this mystery Thou wouldst teach us to scorn the things of earth and love the things of heaven. Through our Lord, etc.

We beseech Thee, almighty God, that we who receive the sacraments of our salvation may ever be assisted by the prayers of blessed Ambrose Thy Confessor and Bishop, in whose honor we have offered these gifts to Thy majesty. Through our Lord, etc.



**But what went you out to see? a prophet? yea I tell you, and more than a prophet. For this is he of whom it is written, Behold, I send my Angel before thy face, who shall prepare thy way before thee.**

**Tropologically**, a reed is a light man, inconstant, tossed to and fro at one time impelled by the cords of flatterers, he asserts something again being driven by detractors, he denies it, as a reed is blown in different directions by different winds. A reed is one who is devoid of truth, virtue, and consistency, as a reed has no strength, or stamina. A reed is he who has no fruit of good works to show, since a reed bears no fruit. It is he who is delighted with, and feeds upon, the fluctuating pleasures of the world. For a reed is dry yet it grows beside the waters. Whence it is called, "the river reed." Rev. Cornelius a Lapide, *Commentary*

**For all the gods of the Gentiles are devils: but the Lord made the heavens. Ps. 95, 5**

**"Wanting to reconcile the Faith with the modern spirit leads not only to a weakening of the Faith, but also to its total ruin."**

**Pope St. Pius X**

## PROPER OF THE SAINTS FOR THE WEEK OF DECEMBER 7<sup>th</sup>:

Date	Day	Feast	Rank	Color	F/A	Mass Time
7	Sun	2nd Sunday of Advent St. Ambrose, BpCD	sd	V		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM
8	Mon	Immaculate Conception of the BVM	d1cl	W		Mass 8:30 AM & 6:00 PM; Rosary of Reparation before Mass
9	Tue	Within the Octave	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
10	Wed	Within the Octave St. Melchiades, PM	sd	W		Mass 8:30 AM; Rosary of Reparation before Mass
11	Thu	St. Damasus I, PC Within the Octave	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
12	Fri	Within the Octave Our Lady of Guadalupe	sd	W	A	Mass 8:30 AM; Rosary of Reparation before Mass
13	Sat	St. Lucy, VM Within the Octave St. Odilia, VM	dm	R		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM
14	Sun	3rd Sunday of Advent-Gaudete Within the Octave	sd	Rose		Mass 9:00 AM; Confessions 8:00AM; Rosary of Reparation 8:30

### 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.

The Angel being come in, says the Gospel; the expression “come in,” leads us to believe that Mary was “within” her house. The Angel reveals to her in God’s name what will take place in her. “The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God” (Lk 1, 35). From that moment God made Himself present in Mary in a very special way, present not only by essence, knowledge, and power, as He is in all creatures; present not only by grace as He is in the souls of the just; but, far more, the Word of God was in Mary by “corporal presence,” as St. Albert the Great says. Fr. Gabriel of St. Mary Magdalen, O.C.D, *Divine Intimacy*

### CONSOLATION IN SUFFERING

*"The God of patience and of comfort, the God of hope fill you with all joy and peace in believing" (Rom. 15:5-13).*

*What gives us the greatest consolation in adversities?*

The strong and fervent belief that each and every thing that happens to us, comes to us for our own good from God, and that whatever evil befalls us, is by the will or permission of God. Good things and evil, life and death, poverty and riches, are from God (Ecclus. 11:14). If we have received good things at the hand of God (Job 2:10), saith the pious job in his affliction, "why should we not receive evil?"

We should be fully convinced that without the permission of God not a single hair of our head shall perish (Lk. 21:18), much less can any other evil be done to us by man or devil (Job 1); we should have a steadfast confidence that if we ask Him, God can and will assist us in our sufferings, if it be for our salvation. Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will not I forget thee. Behold, I have graven thee in my hands (Is. 49:15-16); we should hope for abundant reward in the future life, which we will merit by patience in our sufferings, for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory (II Cor. 4:17); we should remember that all complaints and murmurs against the dispensation of God are useless, and lead only to harm and shame; Who hath resisted Him, and hath had peace? (Job 9:4) we should have a vivid remembrance of our sins, for which we have long since deserved the eternal punishments of hell - hence the well-known saying of St. Augustine: O Lord, here cut, here burn, but spare me in eternity. No other way leads to the kingdom of heaven than the way of the cross, which Christ Himself, His sorrowing mother, and all the saints had to tread. Ought not Christ to have suffered these things, and so to enter into His glory? (Lk. 24:26) Through many tribulations we must enter into the kingdom of God (Acts 14:21). And we should not forget that sorrows and adversities are signs of God's love, and manifest proofs of being His chosen ones. Whom the Lord loveth He chastiseth, and He scourgeth every son whom He receiveth (Heb. 12:6. compare 7-11).

**PRAYER IN SORROW** O almighty, kind and merciful God! who hast said: "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me" (Ps. 49:15), behold relying upon Thy word, I take refuge in Thee in my trouble. Give honor to Thy name, therefore, and deliver me, if it be pleasing to Thee and beneficial for me, that all may know, Thou art our only help. Amen.

**In the Church, I perceive two kinds of persecutions: the first in its beginnings, under the Roman Empire, in which violence inexorably prevailed; the second at the end of time, when seduction will reign. Bishop Jacques-Benigne Bossuet**

## THE LORD WILL NOT DELAY

## SECOND SUNDAY OF ADVENT

**PRESENCE OF GOD** - I place myself in the presence of Jesus in the Blessed Sacrament, to receive His two-fold invitation to confidence and repentance, contained in today's liturgy.

### MEDITATION:

I. After we have considered the sublime program of sanctification which we should follow, it is very consoling to consider the magnificent texts of today's liturgy. They invite us to have complete trust in God's help. "Thy salvation cometh quickly: why art thou wasted with sorrow?... I will save thee and deliver thee, fear not .... As a mother comforteth her sons, so will I comfort thee, saith the Lord" (RB). God does not want anxiety or discouragement. If He proposes to us an exalted way of sanctity, He does not leave us alone, but comes to help and sustain us.

Today's Mass shows clearly how Jesus comes not only for the people of Israel, for a small number of the elect, but also for the Gentiles, for all men. "Behold the Lord shall come to save the nations" (Introit), therefore, let us have confidence and rejoice, as St. Paul exhorts us: "Now may the God of hope fill you with all joy and peace in believing that you may abound in hope" (Ep: Rom 15, 4-13). And in order to stimulate our hope in Christ, the Gospel (Mt 11, 2-10) presents His wonderful works: "The blind see, the lame walk, lepers are cured, the deaf hear, the dead rise again, the poor have the gospel preached to them."

There is no physical or moral misery which Jesus cannot cure. He asks only that we go to Him with a heart dilated by faith, and with complete trust in His all-powerful, merciful love.

2. In today's Gospel Jesus directs our attention to the strong, austere figure of John the Baptist. "What went you out to see? A reed shaken by the wind?... A man clothed in soft garments? "

If we want to prepare our hearts for Jesus' coming, we, like St. John the Baptist, must detach ourselves from all the goods of earth. John had left everything and gone into the desert to lead a life of penance. His example invites us to retire into the interior desert of our heart, far from creatures, to await the coming of Jesus in deep recollection, silence, and solitude, insofar as the duties of our state in life permit. We must persevere in this waiting, in spite of aridity and discouragement. "The Lord shall appear and shall not deceive us: if He make any delay, wait for Him, for He will come and will not tarry" (RB).

To our interior recollection, let us add a greater spirit of penance and mortification. Let us examine our generosity in practicing the penances and mortifications prescribed by our Rule, and those which we have imposed upon ourselves with the approval of our confessor or superior. If we discover that we are lax in this regard, it would be well to resolve to do something more: some mortification at meals, in our rest, or in our clothing, some work that is hard or painful to nature.

If we wish to taste the sweet joys of Christmas, we should know how to prepare ourselves with these dispositions which the Church invites us to pray for today: "We beseech You, O Lord, to teach us. . . to despise the things of earth and to love those of heaven" (RM).

### COLLOQUY:

O my Savior, Word of God, how can I doubt that are coming upon earth to save and sanctify me? Why I do not go to You with complete, loving confidence, when You have spared nothing to show me Your infinitely merciful love? Your Incarnation, Your infant tears, Your humble hidden life, Your apostolate, Your miracles, Your sorrow Passion and death, all Your precious Blood poured out, shall they not be enough to make me believe in Your love, open my heart in the most complete confidence?

"I repeat with all confidence the humble prayer of the publican. Most of all do I imitate the behavior of Magdalen, for her amazing - rather I should say her loving - audacity, which delighted Your heart .... I am certain that even if I had on my conscience every imaginable crime, I should lose nothing of my confidence, but would throw myself, my heart broken with sorrow, into Your arms, for I remember Your love for the prodigal son who returns to You" (T.C.J. St. 12).

With this confidence, O my Jesus, I will resume my way and begin again my poor efforts.

During this Advent You invite me to greater recollection, to greater interior and exterior silence, so that I may be able to hear Your voice and prepare for Your coming. Help me, then, to quiet my continual chatter about useless things, the discordant voices of nature, self-love, sensitiveness, the distracting prattle of my fantasies, imaginations, thoughts and useless preoccupations.

I acknowledge that often my mind and heart are like a raging sea in which the waves thunder continually; and yet, if You wish, a sign from You will be enough to make calm return and all be silent.

Yes, You teach me that interior silence exacts detachment from self and from creatures, exacts interior and exterior mortification. For love of You I will mortify my curiosity, the curiosity of my eyes, ears, thoughts, and imagination. I also want to silence my passions and, therefore, I resolve to be more generous in the practice of corporal mortification.

O eternal Word, my Savior, draw all my powers to Yourself; fasten my interior gaze upon Yourself, so that I shall no longer seek or hear anything or anyone but You alone, eternal Word of my eternal God!



**"The more joyfully souls do His will, the greater is their perfection."**

**St. Therese of the Child Jesus**

### **Consecration to the Immaculate Heart of Mary By St. Louis de Montfort**

O Eternal and incarnate Wisdom! O sweetest and most adorable Jesus! True God and true man, only Son of the Eternal Father, and of Mary, always virgin! I adore Thee profoundly in the bosom and splendors of Thy Father during eternity; and I adore Thee also in the virginal bosom of Mary, Thy most worthy Mother, in the time of Thine incarnation.



I give Thee thanks for that Thou hast annihilated Thyself, taking the form of a slave in order to rescue me from the cruel slavery of the devil. I praise and glorify Thee for that Thou hast been pleased to submit Thyself to Mary, Thy holy Mother, in all things, in order to make me Thy faithful slave through her. But, alas! Ungrateful and faithless as I have been, I have not kept the promises which I made so solemnly to Thee in my Baptism; I have not fulfilled my obligations; I do not deserve to be called Thy child, nor yet Thy slave; and as there is nothing in me which does not merit Thine anger and Thy repulse, I dare not come by myself before Thy most holy and august Majesty. It is on this account that I have recourse to the intercession of Thy most holy Mother, whom Thou hast given me for a mediatrix with Thee. It is through her that I hope to obtain of Thee contrition, the pardon of my sins, and the acquisition and preservation of wisdom.

Hail, then, O immaculate Mary, living tabernacle of the Divinity, where the Eternal Wisdom willed to be hidden and to be adored by angels and by men! Hail, O Queen of Heaven and earth, to whose empire everything is subject which is under God. Hail, O sure refuge of sinners, whose mercy fails no one. Hear the desires which I have of the Divine Wisdom; and for that end receive the vows and offerings which in my lowliness I present to thee.

I, N\_\_\_\_\_ a faithless sinner, renew and ratify today in thy hands the vows of my Baptism; I renounce forever Satan, his pomps and works; and I give myself entirely to Jesus Christ, the Incarnate Wisdom, to carry my cross after Him all the days of my life, and to be more faithful to Him than I have ever been before. In the presence of all the heavenly court I choose thee this day for my Mother and Mistress. I deliver and consecrate to thee, as thy slave, my body and soul, my goods, both interior and exterior, and even the value of all my good actions, past, present and future; leaving to thee the entire and full right of disposing of me, and all that belongs to me, without exception, according to thy good pleasure, for the greater glory of God in time and in eternity.

Receive, O benignant Virgin, this little offering of my slavery, in honor of, and in union with, that subjection which the Eternal Wisdom deigned to have to thy maternity; in homage to the power which both of you have over this poor sinner, and in thanksgiving for the privileges with which the Holy Trinity has favored thee. I declare that I wish henceforth, as thy true slave, to seek thy honor and to obey thee in all things.

O admirable Mother, present me to thy dear Son as His eternal slave, so that as He has redeemed me by thee, by thee He may receive me! O Mother of mercy, grant me the grace to obtain the true Wisdom of God; and for that end receive me among those whom thou lovest and teachest, whom thou leadest, nourishest and protectest as thy children and thy slaves.

O faithful Virgin, make me in all things so perfect a disciple, imitator and slave of the Incarnate Wisdom, Jesus Christ thy Son, that I may attain, by thine intercession and by thine example, to the fullness of His age on earth and of His glory in Heaven. Amen.

Many indeed have never known Thee; many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart.... Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them all into the light and Kingdom of God.

Act of Consecration to the Sacred Heart of Jesus, Raccolta

Catholic doctrine ought thus to be proposed and set forth totally and in its entirety: *one ought not to pass over in silence or cover with ambiguous words what Catholic truth teaches* on the true nature and means of justification, on the constitution of the Church, on the primacy of jurisdiction of the Roman pontiff, *on the only true union which is achieved by the return of dissidents to the one true Church of Christ*. It is taught that they, by returning to the Church, do not lose any part of the good that, by the grace of God, has up to now been born in them, but that with their return this good is rather completed and perfected. *There is no need to discuss this subject as though these people should believe that by their return to the Church they should bring it some essential element that they have lacked up to now.* Pius XII, Instruction of the Holy Office on Ecumenism, Dec. 20, 1949

I am worried by the Blessed Virgin's messages to Lucy of Fatima. This persistence of Mary about the dangers which menace the Church is a divine warning against the suicide of altering the Faith, in Her liturgy, Her theology and Her soul. ... I hear all around me innovators who wish to dismantle the Sacred Chapel, destroy the universal flame of the Church, reject Her ornaments and make Her feel remorse for Her historical past.

A day will come when the civilized world will deny its God, when the Church will doubt as Peter doubted. She will be tempted to believe that man has become God. In our churches, Christians will search in vain for the red lamp where God awaits them. Like Mary Magdalene, weeping before the empty tomb, they will ask, "Where have they taken Him?"

Pope Pius XII, Roche, *Devant L'Histoire*, p. 52-5

St. Damasus was one of the most illustrious defenders of the great mystery of the Incarnation. He defends the faith of the universal Church in the divinity of the Word, by condemning, as his predecessor Liberius had done, the acts and the authors of the celebrated Council of Rimini. With his sovereign authority, he bore witness to the teaching of the Church regarding the Humanity of Jesus Christ, and condemned the heretic Apollinaris, who taught the Jesus Christ had assumed only the flesh and not the soul of man. He commissioned St. Jerome to make a new translation of the New Testament from the Greek, for the use of the Church of Rome; here, again, giving further proof of the faith and love which he bore to the Incarnate Word. Let us honor this Pontiff, whom the Council of Chalcedon calls, 'the ornament and support of Rome by his piety.' St. Jerome called him 'a man of the greatest worth; a man whose equal could not be found, well versed in the holy Scriptures, and a virgin doctor of the virgin Church.' Dom Gueranger, *The Liturgical Year*, Feast of St. Damasus

Some say they are not bound by the doctrine, explained in Our Encyclical Letter [*Mystici Corporis*] of a few years ago, and based on the sources of revelation, which teaches that *the Mystical Body of Christ and the Roman Catholic Church are one and the same thing.* Pius XII, *Humani Generis*

Listen and let it penetrate your heart my dear little son. Do not be troubled or weighed down with grief. Do not fear any illness or vexation, anxiety or pain. Am I not here who am your Mother? Are you not under my shadow and protection? Am I not your fountain of life? Are you not in the folds of my mantle? In the crossing of my arms? Is there anything else you need?  
Blessed Virgin Mary to St. Juan Diego

Odilia was born blind. Her father insisted on her being removed from the house, for her presence would have been a continual humiliation to him. It seems as though this affliction was permitted by Providence, in order that the action and power of divine grace might be the more clearly manifested in her regard. The little exile was taken from her mother, and placed in a monastery. God, who designed to show the virtue of the holy Sacrament of regeneration, permitted that her Baptism should be deferred until she had reached her thirteenth year. The time at length came for Odilia to be made a child of God. No sooner was she taken from the baptismal font, than she received her eyesight, which was but a feeble figure of the light which had lit up in her soul.  
Dom Gueranger, *The Liturgical Year*, Feast of St. Odilia

St. Lucy, pray for us, that our eye may be purified, and may see, in the Child who is to be born at Bethlehem, the new Man, the second Adam, the model on which the life of our regeneration must be formed. Dom Gueranger, *The Liturgical Year*, St. Lucy

If Jesus came to sanctify all, if it is God's will that "all should be saints," then sanctity cannot consist in extraordinary gifts of nature and grace, which depend solely upon God's liberality. Sanctity, therefore, must consist in something that all souls of good will, even the simplest and most humble, can attain, sustained by the divine assistance. Sanctity is the perfection of the Christian life. It is the full development in us of the supernatural life, whose beginnings are sanctifying grace, the infused virtues, and the gifts of the Holy Ghost... When the influence of grace extends effectively to all our actions, directing them solely to God's glory and uniting us wholly to Him by means of charity, then we have reached the fullness of Christian life, sanctity.  
Fr. Gabriel of St. Mary Magdalen, O.C. D., *Divine Intimacy*

### "Religion holds the first place among the moral virtues"

The supernatural virtue of Religion is, in the first place, an abiding, persevering disposition inclining us to render unto God the worship due Him. Ease and readiness in the performance of supernatural acts of religion is the fruit of faithful exercise and is obtainable by our own exertions assisted by divine grace. Charity and all the infused moral virtues are inseparably united with sanctifying grace, whilst the two theological virtues of faith and hope (*habitus fidei et spei*) can still exist even after sanctifying grace has been lost.... Religion holds the first place among the moral virtues. Although, like all other moral virtues, the virtue of religion is inferior in merit and dignity to the divine virtues of faith, hope and charity, it is, nevertheless, most intimately connected with them, for it regulates the conduct of man toward God. It holds the first rank among the moral virtues, because it approaches nearer to God than the others, in so far as it produces and has for its primary object those acts which refer directly and immediately to the honor of God — that is, whatever acts pertain to the divine service.... We read in the epistle of St. James (i. 27) these words: "Religion (*religio*) clean and undefiled before God and the Father is this; to visit the fatherless and widows in their tribulation and to keep one's self unspotted from the world." The meaning of the above is — that if we would honor God the Father in a sincere and proper manner, we must be assiduously intent upon assisting the poor, the abandoned and the distressed, upon consoling and comforting them, and, at the same time, endeavor, amid the universal corruption of the world, to serve God alone and to please Him by purity of heart and the righteousness of our ways. Thus the virtue of religion will produce abundant fruits "that in all things and above all things God may be glorified" (*ut in omnibus glorificetur Deus*). Rev. Nicholas Gihl

### Act of Abandonment to the Divine Will

O my God, I know not what must come to me today; but I am certain that nothing can happen to me which Thou hast not foreseen and ordained from all eternity: that is sufficient for me. I adore Thy impenetrable and eternal designs, to which I submit with all my heart; I desire, I accept them all, and I unite my sacrifice to that of Jesus Christ, my divine Saviour; I ask in His name, and through His infinite merits, patience in my trials, and perfect submission to all that comes to me by Thy good pleasure. Amen  
St. Joseph Pignatelli, S. J., who lived his life as a Jesuit during the 40 years of their unjust suppression dying three years before their official restoration by Pope Pius VII in 1814. He is considered the "restorer of the Society of Jesus."

Some among you, inflated like bladders with the spirit of vanity strive by profane novelties to cross the boundaries fixed by the Fathers, twisting the sense of the heavenly pages . . . to the philosophical teaching of the rationals, not for the profit of their hearer but to make a show of science . . . these, seduced by strange and eccentric doctrines, make the head of the tail and force the queen to serve the servant. Pope Gregory IX regarding the 13th century Modernists of his day

## **The Trial of St. Thomas Becket**

Whatever credit may be due to reports originating with men, whose great object it was to bring the religious orders into disrepute, and to terrify them into the surrender of their property, there is one proceeding, which, on account of its singularity and absurdity, deserves the attention of the reader. It had been suggested that, as long as the name of St. Thomas of Canterbury should remain in the (liturgical) calendar, men would be stimulated by his example to brave the ecclesiastical authority of their sovereign. The king's attorney was therefore instructed to exhibit an information against him and "Thomas Becket, some time archbishop of Canterbury," was formally cited to appear in court, and answer to the charge. The interval of thirty days allowed by the canon law was suffered to elapse: still the saint neglected to quit the tomb in which he had reposed for two centuries and a half; and judgment would have been given against him for default, had not the king of his special grace assigned him a counsel. The court sat at Westminster: the attorney general and the advocate of the accused were heard; and sentence was finally pronounced; that Thomas, some time archbishop of Canterbury, had been guilty of rebellion, contumacy, and treason; that his bones should be publicly burnt, to admonish the living of their duty by the punishment of the dead; and that the offerings which had been made at his shrine, the personal property of the reputed saint, should be forfeited to the crown. A commission was accordingly issued; the sentence was executed in due form; and the gold, silver, and jewels, the spoils obtained by the demolition of the shrine, were conveyed in two ponderous coffers to the royal treasury. Soon afterwards a proclamation was published, stating that, forasmuch as it now clearly appeared, that Thomas Becket had been killed in a riot excited by his own obstinacy and intemperate language and had been afterwards canonized by the bishop of Rome as the champion of his usurped authority, the king's majesty thought it expedient to declare to his loving subjects, that he was no saint, but rather a rebel and traitor to his prince, and therefore strictly charged and commanded that he should not be esteemed or called a saint, that all images and pictures of him should be destroyed, the festivals in his honour be abolished, and his name and remembrance be erased out of all books, under pain of his majesty's indignation and imprisonment at his grace's pleasure. Archbishop John Milner, D.D., *History of England*

## **"An Unjust Law is Not a Law"**

When Pope Nicholas II ordered the suppression of the Ambrosian Rite, he was opposed by the Catholics of Milan who refused his order. This order was subsequently overturned by Pope Alexander II who declared it to have been most manifestly "unjust." Human law, even the highest form of human law imposed by the pope, has all the limitations of every human law. That is, it must be a promulgation of reason, by the proper authority, promoting the common good, and not in any way opposed to Divine or natural law. As St. Thomas has said, "an unjust law is not a law." The pope had no authority to bind an unjust law and therefore the Catholics of Milan were completely within their rights to refuse the order of Pope Nicholas II in his attempt to suppress their immemorial traditions. Traditional Catholics are, like them, within their rights to refuse any liturgical innovations to their immemorial customs.

The highest perfection consists not in interior favors, or in great raptures, or in visions, or in the spirit of prophesy, but in the bringing of our wills so closely into conformity with the will of God that, as soon as we realize He wills anything, we desire it ourselves with all our might, and take the bitter with the sweet. St. Teresa of Avila

At this moment, O Lord, I freely consecrate my will to You without reserve... Grant that Your will may always be fulfilled in me, in the way which is most pleasing to You. If You wish me to do this by means of trials, give me strength and let them come. If by means of persecution and sickness and dishonor and need, here I am, my father, I shall not turn my face away. St. Teresa of Avila, *Way of Perfection*

The mother of St. Lucy for four years suffered from an issue of blood, and the help of men failed. Mother and daughter went from Syracuse to Catania, and sought help from God. St. Lucy reminded her mother that a woman in the Gospel had been healed of the same disorder. 'St. Agatha,' she said, 'stands ever in the sight of Him for whom she died. Only touch her sepulchre with faith, and you will be healed.' They spent the night praying by the tomb, till, overcome by weariness, both fell asleep. St. Agatha appeared in vision to St. Lucy, and calling her *sister*, foretold her mother's recovery and her own martyrdom. That instant the cure was effected; and in her gratitude the mother allowed her daughter to distribute her wealth among the poor, and consecrate her virginity to Christ. A young man, to whom she had been promised in marriage, accused her as a Christian to the heathen; but for this pure soul, on fire with the love of Christ, martyrdom was easy. 'I have sacrificed,' she said to Christ, 'all that I had: now I offer the one sacrifice which remains - myself.' Our Lord, by a special miracle, saved from outrage this virgin whom He had chosen for His own. The fire kindled around her did her no hurt. Then the sword was plunged into her heart, and the promise made at the tomb of St. Agatha was fulfilled. Rev. Henry Sebastian Bowden, *Lives of the Saints*

## **An Example of the "Universal and Ordinary" engagement of the Magisterium of the Church to teach Infallibly; "universal" because it is "based on the sources of revelation" and "ordinary" because it is the subject matter of a papal encyclical!**

Some say they are not bound by the doctrine, explained in Our Encyclical Letter [*Mystici Corporis*] of a few years ago, and based on the sources of revelation, which teaches that the *Mystical Body of Christ and the Roman Catholic Church are one and the same thing*. Pius XII, *Humani Generis*



## Jesus Christ Received the Throne of David from St. Joseph

It may be yet further asked, why S. Matthew unfolded the genealogy of Joseph rather than of Mary, since Christ was born of her alone, being a Virgin? I answer : First, because among the Jews, and other nations, genealogy is customarily reckoned through fathers and husbands, not through mothers and wives. Second, because Joseph was the true and lawful father of Christ, after the manner which I shall explain presently. And Christ was the heir of David's throne and sceptre, not through Mary, but through Joseph, according to Gods promise to David, 2 Sam. vii. 12; Ps. lxxxix. and cxxxii. The sceptre, therefore, of Judah devolved upon Jesus Christ, not only by the promise and gift of God, but by the right of hereditary succession. For if, by common right, sons succeed to their fathers' inheritance, when they are only accounted their sons by common repute, how much more was Christ Joseph's, his father's, heir, since He was the Son of his wife, by the power and the gift of the Holy Ghost? Wherefore as Joseph had a parent's right over Christ, indeed, all rights which parents have over sons, so on the other hand, Christ had, with reference to Joseph, all the rights which sons have in respect to their parents. He had therefore a right to the kingdom of Israel after Joseph's death. Hence the question of the Magi (ii. 2), "Where is he that is born King of the Jews?" This was what S. Matthew wished to demonstrate, who, as S. Augustine says, insists, most of all the Evangelists, upon the kingship of Christ. And this explains why he gives the genealogy of Joseph, rather than of Mary. For she could not be the heiress of the kingdom, so long as heirs male, like Joseph and others, survived. Whence also it must be said, as a consequence, that the father and other ancestors of Joseph were first-born, or at least eldest surviving sons of their fathers, so that the right of reigning devolved upon them. This is what is meant in the first chapter of S. Luke by the words, "And the Lord God will give unto him the throne of his father David." So likewise in Gen. xlix. to, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," that is, Christ, who was to restore to Judah the sceptre, iniquitously taken away by Herod; yea, who was to raise their kingdom to a far higher grandeur, by making it spiritual instead of corporeal, heavenly instead of earthly, and, instead of temporal, eternal. Rev. Cornelius a Lapide, Commentary on St. Matthew

This moreover is true if you consider the mass of mankind. For by far the greater portion of men are Infidels, Turks, Saracens, or heretics. S. Augustine (lib. 4 contr. crescent. c. 53) compares the Church to a threshing-floor in which there is far more chaff than grains of wheat, more bad than good, more who will be damned than will be saved. Yet others, with greater mildness, think it probable that the greater portion of professing Christians will be saved, because most of them receive the Holy Sacraments before they die. And they justify sinners, not only those who have contrition, but who have attrition. But this seems to be true of those who have not lived in constant and habitual sins, such as fornication, usury, hatred. For such, when they are sick, conceive with difficulty any serious and efficacious purpose of amendment, or if they do conceive it, God in just punishment of their past sins suffers the demon of their bygone lusts to tempt them, and he furbishes and sharpens their memory, and so the sick man in consequence of his habits easily yields, and consents in his heart to sin, and thus he falls and is damned. Of this there are many examples. Rev. Cornelius a Lapide, Commentary on St. Matthew

## Novena Prayer to the Infant of Prague

O Dearest Jesus, tenderly loving us, Thy greatest joy is to dwell among men and to bestow Thy blessings upon us! Though I am not worthy that Thou should behold me with love, I feel myself drawn to Thee, O dear Infant Jesus, because Thou gladly pardon me and exercise Thy almighty power over me.

So many who turned with confidence to Thee and have received graces and had their petitions granted. Look upon me as I kneel in spirit before Thy miraculous image on Thine altar in Prague and lay open my heart to Thee, with its prayers, petitions and hopes. Especially the affair of... I enclose in Thy loving Heart. Govern me and do with me and mine according to Thy holy will, for I know that in Thy Divine wisdom and love Thou will ordain everything for the best. Almighty, gracious Infant Jesus, do not withdraw Thy hand from us, but protect and bless us forever. *Amen*

## Home School? - an added benefit, Education!

"(The results show a) picture of educational stagnation.... We must invest in early education, raise academic standards, make college affordable, and do more to recruit and retain top-notch educators."

Arne Duncan, Education Secretary, commenting on the U.S.A. results from the three-yearly Organization for Economic Cooperation and Development (OECD) Programme for International Student Assessment (PISA) report, which compares the knowledge and skills of 15-year-olds in 70 countries around the world, ranked the United States 14th out of 34 OECD countries for reading skills, 17th for science and a below-average 25th for mathematics. U.S. averages \$10,599.00 for a 15 year old's education.

"Whosoever therefore is not united with the Body *is no member thereof, neither is he in communion* with Christ its Head." Pius XI, *Mortalium Animos*

If you love Me, keep My commandments... If you keep My commandments, you shall abide in My love; as I also have kept My Father's commandments, and do abide in His love. John 14, 15; 15, 10

**Modern “theologians” ignorant of scholasticism and thus, any sense of true theology, should know, the Summa was intended for “beginners.”**

Because the Master of Catholic Truth ought not only to teach the proficient, but also to instruct beginners (according to the Apostle: As unto little ones in Christ, I gave you milk to drink, not meat. 1 Cor. 3, 1-2), we propose in this book to treat of whatever belongs to the Christian Religion, in such a way as may tend to the instruction of beginners. We shall try, by God’s help, to set forth whatever is included in this Sacred Science as briefly and clearly as the matter itself may allow. St. Thomas Aquinas, prologue to the Summa

**Indulgences for the Blue Scapular, (the Scapular of the Immaculate Conception)**

As for me, I would take all scapulars." But above all you must know that the scapular of the Immaculate Conception, which is blessed by the Theatine Fathers, besides all its partial indulgences, has all the indulgences granted to whatever religious order, whatever devotion, whatever person there can be. And particularly that by reciting six times *Pater*, *Ave*, and *Gloria*, in honor of the Most Holy Trinity and Mary Immaculate, can be gained each time all the indulgences of Rome, of Portiuncula, of Jerusalem, and of Galicia, which amounts to 533 plenary indulgences, without speaking of partial indulgences, which are innumerable.

St. Alphonsus Liguori, *Glories of Mary*. These indulgences have been confirmed by Gregory XVI. in a decree dated July 12, 1845

The silkworm starts to spin its silk and to build the house in which it is to die.... On then, my daughters, let us hasten to perform this task and spin this cocoon. Let us renounce our self-love and self-will, and our attachment to earthly things. Let us practice penance, prayer, mortification, obedience, and all the other good works that you know of.... Let the silkworm die – let it die, as in fact it does when it has completed the work which it was created to do. Then we shall see God and shall ourselves be as completely hidden in his greatness as is this little worm in its cocoon... And let us see what becomes of this silkworm, for all that I have been saying about it is leading up to this. When it is in this state of prayer, and quite dead to the world, it comes out a little white butterfly. Oh, greatness of God, that a soul should come out like this, after being with him for so short a time. St. Theresa of Avila

**Father of Modernism: Cardinal John Henry Newman?**

**"...an English Catholicism, of which Newman is the highest type. It is the old Anglican, patristic, literary, Oxford tone transplanted into the Church... In one word, it is a worldly Catholicism, and it will have the worldly on its side, and will deceive many." Cardinal Manning to Msgr. Talbot**

It has always been incomprehensible to me why Manning’s hostility to Newman should be imputed to him as a sin, while Newman’s hostility to Manning is held to be a virtue. [....] Yet at the present hour, when the Modernists have claimed Newman as their precursor, supporting their contention with many a passage from his writings, it would seem that Manning, as the exponent of orthodox doctrine, was justified in his appreciation of Newman’s teaching. [....] Manning had everything to lose by becoming a Catholic, Newman had everything to gain. [....] This is shown by the willingness with which (Manning) threw aside ambition, comfort, and prosperity, when as the high road to the foremost and pleasantest preferments in the Church of England, to enter upon the tedious life of a Roman Catholic mission priest. His new durance called forth from him no moaning such as Newman poured out when he was sent to work in Ireland. [....] Manning’s religion was free from all pious affectation. Yet in close contact with him one felt that he was always living in the presence of an unseen Power, not as a pompous agent, but as its simple and humble messenger. It has been my lot to witness some of the most imposing religious ceremonies of modern Christendom; but nothing so impressive, so faith-inspiring has ever met my eyes as the sight of the noble old Englishman in his threadbare cassock kneeling alone before the altar of his bare chapel.”

[.....] “I became a Catholic off my own bat” (Manning) exclaimed to indicate the lack of conviction in the Oxford converts. Afterwards the conversation moved to theological ground, and Manning’s tone changed. “From an observation you made”, he said, “I gather that you are under the impression that Doctor Newman is a good Catholic.” I replied that such was my vague belief. He retorted: “Either you are ignorant of the Catholic doctrine, or of the works of Doctor Newman” - he always said ‘Doctor Newman’ in Oxford fashion, and never gave him the title of Cardinal. After asking me which of Newman’s books I had read, he proceeded to tick off on his tapering fingers, in his usual way, ten distinct heresies to be found in the most widely-read works of Dr. Newman.” [....] To Msgr. Talbot Manning wrote, “. . . an English Catholicism, of which Newman is the highest type. It is the old Anglican, patristic, literary, Oxford tone transplanted into the Church... In one word, it is a worldly Catholicism, and it will have the worldly on its side, and will deceive many. [....] He is the most dangerous man in England.”

Richard Sartino, *Another Look at Cardinal Newman*, quoting J. E. C. Bodley, a Protestant and Mason, on Cardinal Newman and Cardinal Manning

**Whoever dwells in the protection of the Almighty, may say to God: “You are my refuge and my castle, Lord, whom I trust”. Psalm 90: 1-2 Invocation of St. Clement Maria Hofbauer, taught to him by his mother**

**"Pray, they are ringing the Angelus." St. Clement Maria Hofbauer’s last words**

### **St. Ignatius on Penance**

Neither mortification of the body nor that of the passions should be deferred to old age, old age is uncertain, and does not allow of severity being used towards it. [...]Penance is divided into that which is interior and exterior. Interior penance consists in sorrow for one's sins, accompanied by a firm resolution not to fall again into the same sins nor into any other. Exterior penance is a fruit of the former, and consists in punishing oneself for one's past faults; which may be practised chiefly in three ways. First, with regard to food. As to which it must be remembered that cutting off what is superfluous is not penance but temperance. That only is penance when we deprive ourselves of something which we might properly take; and, in this sense, the more we succeed in cutting off, the greater and more praiseworthy is the penance, provided it does not go so far as to destroy our strength and to injure our health notably. Secondly, with regard to sleep. As to the manner of taking it, it should be remarked that it is not penance to cut off what only tends to gratify our delicacy and our sensuality. There is penance only in depriving ourselves of part of the things which we might properly use; and, in this sense, the more we succeed in cutting off, the better we shall do, provided we do not greatly injure health and no notable weakness ensues. As to the time to be given to sleep, nothing should generally be cut off from what is expedient unless with the view of correcting the evil habit of sleeping too much and arriving at a right measure. Thirdly, with regard to the body. It consists in causing it to suffer sensible pain by wearing haircloth, cords, or iron chains on the flesh ; by taking the discipline. What appears to be most suitable and least dangerous on this point is, that the pain should only be felt by the flesh, and not penetrate to the bone so that the penance should cause pain and not infirmity.

Exterior penances are used chiefly for three purposes: first, as a satisfaction for past sins; secondly, in order to overcome oneself, that is to say, in order that sensuality may be obedient to reason, and all the inferior parts of the soul be more subjected to the superior; thirdly, in order to seek and find some grace or gift which a person wishes for and desires: as, for example, if he desires to have an interior sorrow for his sins, or to weep much for them, or for the pains and sufferings which Christ our Lord endured in His Passion, or in order to obtain the solution of some doubt he is in. Fr. Xavier De Franciosi, S.J., *Spirit of St. Ignatius*

Seek more immediately our Divine Master Himself, I mean His most holy gifts, embrace them, and be closely united to them. This is the happiest and most blessed path, that which leads to, and is concerned with, eternal life. By these gifts I mean such as it is not in our power to have when we desire them, but which are simply bestowed on us by the Giver of all good, to Whose almighty power no blessing is too great: such are, for example, with regard to the Divine Majesty, intensity of faith, hope, and charity, spiritual joy and rest, tears, deep consolations, elevation of mind, Divine impressions and illuminations, and all other spiritual tastes and sentiments relating to such gifts, such as humility, and profound respect for the holy Church our Mother, for those who govern it, and for its teachers. Every one of these holy gifts should be preferred to all bodily acts, which are only good in so far as they aim at acquiring these gifts, or at least part of them. I do not mean by this that we ought to seek them solely for the pleasure which we find in them: certainly not. But recognizing that without these gifts, all our thoughts, words, and deeds are confused, cold and troubled, we should desire these gifts in order that by means of them they may become ardent, clear, and just, for the greater service of God. From this it follows that we ought to wish for these precious gifts wholly or in part, and these spiritual graces, so far as with their help we may promote God's greater glory. As when the body is in danger, in consequence of excessive labours, the best thing to do is to seek for these gifts by acts of the understanding and by moderate exercises : so, not only will the soul be healthy, but, as a healthy mind animates a body which is so also, the whole will become more healthy, and more fit to serve God. To St. Francis Borgia's regarding his "excessive austerities from St. Ignatius." Fr. Xavier De Franciosi, S.J., *Spirit St. of Ignatius*

### **Unto the Angel of the Church of Ephesus write: ...**

#### **But I have somewhat against thee, because thou hast left thy first charity (Apocalypse 2:4).**

St. Timothy, Bishop of Ephesus for more than 40 years, showed himself to be somewhat lax in preaching of the word of God to the Ephesians in the work for their conversion. The reason for this was that he had to face the pertinacity of both the Jews and adorers of Diana against his apostolate. Hence, moved in part by pusillanimity and moderation and in part by human prudence, he considered it more convenient to become softer so as not to disturb the life of Religion by an excessive zeal or to provoke the fury of the Gentiles against him and his flock, as happened with St. Paul, who had to face the mob shouting against him: 'Hail the great Diana of Ephesus' (Acts 19: 34). So, the first ardor of St. Timothy in preaching the Gospel grew weaker, and this was his sin, not mortal but venial.

This also happens with persons who have authority. They sin more often by tepidity disguised as prudence, than by imprudence under the appearance of zeal.

The counsel of Christ given through St. John to St. Timothy corrected his fault, and he returned to his first fervor. Actually he reproved the adorers of Diana so ardently that he received martyrdom by their hands in the year 109 of the Lord, on the 24th day of January, whose memory is registered in the sacred annals of the Church.

Rev. Cornelius a Lapide, *Commentarii in Sacram Scripturam*

Fly then to arms; let a holy rage animate you in the fight, and let the Christian world resound with these words of the prophet, "Cursed be he who does not stain his sword with blood!" If the Lord calls you to the defense of His heritage think not that His hand has lost its power. Could He not send twelve legions of angels or breathe one word and all His enemies would crumble away into dust? But God has considered the sons of men, to open for them the road to His mercy. His goodness has caused to dawn for you a day of safety by calling on you to avenge His glory and His name. St. Bernard of Clairvaux, preaching the 2<sup>nd</sup> Crusade

"God's word is brief. Believe me, I speak from long experience; the more you say, the less people will remember, and the less you say, the more they will profit. Those who load their hearers' memory destroy it, just as you extinguish a lamp by filling it too full or kill plants by unmeasured watering. When a discourse is too long, the end makes one forget the middle and the middle puts out the beginning. Indifferent preachers are bearable if they are brief, but even good preachers become intolerable when they are lengthy. Depend upon it, there is no more detestable quality a preacher can possess than tediousness." St. Francis de Sales

It is most just that the soul, which was the first to fall, should be the first to rise. Let us therefore defer caring for the body, until the day when Jesus Christ will come and reform it by the Resurrection; for, in the first coming, the Precursor says to us: "Behold the Lamb of God, who taketh away the sins of the world." Observe, he says not the maladies of the body, nor the miseries of the flesh; he says sins, which are the malady of the soul, and the corruption of the spirit. Take heed, then, thou my body, and wait for thy turn and time. Thou canst hinder the salvation of the soul, and thine own safety is not within thy reach. Let the soul labour for herself, and strive thou too to help her, for if thou sharest in her sufferings thou wilt share in her glory. Retard her perfection, and thou retardest thine own. Thou wilt not be regenerated until God sees His own image restored in the soul. St. Bernard

"A lamentable spectacle is that presented by the aberrations of human reason when it yields to the spirit of novelty, when against the warning of the Apostle, it seeks to know beyond what it is meant to know, and when relying too much on itself it thinks it can find the truth outside the Catholic Church wherein truth is found without the slightest shadow of error." St. Pius X, *Pascendi*

Many men sin against Faith in an even more subtle way through the sins against the Holy Ghost, namely, the sins of despair, presumption, impenitence, obstinacy, resisting the known truth and envy of someone else's spiritual good. The sins against the Holy Ghost are not sins of weakness or ignorance. They are sins of certain malice. By despair a man rejects God's goodness and mercy. By presumption he rejects God's justice. By impenitence he refuses to turn from sin to God. By obstinacy a man hardens his will in sin. A man sins in resisting the known truth because he does so in order to sin more freely. Lastly a man sins by envying someone else's spiritual good because he hates the increase of God's grace in the world. In all these sins there is great danger for man because these sins mean that man is deliberately refusing to consider those truths and motives which would keep him from sin and enable him to turn to God. It is for this reason that the sins against the Holy Ghost are said to be unforgivable. It is not that God is unwilling to forgive any sins. It is rather that in these sins a man shows that he does not wish forgiveness. Fr. Walter Farrell, O.P., S.T.M., *My Way of Life*, Pocket edition of St. Thomas

St. Anselm, in his work, "Cur Deus Homo?" says, "As the right order requires that we should first believe the deep things of the Christian faith before we presume to discuss them by reason," so it seems to me to be negligence if, after we are confirmed in the faith, we do not study to understand what we believe. .... A knowledge and belief of the existence of God has never been extinguished in the reason of mankind. The polytheisms and idolatries which surrounded it were corruptions of a central and dominant truth, which, although obscured, was never lost. And the tradition of this truth was identified with the higher and purer operations of the natural reason, which have been called the intellectual system of the world. The mass of mankind, howsoever debased, were always theists. Atheists were anomalies and exceptions, as the blind among men. The theism of the primeval revelation formed the intellectual system of the heathen world. The theism of the patriarchal revelation formed the intellectual system of the Hebrew race. The theism revealed in the incarnation of God has formed the intellectual system of the Christian world. "*Sapientia aedificavit sibi domum.*" The science or knowledge of God has built for itself a tabernacle in the intellect of mankind, inhabits it, and abides in it. The intellectual science of the world finds its perfection in the scientific expression of the theology of faith. But from first to last the reason of man is the disciple, not the critic, of the revelation of God: and the highest science of the human intellect is that which, taking its preamble from the light of nature begins in faith; and receiving its axioms from faith, expands by the procession of truth from truth. Cardinal Henry Edward Manning, 1890

#### DOGMA AS THE PROXIMATE RULE OF FAITH

"We teach and define as a divinely revealed dogma that when the Roman pontiff speaks *ex cathedra*, that is, when,

1. in the exercise of his office as shepherd and teacher of all Christians,

2. in virtue of his supreme apostolic authority,

3. he defines a doctrine concerning faith or morals to be held by the whole church,

he possesses, by the divine assistance promised to him in blessed Peter, that infallibility which the divine Redeemer willed his church to enjoy in defining doctrine concerning faith or morals. Therefore, such definitions of the Roman pontiff are of themselves, and not by the consent of the church, irreformable."

VATICAN I COUNCIL

"No sin has greater power over the soul than the one of cursed sodomy, which was always detested by all those who lived according to God's law. ... Such passion for untenable practices borders on madness. This vice disturbs the intellect, unbalances an elevated and generous state of soul, drags lofty thoughts down to base ones, makes men pusillanimous and irascible, obstinate and hardened, servilely soft and incapable of anything. Furthermore, the will, agitated by the insatiable drive for pleasure, no longer follows reason but rather the tumult of the passions. ... One who lives practicing the vice of sodomy will suffer more pain in Hell than anyone else, because this, the worst sin that exists." St. Bernardine of Siena, on the sin of Sodomy



"Charity... unites man with God so that he no longer lives for himself but for God." St. Thomas Aquinas

**The Death of the Blessed Margaret Pole, the Mother of Cardinal Reginald Pole who was the last Catholic Archbishop of Canterbury, by order of the founder of the Anglican Church, a womanizing serial killer.**

The part which the Cardinal Reginald Pole (who was a grandnephew of King Edward IV and King Richard III) had taken in the negotiation (between Pope Paul III, Emperor Charles V, and King Francis I of France) inflamed the hatred of Henry. Judgment of treason was pronounced against him; foreign princes were solicited to deliver him up; and he was constantly beset with spies, and, as he believed, with ruffians hired to take his life. At home, to wound him in the most tender part, Henry ordered his mother, the venerable countess of Salisbury, to be arrested and examined by the earl of Southampton, and the bishop of Ely: but she behaved with such firmness of character, such apparent consciousness of innocence, as completely disconcerted her accusers. Unable to extract from her admissions sufficient matter for a criminal prosecution, Cromwell consulted the judges, whether a person accused of treason, might not be attainted (i.e.: convicted by a bill of attainder) without a previous trial or confession. They replied that it would form a dangerous precedent: that no inferior tribunal would venture on so illegal a proceeding; but that the court of parliament was supreme, and an attainder by parliament would be good in law. This was sufficient for the king, who sought not justice but revenge; and in a bill of attainder, containing the names of several individuals who had been condemned in the lower courts, were introduced those of Pole's mother the countess, of his nephew the son of lord Montague, and of Gertrude, relict of the marquess of Exeter, though none of them had confessed any crime, nor been heard in their own defence. With the fate of the young man we are not acquainted: the marchioness obtained a pardon at the expiration of six months; and it was hoped that the king would extend the same mercy to the countess. She was more than seventy years of age, the nearest to King Henry in blood of all his relations, and the last in a direct line of the Plantagenets, a family which had swayed the English sceptre through so many generations. Henry kept her in the Tower, probably as a hostage for the behaviour of her son, or her friends, but at the end of two years, on account of some provocation in which she could have had no share, ordered her to be put to death. In the prison and on the scaffold she maintained the dignity of her rank and descent; and when she was told to lay her head on the block, "No," she replied, "My head never committed treason: if you will have it you must take it as you can." She was held down by force and while the executioner performed his office, exclaimed, "Blessed are they who suffer persecution for righteousness' sake." Her death, or rather murder which seemed to have no rational object, proclaimed to the world that the heart of the king was not less steered to the feelings of relationship and humanity, than it was inaccessible to considerations of justice and honour; and proved an awful admonition to his subjects, that nothing short of unlimited obedience could shield them from the vengeance of their sovereign.

Rev. John Lingard, D.D., History of England

**The 'Remote Rule of Faith' is Scripture & Tradition constitute; The 'Proximate Rule of Faith' is Dogma!**

The definitions of the church have something of the character of criminal jurisprudence. They are not a part of the revelation,—are not necessary to her positive enunciation of the word, or essential to its life and operation; but they are required to vindicate it from error, as criminal courts pass sentences to vindicate the law which has been violated. Nobody who comprehends any thing of the matter restricts the word to the definitions of the church, or supposes that the definitions either make the faith or cover the whole of the revealed word. It is not to be supposed that nothing is believed, or to be believed that is not formally defined by the church, for her definitions touch only so much of the faith as has been controverted or denied. **But all theological questions, however unsound they may be, that have not been condemned or declared to be contrary to the faith, may be held without incurring the note of heresy, and be freely discussed, *pro* and *con*. according to the judgment or prejudices of theologians.**

Orestes Brownson, *Faith and Theology*

**COMMENT:** Heresy has both a legal and moral definitions. A legal heretic is a baptized Catholic who denies a revealed doctrine of faith that has been formally defined (i.e.: a Dogma). Few of the revealed truths of the Catholic Faith have been dogmatically defined. The dogmatic definition of Jesus Christ's divinity was made at the Council of Nicaea in 312. Therefore, the arch heretic Arius was a legal and moral heretic after the dogmatic declaration at the Council. Before the Council Arius was a moral heretic. Could an Arian be saved before the Council of Nicaea while denying the divinity of Jesus Christ? No, but all determinations of moral culpability are in the hands of God and known to Him alone. On the other hand, a legal heretic is guilty of manifest sin because the imputability of guilt has been revealed to all by God in the dogma itself. "And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican" (Matt 18:16-17).

"Sanctity properly consists only in conformity to God's will, expressed in a constant and exact fulfillment of the duties of our state in life." Pope Benedict XV

"I also warn and exhort the same brothers that, in the preaching they do, their words be fire-tried and pure for the utility and edification of the people, announcing to them vices and virtues, punishment and glory, with brevity of speech because the Lord made His words short while He was upon this earth." St. Francis of Assisi



**All the “daughters” of “Sodom” and the “daughters” of “Samaria” will suffer the same punishment!**

“However, I will restore the fortunes of Sodom (homosexuality) and her daughters, and of Samaria (religious syncretism) and her daughters, and your fortunes (Phariseeism) along with them, so that you may bear your disgrace and be ashamed of all you have done in giving them [Sodom and Samaria] comfort. And your sisters, Sodom with her daughters and Samaria with her daughters, will return to what they were before; and you and your daughters will return to what you were before. You would not even mention your sister Sodom in the day of your pride, before your wickedness was uncovered.” Ezekiel 16:54-57

On the other hand, it is certain that the Jewish Cabalistic tradition was one of the principal mediums through which Eastern occultism (which has so many times come to the surface in European history) has been transmitted to modern Europe; and that many, if not all, of the recognized founders of the eighteenth century Illuminism (including Weishaupt, Pasqualis, and Cagliostro) were initiated into its secrets by Jewish Cabalists or drew their inspiration and their methods from the Jewish esoteric writings. The Jewish apologist, Bernard Lazare, states that “there were Cabalistic Jews around the cradle of Freemasonry, as certain rites still in existence conclusively show.” Rev. Edward J. Cahill, S.J., *The Truth About Freemasonry*

## **Hermeneutics of Continuity/Discontinuity – Even JP II did not deny this dogma!**



### **Pope Francis Teaches:**

We hold the Jewish people in special regard because their covenant with God has never been revoked, for “the gifts and the call of God are irrevocable” (Rom. 11:29). The Church, which shares with Jews an important part of the Sacred Scriptures, looks upon the people of the covenant and their faith as one of the sacred roots of her own Christian identity (cf. Rom. 11:16-18). As Christians, we cannot consider Judaism as a foreign religion; nor do we include the Jews among those called to turn from idols and to serve the true God (cf. 1 Thes. 1:9). With them, we believe in the one God who acts in history, and with them we accept his revealed word. **Pope Francis, *Evangelii Gaudium***

The Church officially recognizes that the People of Israel continue to be the Chosen People. Nowhere does it say: “You lost the game, now it is our turn.” It is a recognition of the People of Israel. **Pope Francis, *On Heaven and Earth***

### **The Catholic Church Teaches:**

**Hebrews 7:18:** “On the one hand, a former commandment is annulled because of its weakness and uselessness...”;

**Hebrews 10:9:** “Then he says, ‘Behold, I come to do your will.’ He takes away the first [covenant] to establish the second [covenant]...”;

**2 Corinthians 3:14:** “For to this day when they [the Jews] read the Old Covenant, that same veil remains unlifted, because only through Christ is it taken away”;

**Hebrews 8:7:** “For if there had been nothing wrong with that first covenant, no place would have been sought for another”;

**Colossians 2:14:** “Having canceled the written code, with its decrees, that was against us and stood opposed to us; He took it away nailing it to the cross”;

**Pope Pius XII, *Mystici Corporis*, para. 29:** “...the New Testament took the place of the Old Law which had been abolished...but on the gibbet of His death Jesus made void the Law with its decrees fastened the handwriting of the Old Testament to the Cross”;

**The Catechism of the Council of Trent:** “...the people, aware of the abrogation of the Mosaic Law...”;

**Council of Florence:** [This council] firmly believes, professes, and teaches that the matter pertaining to the law of the Old Testament, of the Mosaic law, which are divided into ceremonies, sacred rites, sacrifices, and sacraments, because they were established to signify something in the future, although they were suited to the divine worship at that time, after our Lord’s coming had been signified by them, ceased, and the sacraments of the New Testament began; and that whoever, even after the passion, placed hope in these matters of the law and submitted himself to them as necessary for salvation, as if faith in Christ could not save without them, sinned mortally. Yet it does not deny that after the passion of Christ up to the promulgation of the Gospel they could have been observed until they were believed to be in no way necessary for salvation; but after the promulgation of the Gospel it asserts that they cannot be observed without the loss of eternal salvation. All, therefore, who after that time observe circumcision and the Sabbath and the other requirements of the law, it declares alien to the Christian faith and not in the least fit to participate in eternal salvation, unless someday they recover from these errors. Pope Eugene IV, Council of Florence, *Cantate Domino*

**Council of Trent:** “but not even the Jews by the very letter of the law of Moses were able to be liberated or to rise therefrom”;

**Cardinal Ratzinger:** “Thus the Sinai [Mosaic] Covenant is indeed superseded” (*Many Religions – One Covenant*, p. 70).

**St. John Chrysostom:** “Yet surely Paul’s object everywhere is to annul this Law....And with much reason; for it was through a fear and a horror of this that the Jews obstinately opposed grace” (Homily on Romans, 6:12); “And so while no one annuls a man’s covenant, the covenant of God after four hundred and thirty years is annulled; for if not that covenant but another instead of it bestows what is promised, then is it set aside, which is most unreasonable” (Homily on Galatians, Ch 3);

**St. Augustine:** “Instead of the grace of the law which has passed away, we have received the grace of the gospel which is abiding; and instead of the shadows and types of the old dispensation, the truth has come by Jesus Christ. Jeremiah also prophesied thus in God’s name: ‘Behold, the days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah...’ Observe what the prophet says, not to Gentiles, who had not been partakers in any former covenant, but to the Jewish nation. He who has given them the law by Moses, promises in place of it the New Covenant of the gospel, that they might no longer live in the oldness of the letter, but in the newness of the spirit” (Letters, 74, 4);

**Justin Martyr:** “Now, law placed against law has abrogated that which is before it, and a covenant which comes after in like manner has put an end to the previous one; and an eternal and final law – namely, Christ – has been given to us, and the covenant is trustworthy...Have you not read...by Jeremiah, concerning this same new covenant, He thus speaks: ‘Behold, the days come,’ says the Lord, ‘that I will make a new covenant with the house of Israel and with the house of Judah...’” (*Dialogue with Trypho*, Ch 11).

**John Paul II:** “Christ fulfills the divine promise and supersedes the old law.” (*Redemptoris Mater*)

**Taken from Robert Sungenis, *The Old Covenant: Revoked or Not Revoked?***

---

## Remember in your charity:

Remember the welfare of our expectant mother: **Cecilia Zepeda, Victoria Dimmel, Vanessa LoStrocco, and Elizabeth Allen,**

Mary Lou Loftus' aunt, **Susan Hendricks,** who is gravely ill after emergency surgery,

**Rev. Nicholas DeProspero,** a faithful Ruthenian Eastern rite Catholic priest recently hospitalized, for his welfare,

**Fred Holder,** for his spiritual and physical welfare,

**Thomas Soul,** a nursing home patient who has suffered a stroke,

**Donna Kallal,** a dear friend of the Schiltz family who is dying,

Philip Thees requests our prayers for the health of **Mary Glatz** and **Lenny and Agnus Messineo,**

For the welfare of **Aaron,** a York resident in need of conversion,

For the spiritual welfare of **Margaret Connelly** is the petition of Camilla Meiser,

**Linda Boyd,** for her health,

**Pete Schiffbauer,** a cousin of Monic Bandlow who is gravely ill,

**Joan R. Barr,** the widow of F. Donald Barr who died March 7, they were married 70 years

**Cole Schneider,** prayers for his welfare are requested by Camilla Meiser,

**JoAnn Niekrewicz,** for her recovery from a recent fall and shoulder injury,

The Drews ask prayers for the spiritual and physical welfare of **Robert Carballo,**

Conversion of **Jack Gentry,** the nephew of Camilla Meiser,

For **Sr. Maria Junipera,** who took her final vows as a nun with the Slaves of the Immaculate Heart of Mary in Richmond, New Hampshire April 8,

**Stephen Brvan,** the brother of a devout Catholic religious, for his spiritual welfare,

**Marie Kolinsky,** for her health and spiritual welfare is the petition of her family,

Gene Peters requests our prayers for the conversion of **Shirley Young** and **Carl Loy** who are dying, and the conversion of **Dawn Keithley,**

**Rev. Leo Carley,** an eighty-nine year old priest faithful to Catholic tradition, who is seriously ill,

For the recovery of **Hayden Yanchek,** the grandson of Francis Yanchek, injured in a farming accident,

**Maureen Nies,** for the recovery of her health is the petition of Camilla Meiser,

**Daniel Vargs,** for his health is the petition of his parents,

**Art Noel,** for the restoration of his health,

For the welfare of **Peg Berry** and her husband, **Bill,**

Marianne Connelly asks prayers for **Chris Foley,** who is gravely ill, and the welfare of his wife, **Mary Beth,**

The spiritual welfare of the **Sal & Maria Messineo family** is the petition of the Drew's,

**Liz Agosta,** who is seriously ill, for her spiritual and temporal welfare,

**Warren Hoffman,** a long time member of our Mission who is in failing health,

**Patrick Boyle,** for the recovery of his health and his spiritual welfare,

For the spiritual welfare of the **Drew children,**

Monica Bandlow request our prayers for the welfare of **Ray** who is recovering from a MVA, and his daughter, **Sonya,** and **Tera Jean Kopczynski,** who is in failing health, and for a good death for **Mr. Howald, Kathy Simons, Regina Quinn, James Mulgrew, Ruth Beauchene, John Kopczynski, Roger &**

**Mandy Owen**

The health and spiritual welfare of **Nate Schaeffer** is the petition of Gene Peters,

Peg Berry requests our prayers for her brother, **William Habekost,**

For the recently widowed, **Maike Hickson,** and her **children,**

For the spiritual welfare of the **Carmelite nuns in Fairfield, PA,**

**Geralyn Zagorski,** recovery of her health and spiritual welfare and the conversion of **Randal Pace** is the petition of Philip Thees,

For the **grandson of Joe & Liz Agusta,**

Fr. Waters requests our prayers for the health and spiritual welfare of **Elvira Donaghy,**

For the health and conversion of **Stephen Henderson,**

Fr. Paul DaDamio requests our prayers for the welfare of **Rob Ward,** and his sister, **Debra Wagaman,**

For the health and spiritual welfare of **Peggy Cummings,** the neice of Camila Meiser, who is gravely ill,

**Kaitlyn McDonald,** for the recovery of her health and spiritual welfare,

**Roco Sbardella,** for his health and spiritual welfare,

The Vargas' request our prayers for the spiritual welfare of their son, **Nicholas,**

**Family,** for the welfare of **Lazarus Handley,** his mother, **Julia,** and his brother, **Raphael,** with Down's Syndrome,

Fr. Waters requests prayers for the spiritual and physical welfare of **Frank McKee,**

**Nancy Bennett,** for the recovery of her health,

For the spiritual welfare of **Mark Roberts,** a Catholic faithful to tradition,

Joe Sentmanet request prayers for **Scott Nettles** (who is in need of conversion), who is gravely ill,

Michael Brigg requests our prayers for the health of **John Romeo,**

The health and welfare of **Gene Peters and his sons,**

Conversion of **Anton Schwartzmueller,** is the praryer request of his children,

**Christine Kozin,** for her health and spiritual welfare,

**Teresa Gonyea,** for her conversion and health, is the petition of her grandmother, Patricia McLaughlin,

For the health of **Sonya Kolinsky,**

Jackie Dougherty asks our prayers for her brother, **John Lee,** who is gravely ill,

For the health and spiritual welfare, **Meg Bradley,** the granddaughter of Rose Bradley,

**Timothy & Crisara,** a couple from Maryland have requested our prayers for their spiritual welfare,

**Celine Pilegaard,** the seven year old daughter of Cynthia Pilegaard, for her recovery from burn injuries,

**Rafaella de Saravia,** for her health and welfare,

**Mary Mufide,** requests our prayers for her family,

**Abbe Damien Dutertre,** traditional Catholic priest arrested by Montreal police while offering Mass,

**Francis (Frank) X. McLaughlin,** for the recovery of his health,

**Nicholas Pell,** for his health and spiritual welfare is the petition of Camilla Meiser,

**Mary Kaye Petr**, her health and welfare is petitioned by Camilla Meizer,  
The welfare of Excellency **Archbishop Carlo Maria Viganò**,  
The welfare of **Rev. Fr. Martin Skierka**, who produces the traditional Ordo in the U.S.,  
For the health and welfare of **Katie Wess, John Gentry, Vincent Bands, Todd Chairs, Susan Healy and James O’Gentry** is the petition of Camilia,  
**Marieann Reuter**, recovery of her health, **Kathy Kepner**, for her health, **Shane Cox**, for his health, requests of Philip Thees,  
The **Joseph Cox Family**, their spiritual welfare,  
**Luis Rafael Zelaya**, the brother of Claudia Drew, spiritual welfare,  
For the health of **Kim Cochran**, the daughter-in-law of Joseph and Brenda Cochran, the wife of their son Joshua,  
**Louie Verrecchio**, Catholic apologist, who has a health problem,  
**John Minidis, Jr. family**, for help in their spiritual trial,  
**Joann DeMarco**, for her health and spiritual welfare,  
**Regina (Manidis) Miller**, her spiritual welfare and health,  
**Melissa Elena Levitt**, her conversion, and welfare of her children,  
For the grace of a holy death, **Nancy Marie Claycomb**,  
Conversion of **Annette Murowski, and her son Jimmy**,  
Brent Keith from Indiana has petitioned our prayers for the **Keith Family**,  
The welfare of the **Schmedes Family**, and the **Mike and Mariana Donohue Family**,  
The spiritual welfare **Robert Holmes Family**,  
For the spiritual and temporal welfare of **Irwin Kwiat**,  
Fr. Waters asks our prayers for **Elvira Donaghy**,  
**Kimberly Ann**, the daughter of John and Joann DeMarco, for her health and spiritual welfare,  
**Mufide Rende**, a traditional Catholic from India has asked our prayers for her welfare and he family members, living and deceased,  
**Mary Glatz**, her health and the welfare of her family,  
**Barbara Harmon**, who is ill, and still cares for **her ailing parents**,  
**Jason Green**, a father of ten children, recovery of his health,  
For the health and welfare of **Sorace family**,  
Fr. Waters asks our prayers for the health and spiritual welfare of **Brian Abramowitz**,  
**Thomas Schiltz family**, in grateful appreciation for their contribution to the beauty of our chapel,  
Welfare of **Bishop Richard Williamson**, for strength and courage in the greater battles to come,  
**John Rhoad**, for his health and spiritual welfare,  
**Kathy Boyle**, requests our prayers for her welfare,  
**Joyce Laughman and Robert Twist**, for their conversions,  
**Michael J. Brigg & his family**, who have helped with the needs of the Mission,  
**Nancy Deegan**, her welfare and conversion to the Catholic Church,  
**Francis Paul Diaz**, who was baptized at Ss. Peter & Paul, asks our prayers for his spiritual welfare,  
The conversion of **Rene McFarland, Lori Kerr, Cary Shipman and family, David Bash, Crystal and family, Larry Reinhart, Costanzo Family, Kathy Scullen, Marilyn Brvant, Vicki Trahern and Time Roe** are the petitions of Gene Peters,  
For the conversion of **Ben & Tina Boettcher family, Karin Fraessdorf, Eckhard Ebert, and Fahnauer family**,  
Fr. Waters requests our prayers for **Br. Rene**, SSPX who has been ill, and for **Fr. Thomas Blute**,  
For the health and conversion of **Kathryn Lederhos**, the aunt of David Drew,  
For the welfare of **Fr. Paul DaDamio and Fr. William T. Welsh**,  
The Drew’s ask our prayers for the welfare of **Joe & Tracey Sentmanat family, Keith & Robert Drew, Christy Koziol & her children, Fred Nesbit and Michael Nesbit families, and Gene Peters Family, the John Manidis Family, the Sal Messinio Family, Michael Proctor Family**,  
Ryan Boyle grandmother, **Jane Boyle**, who is failing health,  
**Mel Gibson and his family**, please remember in our prayers,  
Rev. Timothy A. Hopkins requested our prayers for the welfare of his **Fr Jean-Luc Lafitte**,  
Ebert’s request our prayers for the **Andreas & Jenna Ortner Family**,  
Joyce Paglia has asked prayers for **George Richard Moore Sr. & his children**, and her brother, **George Panell**,  
Philip Thees asks our prayers for his family, for **McLaughlin Family**, the welfare of **Dan & Polly Weand**, the conversion of **Sophia Herman, Tony Rosky**,  
the welfare **Nancy Erdeck**, the wife of the late **Deacon Erdeck, John Calasantis, Tony Rosky, James Parvenski, Kathleen Gorrv**, health of mind and body of **Cathy Farrar**.

## Pray for the Repose of the Souls:

Monica Bandlow petitions our prayers for her friend, **Patricia Messineo**, died November 28,  
**Thomas Soul**, died November 8 after receiving the last rites of the Church,  
**Etta Van Der Werken**, a dear friend of Barbara Taffe, died 10-21-2025,  
**Gary Potter**, Catholic writer and apologist and great long time defender of Catholic doctrine and tradition, died 9-9-2025,  
**Elizabeth Gorska**, who died September 9, a relative of Lidia Gjec,  
Camilia Meiser request our prayers for the souls of **Peggy Cummings and Elizabeth Genter**,  
**Thomas A. Nelson**, founder of TAN Books and Publishers, died August 16,  
**Juan D. Gonzalez**, our former sacristan, choir director, and dear friend, died July 23,  
**Sal Messineo**, a faithful traditional Catholic, died August 14,  
**Patricia Askew**, a friend of Camilla Meiser, died July 3,  
**Joseph Kerney**, a young man whose family provided the statues of the Sacred Heart, Mary and Joseph in our sanctuary, died May 30,  
**Louis Richard Ajlouny**, the father of Randa Sharpe, died May 15,  
**Rene Guidicessi**, died April 25, an old friend of the Drews,  
**F. Donald Barr**, died March 7 at 94 years of age, co-founder of Robert Francis Religious Goods, in Philadelphia,  
**Dr. David Allen White**, a well known defender of the Catholic faith, died February 11,  
**Bishop Richard Williamson**, a renowned defender of the Catholic faith and most charitable gentleman, died January 29,  
**Rodolfo Alberto Lacavo**, a cousin of Claudia Drew, died January 4,

**Genieve Wallace**, died Christmas day,

**Ruth Marion Beauchene**, died December 8, is the petition of Monica Bandlow,

Ana Maria Salcedo, the sister of Mario Fiol, died November 26,

Fr. John Cardaro, a traditional Catholic priest who was found dead in his home November 2,

Robert Carballo asks that we remember his parents, Roberto & Aida Carballo, and his friend, David Duclos, who died April 15,

Bishop Bernard Tissier de Mallerais who may have been responsible for preventing the SSPX's public reconciliation with Rome in 2012, died October 8,

**Lorna Edwards**, our dear friend and loyal supporter of this Mission, died August 10,

**Lois Petti**, died July 28 two hours after receiving the Last Sacraments from Fr. Waters,

**Wolfgang Smith**, a renowned Catholic scholar, mathematician, scientist, philosopher, who helped the Kolbe Center for the Study of Creation, died July 19,

**Willaim Glatz**, a good and faithful Catholic, died July 17,

**Alicio Gonzalez**, a Catholic who asked for the sacrament of Extreme Unction, unfortunately did not receive, died July 9,

**John Zavodny**, a faithful Catholic who died wearing the scapular of Mt Carmel on the first Saturday of May, requested by Phyllis Virgil,

**Catherine Martel**, a lapsed Catholic, received the last sacraments in a good disposition from Fr. Waters on March 25 and died on April 4,

**Father Basilio Méramo**, a faithful priest, died March 5, removed from the SSPX for opposing their accommodation with Rome,

**Julia McDonald**, the mother of Kyle McDonald, died March 1,

**Agnus Melnick**, died February 28, a long time faithful Catholic and mother of eight children, including a traditional priest,

**Kathryn (Drew) Lederhos**, of Wellesley, MA, died February 3, 2024,

**Chris Foley**, the brother of Mary Lou Loftus, died February 1,

**Louis Zelava**, the brother of Claudia Drew, died January 30,

**Fr. James Louis Albert Campbell**, a faithful priest who died December 18 at 91 years of age, and her mother and father, **Teresa and Thomas Maher**,

**Charles Harmon**, the father of Tracey Sentmanet, died October 1, after receiving the rites of the Church,

Fr. Waters requests prayers for **Elvira Donaghy**, his friend and former secretary a for Bishop Gerardo Zendejas, died September 9,

**Robert Hickson**, a faithful Catholic apologist who died September 2,

Monica Bandlow requests prayers for her parents, **Thomas & Teresa Maher**, her husband, **William Bandlow**, her brother-in-law, **Richard Bandlow**, her

sister, **Mary Maher**, **Fr. Christopher Darby, SSPX**, who died March 17, **Robert Byrne**, **Michelle Donofrio McDowell**, her cousin, **Patricia Fabyanic**, the

Prefect of Our Lady's Sodality, March 8, for **John Pfeiffer** who died August 20, **Theresa Hanley**, died July 23, **Fr. Juan-Carlos Iscara, SSPX**, who died

December 20, **John Kinney**, died December 21, **Willaim Price, Jr., and Robert Arch Ward**, died January 10, and **Myra**, killed in a MVA June 6,

**John Sharpe, Sr.**, died July 20,

**Maria Paulette Salazar**, died June 6,

Dale Kinsey requests prayers for his wife, **Katherine Kinsey**, died May 17,

**Richard Giles**, who died April 29, the father of Traci Sentmanet who converted to the Catholic faith last All Saints' Day,

**Joseph Sparks**, a devout and faithful Catholic to tradition died February 25,

**Joyce Paglia**, died January 21, and **Anthony Paglia**, died January 28, who were responsible for the beautiful statuary in our chapel,

Joe Sentmanet request prayers for **Richard Giles** and **Claude Harmon** who converted to the Catholic faith shortly before their deaths,

**Rodolfo Zelava**, the brother of Claudia Drew, died January 9,

Elizabeth Agosta petitions our prayers for **Joseph Napolitano**, her brother, who died January 2,

**Michael Dulisse**, died on December 26,

**Michael Proctor**, a close friend of the Drews, died November 9,

**Richard Anthony Giles**, the father-in-law of Joe Sentmanet converted to the Catholic faith on All Saints Day, died November 5,

**Robert Kolinsky**, the husband of Sonja, died September 18,

**Gabriel Schiltz**, the daughter of Thomas & Gay Schiltz, died August 21,

**Mary Dimmel**, the mother-in-law of Victoria Drew Dimmel, died July 18,

**Michael Nesbit**, the brother-in-law and dear friend of the Drew's, died July 14,

**Thomas Thees**, the brother of Philip, died June 19,

**Carmen Ragonese**, died June 22,

**Juanita Mohler**, a friend of Camella Meiser, died June 14,

**Kathleen Elias**, died February 14,

**Hernan Ortiz**, the brother of Fr. Juan Carlos Ortiz, died February 3,

**Mary Ann Boyle**, the mother of a second order Dominican nun, a first order Dominican priest, and a SSPX priest, died January 24,

**John DeMarco**, who attended this Mission in the past, died January 23,

**Charles O'Brien**, the father of Marlene Cox, died December 30,

Mufide Rende requests our prayers for the repose of the souls of her parents, **Mehmet & Nedime**,

**Kathleen Donelly**, died December 29 at 91 years of age, ran the CorMariae website,

**Matthew O'Hare**, most faithful Catholic, died at age 40 on November 30,

**Rev. Patrick J. Perez**, a Catholic priest faithful to tradition, pastor Our Lady Help of Christians, Garden Grove, CA, November 19,

**Elizabeth Benedek**, died December 14, requested by her niece, Agnes Vollkommer,

**Dolores Smith and Richard Costello**, faithful Catholics, died November,

**Frank D'Agustino**, a friend of Philp Thees, died November 8,

**Fr. Dominique Bourmaud**, of the SSPX, Prior of St. Vincent in Kansas City, died September 4,

**Pablo Daniel Silva**, the brother of Elizabeth Vargas, died August 18,

**Rose Bradley**, a member of Ss. Peter & Paul, died July 14,

**Patricia Ellias**, died June 1, recently returned to the Church died with the sacraments and wearing the brown scapular,

**Joan Devlin**, the sister-in-law of Rose Bradley, died May 18,

**William Muligan**, died April 29, two days after receiving the last sacraments,

**Robert Petti**, died March 19, the day after receiving the last sacraments,

**Mark McDonald**, the father of Kyle, who died December 26,

**Perla Otero**, died December 2020, **Leyla Otero**, January 2021, cousins of Claudia Drew,

**Mehmet Rende**, died December 12, who was the father of Mary Mufide,

**Joseph Gravish**, died November 26, 100 year old WWII veteran and daily communicant,

**Jerome McAdams**, the father of, died November 30,

**Rev. James O'Hara**, died November 8, requested by Alex Estrada,

**Elizabeth Batko**, the sacristan at St. John the Baptist in Pottstown for over 40 years, died on First Saturday November 7 wearing the brown scapular,  
**William Cox**, the father of Joseph Cox, who died September 3,  
**James Larson**, Catholic apologists, author of **War Against Being** publication, died July 6, 2020,  
**Hutton Gibson**, died May 12,  
**Sr. Regina Cordis**, Immaculate Heart of Mary religious for sixty-five years, died May 12,  
**Leslie Joan Matatics**, devoted Catholic wife and mother of nine children, died March 24,  
**Victoria Zelava**, the sister-in-law of Claudia Drew, died March 20,  
**Ricardo DeSilva**, died November 16, our prayers requested by his brother, Henry DeSilva,  
**Rev. Fr. Joseph F. Collins**, died April 27, 2019 to whom we are indebted for establishing our traditional pre-Bugnini Holy Week in all its beauty,  
**Roland H. Allard**, a friend of the Drew's, died September 28,  
**Stephen Cagorski** and **John Bogda**, who both died wearing the brown scapular,  
**Cecilia LeBow**, a most faithful Catholic,  
**Rose Cuono**, died Oct 23,  
**Patrick Rowen**, died March 25, and his brother, **Daniel Rowen**, died May 15,  
**Sandra Peters**, the wife of Gene Peters, who died June 10 receiving the sacraments and wearing our Lady's scapular,  
**Rev. Francis Slupski**, a priest who kept the Catholic faith and its immemorial traditions, died May 14,  
**Martha Mochan**, the sister of Philip Thees, died April 8,  
**George Kirsch**, our good friend and supporter of this Mission, died February 15,  
For **Fr. Paul J. Theisz**, died October 17, is the petition of Fr. Waters,  
**Fr. Mecurio Fregapane**, died Jan 12, was not a traditional priest but always charitable,  
**Fr. Casimir Peterson**, a priest who often offered the Mass in our chapel and provided us with sound advice, died December 4,  
**Fr. Constantine Bellasarius**, a faithful and always charitable Eastern Rite Catholic Melkite priest, who left the Roman rite, died November 27,  
**Christian Villegas**, a motor vehicle accident, his brother, Michael, requests our prayers,  
**John Vennari**, the former editor of Catholic Family News, and for his family's welfare, April 4,  
**Mary Butler**, the aunt of Fr. Samuel Waters, died October 17,  
**Joseph DeMarco**, the nephew of John DeMarco, died October 3,  
**John Fergale**, died September 25 after receiving the traditional sacramental rites of the Church wearing the brown scapular,  
**John Gabor**, the brother of Donna Marbach, died September 9,  
**Fr. Eugene Dougherty**, a faithful priest, fittingly died on the Nativity of the BVM after receiving the traditional Catholic sacraments,  
**Phyllis Schlafly**, died September 5,  
**Helen Mackewicz**, died August 14,  
**Mark A. Wonderlin**, who died August 2,  
**Fr. Carl Cebollero**, a faithful priest to tradition who was a friend of Fr. Waters and Fr. DeMaio,  
**Jessica Cortes**, a young mother of ten who died June 12,  
**Frances Toriello**, a life-long Catholic faithful to tradition, died June 3, the feast of the Sacred Heart, and her husband **Dan**, died in 1985,  
**John McLaughlin**, a friend of the Drew's, died May 22,  
**Angela Montesano**, who died April 30, and her husband, **Salvatore**, who died in July 3, 2013,  
**Charles Schultz**, died April 5, left behind nine children and many grandchildren, all traditional Catholics,  
**Esperanza Lopez de Callejas**, the aunt of Claudia Drew, died March 15,  
**Fr. Edgardo Suelo**, a faithful priest defending our traditions who was working with Fr. Francois Chazal in the Philippines, died February 19,  
**Conde McGinley**, a long time laborer for the traditional faith, died February 12, at 96 years,  
The Drew family requests your prayers for **Ida Fernandez** and **Rita Kelley**, parishioners at St. Jude,  
**Fr. Stephen Somerville**, a traditional priest who repented from his work with the Novus Ordo English translation, died December 12,  
**Fr. Arturo DeMaio**, a priest that helped this Mission with the sacraments and his invaluable advice, died December 2,  
**J. Paul Carswell**, died October 15, 2015,  
**Solange Hertz**, a great defender of our Catholic faith, died October 3, the First Saturday of the month,  
**Paula P. Haigh**, died October 22, a great defender of our Catholic faith in philosophy and natural science,  
**Gabriella Whalin**, the mother of Gabriella Schiltz, who died August 25,  
**Mary Catherine Sick**, 14 year old from a large traditional Catholic family, died August 25,  
**Fr. Paul Trinchard**, a traditional Catholic priest, died August 25,  
**Stephen J. Melnick, Jr.**, died on August 21, a long-time faithful traditional Catholic husband and father, from Philadelphia,  
**Patricia Estrada**, died July 29, her son Alex petitions our prayers for her soul,  
**Fr. Nicholas Gruner**, a devoted priest & faithful defender of Blessed Virgin Mary and her Fatima message, died April 29,  
**Sarah E. Shindle**, the grandmother of Richard Shindle, died April 26,  
**Madeline Vennari**, the mother of John Vennari, died December 19,  
**Salvador Baca Callejas**, the uncle of Claudia Drew, died December 13,  
**Robert Gomez**, who died in a motor vehicle accident November 29,  
**Catherine Dunn**, died September 15,  
**Anthony Fraser**, the son of Hamish Fraser, died August 28,  
**Jeannette Rhoad**, the grandmother of Devin Rhoad, who died August 24,  
**John Thees**, the uncle of Philip Thees, died August 9,  
**Sarah Harkins**, 32 year-old mother of four children, died July 28,  
**Msgr. Donald Adams**, who offered the Indult Mass, died April 1996,  
**Anita Lopez**, the aunt of Claudia Drew,  
**Fr. Kenneth Walker**, a young traditional priest of the FSSP who was murdered in Phoenix June 11,  
Fr. Waters petitions our prayers for **Gilberte Violette**, the mother of Fr. Violette, who died May 6,  
Pete Hays petitions our prayers for his brothers, **Michael**, died May 9, and **James**, died October 20, his sister, **Rebecca**, died March 17, and his mother,  
**Lorraine Hayes** who died May 4,  
**Philip Marbach**, the father of Paul Marbach who was the coordinator at St. Jude in Philadelphia, died April 21,  
**Richard Slaughtery**, the elderly sacristan for the SSPX chapel in Kansas City, died April 13,  
**Bernedette Marie Evans nee Toriello**, the daughter of Daniel Toriello, died March 31, a faithful Catholic who suffered many years with MS,



**Natalie Cagorski**, died march 23,  
**Anita Lopez de Lacavo**, the aunt of Claudia Drew, who died March 21,  
**Mario Palmaro**, Catholic lawyer, bioethicist and professor, apologist, died March 9, welfare of his widow and children,  
**Daniel Boyle**, the uncle of Ryan Boyle, died March 4,  
**Jeanne DeRuyscher**, who died on January 25,  
**Arthur Harmon**, died January 18,  
 Fr. Waters petitions our prayers for the soul of **Jeanne DeRuyscher**, who died January 17,  
**Joseph Proctor**, died January 10,  
**Susan Scott**, a devote traditional Catholic who made the vestments for our Infant of Prague statue, died January 8,  
**Brother Leonard Marv, M.I.C.M., (Fred Farrell)**, an early supporter and friend of Fr. Leonard Feeney, died November 23,  
**John Fergale**, requests our prayers for his sister Connie, who died December 19,  
**Jim Capaldi**, died December 15,  
**Brinton Creager**, the son of Elizabeth Carpenter, died December 10,  
**Christopher Lussos**, age 27, the father of one child with an expecting wife, died November 15,  
**Jarett Ebever**, 16 year old who died in his sleep, November 17, at the request of the Kolinsky's,  
**Catherine Nienaber**, the mother of nine children, the youngest three years of age, killed in MVA after Mass, 10-29,  
**Nancy Aldera**, the sister of Frances Toriello, died October 11, 2013 at 105 years of age,  
**Mary Rita Schiltz**, the mother of Thomas Schiltz, who died August 27,  
**William H. (Teddy) Kennedy**, Catholic author of Lucifer's Lodge, died August 14, age 49, cause of death unknown,  
**Alfred Mercier**, the father of David Mercier, who died August 12,  
 The Robert Kolinsky asks our prayers for his friend, **George Curilla**, who died August 23,  
**John Cuono**, who had attended Mass at our Mission in the past, died August 11,  
**Raymond Peterson**, died July 28, and **Paul Peterson**, died February 19, the brothers of Fr. Casimir Peterson,  
**Margaret Brillhart**, who died July 20,  
**Msgr. Joseph J. McDonnell**, a priest from the diocese of Des Moines, who died June 8,  
**Patrick Henry Omlor**, who wrote *Questioning The Validity of the Masses using the New, All English Canon*, and for a series of newsletters which were published as The Robber Church, died May 2, the feast of St Athanasius,  
**Bishop Joseph McFadden**, died unexpectedly May 2,  
**Timothy Foley**, the brother-in-law of Michelle Marbach Folley, who died in April,  
**William Sanders**, the uncle of Don Rhoad, who died April 2,  
 Gene Peters ask our prayers for the repose of the soul of **Mark Polaschek**, who died March 22,  
**Eduardo Gomez Lopez**, the uncle of Claudia Drew, February 28,  
**Cecelia Thees**, died February 24,  
**Elizabeth Marie Gerads**, a nineteen year old, the oldest of twelve children, who died February 6,  
**Michael Schwartz**, the co-author with Fr. Enrique Rueda of "Gays, Aids, and You," died February 3,  
**Stanley W. Moore**, passed away in December 16, and Gerard (Jerry) R. Pitman, who died January 19, who attended this Mission in the past,  
**Louis Fragale**, who died December 25,  
**Fr. Luigi Villa, Th.D.**, author of Vatican II About Face! detailing the heresies of Vatican II, died November 18 at the age of 95,  
**Rev. Michael Jarecki**, a faithful traditional Catholic priest who died October 22,  
**Jennie Salaneck**, died September 19 at 95 years of age, a devout and faithful Catholic all her life,  
**Dorothy Sabo**, who died September 26,  
**Cynthia (Cindy) Montesano Reinhert**, the mother of nine children, four who are still at home, died August 19,  
**Stanley Spahalski**, who died October 20, and his wife, **Regina Spahalski**, who died June 24, and for the soul of **Francis Lester**, her son,  
**Julia Atkinson**, who died April 30,  
**Antonio P. Garcia**, who died January 6, 2012 and the welfare of his teenage children, Andriana and Quentin,  
**Helen Crane**, the aunt of David Drew who died February 27,  
**Fr. Timothy A. Hopkins**, of the National Shrine of St. Philomena, in Miami, November 2,  
**Frank Smith**, who died February 7, and the welfare of his wife, Delores,  
**Eduardo Cepeda**, who died January 26,  
**Larry Young**, the 47 year old father of twelve who died December 10 and the welfare of his wife Katherine and their family,  
**Sister Mary Bernadette, M.I.C.M.**, a founding member of the Slaves of the Immaculate Heart of Mary, died December 16,  
**Joeseeph Elias**, who died on September 28,  
**William**, the brother of Fr. Waters, who died September 7,  
**Donald Tonelli**, died August 1,  
**Rev. Fr. Gregory Hesse**, of Austria, a great defender of Catholic Truth, died January 25, 2006,  
**Emma Colasanti**, who died May 29,  
**Mary Dullesse**, who died April 12, a Catholic convert who died wearing our Lady's scapular,  
**Ruth Jantsch**, the grandmother of Andre Ebert, who died April 7, Derrick and Denise Palengat, his godparents,  
**Philip D. Barr**, died March 5, and the welfare of his family,  
**Judith Irene Kenealy**, the mother of Joyce Paglia, who died February 23, and her son, George Richard Moore, who died May 14,  
 For **Joe Sobran** who died September 30,  
**Fr. Hector Bolduc**, a great and faithful priest, died, September 10, 2012,  
**James & Jean Rowan** and their sons, **Patrick & Daniel**,  
 John Vennari asks our prayers for **Dr. Raphael Waters** who died August 26,  
**Stanley Bodalsky**, the father of Mary Ann Boyle who died June 25,  
**Mary Isabel Kilfoyle Humphreys**, a former York resident and friend of the Drew's, who died June 6,  
**Rev. John Champion**, who offered the traditional Mass for us every first Friday until forbidden to do so by Bishop Dattilo, died May 1,  
**Joseph Montagne**, who died May 5,  
 For **Margaret Vagedes**, the aunt of Charles Zepeda, who died January 6,  
**Fr. Michael Shear**, a Byzantine rite Catholic priest, died August 17, 2006,  
**Fr. James Francis Wathen**, died November 7, 2006, author of *The Great Sacrilege* and *Who Shall Ascend?*, a great defender of dogma and liturgical purity,

**Fr. Enrique Rueda**, who died December 14, 2009, to whom our Mission is indebted,

Fr. Peterson asks to remember, **Leonard Edward Peterson**, his cousin, **Wanda, Angelica Franquelli**, and the **six priests ordained with him**.

Philip Thees petitions our prayers for **Beverly Romanick, Deacon Michael Erdeck, Henry J. Phillips, Grace Prestano, Connie DiMaggio, Elizabeth Thorhas, Elizabeth Thees, Theresa Feraker, Hellen Pestrock, and James & Rose Gomata**, and **Kathleen Heinbach**,

**Fr. Didier Bonneterre**, the author of The Liturgical Movement, and Fr. John Peek, both were traditional priests,

**Brother Francis, MICM**, the superior of the Slaves of the Immaculate Heart of Mary in Richmond, NH, who died September 5,

**Rodolfo Zelava Montealegre**, the father of Claudia Drew, who died May 24,

**Rev. Francis Clifford**, a devout and humble traditional priest, who died on March 7,

**Benjamin Sorace**, the uncle of Sonja Kolinsky.