

SS. Peter and Paul Roman Catholic Mission

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

SS. Peter and Paul Roman Catholic Chapel

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“...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



Feast of Our Lord, Jesus Christ the King

Twentieth Sunday after Pentecost

October 26, 2025

In his Encyclical, *Quas Primas*, of December 11, 1925, Pope Pius XI, denounced the great modern heresies of secularism and naturalism. They refuse to recognize the rights of God and His Christ over persons and peoples and organize the lives of individuals, families and society itself, as though God did not exist. Secularism and naturalism ruin society, because in place of the love of God and one's neighbor, they substitute pride and egoism. They beget jealousy between individuals, hatred between classes and rivalry between nations.

The world denies Christ because it ignores His royal prerogatives, it must be instructed on this subject. Now “a yearly feast can attain this end, more effectively than the weightiest documents issued by ecclesiastical authority.” The Holy Father has instituted this new feast to be a public, social and official declaration of the royal rights of Jesus Christ, as God the Creator, as the Word Incarnate, and as Redeemer. This feast makes these rights to be known and recognized, in a way most suitable to man and to society by the sublimest acts of religion – particularly by Holy Mass. In fact, the end of the Holy Sacrifice is the acknowledgment of God's complete dominion over us, and our complete dependence on Him. And this act is accomplished, not only on Calvary but also through the royal priesthood of Jesus which never ceases in His kingdom, which is heaven. The great reality of Christianity is not a corpse hanging from a cross, but the risen Christ reigning in all the glory of His triumph in the midst of His elect who are His conquest (Epistle). And that is why the Mass begins with the finest vision of the Apocalypse where the Lamb of God is acclaimed by angels and saints (Introit).

The Holy Father in *Quas Primas* said, “Therefore by Our Apostolic Authority We institute the Feast of the Kingship of Our Lord Jesus Christ to be observed yearly throughout the whole world on the last Sunday of the month of October—the Sunday, that is, which immediately precedes the Feast of All Saints. **We further ordain that the dedication of mankind to the Sacred Heart of Jesus, which Our predecessor of saintly memory, Pope Pius X, commanded to be renewed yearly, be made annually on that day....** It seems to Us that We cannot in a more fitting manner close this Holy Year, nor better signify Our gratitude and that of the whole of the Catholic world to Christ the immortal King of ages, for the blessings showered upon Us, upon the Church, and upon the Catholic world during this holy period.”

This feast is celebrated on the last Sunday of October, as the consummation of all the mysteries by which Jesus has established His royal powers and nearly on the eve of All-Saints, where He already realizes them in part in being “the King and kings and the crown of All Saints (Invitatory at Matins); until He shall be the crown of all those on earth whom He saves, especially by the Mass. It is indeed principally by the Eucharist which is both a sacrifice and a sacrament, that Christ, now in glory, assures the results of the victorious sacrifice of Calvary, by taking possession of souls through the application of the merits of His Passion (Secret) and thereby unites them as members to their head. The end of the Eucharist, says the Catechism of the Council of Trent, is “to form one sole mystic body of all the faithful” and so to draw them in the cult which Christ, king-adorer, as priest and victim, rendered in a bloody manner on the cross and now renders, in an unbloody manner, on the stone altar of our churches and on the golden altar in heaven, to Christ, king-adored, as Son of God, and to His Father to whom He offers these souls (Preface).

The lessons in the divine office during the whole month of October, are often taken from the books of Machabees.

After the Babylonian captivity God's people returned to Jerusalem where they rebuilt the Temple. Incidentally, it was at this time that today's Offertory psalm was composed. But soon they were once more punished because of renewed unfaithfulness. On this occasion Antiochus Epiphanes took Jerusalem and pillaged the Temple; afterwards publishing an edict everywhere forbidding the practice of the Jewish faith. Idolatrous altars were raised in every place, and the number of apostates became so great that it seemed as if the faith of Abraham, Israel and Moses must disappear.

Then God raised up some heroes. A priest named Mathathias rallied all who were still filled with zeal for the Law and worship of the Covenant and named his son Judas Machabeus as leader of the force which he had raised to champion the rights of the true God; and with his tiny army Judas gladly fought the battles of Israel. In war he was “like a lion and like a lion’s welp roaring for his prey.” He wiped out “the wicked,” and routed Antiochus’ great army and reestablished the true worship at Jerusalem. Filled with the Spirit of God, the Machabees and reconquered their country and saved the soul of their people.

“The sacrilegious superstitions of the Gentile world,” says St. Augustine, “had filled the Temple with defilement; but it was cleansed from all these profanations of idolatry by that most valiant captain Judas Machabeus, the conqueror of the generals of Antiochus” (Second Sunday in October, second Nocturn).

Again, St. Ambrose comments: “Some men have been captivated by the glory of arms, and rate courage in warfare above all else. But not of this kind was the valor of Josue, who, in a single battle, took six kings prisoners. With three hundred men Gedeon triumphed over a powerful army. Jonathas, while still a boy, distinguished himself by some fine feats of arms.

And what shall we say of the Machabees? With three thousand Jews they conquered forty-eight thousand Syrians! We can form some idea of the mettle of a captain like Judas Machabeus, from the action of one of his soldiers. This man, Eleazar, having noticed an elephant taller than the rest and covered with the royal body-cloth, concluding that it was being ridden by the king himself, ran with all his might into the midst of the hostile legion and throwing away his shield, slew right and left with both hands until he reached the elephant, underneath which he crept and pierced it with his sword. The animal fell and Eleazar perished under its weight. Smothered rather than crushed, he was buried in triumph” (First Sunday of October, second Nocturn).

With a view to tracing a parallel between the breviary and the missal in today’s liturgy we may observe that in the same way that the Machabees, who were soldiers, approached almighty God successfully to make sure that their race should not perish, but that it should keep its religion and faith in the Messiah unimpaired, so in the Gospel an officer of the imperial army comes to Christ to save his son’s life, and when the miracle for which he asked takes place, he believes in our Lord with his whole house.

Next, we notice that the Machabees, in opposition to the foolish men around them sought light and strength from God Himself that they might know His will in difficult circumstances, and having their prayer answered in the name of Christ who was to be born of their race, straightway gave thanks in the Temple, “blessing the Lord with hymns and praises.” In the same way in the Epistle, St. Paul speaks of “wise” men who in “evil days” seek to know God’s will, and being risen from the dead, by the mercy of the most High, give thanks in the name of our Lord Jesus Christ, singing “hymns and spiritual canticles, making melody in their hearts to the Lord,”

Further, all the chants of the Mass express sentiments entirely similar to those of the Machabees. “Lord,” says the fifth response in the breviary, “our eyes are turned towards Thee, lest we perish.” In the Gradual we say: “The eyes of all hope in Thee, O Lord,” And the psalm adds: “He will do the will of them that fear Him....He will hear their prayed and save them... but all the wicked will He destroy.” “O God,” declared the Alleluia, “I will sing and give praise to Thee my glory,” and the psalm ends with the words: “Through God we shall do mightily: and He will bring our enemies to nothing.”

The Offertory is a hymn of thanksgiving after the deliverance from the captivity of Babylon and the rebuilding of Jerusalem and the Temple, the same Temple that was restored under the Machabees. The Communion psalm, which also supplies the verse at the Introit, shows how God blesses those who serve Him and comes to their assistance in all their troubles. Finally, the Introit, after acknowledging that the chastisements which have weighed heavily on the Chosen People are due to their own unfaithfulness, prays God to glorify His name by dealing with His own people “according to the multitude of His mercy.”

Let us make these thoughts our own, acknowledging that our misfortunes have been brought about by our unfaithfulness in following the divine will (Introit). Let us pray God to cease chastising us, to pardon and heal us (Gospel), that His Church may serve Him in peace (Collect). Then full of hope in the help of the most High and of faith in Christ, let us “be filled with the Holy Spirit,” who, in this time after Pentecost, should be constantly in our minds and, “in the name of our Lord Jesus Christ, let us sing psalms in our churches to the glory of God, who has freed us from the bondage of death and who, in the evil days at the end of the world (Epistle), will deliver all those who have faith in Him.

In the same strain the Alleluia and the Offertory psalm relate how from the depths of exile the two nations have cried to the Lord imploring Him to hear the prayer, and how “with the Lord there is plenteous redemption, and He shall redeem Israel from all His iniquities” (5,7).

So let us pray with confidence, for if at Jairus’ prayer, our Lord raised his daughter from the dead, and if He healed the woman with the issue of blood in response to her faith, it will be by carrying out our Lord’s precept: “All things, whatsoever you ask when you pray believe that you shall receive: and the shall come unto you”; in other words, by turning to God in prayer full of faith, the Gentiles will be cured of their evil passions, and Israel will rise to her true life in Christ.

This return of the daughter of sin to the Truth, after her period of temporary death, will be a sign that the Last Day is near at hand, for it will put the final seal on the fulfillment of prophecy. Then freed, at last, “from the bonds of sin which by frailty we have contracted” we shall glory in God and give thanks to Him forever (Collect and Gradual).

INTROIT:

Apoc. 5 and 1: The Lamb that was slain is worthy to receive power, and divinity and wisdom, and strength, and honor. To Him be glory and empire forever and ever.

Ps. 72: Give to the King Thy judgment, O God, and to the King’s Son Thy justice. Glory be, etc. The Lamb etc.

COLLECT:

Almighty and everlasting God, who hast willed to restore all things in Thy beloved Son, the universal King, mercifully grant that all the families of the nations, separated by the wound of sin, may become subjects of His most sweet rule. Who with thee liveth and reigneth, etc.

In Thy mercy, O Lord, grant, we pray, to Thy faithful people pardon and peace, that they may be cleansed from all their offenses, and serve Thee with a quiet mind. Through our Lord, etc.

EPISTLE: *Coloss. 1, 12-20.*

Brethren: Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the Saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom the Son of His love, in whom we have redemption through His Blood, the remission of sins; who is the image of the invisible God, the first born of every creature: for in Him were all things created in heaven and in earth, visible and invisible: whether thrones, or dominations, or principalities, or powers, all things were created by Him and in Him; and He is before all, and by Him all things consist, and He is the head of the body of the Church, who is the beginning, the first-born from the dead, that in all things, He may hold the primacy because in Him it hath well pleased the Father that all fullness should dwell; and through Him to reconcile all things unto Himself, making peace through the Blood of His Cross, both as to the things on earth, and the things that are in heaven, in Jesus Christ our Lord.

GRADUAL:

Ps. 71: He shall rule from sea to sea, and from the river unto the ends of the earth. And all the kings of the earth shall adore Him, all nations shall serve Him.

Alleluia, alleluia. *Dan. 7:* His power is an everlasting power that shall not be taken away: and His kingdom that shall not be destroyed. Alleluia

GOSPEL: *John 18, 33-37.*

At that time: Pilate said to Jesus: Art Thou the King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered: Am I a Jew? Thine own nation and the chief priests have delivered Thee up to me: what hast Thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: by now my Kingdom is not from hence. Pilate therefore said to Him: Art Thou a King then? Jesus answered: Thou sayest I am a King. For this I was born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth My voice.

OFFERTORY:

Ps. 2: Ask of Me, and I will give Thee the Gentiles for Thy inheritance, and the uttermost parts of the earth for Thy possession.

SECRET:

O Lord, we offer Thee the victim of human reconciliation, asking that He whom we immolate in these present sacrifices may grant the gifts of peace and unity to all peoples, Jesus Christ Thy Son, our Lord, who with thee liveth and reigneth, etc.

May these mysteries, O Lord, we pray, afford us a heavenly remedy, and cleanse away the stains on our consciences. Through our Lord, etc.

PREFACE OF CHRIST THE KING:

It is truly meet and just, right and profitable unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty, everlasting God. Who with the oil of gladness hast anointed Thine only-begotten Son, our Lord Jesus Christ, as eternal Priest and universal King, that, offering himself on the altar of the cross as an immaculate peace victim, He might accomplish the mysteries of human redemption; and, all creatures being subjected to His rule, He might deliver to Thy infinite majesty an eternal and universal kingdom – a kingdom of truth and life, a kingdom of grace and holiness, a kingdom of justice, love and peace. And therefore with the angels and archangels, the thrones and dominions, and the whole host of the heavenly army, we sing a hymn to Thy glory, saying again and again: Holy, Holy, Holy, etc.

COMMUNION:

Ps. 28: The Lord shall sit King forever. The Lord will give strength to His people, the Lord will bless His people with peace.

POSTCOMMUNION:

Having partaken of the food of immortality, we pray, O Lord, that we who now glory to battle under the standard of Christ the King, may be able to reign forever with Him in the heavenly abode. Who with Thee liveth and reigneth, etc.

That we may be rendered worthy of Thy sacred gifts, O Lord, make us, we pray, always to obey Thy commandments. Through our Lord, etc.

LAST GOSPEL: *John 4, 46-53.*

At that time, There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down, and heal his son; for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore, knew that it was at the same hour that Jesus said to him: Thy son liveth: and himself believed, and his whole house.

INSTRUCTIONS

I. God permitted the son of the ruler to become sick that he might ask Christ for the health of his son, and thus obtain true faith and eternal happiness. In like manner, God generally seeks to lead sinners to Himself, inasmuch as He brings manifold evils and misfortunes either upon the sinner himself or on his children, property, etc. Hence David said: It is good for me that thou hast humbled me, that I may learn thy justifications (Ps. 118, 71), and therefore he also asked God to fill the faces of sinners with shame, that they should seek His name (Ps. 82,

17). This happened to those of whom David says: Their infirmities were multiplied: afterwards they hastened in returning to God (Ps. 15, 4). O would we only do the same! When God sends us failure of crops, inundations, hail-storms, death, war, etc., He wishes nothing else than that we abandon sin and return to Him. But what do we? Instead of hastening to God, we take refuge in superstition, or we murmur against Him, find fault with or even blaspheme His sacred regulations; instead of removing our sins by sincere penance, we continually commit new ones, by murmuring and impatience, by hatred and enmity, by rash judgments, as if the injustice and malice of others were the cause of our misfortune. What will become of us if neither the benefits nor the punishments of God make us better?

II. Christ said to this ruler: Unless you see signs and wonders, you believe not. This was a reprimand for his imperfect faith; for if he had truly believed Christ to be the Son of God, he would not have asked Him to come to his house, but, like the centurion, would have believed Him able, though absent, to heal His son (Matt. 8). Many Christians deserve the same rebuke from Christ, because they lose nearly all faith and confidence in God, when He does not immediately help them in their troubles, as they wish. He proves to us how displeasing such a want of confidence is to Him by withdrawing His assistance and protection from the fickle and distrustful (Ecclus. 2, 15).

III. How much may not the example of the father of a family accomplish! This ruler had no sooner received the faith, than his whole household was converted and believed in Christ. Fathers and mothers by their good example, by their piety, frequent reception of the Sacraments, by their meekness, temperance, modesty and other virtues, may accomplish incalculable good among their children and domestics.



That in the name of Jesus every knee should bow, of those that are in Heaven, on earth and under the earth : And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.
Philippians 2, 10-11

PROPER OF THE SAINTS FOR THE WEEK OCTOBER 26th:

Date	Day	Feast	Rank	Color	F/A	Mass Time and Intention
26	Sun	Kingship of Jesus Christ 20 th Sunday after Pentecost <i>St. Evaristus, PM</i>	d1cl	W		Mass 9:00 AM, Confessions 8:00 AM, Rosary of Reparation 8:30 AM
27	Mon	Vigil of Ss. Simon & Jude		V	F/PA	Mass 8:30 AM; Rosary of Reparation before Mass
28	Tue	Ss. Simon & Jude, App	d2cl	R		Mass 8:30 AM; Rosary of Reparation before Mass
29	Wed	Ferial Day				Mass 8:30 AM; Rosary of Reparation before Mass
30	Thu	Ferial Day				Mass 8:30 AM; Rosary of Reparation before Mass
31	Fri	Vigil of All Saints		V	F/A	Mass 8:30 AM; Rosary of Reparation before Mass
1	Sat	All Saints First Saturday	d1cl	W		Mass 9:00 AM; Confession 8:00 AM: Benediction, Holy Hour & Rosary of Reparation after 9:00 AM Mass
2	Sun	21st Sunday after Pentecost Within the Octave	sd	G		Mass 9:00 AM, Confessions 8:00 AM, Rosary of Reparation 8:30 AM

ANNOUNCEMENTS:

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

The Kingship of Jesus Christ is not simply an Eschatological Event

In the Novus Ordo, this Feast of Christ the King was moved from the last Sunday in October to the last Sunday of the Season after Pentecost, which is the Sunday before Advent Sunday. The effect of this is to divorce the relationship between the reign of Christ with His Saints, who are commemorated *en masse* on 1 November, and the necessity of our recognizing His Kingship now, during this "thousand years" of the Church Age. With the Feast moved to the very last Sunday in the Time After Pentecost, it leads one to believe that Christ is not King *now*, and that all persons and nations do not need to recognize Him as King *now* -- but that He will be recognized as King only at the end of time when He reveals Himself at His Second Advent. In other words, the moving of the Feast symbolically defeats the very *purpose* of the Feast, which is to not only honor the very fact of His Kingship, but to pray for the conversion of all people and nations to His Church so that souls will be saved and the social order will conform to the moral law. Fish Eaters

Prayer to Christ the King

Christ Jesus, I acknowledge Thee King of the universe. All that has been created has been made for Thee. Exercise upon me the full use of Thy rights.

I renew the promises made in my Baptism, when I renounced Satan and all his pomps and works, and I promise to live a good Christian life and to do all in my power to procure the triumph of the rights of God and Thy Church.

Divine Heart of Jesus, I offer Thee my poor efforts in order that all hearts may acknowledge Thy Sacred Royalty, and that thus the Kingdom of Thy peace may be established throughout the universe. Amen.

But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me.

Lk 19:27

The nation and the Kingdom that will not serve Thee, shall perish: and the Gentiles shall be wasted with desolation.

Is. 60:12

Moreover, Christ himself speaks of his own kingly authority: in his last discourse, speaking of the rewards and punishments that will be the eternal lot of the just and the damned; in his reply to the Roman magistrate, who asked him publicly whether he were a king or not; after his resurrection, when giving to his Apostles the mission of teaching and baptizing all nations, he took the opportunity to call himself king, confirming the title publicly, and solemnly proclaimed that all power was given him in heaven and on earth. These words can only be taken to indicate the greatness of his power, the infinite extent of his kingdom. What wonder, then, that he whom St. John calls the "prince of the kings of the earth" appears in the Apostle's vision of the future as he who "hath on his garment and on his thigh written 'King of kings and Lord of lords!'" It is Christ whom the Father "hath appointed heir of all things"; "for he must reign until at the end of the world he hath put all his enemies under the feet of God and the Father."

It was surely right, then, in view of the common teaching of the sacred books, that the Catholic Church, which is the kingdom of Christ on earth, destined to be spread among all men and all nations, should with every token of veneration salute her Author and Founder in her annual liturgy as King and Lord, and as King of Kings. And, in fact, she used these titles, giving expression with wonderful variety of language to one and the same concept, both in ancient psalmody and in the Sacramentaries.

Pope Pius XI, *Quas Primas*

Twentieth Sunday after Pentecost

As the nuptials of the Son of God approach their final completion, there will be also, on the side of hell, a redoubling of rage against the bride, with a determination to destroy her.... It is then, more than at all previous times, that the faithful will have to remember the injunction given to us by the apostle in today's Epistle. They will have to comport themselves with that *circumspection* which he enjoins, taking every possible care to keep their *understanding*, no less than their heart, pure, in those *evil days*. Supernatural light will, in those *days*, not only have to withstand the attacks of the children of darkness, who will put forward their false doctrines; it will, moreover, be minimized and falsified by the very children of the light yielding on the question of principles; it will be endangered by the hesitations, and the human prudence, of those who are called far-seeing men.... Those future worldly-wise people will forget that our Lord needs no shrewd schemes to help Him to keep His promises; they will entirely overlook... that the defense of the rights of His Church, never could consist in the disguising of those grand truths which constitute the power and beauty of the bride. They will forget the apostle's maxim, laid down in his Epistle to the Romans, that to conform oneself to this world, to attempt an impossible adaptation of the Gospel to a world that is unchristianized, is not the means for proving what is the good, and the acceptable, and the perfect will of God. Dom Gueranger, *The Liturgical Year*

How narrow is the gate and how strait the way that leads to life, and few there are who find it (Mt. 7, 13-14). Some consider any kind of retirement from the world and any correction of excesses to be sufficient; others are content with a certain degree of virtue, persevere in prayer and practice mortification, but they do not rise to this detachment, and poverty, or self-denial, or spiritual pureness. . . . They render themselves spiritually enemies of the cross of Christ, for true spirituality seeks for bitterness rather than sweetness in God, inclines to suffering more than to consolation, and to be in want of everything for God rather than to possess; to dryness and afflictions rather than to sweet communications, knowing well that this is to follow Christ and deny self, while the other course is perhaps nothing but to seek oneself in God, which is the very opposite of love. . . . Would that I could persuade spiritual persons that the way of God consisteth not in the multiplicity of meditations, ways of devotion or sweetness, though these may be necessary for beginners, but in one necessary thing only, in knowing how to deny themselves in earnest; inwardly and outwardly, giving themselves up to suffer for Christ's sake, and annihilating themselves utterly. He who shall exercise himself herein, will then find all this and much more. And if he be deficient at all in this exercise, which is the sum and root of all virtue, all he may do will be but beating the air; utterly profitless, notwithstanding great meditations and communications. . . . And when he [the spiritual man] shall have been brought to nothing, when his humility is perfect, then will take place the union of the soul and God, which is the highest and noblest estate attainable in this life. St. John of the Cross, *The Ascent of Mount Carmel*

"I saw a great multitude which no man could number, of all nations and all tribes and peoples and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: salvation to our God!" Apocalypse 7, 9-10

I am the way... No man cometh to the Father but by Me (Jn. 14, 6). I have given you an example, that as I have done to you, so you do also (Jn. 13, 15). Learn of Me because I am meek and humble of heart (Mt. 11, 29).

First, let us have a habitual desire to imitate Christ in everything that we do, conforming ourselves to His life; upon which life we must meditate, so that we may know how to imitate it and to behave in all things as Christ would behave.

St. John of the Cross, *The Ascent of Mount Carmel*

FEAST OF OUR LORD JESUS CHRIST THE KING Last Sunday of October

Presence of God – O Jesus, Prince of Ages, King of Nations, be the sole Ruler of my mind and heart.

MEDITATION:

1. The liturgy today is truly a triumphant celebrating the Kingship of Christ. From the First Vespers of the Feast, the figure of Jesus is majestically portrayed, seated on a royal throne and dominating the entire world; "His Kingdom is an everlasting Kingdom, and all kings shall serve and obey Him He shall sit and rule and shall speak peace unto the nations."

The Mass opens with the apocalyptic vision of this extraordinary King whose majesty is intimately linked to His immolation for the salvation of souls "The Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honor. To Him belong glory and power forever and ever" (Introit).

In the Epistle (Col 1:12-20) St. Paul enumerates the titles which make Christ King of all kings: He is "the image of the invisible God, the firstborn of every creature; for in Him were all things created in heaven and on earth, visible and invisible." These titles belong to Jesus Christ inasmuch as He is God perfect image of the Father, exemplary cause of all earthly and heavenly creatures and, at the same time, Creator, together with the Father and the Holy Spirit, of all that exists, for nothing has existence without Him, but "all things were created by Him and in Him... by Him all things consist."

Then come His titles to Kingship as Man: "He is the Head of the Mystical Body, the Church Through Him [God] . . . reconciled all things unto Himself, making peace through the Blood of His Cross." He, who is already our King by reason of His divinity, is also King through His Incarnation, which has constituted Him the Head of all humanity, and through His Passion, by which at the price of His Blood He has regained our souls, which already belonged to Him as His creatures.

Jesus is our King in the full sense of the word: He has created us, redeemed us, vivified us by His grace, He nourishes us with His Flesh and Blood, He governs us with love, and by love He draws us to Himself. In the face of such considerations, the cry of St. Paul rises spontaneously from our heart: "Giving thanks to God the Father. . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have redemption . . . the remission of sins."

2. In today's Gospel (Jn. 18:33-37) we have the most authoritative proclamation of the Kingship of Christ, since it comes from His own lips in that most solemn moment during the trial which preceded His Passion. Pilate explicitly questioned Him on the subject: "Art Thou the King of the Jews?" Jesus did not reply directly to this first question; actually, He is not King of any one determined nation; His Kingdom has nothing to do with the kingdoms of earth. But to Pilate's second and more precise question, "Art Thou a King then?" Jesus replied unhesitatingly: "Thou sayest it; I am a King." He proclaims His Kingship in the most formal manner before the highest civil authority in Palestine; He proclaims it, not in the midst of an enthusiastic crowd, nor in the triumph of His miracles, but bound with chains, before him who is about to condemn Him to death, before a crowd thirsting for His Blood, a few moments before being dragged to Calvary where, from the heights of the Cross, above His thorn-crowned head, will appear for the first time the title of His royalty: "Jesus of Nazareth, the King of the Jews" (Jn. 19:19). He had fled when the enthusiastic crowd wished to make Him their King; now He proclaims Himself King in the midst of the unspeakable humiliations of His Passion, thus affirming in the clearest manner that His Kingdom is not of this world, that His Kingdom is so sublime that no dishonor, no insults can eclipse it. But by this act Jesus also tells us that He prefers to manifest His Kingship far more as a conquest of His Blood than as a title belonging to Him in virtue of His divine nature.

We should go to meet this divine King with all the yearning of our soul. He presents Himself to us under an appearance so human, so loving, so welcoming, stretching out His arms on the Cross to invite all to come to Him, showing us the wound in His side as the symbol of His Love. Far from trying to escape His dominion, we should beseech Him to be the sole Ruler of our mind and heart, and the complete master of our will. We should submit ourselves and all that belongs to us to "His most gentle rule" (Collect).

COLLOQUY:

"You, my God, are an eternal King, and Yours is no borrowed kingdom When the Credo says: 'of Your Kingdom there shall be no end' this phrase nearly always makes me feel particularly happy. Yes, I praise You, Lord, and bless You, for Your Kingdom will endure forever" (T.J. Way, 22).

"O divine King, most amiable Jesus, my Redeemer, my Savior, my Spouse, my Master and model, I renew today the total consecration of my being to You, begging You to take absolute dominion over me. Be my Sovereign, my Ruler, my Guide. Direct and govern me entirely, so that everything may turn to Your greater glory. Be King of my memory, of my intellect, of my will, of my emotions; I wish all to be completely subject to You and I invite You to reign in me.

"Your Kingdom is a kingdom of Truth, of Love, of Justice and of Peace.

"Grant that Your reign of Truth may be established in my mind, destroying all error, deceit and illusion. Enlighten me by Your divine Wisdom.

"Grant that Your reign of Love may be completely established in my will, to move it, draw it, and direct it always, so that I may no longer be moved by self-love, or by creatures but by Your Holy Spirit alone. Make this weak, mean, rebellious will of mine strong, generous, constant; make it grow stronger by the persevering exercise of virtue, and by the gifts of Your Spirit.

"Grant that Your reign of *Justice* may be established in all my actions, so that all I do, having this characteristic, may be a work of holiness, accomplished with purity of intention and with the greatest fidelity in order to give You pleasure and accomplish Your holy will.

"Grant that Your reign of Peace may be established, not only in my soul but also in my sensibility, so that, in harmony with the superior part of my soul, it may give You glory and neither retard me nor be an obstacle to union with You" (Sr. Carmela of the Holy Spirit, O.C.D.).

In the admirable discourse at the close of the last Supper, our Lord said: 'He that loveth Me, shall be loved of My Father: and I will love him and will manifest Myself to him.' Then Jude asked Him: 'Lord, how is it, that Thou wilt manifest Thyself to us, and not to the world?' And he received from Jesus this reply: 'If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him. He that loveth Me not keepeth not My word. And the word which you have heard is not Mine, but the Father's who sent Me.' Dom Gueranger, *The Liturgical Year*, Feast of Ss. Simon and Jude

From the fact that Christ and His disciples were hated and persecuted by the world, the greatest consolation and encouragement may be derived by those who are obliged to suffer mockery, contempt, and persecution because they are not of the world; that is, because they do not follow its foolish principles and sinful customs. But they who, to escape the derision and hatred of the world, side with it, rather than with Christ, may learn to be ashamed of their cowardice and baseness. For as it is an honor to the servant to be treated like his master, so it is a great disgrace to him to be treated better than his master; if, then, the master is pleased to submit to the hatred and persecution of the world, why do his servants refuse to do so?

When Christ says that the Jews could not excuse themselves on the ground that they did not know Him, but had hated and persecuted Him when it was easy for them to have known Him by His works, He teaches us that ignorance is not an excuse for sin. Those Christians, therefore, are in the highest degree culpable who, like the Jews, might easily learn what they ought to believe and do, but who fail to do so either through maliciousness or neglect, and accordingly remain in ignorance by their own fault. Acting in this kind of ignorance, they become guilty of sin, and will be justly condemned forever. It is otherwise with men who, without any fault of theirs, hear nothing of Christ or of the true faith, on account of which they are not punishable, but who will be condemned for such sins as they commit against that natural law which is inscribed on the heart of every man.

Goffine's Devout Instructions, on the Feast of Ss. Simon and Jude

SAINT SIMON and SAINT JUDE were probably brothers; the former received the surname Canaanite, to distinguish him from Simon Peter, either because he was a native of Cana, or because of his zeal for Christ (Luke 6:15; Acts 1:13). Judas was surnamed Thaddeus, or Lebbeus, to distinguish him from Judas Iscariot. Both were chosen apostles by Christ, and were constant witnesses of His life and deeds. It is related of them in the Martyrology that the light of faith was communicated to Egypt and other countries of Africa by Simon, and to Palestine, Syria, Mesopotamia, and Greater Armenia by Thaddeus. Meeting in Persia, and propagating the Christian faith there by their preaching and miracles, they both gained the crown of martyrdom. There is extant an epistle of Saint Jude which the Church has incorporated into the Holy Scriptures. From these two apostles learn to have zeal for the glory of God, for your own salvation and for that of your neighbor. Feast of Ss. Simon and Jude

As with individuals, so with nations. These, too, must necessarily tend to ruin if they go astray from "The Way." The Son of God, the Creator and Redeemer of mankind, is King and Lord of the earth, and holds supreme dominion over men, both individually and collectively. "And He gave Him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve Him" [Daniel vii., 14]. "I am appointed King by Him . . . I will give Thee the Gentiles for Thy inheritance, and the uttermost parts of the earth for Thy possession" [Psalm ii., 6, 8]. Therefore the law of Christ ought to prevail in human society and be the guide and teacher of public as well as of private life. Since this is so by divine decree, and no man may with impunity contravene it, it is an evil thing for the common weal wherever Christianity does not hold the place that belongs to it. When Jesus Christ is absent, human reason fails, being bereft of its chief protection and light, and the very end is lost sight of, for which, under God's providence, human society has been built up. This end is the obtaining by the members of society of natural good through the aid of civil unity, though always in harmony with the perfect and eternal good which is above nature. But when men's minds are clouded, both rulers and ruled go astray, for they have no safe line to follow nor end to aim at.

Pope Leo XIII, *Tametsi Futura Prospicientibus*

The priest, in reciting the prayers of the Mass, speaks in the person of the Church, in whose unity he remains; but in consecrating the sacrament he speaks in the person of Christ, whose place he holds by the power of his Orders. Consequently, a priest severed from the unity of the Church celebrates Mass, not having lost the power of Order, he consecrates Christ's true body and blood; but because he is severed from the unity of the Church, his prayers have no efficacy. St. Thomas Aquinas

In the building constructed upon Christ, good works are compared to gold, to silver, to precious stone. Venial sins are compared to wood, to hay, to stubble. The day of the Lord is that on which He manifests His judgment, first of all during tribulation on earth, then at the particular judgment after death, finally at the last judgment. The fire which tests and purifies is that of tribulation on earth, then that of purgatory, lastly that of universal conflagration at the last judgment. In truth, many tests of Scripture speak of the purifying fire under these three different forms. St. Thomas, *Commentary on First Corinthians*

Dearly beloved, believe not every spirit, but try the spirits if they be of God: because many false prophets are gone out into the world. 1 John 4:1

Knowest thou what it is to love Me in truth? It is to realize that everything which is not pleasing to Me is a lie. Our Lord, Jesus Christ to St. Teresa of Avila

I often ask myself how it came that pictures of hell did not lead me to fear these pains as they deserve. Now I feel a killing pain at the sight of the multitudes who are lost. This vision was one of the greatest graces the Lord has given me. From it arise also these vehement desires to be useful to souls. Yes, I say it with all truth : to deliver one soul from these terrible torments, I would gladly, it seems to me, endure death a thousand times. St. Teresa of Avila, *Autobiography*

The first suffering which the damned endure is that they are deprived of seeing Me. This suffering is so great that, if it were possible, they would choose to endure fire and torments, if they could in the meantime enjoy My vision, rather than to be delivered from other sufferings without being able to see Me. This pain is increased by a second, that of the worm of conscience, which torments them without cessation. Thirdly, the view of the demon redoubles their sufferings, because, seeing him in all his ugliness, they see what they themselves are, and thus see clearly that they themselves have merited these chastisements. The fourth torment which the damned endure is that of fire, a fire which burns but does not consume. Further, so great is the hate which possesses them that they cannot will anything good. Continually they blaspheme Me. They can no longer merit. Those who die in hate, guilty of mortal sin, enter a state which lasts forever. Our Lord to St. Catherine of Siena, *Dialogue of St. Catherine of Siena*

This state of things may perhaps be attributed to a certain slowness and timidity in good people, who are reluctant to engage in conflict or oppose but a weak resistance; thus the enemies of the Church become bolded in their attacks. But if the faithful were generally to understand that it behooves them ever to fight courageously under the banner of Christ their King, then, fired with apostolic zeal, they would strive to win over to their Lord those hearts that are bitter and estranged from him, and would valiantly defend his rights. Pope Pius XI, *Quas Primas*

Our Predecessor, Benedict XIV, had just cause to write: "We declare that a great number of those who are condemned to eternal punishment suffer that everlasting calamity because of ignorance of those mysteries of faith which must be known and believed in order to be numbered among the elect." Pope St. Pius X, *Acerbo Nimis*

Many pastors have destroyed my vineyard, they have trodden my portion under foot: they have changed my delightful portion into a desolate wilderness. They have laid it waste, and it hath mourned for me. With desolation is all the land made desolate; because there is none that considereth in the heart. Jer 12, 10-11

God communicates Himself most to that soul that has progressed farthest in love: namely, that has its will in closest conformity with the will of God... only the soul that has attained complete conformity and likeness of will is totally united and transformed in God supernaturally. St. John of the Cross

CONSOLATION IN SICKNESS

There was a certain ruler whose son was sick (John 4, 16).

As a consolation in sickness, you should consider that God sends you this affliction for the welfare of your soul, that you may know your sins; or if you be innocent, to practice patience, humility, charity, etc., and increase your merits. Therefore a holy father said to one of his companions, who complained, because he was sick: "My son! if you are gold, then you will be proved by sickness, but if you are mixed with dross, then you will be purified." "Many are vicious in health," says St. Augustine, "who would be virtuous in sickness;" and St. Bernard says: "It is better to arrive at salvation through sickness, than to have health and be damned."

It is also a powerful means of consolation in sickness, to represent to ourselves the suffering Redeemer, who had no soundness from the top of His head to the sole of His foot, and contemplating whom St. Bonaventure used to cry out: "O Lord, I do not wish to live without sickness, since I see Thee wounded so much."

When sick, we should carefully examine, whether we possess any ill-gotten goods, or have any other secret sin on our conscience; and if we are conscious of any, we should quickly free ourselves from it by a contrite, sincere confession, and by restoring the things belonging to others. Sins are very often the cause of disease, and God does not bless the medicine unless the sickness effects its object, that is, the sinners' amendment. Still less can we expect help, but rather temporal and eternal misfortune, if we have recourse to superstition, and spells, as the King Ochozias experienced, who was punished with death, because in sickness he had recourse to the idol Beelzebub (IV Kings 1).

PRAYER O Jesus, Thou true physician of souls, who dost wound and heal us, yea, dost even permit sorrows and adversities to visit us that our souls may have health, grant us the grace to use every bodily pain according to Thy merciful designs for the promotion of our salvation.

INSTRUCTION ON CARE OF THE SICK

Come down before my son die (John 4, 49).

All who have the charge of sick persons, should be like this father, that is, they should first of all endeavor to call upon Jesus to come in the most holy Sacrament, before the sick person is unable to receive Him. The devil seeks to hinder nothing more than this. He excites the imagination of the sick person, making him believe that he can live longer, that he will certainly get well again, in order to ruin him easier afterwards, because he defers his conversion. Those contribute to this end who through fear of frightening the sick person or of annoying him,

fail to call the priest at the right time. This is cruel love, which deprives the sick person of the salvation of his soul and eternal happiness, and brings with it a terrible responsibility. Where there is question of eternity, no carefulness can be too great. We should, therefore, choose the safest side, because the suffering may easily increase and finally make the sick person unable to attend to the affairs of his soul. We should, therefore, not conceal from him the danger in which he is, and if he has still the use of his reason, should call in the priest that he may receive the Last Sacraments. He will not die sooner on that account, but rather derive the greatest benefit there from, since his conscience will be cleansed from sin, which may be the cause of his sickness, and perhaps, he may regain his health, or at least be strengthened by the newly received grace of God, to bear his pains with greater patience and to die far easier, securer, and more consoled. We should also endeavor to encourage the sick person to resignation, and a childlike confidence in God, should pray with him to strengthen him against desponding thoughts, and the temptations of the devil; we should present him a crucifix to kiss; repeat the holy names of Jesus, Mary and Joseph, and other consolatory ejaculations, such as are found in prayer-books; should sign him with the sign of the cross; sprinkle him with holy water, and above all pray for a happy death. We should not weep and lament, by which death is only made harder for him, nor should we hold useless, idle and worldly conversations with him which will prevent him from thinking of God and the salvation of his soul, and from preparing himself for the last dangerous struggle. Finally, we should by no means suffer in his presence persons who have given him occasions of committing sin, because they would be obstacles to his sincere conversion. There is truly no greater work of charity than to assist our neighbor to a happy death.

When a Christian really gives himself to God and to His service, divine love takes possession of his heart, sets up its throne therein and at once proceeds to drive out self-love, the latter resisting with all its strength. Attacked and driven from one place to another, it takes refuge wherever it can, retreating from hold to hold until it hides in the innermost recesses of the soul. This is its last refuge, from which it is extremely difficult to dislodge it. There is no device by which it does not endeavour to harm and weaken its assailant, and to lessen, if it cannot prevent, its ultimate victory. It is always dangerous, even after defeat; and often, when we think we have crushed it, it will arise more formidable than ever.... Self-love is mercenary. In the service of God, it looks to its own interests without raising to higher considerations... Self-love is greedy for consolation. It seeks them from God and from men. It enjoys them with clinging eagerness, regrets them bitterly when deprived of them, and if the privation lasts too long for its fancy relaxes its fidelity, complains and murmurs and threatens to give up altogether.... Self-love is vain and presumptuous in times of spiritual abundance and prosperity. At such times it presumes in its strength and thinks itself capable of anything.... Self-love loves the sort of holiness that is quiet and comfortable, easy-going and involving suffering to neither mind nor body, and where there are few obstacles to overcome: the kind of holiness that can be acquired quickly and at little cost or for the mere wishing.... Self-love will have nothing to do with virtue which is humble, hidden and unnoticed by others; still less, when it is despised, calumniated and persecuted... Self-love robs God of His right to be the soul's center, a right which it would take to itself. This appropriation is a deep-seated and radical vice, which has become so much a part of man's nature that he has great difficulty in recognizing it, in appreciating its mischievous character, and in consenting that God should deliver him from it. It is of this self-love that St. Francis de Sales said that we are fortunate if this vice dies a quarter of an hour before we do.

Rev. John Grou, S. J., *Spiritual Maxims, On Self Love*



**The father therefore, knew that it was
at the same hour that Jesus said to him:
Thy son liveth: and himself believed,
and his whole house.**

THE ROAD TO OUR ETERNAL HOME TWENTIETH SUNDAY AFTER PENTECOST

PRESENCE OF GOD - O Lord teach me the way to come to You.

MEDITATION:

I. The liturgy of the last Sundays after Pentecost has a special note, warning us of the approaching end of all things. In fact, the liturgical year is almost at its close, and, as it ends, it invites us to consider the uncertainty of the present life and to turn our eyes toward the eternal life awaiting us. Spontaneously we stop to reflect on the condition of our own soul: How have we employed the time that God has given us? In the Introit we find the humble confession: "O Lord, we have sinned against Thee, we have not obeyed Thy commandments," and in the Collect we pray to obtain forgiveness: "Grant unto Thy faithful people pardon and peace; we beseech Thee, merciful Lord." In the Epistle (*Eph 5, 15-21*) St. Paul counsels us to use the time that remains to us in the best possible way, to attain eternal glory. "See, therefore, brethren, how you walk circumspectly, not as unwise, but as wise, redeeming the time, because the days are evil." The Apostle then explains what the nature of our wisdom should be: "Become not unwise, but understand what the will of God is." It would be the height of folly and imprudence to go through life following our own whims and desires. This is a most dangerous way and one which will never lead us to our destination. The only road that takes us to our eternal home is that of the will of God. Anyone who sincerely seeks God's will and follows it, will be guided, not by his own spirit, but by God's Spirit, the Holy Spirit, and can be sure that he will not go astray. "Be ye filled with the Holy Spirit," exhorts St. Paul, "speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts

to the Lord . . . being subject one to another. " When a soul allows itself, with childlike docility, to be led by the Holy Spirit, He takes complete possession of it, filling it entirely with Himself; and from this plenitude, the spirit of prayer, virtue, humble submission and fraternal love spontaneously blossoms forth. To follow God's will under the direction of the Holy Spirit is the quickest and safest way of reaching our heavenly home.

2. It is impossible to discover and walk in the way of God's will without faith; today's Gospel (*Jn. 4,46-53*) expressly treats of this faith and the qualities it must have in order to be pleasing to God.

A certain ruler, having heard of the marvelous cures performed by Jesus, went to Him and begged Jesus to come to his house and " heal his son, for he was at the point of death. " This man had faith in the miraculous power of the Master, but he was far from believing that He was the Son of God. Jesus knew this and replied : " Unless you see signs and wonders, you believe not. " These words, which historically were addressed to the ruler and his companions, were meant for all whose faith depends on what they see and hear. There are very few who believe with simplicity in the Gospel, in Revelation, in the teachings of the Church; most people remain indifferent and are moved only in the presence of something unusual which strikes their senses. It is true that the Lord can use such things to help our weakness, but this is not the faith which pleases Him. "Blessed are they that have not seen and have believed " (*ibid. 20,29*), He said to Thomas, who would not believe unless he saw the place of the nails and put his finger into His wounds. True faith is not based on our experience, on what we see and touch, but on the authority of God. God has revealed Himself; He can neither deceive nor be deceived; and we believe firmly on His word. To believe on the word of God is supernatural faith, the pure faith which is pleasing to God.

Jesus, who wished to lead the ruler to this true faith, said to him : " ` Go thy way, thy son liveth. ' The man believed the word which Jesus said to him, and went his way." It was not yet supernatural faith in the Son of God; nevertheless, it was an act of faith in the Master's word, and although it was imperfect, it brought forth fruit : his son was cured. God does not demand more than each one can give Him, and when He sees our good will, our sincere efforts, He Himself intervenes to perfect the work. Thus the ruler's imperfect and still human faith was rewarded by his son's cure, and as a result, his faith became supernatural. He believed in Jesus, no longer as a simple prophet or wonderworker, but as the Son of God; " and himself believed and his whole house. "

In this life we walk toward God, not by vision, but by faith. The purer our faith is and the more free from human elements, the more pleasing it will be to God, and the more it will enable us to know His holy will and to accomplish it with love.

COLLOQUY:

" Be propitious to Your children, O divine Master, Father and Lord. Grant that we who keep Your commandments may reflect Your image; may we experience, according to our strength, Your goodness, and not the severity of Your judgment.

"Grant that we may all live in Your peace and be admitted to Your kingdom after struggling against the waves of sin without being shipwrecked. In great tranquility, may we be drawn by the Holy Spirit, Your ineffable Wisdom, and guided by Him day and night, unto the perfect day. Grant that, until our last hour, we may be grateful in prayer and prayerful in gratitude to the one Father and Son, Son and Father, the Son our Teacher and Master, together with the Holy Spirit " (Clement of Alexandria).

" Lord, You know what is best; let this or that be done as You will. Give what You will, as much as You will, and when You will. Do with me as You know best, as will most please You, and will be for Your greater honor. Put me where You will, and do with me in all things according to Your will. Lo, I am Your servant, ready to obey You in all things; for I do not desire to live for myself; but for You. Oh, that I could do so in a faithful and perfect manner!

" O most loving Jesus, grant me always to will and desire that which is most acceptable to You, and which pleases You best. Let Your will be mine, and let my will always follow Yours, and agree perfectly with it. Let my will be one with Yours in willing and in not willing, and let me be unable to will or not will anything but what You will or do not will " (*Imit. III, 15*).

Verily no one of sound mind can doubt the issue of this contest between man and the Most High. Man, abusing his liberty, can violate the right and the majesty of the Creator of the Universe; but the victory will ever be with God—nay, defeat is at hand at the moment when man, under the delusion of his triumph, rises up with most audacity. Of this we are assured in the holy books by God Himself. Unmindful, as it were, of His strength and greatness, He "overlooks the sins of men" (Wisd. xi., 24), but swiftly, after these apparent retreats, "awaked like a mighty man that hath been surfeited with wine" (Ps. lxxvii., 65), "He shall break the heads of his enemies" (Ps. lxxvii., 22), that all may know "that God is the king of all the earth" (Ib. lxxvi., 8), "that the Gentiles may know themselves to be men" (Ib. ix., 20). Pope St. Pius X, *E Supremi*, The Restoration of All Things in Christ

The world is on fire. Men try to condemn Christ once again, as it were, for they bring a thousand false witnesses against Him. They would raze His Church to the ground... It breaks my heart to see so many souls traveling to perdition. I would the evil were not so great... I felt that I would have laid down a thousand lives to save a single one of all the souls that were being lost.
St. Teresa of Jesus

Contemplatives should be "specialists" in the apostolate of sacrifice which, however, cannot and should not be wanting, in one form or another, in the life of every apostle. Christ has purchased our souls at the price of His precious Blood; and whoever wished to collaborate with Him in the salvation of mankind, should be willing to unite to the most precious Blood of Christ some drops of his own blood. Souls cost dearly, and an apostle must pay *with himself* for those he wants to win. The apostolate is true and fruitful in the measure in which it is imbued with suffering, which is the fruit of immolation.... There is a close connection between prayer and sacrifice, since they both flow from one source: love, which spurs the soul on to prayer and incessant immolation for the glory of God and the salvation of souls. Fr. Gabriel of St. Mary Magdalen, O.C.D., *Divine Intimacy*

His Majesty desires and loves courageous souls if they have no confidence in themselves but walk in humility. St. Teresa of Jesus

Instruction On The Feast Of All Saints, November 1

Why has the Church instituted this festival?

1. To give praise to God in His saints (Ps. 150), and to pay to the saints themselves the honor which they merit for having made it the work of their earthly life to promote the honor of God.
2. To impress vividly upon our minds that we are members of that holy Catholic Church which believes in the communion of saints, that is, in the communion of all true Christians, who belong to the Church triumphant in heaven, to the Church suffering in purgatory, or to the Church militant upon earth; but, more particularly, to cause us earnestly to consider the communion of the saints in heaven with us, who are yet battling on earth.
3. To exhort us to raise our eyes and hearts, especially on this day, to heaven, where before the throne of God is gathered the innumerable multitude of saints of all countries, times, nationalities and ranks of life, who have faithfully followed Christ and left us glorious examples of virtues, which we ought to imitate. This we can do, for the saints, too, were weak men, who fought and conquered only by the grace of God, which will not be denied to us.
4. To honor those saints, for whom during the year there is no special festival appointed by the Church. Finally, that in consideration of so many intercessors God may grant us perfect reconciliation, may permit us to share in their merits, and may grant us the grace to enjoy with them, one day, the bliss of heaven.

Who first instituted this festival?

Pope Boniface IV first suggested the celebration of this festival, when in 610 he ordered that the Pantheon, a pagan temple at Rome, dedicated to all the gods, should be converted into a Christian church, and the relics of the saints, dispersed through the different Roman cemeteries, taken up and placed therein. He then dedicated the Church to the honor of the Blessed Virgin and all the martyrs, and thus for the first time celebrated the Festival of All Saints, directing that it should be observed in Rome every year. Pope Gregory IV extended this feast to the whole Catholic Church, and appointed the 1st of November as the day of its celebration.

Why is the Gospel of the Eight Beatitudes read on this day?

Because they form, so to speak, the steps on which the saints courageously ascended to heaven.

If you desire to be with the saints in heaven, you must also mount patiently and perseveringly these steps, then God's hand will assuredly aid you.

EXPLANATION OF THE EIGHT BEATITUDES.

1. ***Blessed are the poor in spirit, for theirs is the kingdom of heaven. (related to the virtue of Temperance and the gift of Fear of God)***
THEY are poor in spirit who, like the apostles, leave all temporal things for Christ's sake and become poor; they who have lost their property by misfortune or injustice, and bear this loss with patience and resignation to the will of God; they who are contented with their poor and lowly station in life, do not strive for greater fortune or a higher position, and would rather suffer want than make themselves rich by unlawful means; they who though rich do not love wealth, nor set their hearts upon it, but use their riches to aid the poor; and especially they who are humble, that is, who have no exalted opinion of themselves, but are convinced of their weakness and inward poverty, have a low estimate of themselves, therefore, feel always their need, and like poor mendicants, continually implore God's grace and assistance.
2. ***Blessed are the meek, for they shall possess the land. (related to the virtue of Justice and the gift of Piety)***
He is meek who represses every rising impulse of anger, impatience and desire of revenge, and willingly puts up with every thing that God, to prove him, decrees or permits to happen to him, or men inflict upon him. He who thus controls himself, is like a calm and tranquil sea, in which the image of the divine Sun is ever reflected, clear and Unruffled. He who thus conquers himself is mightier than if he besieged and conquered strongly fortified cities (Prov. 16, 32), and will without doubt receive this earth, as well as heaven, as an inheritance, enjoying eternally there the peace (Ps. 36) which is already his on earth.
3. ***Blessed are they that mourn, for they shall be comforted. (related to the virtue of Hope and the gift of Knowledge)***
The mourners here mentioned are not those who weep and lament over the death of relatives and friends, or over misfortune or loss of temporal riches, but those who mourn that God is so often offended, so little loved and honored by men, that so many souls, redeemed by the precious blood of Christ, are lost. Among these mourners are also those who lead a strict and penitential life, and patiently endure distress; for sin is the only evil, the only thing to be lamented, and those tears only, which are shed on account of sin, are useful tears, and are recompensed by everlasting joy and eternal consolation.
4. ***Blessed are they that hunger and thirst after justice, for they shall have their fill. (related to the virtue of Fortitude and the gift of Fortitude)***
Hunger and thirst denote the ardent longing for those virtues which constitute Christian perfection. He who seeks such perfection with ardent desire and earnest striving, will be filled, that is, will be adorned by God with the most beautiful virtues, and will be abundantly rewarded in heaven.
5. ***Blessed are the merciful, for they shall obtain mercy. (related to the virtue of Prudence and the gift of Counsel)***
They are merciful who assist the poor according to their means, who practice every possible spiritual and corporal work of mercy, who as far as they can, patiently endure the faults of others, strive always to excuse them, and willingly forgive the injuries they have received. They especially are truly merciful, who are merciful to their enemies, and do good to them, as written: Love your enemies, and do good to them that hate you (Matt. 5, 44). Well is it for him who is merciful, the greatest "rewards are promised him, but a judgment without mercy shall be passed on the unmerciful.
6. ***Blessed are the clean of heart, for they shall see God. (related to the virtue of Faith and the gift of Understanding)***

They are clean of heart, who carefully preserve the innocence which they received in baptism, and keep their heart and conscience free not only from all sinful words and deeds, but from all sinful thoughts and desires, and in all their omissions and commissions think and desire only good. These while yet on earth see God in all His works and creatures, because their thoughts are directed always to the Highest Good, and in the other world they will see Him face to face, enjoying in this contemplation a peculiar pleasure which is reserved for pure souls only; for as the eye that would see well, must be clear, so must those souls be immaculate who are to see

7. ***Blessed are the peace-makers, for they shall be called the children of God.(related to the virtue of Charity and the gift of wisdom)***

Those are peace-makers who guard their improper desires, who are careful to have peace in their conscience and regulated tranquility in all their actions, who do not quarrel with their neighbors, and are submissive to the will of God. These are called children of God, because they follow God who is a God of peace (Rom. 15, 33), and who even gave His only Son to reconcile the world, and bring upon earth that peace which the world does not know and cannot give (Luke 2, 14; John 14, 27).

8. ***Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.***

Those suffer persecution for justice' sake who by their words, writings, or by their life defend the truth, the faith and Christian virtues; who cling firmly to God, and permit nothing to turn them from the duties of the Christian profession, from the practice of their holy religion, but on its account suffer hatred, contempt, disgrace, injury and injustice from the world. If they endure all' this with patience and perseverance, even, like the saints, with joy, then they will become like the saints and like them receive the heavenly crown. If we wish to be crowned with them, we must suffer with them: And all that will live godly in Christ Jesus, shall suffer persecution (II Tim. 3, 12).

SUPPLICATION. How lovely, O Lord, are Thy tabernacles! My soul longeth for Thy courts. My body and soul rejoice in Thee, most loving God, Thou crown and reward of all the saints, whose temporal pains and sufferings Thou dost reward with eternal joy, filling them with good! How blessed are they who have faithfully served Thee, for they carry Thy name on their forehead, and reign with Thee for all eternity. Grant us, we beseech Thee, O God, by their intercession, Thy grace that we, after their example, may serve Thee in sanctity and justice, in poverty and humility, in meekness and repentance, in the ardent desire for all virtues, by mercy, perfect purity of heart, in peacefulness and patience, following them, and taking part, one day, with them in heavenly joy and happiness. Amen.

Looming ahead is the Great Apostasy predicted by St. Paul to the Thessalonians when the Antichrist, “the man of sin” (2 Thess. 2: 3), will engage mankind in wholesale flight from God and reality. From him can be expected perfect acquiescence to the three temptations by which the devil failed to seduce Christ in the desert. Turning stones into bread by substituting false teaching for true doctrine, he will confirm the satanic religion by false miracles, (that is “lying wonders”), as it were casting himself down from the pinnacle of the temple to be borne up by spiritual hands. Given “all the kingdoms of the world and all their glory” (Matt. 4: 8-9) in return for falling down and adoring Satan, Antichrist the King will establish a universal empire in the fallen angel’s name. Aping as closely as possible Christ’s consummation of the law and the prophets, he will capitulate in his person the whole of the world’s apostatic tradition. Solange Strong Hertz, *Apostasy in America*

Salvation by “Implicit” Faith?

But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder to them that seek him. Heb. 1, 6

Of course charity itself is impossible without faith and hope. Could anyone love a man if he did not believe it was possible to be or become his friend? Or if he despaired of ever gaining his friendship? So it is with man in relation to God as He is in Himself. Man must believe it is possible to attain a perfect friendship with God in Heaven and he must hope to attain this friendship through God’s power before he can love God as his supernatural destiny.

Fr. Walter Farrell, O. P. and Fr. Marin Healy, *My Way of Life – The Summa Simplified for Everyone*

Not only the sacred ministers and those who have consecrated themselves to God in the religious life, but also all the other members of the Mystical Body of Jesus Christ have the obligation of working hard and constantly for the upbuilding and increase of this Body... A tremendous mystery and one which can never be sufficiently mediated upon: that the salvation of many depends on the prayers and voluntary mortifications undertaken for this end by the members of the Mystical Body of Jesus Christ and on the cooperation of the pastors and of the faithful. Pope Pius XII, *Mystici Corporis*

The ultimate social goal of the homosexual movement is the transformation of key social structures and our entire culture according to the pattern dictated by the homosexual ideology, to satisfy the individual needs of the homosexuals themselves – chiefly their sexual needs, but also the corporate needs of their organizations. Although not publicized widely, and normally unacknowledged, the foundation for a political and juridical system in which homosexuality is accepted as an alternative and legitimate lifestyle, and in which homosexual acts are not merely tolerated but positively accepted, requires the structural transformation of society and a profound alteration in the consciousness of its members...There is no question that one of the top priorities of the homosexual movement is to force a “redefinition” of the American family away from the traditional husband-wife-children model to a more “functional” definition based on the notion of economic unit or any other basis that does not require heterosexuality as its foundation. The notion that a family must involve persons of both sexes is profoundly inimical to the homosexual movement. By their own definition, heterosexual relations are beyond their reach; thus the traditional family as a normative institution for human relations is unacceptable.

Rev. Enrique Rueda, *The Homosexual Network; Private Lives and Public Policy*, published in 1982

Therefore the sacred partnership of true marriage is constituted both by the will of God and the will of man. From God comes the very institution of marriage, the ends for which it was instituted, the laws that govern it, the blessings that flow from it; while man, through generous surrender of his own person made to another for the whole span of life, becomes, with the help and cooperation of God, the author of each particular marriage, with the duties and blessings annexed thereto from divine institution. Now when We come to explain, Venerable Brethren, what are the blessings that God has attached to true matrimony, and how great they are, there occur to Us the words of that illustrious Doctor of the Church whom We commemorated recently in Our Encyclical *Ad salutem* on the occasion of the fifteenth centenary of his death: "These," says St. Augustine, "are all the blessings of matrimony on account of which matrimony itself is a blessing; offspring, conjugal faith and the sacrament." And how under these three heads is contained a splendid summary of the whole doctrine of Christian marriage, the holy Doctor himself expressly declares when he said: "By conjugal faith it is provided that there should be no carnal intercourse outside the marriage bond with another man or woman; with regard to offspring, that children should be begotten of love, tenderly cared for and educated in a religious atmosphere; finally, in its sacramental aspect that the marriage bond should not be broken and that a husband or wife, if separated, should not be joined to another even for the sake of offspring. This we regard as the law of marriage by which the fruitfulness of nature is adorned and the evil of incontinence is restrained. Pope Pius XI, *Casti Connubii*, On Christian Marriage

It is a *sin* to believe there is salvation outside the Catholic Church!

Blessed Pope Pius IX

The Church is One, Holy, Catholic Apostolic, and *Roman* : unique, the Chair founded on Peter. Outside her fold is to be found neither the true faith nor eternal salvation, for it is impossible to have God for a Father if one does not have the Church for a Mother. Blessed Pope Pius IX, *Singulari Quidem*

The Great Error of Vatican II –

The “pastoral” blunder that there exists a disjunction between Divine Revelation and Dogma

The greatest concern of the Ecumenical Council is this: that the sacred deposit of Christian doctrine should be guarded and taught more efficaciously..... the authentic doctrine... should be studied and expounded through the methods of research and through the literary forms of modern thought. The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another. And it is the latter that must be taken into great consideration with patience if necessary, everything being measured in the forms and proportions of a Magisterium which is predominantly pastoral in character. Pope John XXIII, Opening Speech for Vatican II

Rome begins to address the failure of Vatican II to fulfill its “greatest concern”

The Servant of God Paul VI thus stated: "The Church exists to evangelize, that is to say, to preach and to teach, to be the channel of the gift of grace, to reconcile sinners with God, to perpetuate the sacrifice of Christ in the Holy Mass, which is the memorial of his death and of his glorious resurrection" (Apostolic Exhortation "Evangelii nuntiandi," Dec. 8, 1975, 14: AAS 68, [1976], p. 13).

For this reason, the next Ordinary General Assembly of the Synod of Bishops, in 2012, will be dedicated to the theme "The New Evangelization for the Transmission of the Christian Faith."
Pope Benedict XVI, Weekly address, October 24, 2010

“The New Evangelization” – Without a foundation of repentance, prayer, and penance there will be no fruit for, “The Interior Life is the Soul of the Apostolate.”

The purpose of the struggle against our passions, the practice of the virtues, recollection, prayer, the practice of the presence of God, and frequent reception of the Sacraments, is to foster union with God and the growth of charity. The interior life is a secret hearth where a soul in contact with God is inflamed with His love, and precisely because it is inflamed and forged by love, it becomes a docile instrument which God can use to diffuse love into the hearts of others. Therefore, it is very important to recall frequently this great principle: *the interior life is the soul of the apostolate*. A deep interior life therefore, from it will spring a fruitful apostolate, a true sharing in Christ's work of saving souls... Where there is little or no interior life, charity and friendship with God are in danger of being extinguished; and if this interior flame be extinguished, then the apostolate will be emptied of its substance and reduced to mere external activity which may make a great noise, but will not bring forth and fruit.

Fr. Gabriel of St. Mary Magdalen, O.C.D., Divine Intimacy

“The Novelty of “Religious Liberty” is elevated to a “Catholic Church..... Demand”

The Catholic Church firmly advocates that due recognition be given to the public dimension of religious adherence. In an overwhelmingly pluralist society, this demand is not unimportant. Care must be taken to guarantee that others are always treated with respect. Mutual respect grows only on the basis of agreement on certain inalienable values that are proper to human nature, in particular the inviolable dignity of every single person. Such agreement does not limit the expression of individual religions; on the contrary, it allows each person to bear witness explicitly to what he believes, not avoiding comparison with others. Pope Benedict XVI to the Muslims in Germany, 10-2011

Efforts must therefore be made to bring about an organization of society in which the life of the people will not be subordinate to and at the mercy of Stock Exchange operations and financial coups by the few. Already, in the great Encyclical *Rerum Novarum*, May 15th, 1891, Pope Leo XIII had alluded to the havoc wrought by usury. "For the ancient working-men's guilds were abolished in the last century and no other organization took their place. Public institutions and the very laws have set aside the ancient religion. Hence, by degrees, it has come to pass that workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with the like injustice still practiced by covetous and grasping men. To this must be added ... the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself." Rev. Denis Fahey, *The Kingship of Christ According to the Principles of St. Thomas*

The (natural) moral virtues can make a man honest and virtuous, and can regulate his actions according to reason, but they can in no way bring him into friendship with God or even give him the possibility of meriting eternal life.
Fr. Gabriel of St. Mary Magdalen, *Divine Intimacy*

May the approaching Feast of Christ the King, on which this, Our first Encyclical, will reach you, be a day of grace and of thorough renewal and revival in the spirit of the Kingdom of Christ. May it be a day when the consecration of the human race to the Divine Heart, which should be celebrated in a particularly solemn manner, will gather the Faithful of all peoples and all nations around the throne of the Eternal King, in adoration and in reparation, to renew now and forever their oath of allegiance to Him and to His law of truth and of love.
Pope Pius XII, his first encyclical, *Summi Pontificatus: On the Unity of Human Society*, 10-20-1939, beginning of World War II

Prayer Before Confession

MAY the blessed Angels and Saints of God, who rejoice in the conversion of a sinner; and above all, may thou, O Blessed Virgin, the refuge of the penitent and the Mother of Mercies, intercede for me, that the Confession which I am now going to make may not have the effect of rendering me more criminal than I am, but may procure for me the happiness of a reconciliation with my long-offended God and the grace never more to offend Him mortally.

How are the "Jews who killed the Lord Jesus" responsible for killing the "prophets"?

The Jews who both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are enemies to all men. ... To fill up their sins always: for the wrath of God is come upon them to the end. I Thessalonians 2

Obedience to the will of God was, for the Jews, at all times, an impregnable rampart against all their enemies; it turned a Saul, a persecutor of the Church, into a Paul, the Apostle of the Gentiles; it turned the early Christians into martyrs, for martyrdom does not consist in suffering and dying for the Faith; it consists, rather, in the conformity of the martyr's will to the Divine will, which requires such a kind of death and not another. Fr. Michael Mueller, C.S.S.R., *Prayer, The Key to Salvation*

The United States is, as much as Israel, guilty for the genocide of the Palestinian People.

"I love Israel. I'm with you all the way..... Thanks to the bravery and incredible skill of the Israeli Defense Forces and Operation Rising Lion, the forces of chaos, terror, and ruin now stand weakened, isolated, and totally defeated."

"The story of fierce Israeli resolve and triumph since October 7 should be proof to the entire world that those who seek to destroy this nation are doomed to bitter failure."

President Donald Trump, addressing the Israeli Knesset with Prime Minister Benjamin Netanyahu

"Donald Trump is the greatest friend that the State of Israel has ever had in the White House. No American president has ever done more for Israel, and, as I said in Washington, it ain't even close. It's really not a match."

Israeli Prime Minister Benjamin Netanyahu addressing Israeli Knesset with President Trump

"It is sentiments like these (from President Trump) – backed by a long list of pro-Israel actions over two terms, including moving the US Embassy to Jerusalem, recognizing Israel's sovereignty over the Golan Heights, recognizing Jewish claims in Judea and Samaria for a 'Greater Israel', brokering the Abraham Accords, striking Iran alongside Israel, decapitation strikes against Iranian and Hamas peace negotiators, and directly supporting the Israeli genocide of Gaza with over \$30 billion direct aid, billions more in indirect aid with military, intelligence, logistical and political support both in the United States and at the United Nations including censorship in mainstream media and suppression of free speech at college campuses."

Catholic political commentary