

SS. Peter and Paul Roman Catholic Mission

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

SS. Peter and Paul Roman Catholic Chapel

129 South Beaver Street, York PA 17401

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

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



Second Sunday After Easter

Good Shepherd Sunday

April 19, 2026

Today is called “Good Shepherd Sunday.” For, in the epistle, St. Peter himself, made by the risen Lord head and Chief Pastor of His Church, tells us that Christ is the shepherd of our souls, which were like wandering sheep. They are gathered round Him who came to give His life for them. The gospel relates the touching parable of the good shepherd who defends his sheep against the wolf, and protects them from death (Collect); and foretells that the heathen will come to join the Jews of the Old Law and to form with them one only Church and flock, under one shepherd.

These our Lord recognizes as His sheep and like the disciples at Emmaus, whose eyes were opened at the Breaking of the bread, at the altar when the priest consecrates the host which is the memorial of our Lord’s passion, they acknowledge that Christ is “the Good Shepherd who gives His life that He may feed His sheep with His Body and Blood” (St. Gregory). Raising their eyes to Him (Offertory), they pour forth to Him their gratitude for His great mercy (Introit).

“It was in those days,” says St. Leo, “that the Holy Ghost was bestowed upon all the apostles by our Lord’s breathing upon them, and that the blessed apostle Peter, raised above the rest, having already received the keys of the kingdom, saw the care of the Lord’s flock committed to his charge” (Second nocturn). This was the first step in the founding of the Church.

Let us press round the divine Shepherd of our souls, hidden in the Eucharist and whose visible representative is the Pope, Pastor of the Universal Church.

INTROIT:

Ps. 32. The earth is full of the mercy of the Lord, alleluia: by the word of the Lord the heavens were established, alleluia, alleluia.

Ps. 80. Rejoice in the Lord, O ye just: praise becometh the upright. Glory be, etc. The earth is full, etc.

COLLECT:

O God, who in the humility of Thy Son hast raised up a fallen world, grant to Thy faithful people perpetual gladness, and as Thou hast delivered them from the perils of eternal death, make them to rejoice with everlasting joy. Through our Lord, etc.

Grant us, Thy servants we beseech Thee, O Lord God, to enjoy continual health of mind and body; and by the glorious intercession of blessed Mary, ever Virgin, to be delivered from present sorrow, and to attain everlasting joy. Through our Lord, etc.

Graciously hear, O Lord, the prayers of Thy Church that, having overcome all adversity and every error, she may serve Thee in security and freedom. Through our Lord, etc.

EPISTLE: 1 Peter 2, 21-25.

Dearly beloved, Christ suffered for us, leaving you an example, that you should follow His steps. Who did no sin, neither was guile found in His mouth. Who when He was reviled, did not revile: when He suffered, He threatened not, but delivered Himself to him that judged Him

unjustly: who His own self bore our sins in His body upon the tree: that we, being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

EXPLANATION St. Peter teaches the Christians patience in misery and afflictions, even in unjust persecution, and for this purpose places before them the example of Christ who, though most innocent, suffered most terribly and most patiently. Are we true sheep of the good Shepherd if at the smallest cross, at every word, we become angry and impatient?

ASPIRATION O Lord Jesus! Grant me the grace to follow Thee, my good Shepherd, and not to complain and make threats whenever I am reprimanded, reviled or persecuted for justice sake.

GREAT ALLELUIA: Alleluia, alleluia.

Luke 24. The disciples knew the Lord Jesus in the breaking of bread, alleluia.

John 10. I am the good shepherd: and I know My sheep, and Mine know Me, alleluia.

GOSPEL: *John 10, 11-16.*

At that time Jesus said to the pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth: and the wolf caught and scattereth the sheep: and the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd: and I know Mine, and Mine know Me, as the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd.

How has Christ proved Himself a good Shepherd?

By sacrificing His life even for His enemies, for those who did not yet love Him (I John 4, 10; Rom. 5, 8), and could not reward Him. He has besides given Himself to us for our food.

How are we to know if we are among the sheep of Christ, that is, His chosen ones?

If we listen willingly to the voice of the Shepherd in sermons and instructions, in spiritual books and conversations; are obedient to it, and especially give ear and follow the rules of the Church through which the Good Shepherd speaks to us (Luke 10, 16), "for he," says St. Augustine, "who has not the Church for his mother, will not have God for his father;" if we gladly receive the food of the Good Shepherd, that is, His sacred Body and Blood in holy Communion; if we are patient and meek as a lamb, freely forgiving our enemies; if we love all men from our heart, do good to them, and seek to bring them to Jesus.

Who are the other sheep of Christ?

The Gentiles who were not of the fold of Israel, whom Christ sought to bring by His disciples, and now by their successors; into His fold. To these sheep we also belonged by our ancestors. O how grateful we should be to God, that He has brought us into the fold of His Church, and how diligently should we conduct ourselves as good sheep!

When will there be but one fold and one shepherd?

Christ's Church already constitutes "one fold and one shepherd." When, by the prayers of the Church and by her missionaries, all nations someday will be converted to this only saving Church, the one Church under one head. Let us pray that this may soon come.

PRAYER O Lord Jesus! Thou Good Shepherd who on the cross didst give Thy life for Thy sheep, grant us, we beseech Thee, by Thy death, the grace to be faithful to Thy voice and teachings like obedient lambs that we may one day be numbered among Thy chosen ones in heaven.

OFFERTORY:

Ps. 62. O God, my God, to Thee do I watch at break of day; and in Thy name I will lift up my hands, alleluia.

SECRET:

May this sacred oblation, O Lord, ever draw down upon us Thy wholesome benediction, that what is thereby celebrated in mystery may be carried out in power. Through our Lord, etc.

By Thy mercy, O Lord, and through the intercession of blessed Mary, ever Virgin, may this offering avail us unto our welfare and peace, both now and forever. Through our Lord, etc.

Protect us, O Lord, who assist at Thy mysteries, that, cleaving to things divine, we may serve Thee both in body and in mind. Through our Lord, etc.

PREFACE FOR EASTER:

It is truly meet and just, right and profitable unto salvation, that we should at all times extol Thy glory, O Lord, but more especially at this season when Christ our Pasch was sacrificed. For He is the true Lamb that hath taken away the sins of the world; Who by dying hath overcome our death, and by rising again hath restored our life. And therefore with the angels and archangels, the thrones and dominions, and the whole host of heavenly army we sing a hymn of Thy glory, saying again and again: Holy, holy, holy, etc.

COMMUNION:

John 10. I am the good shepherd, alleluia: and I know My sheep, and Mine know Me, alleluia, alleluia.

POSTCOMMUNION:

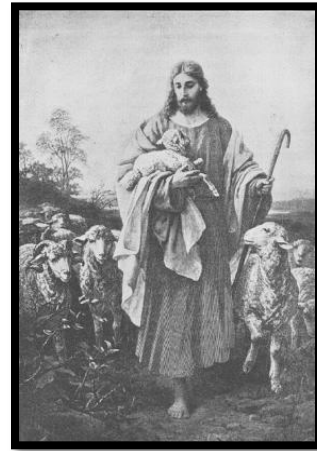
Grant us, we beseech Thee, O almighty God, to attain Thy life-giving grace, and ever glory in Thy gift. Through our Lord, etc.

Grant, O Lord, that we who have received these helps to salvation may be everywhere defended by the patronage of blessed Mary, ever Virgin, in whose honor we have offered this sacrifice to Thy majesty. Through our Lord, etc.

Lord our God, we pray Thee that Thou suffer not to succumb to human hazards those whom Thou hast been pleased to make sharers of divine mysteries. Through our Lord, etc.

My hope is in Christ, who strengthens the weakest by His Divine help. I can do all in Him who strengthens me. His Power is infinite, and if I lean on him, it will be mine. His Wisdom is infinite, and if I look to Him for counsel, I shall not be deceived. His Goodness is infinite, and if my trust is stayed in Him, I shall not be abandoned. Pope Saint Pius X

“I am the good shepherd: and I know Mine, and Mine know Me, as the Father knoweth Me, and I know the Father: and I lay down My life for My sheep.”



PROPER OF THE SAINTS FOR THE WEEK OF APRIL 19th:

Date	Day	Feast	Rank	Color	F/A	Mass Time/Intention/Notes
19	Sun	2nd Sunday after Easter	sd	W		9:00 AM; Confessions 8:00; Rosary of Reparation 8:30
20	Mon	Ferial Day		W		Mass 8:30 AM; Rosary of Reparation before Mass
21	Tue	St. Anselm, BpCD	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
22	Wed	Solemnity of St. Joseph, Spouse of the BVM, Patron of the Universal Church <i>Ss. Soter & Caius, PpMm</i>	d1cl	W		Mass 8:30 AM; Rosary of Reparation before Mass (Suppressed in 1962 Indult Missal)
23	Thu	St. George, M <i>Within the Octave</i>	sd	R		Mass 8:30 AM; Rosary of Reparation before Mass
24	Fri	St. Fidelis of Sigmaringen, M <i>Within the Octave</i>	d	R	A	Mass 8:30 AM; Rosary of Reparation before Mass
25	Sat	St. Mark, Ev The Greater Litanies	d2cl	R		Mass 9:00 AM, Rosary of Reparation & Confession 8:30
26	Sun	3rd. Sunday after Easter Ss. Cletus & Marcellinus, PpMm <i>Within the Octave</i>	sd	W		9:00 AM; Confessions 8:00; 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.

Softness, St. Thomas calls it *effeminacy*, and *pertinacity* are opposed to perseverance. *Softness* is a vice that makes a man ready to forsake any good intention when difficulties arise. *Pertinacity* is a vice that makes a man cling to his own opinion and judgment long after facts have shown that he is wrong. The soft man has no perseverance at all. The pertinacious man perseveres in his wrong course of action even after right reason shows that he is wrong. Of course, the highest kind of perseverance is perseverance in the pursuit of God. For this reason God has given men, through grace, the gift of fortitude. This is a gift of the Holy Ghost which enables man to persevere in moral good until he attains the vision of God. The Holy Ghost infuses into man’s mind a confidence that through the grace of God he will win through to Heaven.
Fr. Walter Farrell, O. P., S. T. M., *My Way of Life, Pocket edition of St. Thomas*

In my helplessness the Holy Scriptures and the Imitation of Christ are of the greatest assistance... It is from the Gospels, however, that I derive most help in the time of prayer; I find in their pages all that my poor soul needs, and I am always discovering there new lights and hidden, mysterious meanings. St. Therese of the Child Jesus, on meditative reading

The holy Church invites us to spend this day in honouring the Spouse of Mary, the Foster-Father of the Son of God. And yet, as we offered him the yearly tribute of our devotion on March 19, it is not properly speaking, his feast that we are to celebrate today. It is a solemn expression of gratitude offered to Joseph, the Protector of the Faithful, the refuge and support of all that invoke him with confidence. The innumerable favours he has bestowed upon the world entitle him to this additional homage.... In a book published in 1645, *The Glories of St. Joseph*, we find these prophetic words, "in the latter ages of the world, the glories of St. Joseph will be brought to light; that God will draw aside the veil, which has hitherto prevented us from seeing the wondrous sanctuary of Joseph's soul; that the Holy Ghost will inspire the faithful to proclaim the praises of this admirable Saint...and that the Sovereign Pontiff will by a secret impulse from heaven, ordain that the feast of this great Patriarch be solemnly celebrated through the length and breadth of the spiritual domain of St. Peter. They will find in St. Joseph treasures of grace incomparable more precious and plentiful than were possessed by even the choicest of the elect of the Old Testament." These ardent wishes have been fulfilled. Dom Gueranger, *The Liturgical Year*, Solemnity of St. Joseph, Patron of the Universal Church

When our Divine Savior told His Apostles, and their successors, "Whose sins you shall forgive, they are forgiven them," He meant those words literally and without reservation. Our faith and our confidence in our Savior should be such that we accept this comforting assurance at its full value. Our Savior did not say that your sins might be forgiven, or that they may be forgiven, or anything else of a conditional character. True God and true Man, the Second Person of the Most Blessed Trinity, Jesus your Savior, meant precisely what He said when He instituted the Sacrament of Penance. If the penitent has sorrow for the sin, there are no strings attached to the forgiveness. Nor is it necessary that you be able to shed tears in your sorrow. It is safe to say that sorrow and forgiveness depend in no way on the lachrymal glands. Boniface McConville, O.F.M., *Peace For Troubled Souls*

THE GOOD SHEPHERD

SECOND SUNDAY AFTER EASTER

PRESENCE OF GOD: I come to You, O Jesus, my Good Shepherd; lead me to the pastures of eternal life.

MEDITATION:

1. The liturgy today sums up in the gentle figure of the Good Shepherd all that Jesus has done for our souls.

The shepherd is everything to his flock; their life, their sustenance, and their care is entirely in his hands, and if the shepherd is good, they will have nothing to fear under his protection, and they will want for nothing.

Jesus is preeminently the Good Shepherd: He not only loves, feeds, and guards His sheep, but He also gives them life at the cost of His own. In the mystery of the Incarnation, the Son of God comes to earth in search of men who, like stray sheep, have wandered away from the sheepfold and have become lost in the dark valley of sin. He comes as a most loving Shepherd who, in order to take better care of His flock, is not afraid to share their lot. Today's Epistle (1 Pt 2, 21-25) shows Him to us as He takes our sins upon Himself that He may heal us by His Passion: "Who His own self bore our sins in His Body upon the tree that we, being dead to sin, should live to justice; by whose stripes you were healed. For you were as sheep going astray; but you are now converted to the Shepherd and Bishop of your souls" (1 Pt 2, 24-25). Jesus said, "I am the Good Shepherd, and I give my life for my sheep" and in the Office for Paschal time, the Church chants many times: "The Good Shepherd is risen, He who gave His life for His sheep and who died for His flock." What could be a better synthesis of the whole work of the Redemption? It seems still more wonderful when we hear Jesus declare: "I am come that they may have life and may have it more abundantly" (Jn 10, 10). In truth, He could well repeat to each one of us: "What more could I have done for you that I have not done?" (cf. Is 5, 4). Oh, would that our generosity in giving ourselves to Him had no limits, after the pattern of His own liberality in giving Himself to us!

2. Again Jesus said: "I know Mine, and Mine know Me, even as the Father knows Me and I know the Father" (Gosp: Jn 10, 11-16). Although there is no question here of equality, but merely that of a simple comparison, it is nevertheless very consoling and glorious for us to see how Jesus likes to compare His relations with us to those He has with His Father. At the Last Supper also, He said: "As the Father hath loved Me, I also have loved you," and again "as Thou, Father, in Me, and I in Thee; that they also may be one in Us" (Jn 15, 9 - 17, 21). This shows that between us, the sheep, and Jesus, our Shepherd, there is not only a relation of acquaintance, but also one of love, and better still, of a communion of life, similar to that which exists between the Son and the Father. It is by means of the grace, faith and charity, which the Good Shepherd acquired for us by His death, that we arrive at such intimacy with our God - so deep that it makes us share in His own divine life.

A close relationship of loving knowledge is here established between the Good Shepherd and His sheep - one so intimate that the Shepherd knows His sheep one by one and can call them by name; and they recognize His voice and follow Him with docility. Each soul can say: "Jesus knows me and loves me, not in a general abstract way, but in the concrete aspect of my needs, of my desires, and of my life; for Him to know me and to love me is to do me good, to encompass me more and more with His grace, and to sanctify me. Precisely because He loves me, Jesus calls me by name: He calls me when in prayer He opens to me new horizons of the spiritual life, or when He enables me to know my faults and weaknesses better; He calls me when He reprimands me or purifies me by aridity, as well as when He consoles and encourages me by filling me with new fervor; He calls me when He makes me feel the need of greater generosity, and when He asks me for sacrifices or gives me joys, and still more, when He awakens in me a deeper love for Him. Hearing His call, my attitude should be that of a loving little sheep who recognizes the voice of its Shepherd and follows Him always.

COLLOQUY:

"O Lord, You are my Shepherd, I shall not want; You make me lie down in green pastures, You lead me to the water of refreshment, You convert my soul and lead me on the paths of justice. Even though I walk in the ravines, in the dark valleys, I shall fear no evil, for You are with me. Your rod and Your staff are my comfort. You prepare a table before me in the presence of my enemies. You anoint my head with oil, my cup runs over" (Cf. Ps 22). O Lord, my Good Shepherd, what more could You have done for me that You have not done? What could You have given to me that You have not given? You willed to be my food and drink. What more delightful and salutary, nourishing and strengthening pasture could You have found than Your own Body and Blood?

“O good Lord Jesus Christ, my sweet Shepherd, what return shall I make to You for all that You have given me? What shall I give You in exchange for Your gift of Yourself to me? Even if I could give myself to You a thousand times, it would still be nothing, since I am nothing in comparison with You. You, so great, have loved me so much and so gratuitously, I who am so small, so wicked and ungrateful! I know, O Lord, that Your love tends toward the immense, the infinite, because You are immense and infinite. Please tell me, O Lord, how I ought to love You.

“My love, O Lord, is not gratuitous, it is owed to You . . . Although I cannot love You as much as I should, You accept my weak love. I can love You more when You condescend to increase my virtue, but I can never give You what You deserve. Give me then, Your most ardent love by which, with Your grace, I shall love You, please You, serve You, and fulfill Your commands. May I never be separated from You, either in time or in eternity, but abide, united to You in love, forever and ever” (Ven. R. Jourdain).

And unto whomsoever much is given, of him much shall be required. Luke 12: 48

And I wish you to know, My daughter, that, although I have re-created and restored to the life of grace, the human race, through the Blood of My only-begotten Son, as I have said, men are not grateful, but, going from bad to worse, and from guilt to guilt.... I say to you that they will be more hard-hearted, and worthy of more punishment, and will, indeed, be punished more severely, now that they have received redemption in the Blood of My Son, than they would have been before that redemption took place... It is right that he who receives more should render more, and should be under great obligations to Him from whom he receives more. Man, then, was closely bound to Me through his being which I have given him, creating him in My own image and similitude; for which reason, he was bound to render Me glory, but he deprived Me of it, and wished to give it to himself. Thus he came to transgress My obedience imposed on him, and became My enemy. And I, with My humility, destroyed his pride, humiliating the divine nature, and taking your humanity, and, freeing you from the service of the devil, I made you free. And, not only did I give you liberty, but, if you examine, you will see that man has become God, and God has become man, through the union of the divine with the human nature. This is the debt which they have incurred -- that is to say, the treasure of the Blood, by which they have been procreated to grace. See, therefore, how much more they owe after the redemption than before. For they are now obliged to render Me glory and praise by following in the steps of My Incarnate Word, My only-begotten Son, for then they repay Me the debt of love both of Myself and of their neighbor, with true and genuine virtue, as I have said to you above, and if they do not do it, the greater their debt, the greater will be the offense they fall into, and therefore, by divine justice, the greater their suffering in eternal damnation. A false Christian is punished more than a pagan, and the deathless fire of divine justice consumes him more, that is, afflicts him more, and, in his affliction, he feels himself being consumed by the worm of conscience, though, in truth, he is not consumed, because the damned do not lose their being through any torment which they receive. Wherefore I say to you, that they ask for death and cannot have it, for they cannot lose their being; the existence of grace they lose, through their fault, but not their natural existence. Therefore guilt is more gravely punished after the Redemption of the Blood than before, because man received more; but sinners neither seem to perceive this, nor to pay any attention to their own sins, and so become My enemies, though I have reconciled them, by means of the Blood of My Son. But there is a remedy with which I appease My wrath -- that is to say, by means of My servants, if they are jealous to constrain Me by their desire. You see, therefore, that you have bound Me with this bond which I have given you, because I wished to do mercy to the world. Therefore I give My servants hunger and desire for My honor, and the salvation of souls, so that, constrained by their tears, I may mitigate the fury of My divine justice. Take, therefore, your tears and your sweat, drawn from the fountain of My divine love, and, with them, wash the face of My spouse. God the Father, The Dialogue of St. Catherine of Siena

There is not a more splendid genealogy than was St. Joseph; among all the monarchs of the earth there is none to compare with him... Joseph is the glory of nobles and the consolation of workmen; he is the condemnation of those sectaries who, born of ignoble blood, desire to reduce all to one vulgar level, destroying all distinction of name, rank or property, by which process society itself would soon be entirely destroyed. Edward Healy Thompson, *Life and Glories of St. Joseph*

THE SIN OF MALICE

In contradistinction to the sin of ignorance and that of frailty, the sin of malice is that by which one chooses evil knowingly. In Latin it is called a sin *de industria*, that is, a sin committed with deliberate calculation, design, and express intention, free from ignorance and even from antecedent passion. The sin of malice is often premeditated. This is not equivalent to saying that evil is willed for the sake of evil; since the adequate object of the will is the good, it can will evil only under the aspect of an apparent good.

Now he, who sins through malice, acting with full knowledge of the case and through evil will, knowingly wills a spiritual evil, for example, the loss of charity or divine friendship, in order to possess a temporal good. It is clear that this sin thus defined differs in the degree of gravity from the sin of ignorance and that of frailty. But we must not conclude from this that every sin of malice is a sin against the Holy Ghost. This last sin is one of the gravest of the sins of malice. It is produced when a man rejects through contempt the very thing that would save him or deliver him from evil: for example, when he combats recognized religious truth, or when by reason of jealousy, he deliberately grows sad over the graces and spiritual progress of his neighbor.

The sin of malice often proceeds from a vice engendered by multiple faults; but it can exist even in the absence of this vice. It is thus that the first sin of the devil was a sin of malice, not of habitual malice but of actual malice, of evil will, of an intoxication of pride. It is clear that the sin of malice is graver than the sins of ignorance and frailty, although these last are sometimes mortal. This explains why human laws inflict greater punishment for premeditated murder than for that committed through passion.

The greatest gravity of the sins of malice comes from the fact that they are more voluntary than the others, from the fact that they generally proceed from a vice engendered by repeated sins, and from the fact that by them man knowingly prefers a temporal good to the divine friendship, without the partial excuse of a certain ignorance or of a strong passion.

In these questions one may err in two ways that are contradictory to each other. Some lean to the opinion that only the sin of malice can be mortal; they do not see with sufficient clearness the gravity of certain sins of voluntary ignorance and of certain sins of frailty, in which, nevertheless, there is serious matter, sufficient advertence, and full consent.

Others, on the contrary, do not see clearly enough the gravity of certain sins of malice committed in cold blood, with an affected moderation and a pretense of good will or of tolerance. Those who thus combat the true religion and take away from children the bread of divine truth may be sinning more gravely than he who blasphemes and kills someone under the impulse of anger.

Sin is so much the more grave as it is more voluntary, as it is committed with greater light and proceeds from a more inordinate love of self, which sometimes even goes so far as contempt of God. On the other hand, a virtuous act is more or less meritorious according as it is more voluntary, more free, and as it is inspired by a greater love of God and neighbor, a love that may even reach holy contempt of self, as St. Augustine says.

Thus he who prays with too great attachment to sensible consolation merits less than he who perseveres in prayer in a continual and profound aridity without any consolation. But on emerging from this trial, his merit does not grow less if his prayer proceeds from an equal degree of charity which now has a happy reaction on his sensibility. It is still true that one interior act of pure love is of greater value in the eyes of God than many exterior works inspired by a lesser charity.

In all these questions, whether good or evil is involved, particular attention must be paid to what proceeds from our higher faculties, the intellect and will: that is, to the act of the will following full knowledge of the case. And, from this point of view, if an evil act committed with full deliberation and consent, like a formal pact with the devil, has formidable consequences, a good act, such as the oblation of self to God, made with full deliberation and consent and frequently renewed, can have even greater consequences in the order of good; for the Holy Ghost is of a certainty infinitely more powerful than the spirit of evil, and He can do more for our sanctification than the latter can for our ruin. It is well to think of this in the face of the gravity of certain present-day events. The love of Christ, dying on the cross for us, pleased God more than all sins taken together displeased Him; so the Savior is more powerful to save us than the enemy of good is to destroy us. With this meaning, Christ said: "Fear ye not them that kill the body and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell." Unless we open the door of our hearts to him, the enemy of good cannot penetrate into the sanctuary of our will, whereas God is closer to us than we are to ourselves and can lead us strongly and sweetly to the most profound and elevated meritorious free acts, to acts that are the prelude of eternal life.

Fr. Reginald Garrigou-Lagrange, O.P., *THE THREE AGES OF THE INTERIOR LIFE*

Hermenutics of Continuity/Discontinuity and the Great Leap of Faith

Concretely and actually the Church of Christ may be realized less, equally, or even more in a Church separated from Rome than in a Church in communion with Rome. This conclusion is inescapable on the basis of the understanding of Church that emerges from the teaching of Vatican Council II.

Rev. Gregory Baum, modernist theologian

The Church of Christ is not exclusively identical to the Roman Catholic Church. It does indeed "subsist" in Roman Catholicism but it is also present in varying modes and degrees in other Christian communities.

Avery Cardinal Dulles, a member of the International Theological Commission

Vatican II did not use Pius XII's expression (i.e.: which is the "expression" that the Church has used for two thousand years) according to which "the Roman Catholic Church is the only Church of Christ." Instead it preferred the expression "The Church of Christ subsists in the Catholic Church..." because it wished to affirm the being of the Church as such is a larger identity than the Roman Catholic Church.

Cardinal Ratzinger, Frankfurter Allgemeine interview, 2000 (the same year *Dominus Iesus* was published)

It is difficult to say that the Catholic Church is still one, Catholic, apostolic, when one says that the others (other Christian communities) are equally one, Catholic and apostolic, albeit to a lesser degree. ---- at Vatican Council II, the Roman Catholic Church officially abandoned its monopoly over the Christian religion.

Rev. Edward Schillebeeckx, modernist theologian

Today we no longer understand ecumenism in the sense of a return, by which the others would "be converted" and return to being "catholics." This was expressly abandoned by Vatican II.

Walter Cardinal Kasper, as President of the Pontifical Council for Promoting Christian Unity

The Catholic commitment to ecumenism is not based on wanting to draw all Christians into the Catholic fold, nor does it seek to create a new church, drawing on the best of each of the ecumenical partners.

Walter Cardinal Kasper, as President of the Pontifical Council for Promoting Christian Unity

These pan-Christians who strive for the union of the churches would appear to pursue the noblest of ideals in promoting charity among all Christians. But how should charity tend to the detriment of faith? Everyone knows that John himself, Apostle of love, who seems in his Gospel to have revealed the secrets of the Sacred Heart of Jesus, and who never ceased to impress upon the memory of his disciples the new commandment "to love one another," nevertheless strictly forbade any close social contact with those who professed a mutilated and corrupt form of Christ's teaching: "If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God sped you" (II John 10). Pope Pius XI, *Mortalium Animos*

Be witnesses with me that I die a constant Roman Catholic and for Christ's sake; let my death be an encouragement to your going forward in the Catholic religion. St. Edmund Arrowsmith, at his execution for the crime of being a priest in England 1628

"He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever" (Luke 1:32).

St. Joseph is referred to as "Prince of Judah"

Almost immediately after the Annunciation, a mystery called the Visitation was enacted at the core of the Davidic monarchy at the home of Zachary and Elizabeth in "the hill country," for Mary, Elizabeth and Joseph were all first cousins. Tradition, reinforced by Pope Benedict XIII, avers that our Lady's mother St. Anne and St. Elizabeth's mother were sisters of St. Joseph's father Jacob, making of Our Lord and St. John the Baptist second cousins. Nor did the royal lines stop there, for St. Joseph had a younger brother called Cleophas or Alpheus, three of whose sons were the Apostles Simon the Zealot, James the Less and Jude Thaddeus, and two others were the disciples Joseph Justus and Simeon. Cleophas also had two daughters, one of whom was Mary Salome, the mother of the Apostles St. James the Greater and St. John the Evangelist, and the other is believed to have been the mother of John Mark (St. Mark the Evangelist). All belonged to one royal family instituted by God in the loins of David...

All Jews expected the Messiah to come from the line of King David, to whom God had solemnly declared through the prophet Nathan, "I will establish the throne of his kingdom forever... and thy throne shall be firm forever" (2 Kings 7: 12-16). This promise had been many times ratified by the prophets, and when the last of them solemnly announced that God had finally fulfilled it, they were not surprised, and rejoiced. Although the scepter of the kings of Judah had long since fallen, along with their patrimony, the royal line itself had descended in full vigor to Joseph of Nazareth, who would have been its reigning head. The devout among our Lord's relatives interpreted the Scriptures correctly and were not misled by appearances, as were those who expected the Messiah to arrive with worldly pomp and circumstance. They believed our Lord's messianic claims because, unlike the others, they believed God's promise to the royal line of David... to this day St. Joseph is referred to as "Prince of Judah" in Eastern liturgies. Solange Hertz, *Apostasy in America*

The Problems Clearly Foreseen; the Consequences Clearly Predicted

"Modernist theologians criticize the Church because She most obstinately and most definitively refuses, both to submit or adapt or alter her dogmas to the opinions of [modern] philosophy... having discarded the ancient and traditional theology, they (the modernist theologians) busy themselves in projecting a spotlight on a new theology faithful in all points to the frenzied delusions of the modernist philosophers." Saint Pope Pius X, *Pascendi*

"Where is the new theology taking us? It is taking us straight back to modernism...that which is true is no longer what it is, but what it is becoming, and is always changing and this is leading to complete relativism... We do not think that they (the new theologians) have abandoned the doctrine of Saint Thomas Aquinas; they never adhered to it because they simply never understood it. This is all just as worrying as it is distressing." Rev. Garrigou-Lagrange, *Where is the New Theology Taking Us? (La Nouvelle Theologie ou va-t-elle?)*

"Some also question whether angels are personal beings, and whether matter and spirit differ essentially. Others destroy the gratuity of the supernatural order, since God, they say, cannot create intellectual beings without ordering and calling them to the beatific vision. Nor is this all. Disregarding the Council of Trent, some pervert the very concept of original sin, along with the concept of sin in general as an offense against God, as well as the idea of satisfaction performed for us by Christ. Some even say that the doctrine of transubstantiation, based on an antiquated philosophic notion of substance, should be so modified that the real presence of Christ in the Holy Eucharist be reduced to a kind of symbolism, whereby the consecrated species would be merely efficacious signs of the spiritual presence of Christ and of His intimate union with the faithful members of His Mystical Body.

"Some say they are not bound by the doctrine, explained in Our Encyclical Letter 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. (Encyclical, *Mystici Corporis*) Some reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation. Others finally belittle the reasonable character of the credibility of Christian faith.

"These and like errors... have crept in among certain of Our sons who are deceived by imprudent zeal for souls or by false science. To them We are compelled with grief to repeat once again truths already well known, and to point out with solicitude clear errors and dangers of error." Pope Pius XII, *Humani Generis*

"We thought that after the Council (Vatican II), there would finally come a day of sunshine in the history of the Church. On the contrary, alas, there came a day of clouds, of storms, and of darkness instead.... The smoke of Satan has found its way into the Church through the fissures." Pope Paul VI, June 30, 1972

"John Paul Two, We Love You"

Woe to you when men shall bless you: for according to these things did their fathers to the false prophets. Luke 6:26

There are now at least two direct links to Pope John Paul II that he may have been directly involved in the Vatican policy of covering-up the homosexual pederast abuse of Catholic boys. His super fast track "canonization" can be seen as a preemptive effort to mute the implications of any further discovery.

Pope Paul VI - Evidence that he experienced intermittent but remarkable periods of lucidity of thought and clarity of expression

"We believed that after the Council would come a day of sunshine in the history of the Church. But instead there has come a day of clouds and storms, and of darkness of searching and uncertainties... And how did this come about? We will confide to you the thought that may be, we ourselves admit in free discussion, that may be unfounded, and that is that there has been a power, an adversary power. Let us call him by his name: the devil. It is as if from some mysterious crack, no, it is not mysterious, from some crack the smoke of Satan has entered the temple of God." **Pope Paul VI, June 29, 1972, Sermon**

"The Church finds herself in an hour of anxiety, a disturbed period of self-criticism, or what would even better be called self-destruction. It is an interior upheaval, acute and complicated, which nobody expected after the Council. It is almost as if the Church were attacking itself. We looked forward to a flowering, a serene expansion of conceptions which matured in the great sessions of the council. But ... one must notice above all the sorrowful aspect. It is as if the Church were destroying herself."

Pope Paul VI, December 7, 1968, Address, Lombard Seminary at Rome

"Don't be surprised at Our answer and don't write it off as simplistic or even superstitious: one of the Church's greatest needs is to be defended against the evil we call the Devil." **Pope Paul VI, November 15, 1972, General Audience**

"There is a great uneasiness, at this time, in the world and in the Church, and that which is in question is the faith. It so happens now that I repeat to myself the obscure phrase of Jesus in the Gospel of Saint Luke: "When the Son of man returns, will He still find faith on earth?" (Luke 18:8). It so happens that there are books coming out in which the faith is in retreat on some important points. The episcopates are remaining silent and these books are not looked upon as strange. This to me is strange. I sometimes read the Gospel passage of the end times and I attest that, at this time, some signs of this end are emerging. Are we close to the end? This we will never know. We must always hold ourselves in readiness, but everything could last a very long time yet. What strikes me when I think of the Catholic world is that within Catholicism there seems sometimes to predominate a non-Catholic way of thinking, and it can happen that this non-Catholic thought within Catholicism will tomorrow become the stronger. But it will never represent the thought of the Church. It is necessary that a small flock subsist, no matter how small it might be." **Jean Guittou, *The Private life of Pope Paul VI***

"The tail of the devil is functioning in the disintegration of the Catholic World. The darkness of Satan has entered and spread throughout the Catholic Church even to its summit. Apostasy, the loss of the faith, is spreading throughout the world and into the highest levels within the Church" **Pope Paul VI, October 13, 1977 address on the 60th anniversary of Fatima**

John Paul II - Opines over the Catholic Faith he "once believed."

The churches and separated communities, although we once believed that they suffered from deficiencies, are not totally deprived of importance and value in the mystery of salvation. The Spirit of Christ does not refuse to use them as means of salvation, through the strength deriving from the fullness of grace and truth which has been conferred on the Catholic Church.

John Paul II, *Unitatis Redintegration*

The Conciliar Church has embarked on a course of its own destruction. The words of Paul VI to the Lombard Seminary (regarding the smoke of Satan entering the Church) bear eloquent witness to that undeniable yet desperately denied reality. The zealots of the *Novus Ordo* never tire of saying that the Holy Spirit guides the Church, like the ancient Israelites who ignored the warnings of the prophets, saying "The Temple, The Temple" -- yet the Temple was destroyed. Our blessed Saviour's promise that the gates of hell will never prevail against the Church will avail them nothing, for it was not of *their* church that He spoke. The churches of northern Africa departed from the orthodox tradition of Catholicism and were swept away in the tide of Islam. A church that breaks away from tradition is a branch that breaks away from the tree of life, and is therefore destined to perish. Such is the inevitable destiny that awaits the Conciliar Church -- *It declared its own death sentence when it broke with Tradition*. Our Lord's promise, "I am with you always, even unto the end of the world" is directed only to those who remain faithful to Tradition. His promise remains with them even though they be few in numbers, for "Even if Catholics faithful to tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ" (St. Athanasius).
Fr. Paul L. Kramer, B.Ph., S.T.B., M.Div., S.T.L., *The Suicide of Altering the Faith in the Liturgy*

We're known by our friends.

His Holiness has moved us with his message of inclusion, especially for the poor, the marginalized and the outcast.... His message of love and inclusion, his regard for 'the least of these,' distills the essence of Jesus' teachings and is a tonic for a cynical age. May we heed his humble example. President Barack Obama

The cardinal virtue of Justice is now replaced by the Novus Ordo virtue of Equality.

Inequality is the root of social evil.

Pope Francis, April 28, 2014

Hold firmly that our faith is identical with the ancients. Deny this, and you dissolve the unity of the Church.
St. Thomas Aquinas

St. Gregory the Great – On Bishop Hireling

Not by change of place but by withdrawing support he flies, because he saw injustice and held his peace : he flies, because he conceals himself by silence. To whom the prophet well says, "Ye have not gone up against him, nor raised up a wall for the house of Israel to stand in the battle in the day of the Lord" (Ezek. xiii. 5). And the wolf catches them, that is, a heretic, or any wicked man, who strives to pervert the faithful by word or example, or the devil, who seizes them when he draws away this man to luxury, inflames another with avarice, puffs up another with pride, parts asunder others through anger, stimulates another with envy, supplants another by deceit. The devil therefore scatters the flock when he kills the faithful by temptations. But the hireling is not inflamed by zeal against such attacks, is not enkindled by any warmth of love. Because by looking after mere outward advantages, he carelessly takes no account of the inward injury which is done to the flock. St. Gregory the Great

“One Fold and One Shepherd” is an accomplished fact, not a future hope

“And there will be one fold, and one shepherd.” Some suppose that in the end of the world, God will convert all the Jews by Elias, and all the Gentiles by Enoch, and thus there will become one Church, made up of them both, and one Pastor, Christ, and His Vicar the Supreme Pontiff, who will be called the Angelic Pastor. (See the list of Popes, described symbolically, in the life of S. Malachi.) But they are in error. For neither will Elias convert all the Jews, nor Enoch all the Gentiles. For there will be then many unbelievers and followers of antichrist. But this is far from being the meaning of Christ. It was, that after His death and resurrection His apostles would be dispersed among all nations, and convert them, so that both Jews and Gentiles would be gathered into one Church of believers, under one Shepherd, Christ, and His Vicar, the Roman Pontiff. This is not to be looked forward to as something future, for it took place in the time of Constantine the first Christian emperor, who Christianized nearly all the nations which were subject to him. The Apostle graphically sets this before us (Eph. ii.)

Rev. Cornelius a Lapide, *The Great Commentary*

In the case of a Pope, to be considered a saint he must have exercised heroic virtue in performing his mission as Pontiff, as was for example, the case for Saint Pius V or Saint Pius X. Well, as far as John XXIII, I am certain after careful consideration, that his pontificate was objectively harmful to the Church and so it is impossible to speak of sanctity for him. Professor Roberto de Mattei

A Catholic, who gives heretics credit for sincerity when they talk about religious toleration, proves that he knows nothing of either the past or the present. There is a fatal instinct in error, which leads it to hate the Truth; and the true Church, by its unchangeableness, is a perpetual reproach to them that refuse to be her children.
Dom Gueranger, O.S.B., *The Liturgical Year*, Feast of St. Fidelis of Sigmaringen

He was an Evangelist, the disciple of Saint Peter and the first Bishop of Alexandria, in Egypt, and the writer of the second Gospel. His full name was John Mark. He was a cousin of Saint Barnabas. His mother, Saint Mary, has her feast day on June 29. Saint Mark dropped the John from his name in favor of Saint John the Evangelist, who lived in his house. Saint Mark was martyred in Alexandria. His body was tied to a rope and dragged around the streets until he died, of bleeding and exhaustion. His body was taken in 828 to Venice, where a cathedral was built for him in 830, the famous Cathedral of Saint Mark in Venice.
Feast of St. Mark

The penitential procession called the “Greater Litanies” was fixed on the 25th of April by Pope St. Gregory the Great with the Basilica of St. Peter being the Station. The word Litany means Supplication. Canon Moretti, a learned liturgiologist of the 18th century proved that by the 5th and more likely in the 4th century, April 25th was celebrated at Rome as a day of great solemnity. The faithful went, on that day, to the Basilica of St. Peter in order to celebrate the anniversary of the first entrance of the Prince of the Apostles into Rome, upon which he thus conferred the inalienable privilege of being the capital of Christendom. It is from that day that we count the twenty-five years, two months and some days that St. Peter reigned as Bishop of Rome... When St. Charles Borromeo first took possession of his see of Milan, he found the faithful negligent in the observation letting the clergy go through the Litanies by themselves. He assisted at them himself, and walked bare-footed in the procession. The people soon followed the sainted pastor’s example. Dom Gueranger, *The Liturgical Year*

There is not a more splendid genealogy than was St. Joseph; among all the monarchs of the earth there is none to compare with him... Joseph is the glory of nobles and the consolation of workmen; he is the condemnation of those sectaries who, born of ignoble blood, desire to reduce all to one vulgar level, destroying all distinction of name, rank or property, by which process society itself would soon be entirely destroyed.
Edward Healy Thompson, *Life and Glories of St. Joseph*



At the end of the Old Santa Fe Trail stands the Loretto Chapel. Inside the Gothic structure is the staircase referred to as miraculous, inexplicable, marvelous and is sometimes called St. Joseph's Staircase. The stairway confounds architects, engineers and master craftsmen. It makes over two complete 360-degree turns, stands 20' tall and has no center support. It rests solely on its base and against the choir loft. The risers of the 33 steps are all of the same height. Made of an apparently extinct wood species, it was constructed with only square wooden pegs without glue or nails. It was built by an unknown carpenter in 1852 after a novena by the nuns to St. Joseph

Christ the King

As long as the dark foundation of our nature, grim in its all-encompassing egoism, mad in its drive to make that egoism into reality, to devour everything and to define everything by itself, as long as that foundation is visible, as long as this truly original sin exists within us, we have no business here and there is no logical answer to our existence. Imagine a group of people who are all blind, deaf and slightly demented and suddenly someone in the crowd asks, "What are we to do?"... The only possible answer is "Look for a cure". Until you are cured, there is nothing you can do. And since you don't believe you are sick, there can be no cure. But if the faith communicated by the Church to Christian humanity is a living faith, and if the grace of the sacraments is an effectual grace, the resultant union of the divine and the human cannot be limited to the special domain of religion, but must extend to all Man's common relationships and must regenerate and transform his social and political life.

Vladimir Solovyov, *Minding the Monarchical Church*, Russian Philosopher and Orthodox convert to the Catholic Church, friend of Dostoyevsky, died 1900, pauper and homeless.

Modernism and Neo-Modernism, built upon linguistic Deconstructionism which denies the intentionality of language, "fabricates a fictitious reality." The Novus Ordo Church can only offer just another "pseudo-reality" to modern man and not the Absolute Truth of God's revelation. The worst thing of all is that most Novus Ordo Catholics are "satisfied with a fictitious reality created by design through the abuse of language." No wonder Pope Francis hates the "Absolute Truth" and declared it to be "idolatrous" and "godless"!

Plato's literary activity extended over fifty years, and time and again he asked himself anew: What is it that makes the sophists so dangerous? Toward the end he wrote one more dialogue, the *Sophist*, in which he added a new element to his answer: "The sophists," he says, "fabricate a fictitious reality." That the existential realm of man could be taken over by pseudo-realities whose fictitious nature threatens to become indiscernible is truly a depressing thought. And yet this Platonic nightmare, I hold, possesses an alarming contemporary relevance. For the general public is being reduced to a state where people not only are unable to find out about the truth but also become unable even to *search* for the truth because they are satisfied with deception and trickery that have determined their convictions, satisfied with a fictitious reality created by design through the abuse of language. This, says Plato, is the worst thing that the sophists are capable of wreaking upon mankind by their corruption of the word.

Josef Pieper, *Abuse of Language - Abuse of Power*

St. Thomas (II-II:11:1) defines heresy: "a species of infidelity in men who, having professed the faith of Christ, corrupt its dogmas". The right Christian faith consists in giving one's voluntary assent to Christ in all that truly belongs to His teaching. There are, therefore, two ways of deviating from Christianity: the one by refusing to believe in Christ Himself, which is the way of infidelity, common to Pagans and Jews; the other by restricting belief to certain points of Christ's doctrine selected and fashioned at pleasure, which is the way of heretics. **The subject-matter of both faith and heresy is, therefore, the deposit of the faith, that is, the sum total of truths revealed in Scripture and Tradition as proposed to our belief by the Church.** Catholic Encyclopedia, 1907

Judas who turned heretic and traitor when Jesus announced the doctrine of the True Presence

(Judas is) one of you, in number not merit: in appearance, not in virtue; in corporal union, not in spiritual bonds; one by a union of flesh, not a oneness of heart; therefore not one associate who is of us, but one who is to go out from us.... according to one consideration he is of us, according to another he is not of us; according to the communion of sacraments, he is of us; according to his own sins, he is not of us....

I say that others are in the house in such a manner as not to belong to the structure of the house, nor to the society of the fruitful and peaceful justice; but as chaff is said to be in the wheat: for we cannot deny that they also are in the house, the Apostle saying, "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some indeed unto honor, but some unto dishonor." St. Augustine

God hath promised pardon to him that repenteth, but he hath not promised repentance to him that sinneth.
St. Anselm

"If anyone says I am against abortion but in favor of the death penalty then that person is not really pro-life."
Pope Leo XIV the Prevaricator, 9-30-2025 public statement