

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



Third Sunday after the Epiphany Conversion of St. Paul, Apostle

St. Peter, Apostle

January 25, 2026

The third, fourth, fifth and sixth Sundays after Epiphany have the same Introit, Gradual, Offertory and Communion which testify to our Lord’s divinity, to the fact that He worked miracles, and to the worship which we owe Him. In fact, throughout this time after Epiphany, the Church does not cease to manifest our Lord’s divinity and therefore His kingship over men. He is King over Jew and Gentile alike; and thus, from St. Matthew, the Church chooses a Gospel which records two miracles worked by our Lord to prove His divine Sonship to both. The first of these as on behalf of a leper, the second of a centurion. The one, as a member of the chosen race was bound by the law of Moses; the other, as our Lord Himself implies, was not of the house of Israel. By one word from our Lord the leper is cleansed, and his cure is to be made known to the priest as “a testimony unto them” of the divinity of Christ (Gospel). The centurion, himself bears witness that our Lord is God, by his words of humility and trust, which the Church puts on our lips daily in the Holy Mass. Moreover, he gives the same testimony by the argument which he builds up; taking his own office as an illustration, he affirms that our Lord has only to speak the word and illness will obey Him; thus the faith obtains the great miracle which he asked.

All nations will share in the heavenly feast in which the divinity of our Lord will be the food of their souls. And just as in a banqueting hall all is warmth and light, so the pains of hell, the punishment of those reject that divinity, are well described by the cold and the night which reign outside, the “exterior darkness” which contrasts with the dazzling brilliance of the marriage chamber.

The two miracles mentioned in today’s Gospel are put by St. Matthew at the end of the Sermon of the Mount, at which “the people were in admiration,” and so they confirm the fact, that truly it was “from the mouth of God” that that doctrine proceeded, which caused so much wonder in the synagogue at Nazareth (Communion). Let us make acts of faith in our Lord’s divinity, and that we may enter into His kingdom, let us by deeds of charity “heap upon the head” of those who hate us “coals of fire” (Epistle), that is, feelings of confusion inspired in them by our magnanimity, giving them no rest until they have righted the wrongs which they have done. In this way we shall make the mystery of the Epiphany a reality in our own lives; that of Christ’s kingship over all men who unite themselves to Him by their common faith, and who must henceforth love each other as brethren. As St. Augustine says, “Charity is the effect of the grace of faith in Jesus Christ.”

St. Paul of Tarsus, one of our patron saints, was a Jew of the tribe of Benjamin. A most zealous Pharisee, he appears in the Epistle as full of hatred “for the disciples of the Lord.” He becomes a “vessel of election” so filled with the Holy Ghost (Epistle), “that all nations shall drink of its fullness,” says St. Ambrose, and shall learn through him that “Jesus is the Son of God” (Epistle).

St. Paul is, like the twelve, an apostle of Christ (Alleluia), “he shall sit in one of the twelve seats and shall judge the world when the Son of Man shall Himself be seated on the throne which belongs to Him as Son of God” (Gradual and Gospel).

We owe it to today’s feast, which follows by a few days that of the Chair of St. Peter at Rome, and which had for its origin a translation of Epiphany represented in a picture giving us an admirable vision of the Kingship of Jesus. In the foreground are the two witnesses of the Divinity of Christ, St. Peter more especially sent to the sons of Israel and St. Paul to the Gentiles (Collect, Gradual). In the background is Galilee with its verdant hills where we perceive Cana, the Synagogue of Nazareth and the lake of Genesareth, where Jesus by His miracles proved that He was the Son of God.

INTROIT:

Ps. 96. Adore God, all you His angels: Sion heard, and was glad, and the daughters of Juda rejoiced.

Ps. The Lord hath reigned; let the earth rejoice; let the many islands be glad. Glory be, etc. Adore God, etc.

COLLECT:

Almighty and everlasting God, mercifully look upon our infirmities, and stretch forth the right hand of Thy Majesty to help and defend us. Through our Lord, etc.

O God, who hast taught the whole world by the preaching of blessed Paul the Apostle, grant, we pray, that we who today celebrate his conversion may be following his example draw nearer to Thee. Through our Lord, etc.

O God, who, together with the power of the keys of the kingdom of heaven, didst bestow on Thy blessed Apostle Peter the pontifical power of binding and loosing, grant that by the aid of his intercession we may be released from the bonds of our sins. Who livest and reignest, etc.

EPISTLE: *Rom. 12, 16-21.*

Brethren, be not wise in your own conceits. To no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men; not revenging yourselves, my dearly beloved but give place unto wrath; for it is written: Revenge is mine; I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink; for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

When are we overcome by evil?

When we wish to take revenge. "Revenge is no sign of courage," says St. Ambrose, "but rather of weakness and cowardice. As it is the sign of a very weak stomach to be unable to digest food, so it is the mark of a very weak mind to be unable to bear a harsh word." "Are you impatient," says the same saint, "you are overcome; are you patient, you have overcome."

What should we do if our reputation is injured?

We should leave its revenge, or its defense and protection to God, who has retained that for Himself. "But as a good name," says St. Francis de Sales, "is the main support of human society, and as without it we could not be useful to that society, but even hurtful to it on account of scandal, we should feel bound, for love of our neighbor, to aim after a good reputation, and to preserve it." We should not be too sensitive about this, however, for too great a sensitiveness makes one obstinate, eccentric, and intolerable, and only tends to excite and increase the malice of the detractors. The silence and contempt with which we meet a slander or an injustice, is generally a more efficacious antidote than sensitiveness, anger, or revenge. The contempt of a slander at once disperses it, but anger shows a weakness, and gives the accusation an appearance of probability. If this does not suffice, and the slander continues, let us persevere in humility and lay our honor and our soul into the hands of God, according to the admonitions of the Apostle.

How do we "heap coals of fire on the head of our enemy?"

When we return him good for evil, for seeing our well meaning towards him, the flush of shame reddens his face for the wrongs he has done us. St. Augustine explains these words thus: "By giving food and drink or doing other kindnesses to your enemy, you will heap coals, not of anger, but of love, upon his head, which will inflame him to return love for love." Learn therefore, from the example of Christ and His saints, not to allow yourself to be overcome by evil, but do good to those that hate and persecute you.

ASPIRATION Ah, that I might, according to the words of St. Paul, so live that I may be a child of the Heavenly Father, who lets His sunshine on the just and the unjust!

GRADUAL:

Ps. 101. The Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. For the Lord hath built up Sion, and He shall be seen in His majesty. Alleluia, alleluia.

Ps. 96. The Lord hath reigned; let the earth rejoice; let the many islands be glad. Alleluia.

GOSPEL: *Matt. 8, 1-13.*

At that time, when Jesus was come down from the mountain, great multitudes followed him; and behold, a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus, stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him, See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this man: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. And Jesus hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee; and the servant was healed at the same hour.

Why did the leper say: "Lord, if Thou wilt, Thou canst make me clean"?

He believed Christ to be the promised Messiah, who as true God had the power to heal him. From this we learn to have confidence in the omnipotence of God, who is a helper in all need (Ps. 106; 6, 73, 19), and to leave all to the will of God, saying: Lord, if it be pleasing to Thee, and well for me, grant my petition.

Why did Jesus stretch forth His hand and touch the leper?

To show that He was not subject to the law which forbade the touching of a leper through fear of infection, which could not affect Jesus; to reveal the health-giving, curative power of His flesh, which dispelled leprosy by the simple touch of His hand; to give us an example of humility and of love for the poor sick, that we may learn from Him to have no aversion to the infirm, but lovingly to assist the unfortunate sick for the sake of Jesus who took upon Himself the leprosy of our sins. The saints have faithfully imitated Him in their tender care for those suffering from the most disgusting diseases. Oh, how hard it will be for those to stand before the Tribunal of God at the Last Day, who cannot even bear to look at the poor and sick!

Why did Christ command the leper to tell no man?

To instruct us that we should not make known our good works in order to obtain frivolous praise (Matt. 6, 1), which deprives us of our heavenly reward.

Why did Christ send the healed leper to the Priest?

That he might observe the law which required all the healed lepers to show themselves to the priests, to offer a sacrifice, to be examined and pronounced clean: that the priest if he beheld the miracle of the sudden cure of the leper, might know Him who had wrought the cure, to be the Messiah; and finally, to teach us that we must honor the priests because of their high position, even when they do not live in a manner worthy of their dignity, as was the case with the Jewish priests.

What it taught by the centurion's solicitude for his servant?

That masters should take care of their sick servants, see that they are attended to in their illness, and above all that they are provided with the Sacraments. It is unchristian, even cruel and barbarous, to drive from the house a poor, sick servant, or to leave him lying in his distress without assistance or care.

Why did Christ say: I will come and heal him?

Because of His humility, by which He, although God and Lord of lords, did not hesitate to visit a sick servant. Here Christ's humility puts to shame many persons of position who think themselves too exalted to attend the wants of a poor servant.

Why did the centurion say: Lord, I am not worthy that Thou shouldst enter under my roof?

Because he recognized Christ's divinity and his own nothingness, and therefore regarded himself as unworthy to receive Christ into his house. From this we learn to humble ourselves, especially when we receive Christ into our hearts, hence the priest in giving holy Communion uses the centurion's words, exhorting those to humility who are about to receive.

Why did he add: But only say the word, and my servant shall be healed?

By this he publicly manifested his faith in Christ's divinity and omnipotence, because he believed that Christ, though absent, could heal the servant by a word. If a Gentile centurion had such faith in Christ, and such confidence in His power, should not we Christians be ashamed that we have so little faith, and confidence in God?

What is meant by: Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into the exterior darkness?

This was said by Christ in reference to the obdurate Jews who would not believe in Him. Many pagans who receive the gospel, and live in accordance with it, will enjoy heavenly bliss with the patriarchs Abraham, Isaac, and Jacob, who were the most faithful friends of God, while the Jews, God's chosen people, who as such, possessed the first claim to heaven, will, because of their unbelief and other sins, be cast into outer darkness, that is, into the deepest abyss of hell, where there will be weeping and gnashing of teeth.

Thus it will be with those Christians who do not live in accordance with their faith. Therefore, fear lest you, for want of cooperation with God's grace, be eternally rejected, while others who have faithfully corresponded to the divine inspirations will enter into your place in the kingdom of heaven.

ASPIRATION O Jesus, rich in consolations! grant me the leper's faith and confidence, that in all things I may rely upon Thy omnipotence, and may resign myself to Thy divine will, and may ever honor Thy priests. Grant me, also, O most humble Jesus! the centurion's humility, that for Thy sake, I may compassionately assist my neighbor, and by doing so render myself worthy of Thy grace and mercy.

OFFERTORY:

Ps. 117. The right hand of the Lord hath exercised power, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the words of the Lord. Alleluia.

SECRET:

May this victim, O Lord, we beseech Thee, cleanse our offenses, and sanctify the bodies and minds of Thy subjects to celebrate this sacrifice. Through our Lord, etc.

Hallow, O Lord, the gifts of Thy people through the prayers of Paul Thine Apostle: that as they are pleasing to Thee as Thine own institution, so they may become yet more pleasing through his patronage and intercession. Through our Lord, etc.

May the prayers and offerings of Thy Church, we ask, O Lord, find favor with Thee through the intercession of the blessed Apostle Peter, that what we do to celebrate his glory may avail for our forgiveness. Through our Lord, etc.

COMMUNION:

Luke 4. They all wondered at these things, which came from the mouth of God.

POSTCOMMUNION:

As Thou dost grant us, O Lord, to deal with so great mysteries, so vouchsafe, we beseech Thee, to make us worthy to enjoy their fruits. Through our Lord, etc.

Sanctified by this saving mystery, we ask, O Lord, that we may never lack the prayers of him whom Thou hast given us to be our patron and guide. Through our Lord, etc.

May the sacrificial offering gladden us, O Lord, that as we proclaim Thee wonderful in Thy Apostle Peter, we may through him receive the fullness of Thy pardon. Through our Lord, etc.

And I say to you that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into the exterior darkness: there shall be weeping and gnashing of teeth.



PROPER OF THE SAINTS FOR THE WEEK OF JANUARY 25th:

25	Sun	3rd. Sunday after Epiphany The Conversion of St. Paul, Ap St. Peter, Ap	sd	G		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30
26	Mon	St. Polycarp, BpDM	d	R		Mass 8:30 AM; Rosary of Reparation before Mass
27	Tue	St. John Chrysostom, BpCD	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
28	Wed	St. Peter Nolasco, C St. Agnes, VM [2nd. Time]	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
29	Thu	St. Francis de Sales, BpCD	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
30	Fri	St. Martina, VM	sd	R	A	Mass 8:30 AM; Rosary of Reparation before Mass
31	Sat	St. John Bosco, C	d	W		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30
1	Sun	Septuagesima Sunday St. Ignatius, BpM	sd	V		Mass 9:00 AM; Confessions 8:00 AM; 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.

Today, the Feast of the Conversion of St. Paul marks the 22nd Anniversary since the first Mass was offered at our chapel's first Mass which was opened almost three years after the founding of Ss. Peter & Paul Roman Catholic Mission. This chapel was the first and still the only permanent location where the "received and approved" immemorial Roman rite is offered where the faith is defended.

are the words of the dying Prophet: *Benjamin, a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil.* Who, says St. Augustine, is he that *in the morning* of impetuous youth goes like a *wolf* in pursuit of the sheep of Christ, breathing threatenings and slaughter against them? Is it not Saul on the road to Damascus, the bearer and doer of the high-priest's orders, and stained with the blood of Stephen, whom he has stoned by the hands of all those over whose garments he kept watch? And he who *in the evening*, not only does not despoil, but with a charitable and peaceful hand breaks to the hungry the bread of life, is it not Paul, of the tribe of Benjamin, the Apostle of Christ, burning with zeal for his brethren, making himself all to all, and wishing even to be an anathema for their sakes? Dom Gueranger, *The Liturgical Year*, The Conversion of St. Paul

"Be firm and immovable in the faith. Love the brethren. Be affectionate to one another, being bound together in the truth." St. Polycarp

He was a disciple of St. John the Evangelist, whom he imitated by zealously opposing the heretics, who were then striving to corrupt the faith. In obedience to the command of his holy Master, he refused to hold intercourse with Marcion, the heresiarch, whom he called *the first-born of Satan*. This energetic adversary of the proud sect that denied the mystery of the Incarnation wrote an admirable Epistle to the Philippians, in which we find these words: *Whosoever confesses not that Jesus Christ came in the flesh, is an Antichrist*. Polycarp, then, had a right to the honour of standing near the Crib, in which the Son of God shows himself to us in all his loveliness, and clothed in flesh like unto our own. Dom Gueranger, *The Liturgical Year, Feast of St. Polycarp*

I have his pledge, and on that I trust, not on my own strength. I have his written promise. That is my staff, and my guarantee, and my tranquil port. What matters it to me if the whole world be upset—have I not his written word? Have I not his letters? There is my rampart. And there my defense. What letters? *I am with you all days, even to the consummation of the world*. Christ is with me—of whom shall I be afraid? Though stormy billows should rise up against me, though the sea should open to swallow me, though the wrath of kings should be enkindled against me, I will heed them no more than if they were so many spider's webs. Had not my love for you kept me, I would have started this very day on my exile, for this is my constant prayer: *O Lord! Thy will be done. I will do thy will; not what such or such an one may will, but what thou willest*." If he will me to remain here, I will give him thanks. Yea, whithersoever he wills me to go, I will bless his holy name.

St. John Chrysostom, his last homily before going into the exile that would take his life

ON RESIGNATION TO THE WILL OF GOD

Lord, if thou wilt (Matt. 8, 2).

Those who in adversity as well as in prosperity, perfectly resign themselves to the will of God, and accept whatever He sends them with joy and thanks, possess heaven, as St. Chrysostom says, while yet upon earth. Those who have attained this resignation, are saddened by no adversity, because they are satisfied with all that God, their best Father, sends them, be it honor or disgrace, wealth or poverty, life or death. All happens as they wish, because they know no will but God's, they desire nothing but that which He does and wills. God does the will of them that fear Him (Ps. 144, 10). In the lives of the ancient Fathers we find the following: The fields and vineyards belonging to one farmer were much more fertile and yielding than were his neighbors'. They asked how it happened and he said: they should not wonder at it, because he always had the weather he wished. At this they wondered more than ever: How could that be? "I never desire other weather," he replied, "than God wills; and because my desires are conformable to His, He gives me the fruits I wish." This submission to the divine will is also the cause of that constant peace and undimmed joy of the saints of God, with which their hearts have overflowed here below, even in the midst of the greatest sufferings and afflictions. Who would not aspire to so happy a state? We will attain it if we believe that nothing in this world can happen to us except by the will and through the direction of God, sin and guilt excepted, for God can never be the cause of them. This the Holy Ghost inculcates by the mouth of the wise man: Good things and evil, life and death, poverty and riches, are from God (Eccles. 11, 14), that is, are permitted or sent by God; all that which comes from God, is for the best, for God doeth all things well (Mark 7, 37). Whoever keeps these two truths always in mind, will certainly be ever contented with the will of God, and always consoled; he will taste while yet on earth the undisturbed peace of mind and foretaste of happiness which the saints had while here, and which they now eternally enjoy in heaven, because of the union of their will with the divine will.

INSTRUCTION FOR MASTERS AND SERVANTS

The master of a house should be careful to have not only obedient, faithful, willing, and industrious servants in his home, as had the centurion in the gospel, but still more, pious and God-fearing ones, for God richly blesses the master because of pious servants. Thus God blessed Laban on account of the pious Jacob (Gen. 30, 30), and the house of Putiphar because of the just Joseph (Gen. 39, 5). The master should look to the morals and Christian conduct of his servants, and not suffer irreligious subjects in his house, for he must, after this life, give an account before the tribunal of God, and he makes himself unworthy of the blessing of God, often liable to the most terrible punishment by retaining such. Will not God punish those masters and mistresses who suffer those under them to seek the dangerous occasions of sin, keep sinful company, go about at night, and lead scandalous lives? Will not God, one day, demand the souls of servants from their masters? The same punishment which will befall those who deny their faith, will rest upon careless masters and mistresses, for St. Paul the Apostle writes: But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel (I Tim. 5, 8).

Subjects should learn from the centurion's servants who obeyed his only word, that they also should willingly, faithfully, and quickly do every thing ordered by their masters, unless it be something contrary to the law of God. They should recollect that whatever they do in obedience to their superiors, is done for God Himself. Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God. Whatsoever you do, do it from the heart as to the Lord, and not to men: knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ (Col. 3, 22-24).

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When the Pope does not walk "uprightly unto the truth of the gospel"

But when Cephas (Peter) was come to Antioch, I withstood him to the face, because he was to be blamed.

And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation. But when I saw that they walked not uprightly unto the truth of the gospel.... Gal 2:11-14

JESUS WELCOMES EVERYONE

THIRD SUNDAY AFTER THE EPIPHANY

PRESENCE : OF GOD - O divine Savior, I, too, am a poor leper; receive me : " If Thou wilt, Thou canst make me clean! "

MEDITATION:

I. Today's Gospel (MI 8,1-13) places before us two miracles of Jesus, two profound lessons in humility, faith, and charity.

Observe the humble faith of the leper : " Lord, if Thou wilt, Thou canst make me clean. " He is so certain that Jesus can heal him that he feels nothing else is necessary for his cure other than the Lord's will. Christian faith does not wander about in subtle reasonings; its logic is simple : God can do all that He wills; therefore, His will alone is necessary. Yet the leper does not insist; one who lives by faith knows that God always wills whatever is best for him, even if it brings him suffering. Therefore, instead of insisting, he prefers to abandon himself to God's good pleasure.

Next comes the centurion. The strong, proud Roman soldier is not ashamed to personally beg Jesus, a Galilean, to help his paralyzed servant. Our Lord is touched by this humble, charitable act, and says at once, " I shall go and heal him! " But the centurion continues, " I am not worthy that Thou shouldst enter under my roof, but only say the word, and my servant shall be healed. " At this point humility becomes still more profound, and faith reaches its maximum : it is not, necessary for the Lord to go; His power is so great that a word spoken from afar suffices to perform any miracle. Jesus Himself "marveled and said : 'Amen I say to you, I have not found so great faith in Israel! ' " Is this not a complaint against those who live so close to Him, who perhaps live in His own house, receiving constant favors from Him, while their faith remains very weak and therefore inefficacious?

2. According to Jewish law, lepers were kept apart from society and no one was allowed to go near them; likewise, the pagans were to be shunned because they did not belong to the chosen people. Jesus goes beyond the old law and in the name of universal charity He welcomes and heals the leper, listens to the foreign centurion and cures his pagan servant. Thus Christ teaches us to make no distinction of persons, not to despise sinners and infidels, but to welcome all with loving kindness. He does not wish the good to enclose themselves in a little circle, but to open the doors to everyone, doing good to all without concerning themselves about the traits and opinions of others. All men are children of God; and our charity, like the mercy of our heavenly Father, should extend to all. This is the dominant thought of today's Epistle (Rom 12, 16-21), where St. Paul exhorts us to practice charity, especially toward our enemies. "To no man rendering evil for evil If it be possible, as much as in you, have peace with all men. Revenge not yourselves... but if thy enemy be hungry, give him to eat Be not overcome by evil, but overcome evil by good."

Jesus conquered evil, both physical and moral evil, by His mercy and love. This must be our strategy too. Whatever the evil around us, whatever the suffering it may cause us, we shall never overcome it by arguments and discussions or by taking a stand and adhering rigidly to it. This can only be accomplished by a delicate charity which understands intuitively the mentality, the tastes, and the needs of others, and which knows precisely when to intervene, to condescend and to sacrifice itself for the good of another, even if that other is unfriendly toward us-only such charity can triumph over evil.

COLLOQUY:

"Being what we are and having our free will, when we do not receive what pleases us, we sometimes refuse what the Lord gives us, even though the gift might be the best one possible But no, my God, no, no more trust in anything which I can desire for myself: do You desire for me that which You are pleased to desire; for that is my desire, since all my good consists in pleasing You. And, if You, my God, should be pleased to please me, by fulfilling all that my desire asks of You, I know that I should not be lost" (T. J. Way, 30 - *Exc*, 17).

O my Jesus, I trust You, I abandon myself to You, dispose of me, of my health and of all that concerns me, according to what You know is best for my spiritual advancement. I beg but one thing: heal my poor soul. I too, spiritually, am a poor leper, a poor paralytic. My pride and vanity are always ready to impair and vitiate the little good I accomplish. Sloth and inertia seek to paralyze my efforts toward perfection. Behold me at Your feet, O Lord; I need Your help like the leper and the paralytic servant. I too, O Lord, believe that, if You will, You can heal me.

"Miserable though I am, I firmly believe that You can do what You will; and the greater are Your marvels that I hear spoken of, and the more I reflect that You can work others still greater, the stronger grows my faith and the greater is the resolution with which I believe that You will hear my requests" (T. J. *Exc*, 4).

O sweet Jesus, I beg for a little of Your overflowing charity, which is so universal, so kind. You well know the difficulties I sometimes encounter when practicing this virtue, especially toward those whose ways of acting and thinking are so different from mine. O Lord, fill my heart with warm, sincere kindness toward them. Only the charity which comes from You will give me strength to overcome all the conflicts which arise from differences in temperament, education and ideas. Only this charity can enable me to sacrifice myself generously for those who hurt me and to continue to act kindly toward those whom I naturally dislike.

O Jesus, You came on earth to enkindle the fire of charity : enkindle in me an ardent love for my neighbor.

Sent to "preach the word of God to the Calvinists of Chablais, he brought back sixty thousand to the Catholic Faith" (Breviary). Having become the father of the Church at Geneva and founder of the Order of the Visitation, he shed over this double family (Communion) the rays of his apostolic zeal and of his gently holiness.

"May your light shine before men, so that seeing your works they may glorify your Father who is in heaven" (Gospel). It is especially God's goodness which this saint revealed. "If we must fall into some excess," St. Francis would say, "let it be on the side of gentleness."

"I wish to love him so much, this dear neighbour, I wish to love him so much! It has pleased God so to make my heart! Oh! When shall we be impregnated with gentleness and in charity towards our neighbour?"

St. Francis de Sales died at Lyons in 1622.

"Let us remember this saint's two sayings: "You can catch more flies with a spoonful of honey than with a hundred barrels of vinegar." "What is good makes no noise, noise does no good." St. Francis de Sales

There is no fault committed by another man of which we ourselves are not capable if we were placed in the same circumstances and surrounded by the same evil examples from the time of our youth. St. Augustine

Fight, therefore, with great determination. Do not let the weakness of your nature be an excuse. If your strength fails you, ask more from God. He will not refuse your request. Consider this ----- if the fury of your enemies is great, and their numbers overwhelming, the love which God holds for you is infinitely greater. The Angel who protects you and the Saints who intercede for you are more numerous... All He asks of you is that you defend yourself courageously, and that, despite any wounds you may receive, you never lay down your arms or leave the battleground.

You must not shirk your duty. This war is unavoidable, and you must either fight or die. The obstinacy of your enemies is so fierce that peace and arbitration with them is utterly impossible. Dom Lorenzo Scupoli, *The Spiritual Combat*

The Ransomer of Captives, St. Peter Nolasco, is thus brought before us a few days after the Feast of his master, St. Raymund of Pennafort. Both of them offer to the Divine Redeemer the thousands of Christians they ransomed from slavery. It is an appropriate homage, for it was the result of the Charity which first began in Bethlehem, in the heart of the Infant Jesus, and was afterwards so fervently practiced by these two Saints.... *Sacrifice and oblation thou wouldest not, neither are they pleasing to thee; but a Body thou hast fitted unto me. Then said I, Behold I come:* that is, *Behold, I come to offer myself as a Sacrifice.* Divine Infant has deigned to call us his brethren, and has given himself for our salvation; it is this same spirit of charity which made St. Peter Nolasco devoted his life to his suffering fellow-men. Dom Gueranger, *The Liturgical Year*, Feast of St. Peter Nolasco

God loves with intensely tender love those of us who are happy enough to abandon ourselves entirely to his fatherly care, letting ourselves be governed by his divine providence without wasting time by considering if the effects of this providence will be useful, profitable, or harmful for us. We can be assured that from all that has been sent to us from his fatherly and lovable heart, God will draw goodness and value, provided that we have placed all our confidence in him and that we say willingly: "I place my spirit," -- my soul, my body, and all that I am -- "into your blessed hands" to do with as you wish.

I recommend to you holy simplicity. Look straight in front of you and not at those dangers you see in the distance. As you say, to you they look like armies, but they are only willow branches; and while you are looking at them you may take a false step. Let us be firmly resolved to serve God with our whole heart and life. Beyond that, let us have no care about tomorrow. Let us think only of living today well, and when tomorrow comes, it also will be today and we can think about it then. In all this we must trust and be resigned to God's providence. We must make provision for enough manna for the day, and no more. Let us not doubt that God will provide more for us tomorrow, and the day after tomorrow, and all the days of our pilgrimage.

Let's not waste time in willing and wishing for things, but let God arrange them. We should "cast all our care upon him, since he cares for us," as the apostle Peter says. And note that he says: "all our care," that is, all our concern about what comes to us from the events of life as well as what comes to us from what we want or don't want. "He will take care" of the success of these things and he wishes for us whatever is best. St. Francis de Sales on the Providence of God

We must distinguish between the error which we may tolerate on questions not diligently examined and not yet defined by the full authority of the Church, and the error trying to upset the very foundations of the Church, which we cannot tolerate. St Augustine

The Order of Mercy (Mercedarians) for the Ransom of Captives founded by St. Peter Nolasco, with the help of St. Raymund of Pennafort and King James of Aragon, was a militant order. It was founded about twenty years after St. Felix of Valois and St. John of Matha founded the Trinitarian Order for the Ransom of Captives dedicated to Our Lady of Good Remedy which was strictly a religious society. The original title of St. Peter's order was: The Royal, Military and Religious Order of Our Lady of Mercy for the Redemption of Captives. It admitted both knights and religious. The knights were to guard the coasts against the Saracens, but were obliged to choir when not on duty. Its purpose was to employ whatever means necessary to rescue Catholics held as slaves by the Moslems. St. Peter himself was never ordained priest; and the first seven generals or commanders were chosen out of the knights, though the friars were always more numerous. St. Peter Nolasco was buried wearing a cuirass and bearing a sword. It is estimated that in our present day more than 125,000 Christians are killed annually by Moslems worldwide while Pope Francis sings their praises and begs for "mutual respect." He offers the Muslims "respect for their religion, its teachings, its symbols, its values.... its religious leaders and its places of worship" while at the same time he holds in contempt the immemorial ecclesiastical traditions of the Roman Catholic Church and the Catholics who are faithful in the defense of these necessary attributes of our faith.

"..... Turning to mutual respect in interreligious relations, especially between Christians and Muslims, we are called to respect the religion of the other, its teachings, its symbols, its values. Particular respect is due to religious leaders and to places of worship. How painful are attacks on one or other of these! It is clear that, when we show respect for the religion of our neighbours or when we offer them our good wishes on the occasion of a religious celebration, we simply seek to share their joy, without making reference to the content of their religious convictions. Regarding the education of Muslim and Christian youth, we have to bring up our young people to think and speak respectfully of other religions and their followers, and to avoid ridiculing or denigrating their convictions and practices. We all know that mutual respect is fundamental in any human relationship, especially among people who profess religious belief. In this way, sincere and lasting friendship can grow.".... Pope Francis, July 10, 2013

The Most Holy Virgin in these lasts times in which we live has given a *new efficacy* to the recitation of the Rosary, to such an extent that there is no problem, no matter how difficult it is, whether temporal, or above all, spiritual, in the personal life of each one of us, of our families, of the families of the world or of religious communities, or even of the life of peoples and nations that cannot be solved by the Rosary. There is no problem, I tell you, no matter how difficult it is, that we cannot resolve by the prayer of the Rosary! With the Holy Rosary we will save ourselves. We will sanctify ourselves. We will console our Lord and obtain the salvation of many souls. Sr. Lucy of Fatima on the Rosary

For these ills caused by carnal pride the Fathers (of the Church) offer the usual triple medication, three nostrums which won't eliminate the disease entirely, but will at least relieve the painful symptoms: 1) Make it a practice to always to *place ourselves below others*, both mentally and actually. Even the necessary exercise of authority is no obstacle to this, if we remember that authority is essentially a service to those we must govern. 2) *Bear all affronts with patience*, meditating the while on our Lord's Passion and all He endured even though He was the Son of God and supremely innocent. 3) Keep in mind at all times the *shortness of this life*, which renders the solicitations of pride hardly worth the trouble. Solange Hertz, *Sin Revisited*

"St. Peter Nolosco and his knights were laymen, not priests, and yet they considered the salvation of their neighbour entrusted to them. We can each of us by counsel, by prayer, but above all by holy example, assist the salvation of our brethren, and thus secure our own." Fr. Henry Sebastian Bowden, *Lives of Saints*

The decadence which exists in the world is without any doubt the consequence of the lack of the spirit of prayer. Foreseeing this disorientation, the Blessed Virgin recommended recitation of the Rosary with such insistence, and since the Rosary is, after the Eucharistic liturgy, the prayer most apt for preserving faith in souls, the devil has unchained his struggle against it... The Rosary is the most powerful weapon for defending ourselves on the field of battle. Sr. Lucy of Fatima on the Rosary

Both the habit and the act of faith are necessary both as means of salvation and by precept. A necessary *means* of salvation is an absolute condition without which it is impossible to attain to eternal life. A *precept* makes something obligatory for salvation when a special command is made by a legitimate superior who imposes something as a condition of salvation but not in such an absolute fashion that salvation could not be obtained otherwise. Therefore no excuse is permissible when there is a question of a necessary means; on the other hand, moral impossibility is usually taken to excuse from things that are necessary from precept.

Rev. Dominic Prummer, *Handbook of Moral Theology*

Our Lord Jesus Christ . . . has inspired you with this resolution (which is worthy of your zeal for the Catholic faith), to endeavor, by delivering yourselves and your kingdom from a woman's passion, to restore it to its ancient obedience to this holy Roman See . . . and if, in maintaining the Catholic faith and the authority of this Holy See, even death should be encountered by you and your blood should be shed, it is far better for the confession of God's truth to pass quickly to eternal life by the short road of a glorious death, than to live on in shame and ignominy, to the loss of your souls, in bondage to a feeble woman's passion. For think not, beloved sons in Christ, that those Bishops, or other leading Catholics (principibus Catholicis) of your country whom you mention, have made an unhappy end; who, for their refusal to give up their confession of the Catholic faith, have been either cast into prisons, or unjustly visited with other penalties. For their constancy, which has been encouraged by the example (still, as we believe, effective) of the blessed Thomas Archbishop of Canterbury, can be praised by none as much as it deserves. Imitating this same constancy yourselves, be brave and firm in your resolve! and abandon not your undertaking through fear or threat of any dangers.

Pope St. Pius V, Letter to the St. Thomas Percy, Earl of Northumberland and to his friend, the Earl of Westmoreland, regarding the moral right to rebel, February 22, 1570

St. Francis de Sales to reproach the Church with this intolerance is to reproach her with being and with believing herself *necessary truth*. It belongs to truth to exclude all that is contrary to it, and consequently not only is true religion intolerant, but so also is all science. There is nothing more intolerant than mathematics, for the reason that it is founded on invariable principles. The Church, by the very fact that she is certain of possessing religious truth in its entirety, must inexorably condemn all error. Thus Bossuet acknowledged that "the Catholic religion is the most severe and the least tolerant of all religions;" and Jules Simon, a contemporary naturalist philosopher, confesses that "the lawfulness of ecclesiastical intolerance is beyond dispute." We readily acknowledge that, in this sense, the other religious societies are not intolerant. J. J. Rousseau could say of Protestantism: "The Protestant religion is tolerant in principle, it is essentially tolerant, it is as tolerant as it is possible to be, since the only dogma it does not tolerate is that of intolerance." But such praise is the most crushing refutation of a religious doctrine.

Rev. Walter Devivier, S.J., *Christian Apologetics: A Defense of the Catholic Faith*

"I saw a pope who is casting out the bad clergy, who thought to be able to act out of themselves, without Christ and without the traditional Church manners." Blessed Anna Katherine Emmerich, August 28, 1820

The Religion of Sloth

If we are going to turn away from spiritual joy, we are going to look for joy elsewhere. And so the slothful man ends by putting something else in the place of the revealed spiritual good.

For the mainstream Catholic clergy, ecumenism is that something else. It is the substitute for the Divinely revealed spiritual good. It has been the driving force of every papacy since John XXIII's; the overarching concern of most every precept and policy to issue from Rome these past 40-some years. It is the reason there is a New Mass. It is the reason we are identified as traditionalists. We are resisting the new religion fashioned by sloth. We are the declared enemies of ecumenism. We are, quite simply, Catholic.

And because we are Catholic, we are either despised or ignored by the vast majority of the Catholic hierarchy. We are not of their faith. We do not attend their Mass. And we are an irritating, hateful reminder of the spiritual good from which they have turned away.

Edwin Faust, Catholic commentator

As in the order of nature a child must have a father and a mother, so likewise in the order of grace, a true child of the Church must have God for his Father and Mary for his Mother; and if anyone should glory in having God for his Father and yet has not the love of a true child for Mary, he is a deceiver, and the only father he has is the devil. St. Louis de Montfort, *The Secret of Mary*

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, *Ascent of Mt. Carmel*

As St. Teresa was praying before the Blessed Sacrament, one of the Saints of the Dominican Order appeared to her, bearing in his hand a great book written in large and easily deciphered letters. He told her to read the writing: and this is what she saw: "In times to come, this Order will flourish exceedingly, and will have many martyrs." She saw also six or seven brethren of the same Order brandishing swords in their hands, by which she was given to understand that they were to fight bravely for the Faith. Another time when she was again in prayer she was wrapt in ecstasy; and she saw as it were a vast plain on which great numbers of men were fighting; and warriors of the same Order of Preachers rushing with great courage and energy on the enemy. And their countenances were full of beauty enhanced by the zeal which lit them up. Carrying all before them in their might, many of the enemy they laid low, many others also did they slay; and this conflict she understood to represent the conflict of the Church with heretics. Fr. Finbar Ryan, *History of the Dominicans in Ireland*

Unknown Martyrs

During the war of the Confederation, the Fathers regained and repaired several of their ancient churches and friaries and went about openly in the white and black habit of the Order. It is not for us to give the name of martyrs to those who were butchered by a brutal soldiery during that war, or hanged either after a mock trial or no trial at all. Their Cause is before the Church, and the Church will pronounce on them in due time. The heroic constancy of the Dominican Fathers was put to further tests when Cromwell ruled supreme. How many were exiled on the Continent, how many sent to Barbadoes as slaves, God alone knows. There were no apostates in those days of supreme trial. A few men dressed and posing as peddlers, servants, cattle-drivers, and beggars, administering the sacraments in secret, and constantly changing their habitation for fear of capture, were all that were left of the six hundred when Cromwell's soldiers were in possession of four-fifths of the country. On the restoration of Charles II to the throne the Fathers returned to their work. There were now only two hundred left out of the six hundred.

Fr. Finbar Ryan, *History of the Dominicans in Ireland*

I have always something to repent for after having talked, but have never been sorry for having been silent.

St. Arsenius, Desert Father, d. 445 at 95 years of age

The Church of Christ IS the Roman Catholic Church

"On this the Earl, turning towards the people, said: 'I should have been content to meet my death in silence, were it not that I see it is the custom for those who undergo this kind of punishment to address some words to the bystanders as to the cause of their being put to death. Know, therefore, that, from my earliest years down to this present day, I have held the Faith of that Church which, throughout the whole Christian world, is knit and bound together; and that in this same Faith I am about to end this unhappy life. But, as for this new Church of England, I do not acknowledge it.'

"Here Palmer, interrupting him, cried out in a loud voice: 'I see that you are dying an obstinate Papist; a member, not of the Catholic, but of the Roman Church.'

"To this the Earl replied: 'That which you call the Roman Church is the Catholic Church, which has been founded on the teaching of the Apostles, Jesus Christ Himself being its corner-stone, strengthened by the blood of Martyrs, honoured by the recognition of the

holy Fathers; and it continues always the same, being the Church against which, as Christ our Saviour said, the gates of Hell shall not prevail.'

"When Palmer tried a second time to interrupt him, the Earl said: 'Cease, pray, to further trouble me, for of this truth my mind and conscience are most thoroughly convinced.' And when Palmer still would not be silent, the Earl, turning to the people, said: 'Beware, beloved brothers, of these ravening wolves, who come to you in the clothing of sheep, whilst, meantime, they are the men that devour your souls.' At this, rushing straight down from the platform, as though he had received a blow, Palmer left the Earl free to finish his address.

"To me it has been a grievous sorrow,' he continued, 'that, in consequence of an occasion furnished in a manner by myself, so many of the common people have been put to a violent death for the zeal with which they strove to further God's religion, and clung also personally to myself. Would that by my own death I might have saved their lives! and yet I have no fear but that their souls have obtained the glory of Heaven.'

"As to other matters brought against me, they are already fully explained in my answers to the questions set me by the Privy Council; but I know that in them there is no room for mercy, and therefore from them I expect none: but from Him alone, whom I know to be the author of all mercy, who will, as I truly believe, grant mercy to me.'

"After commanding to his brother's care his children (four daughters, the eldest but ten), his servants, and some small debts, he begged all present to forgive him, declaring that he on his part forgave all from his heart. Then kneeling down he finished his prayers.

"Then, after kissing a cross, which he traced upon the kidder of the scaffold, with his arms so folded on his breast as to form a cross, he stretched himself upon the block; and as soon as he had said, 'Lord, receive my soul!' the executioner struck off his head. At that same instant, a great groan, which sounded like a roll of thunder, burst from the weeping spectators, as with one voice they called on God to receive his soul into eternal rest.

"It was thought very wonderful that, from the moment of his laying himself upon the block, he gave not even the smallest sign of fear, and made no movement whatsoever, either of head or body.

Martyrdom of St. Thomas Percy, Earl of Northumberland, August 22, 1572, Feast of the Immaculate Heart of Mary; Taken from, *Lives of the English Martyrs* by Dom Bede Camm, O.S.B. St. Thomas' father, also Thomas Percy, was martyred under the reign of Henry VIII.

Why is John Henry Cardinal Newman regarded by Modernists as their Spiritual Father? – Because he was! So why do "Conservative Catholics" admire Newman? Because he explained how dogma can be discarded.

"Dr. Newman is the most dangerous man in England. And you will see that he will make use of the laity against your Grace. You must not be afraid of him. It will require much prudence, but you must be firm, as the Holy father still places his confidence in you; but if you yield and do not fight the battle of the Holy See against the detestable spirit growing up in England, he will begin to regret Cardinal Wiseman, who knew how to keep the laity in order."

Msgr. George Talbot, Papal Chamberlain, Letter to Cardinal Henry Edward Manning, after Pope Pius IX suppressed a plan for Dr. John Henry Newman going to Oxford to establish an inter-faith oratory.

An English Catholicism, of which Newman is the highest type, is the old Anglican, patristic, literary, Oxford tone transplanted into the Church... In one word, it is a worldly Catholicism, and it will have the worldly on its side, and will deceive many.

Cardinal Henry Edward Manning, on Dr. John Henry Cardinal Newman

Another influential writer during the last century was Lord Acton (Sir John Dalberg), who was famous for his critical historicism and also renowned for his friendship with (Rev. Johann von) Dollinger (a Munich priest and professor at the University, excommunicated for rejecting the dogma of papal infallibility). Acton was almost excommunicated, as Dollinger was, but managed to maintain the appearance of orthodoxy and remain in the Church. As liberal as Lord Acton was, and although he sided with Newman in fighting the dogma of Infallibility, he came to the same conclusion as (Cardinal Henry Edward) Manning regarding Newman's heterodox position. In a letter written by Acton a few weeks before Manning's death, after mentioning the 'personal aversion to Manning' displayed by Newman he said, "Many will wonder how anybody who saw much of him (Newman) could remain a Catholic — assuming that Newman really was one." Acton, although an ally of Newman in editing the liberal journal *The Rambler*, was not baffled by Newman's prosaic tact. Acton went much further than Manning in his strictures on his old ally. He described Newman as "a sophist, the manipulator and not the servant of truth." When men of diametrically opposed beliefs, as Acton and Manning, agree in their judgment of another man whom they so well knew, the assumption that they are not both in error is not unreasonable. John Edward Courtenay Bodley, On Cardinal John Henry Newman

There is a fitting irony that it was on the 500th anniversary of the Luther's revolt that Pope Francis should embrace divorce and adultery when he publically proclaimed his personal belief in the heretical doctrines of Martin Luther!

By his teaching on the impossibility of continency either in celibacy or in marriage, he paves the way to the sanction of a bigamic marriage, at least in the case of the Landgrave Philip von Hessen. In union with Melanchton and Bucer, Luther acts the spiritual adviser, with counsel pertinent to the matter in hand. On account of the sensation caused by the bigamic marriage, the Landgrave is recommended to deny it, but secretly he may keep the trull—"Metze"—as a "conjugal concubine." In principle, Luther had already enunciated these tenets after his interior apostasy from the Church. They only prove his bent and readiness with regard to lying, cunning, and deception. Rev. Heinrich Denifle, O.P., *Luther and Lutherdom*

Popes and the corruption of Dogma, of worship, and the undermining of morals

“Although it clearly follows from the circumstances that the Pope can err at times, and command things which must not be done, that we are not to be simply obedient to him in all things, that does not show that he must not be obeyed by all when his commands are good. To know in what cases he is to be obeyed and in what not, it is said in the Acts of the Apostles: ‘One ought to obey God rather than man,’; therefore, were the Pope to command anything against Holy Scripture, or the articles of faith, or the truth of the sacraments, or the commands of the natural or divine law; he ought not to be obeyed, but in such commands, to be passed over.” Juan Cardinal de Torquemada, O. P., *Summa de Ecclesia*, quoted by St. Robert Bellarmine

Dogmas are not Precepts – They are Divinely Revealed Truths

The dogmas of the Faith are to be held only according to their practical sense; that is to say, as preceptive norms of conduct and not as norms of believing, **Condemned Proposition**. St. Pius X, *Lamentabili Sane*

DOGMA IS THE PROXIMATE RULE OF FAITH; DOGMA is revealed doctrine formally defined by the Church. The pope is the necessary but insufficient means by which DOGMA is declared.

Hence, the distinction is made between the Remote and the Proximate Rule of Faith. The remote Rule of Faith is the Objective Deposit, [Scripture and Tradition]. It contains revealed truths which - for some reason or other - were forgotten, obscure, or not sufficiently understood. Hence, they were brought into discussion, or denied without injury to the Faith until they became clear or were defined by the Church. The Proximate Rule of Faith is the teaching of the Church sufficiently proposed and manifestly promulgated to the Faithful, [DOGMA]. If this Proximate Rule of Faith proclaims anything as belonging to the Remote Rule of Faith, it can no longer be challenged without shipwreck of the Faith. For unity of faith is whole and entire only while there is no dissent with the Proximate Rule of Faith. On this point Gregory of Valencia declares: "The Church has from darkness brought to light with her infallible authority some doctrines which, through human negligence or malice or perversity of mind, remained concealed. And perhaps there are some still hidden in the Church." Msgr. George Agius, D.D., J.C.D., Tradition and the Church

Worth Repeating: The SCHISM is HERE and Leo is just a dull echo of Francis/Bergoglio!

COMMENT: This book in the article below provides an interpretation of Chapter 8 of *Amoris Laetitia*. It is addressed to bishops with a “merciful heart” and offers an interpretation that is consistent with the interpretation approved in the private letter sent by Pope Francis to the bishops of Argentina as well as with the interpretation of Cardinal Schonborn who Pope Francis publicly identified as its ‘official interpreter.’ These bishops say that the proper understanding and application is that any Catholic living in public adultery based upon their own private judgment in the internal forum can declare themselves worthy to receive Holy Communion and absolution in the sacrament of Penance and therefore cannot be denied these sacraments. It is given semi-official approval by its publication in *L’Osservatore Romano*.

Pope Leo XIV in a message to the Dicastery for the Laity, Family and Life holding a seminar entitled, “Evangelizing with Families Today and Tomorrow,” endorsed *Amoris Laetitia* by directly quoting his predecessor from *Amoris Laetitia* §76, writing the “Gospel of the family also nourishes seeds that are still waiting to grow,” praising its “basis for caring for those plants that are wilting and must not be neglected.”

Now the Novus Ordo, which may be nothing more than a memorial meal as it was initially and officially defined by Pope Paul VI, perhaps giving the Novus Ordo communion wafer to a person in objective mortal sin is not a real problem. But what is certainly a grave sin is that these persons can expect to be absolved by a confessor in the sacrament of Penance without confessing or repentance of mortal sin. This does not represent a change in the Church’s teaching. It represents the active effort of a Francis (and now Leo) and his minions to destroy Catholic doctrine and morality. As St. Thomas said, “All heretics are schismatics,” the schism has long been present with every post-conciliar pope who have repeatedly denied Catholic dogma. It is more evident each passing day and every Catholic will have to pick sides. God cannot let an open attack upon the sacrament of marriage go unpunished. Their hypocrisy is oozing from every pore. Imagine if a Catholic with “humility, discretion and love for the Church and her teaching, in a sincere search for God’s will and a desire to make a more perfect response to it” arrives at traditional Catholicism, what kind of response can be expected from the local bishop and Rome? If you want to know read our OPEN LETTERS! After all, a “merciful heart” has its limits!

“If, as a result of the process of discernment, undertaken with “humility, discretion and love for the Church and her teaching, in a sincere search for God’s will and a desire to make a more perfect response to it” (*Amoris Laetitia* 300), a separated or divorced person who is living in a new relationship manages, with an informed and enlightened conscience, to acknowledge and believe that he or she are at peace with God, he or she cannot be precluded from participating in the sacraments of Reconciliation and the Eucharist (see AL, notes 336 and 351).”

Bishops Charles J Scicluna and Mario Grech, Guide for the Interpretation of Chapter 8 of *Amoris Laetitia*: An Invitation to the Bishops of Merciful Hearts. This received semi-official approbation by being featured in the publication, *L’Osservatore Romano*, 1-2017

“What belongs to the foundation of the Faith is one thing, but it is a different proposition when, in good faith, the most learned and the best defenders of the Faith do not agree - with the result that one may say something better and truer than another.” St. Augustine

The American Novus Ordo Church has lost every cultural battle since Vatican II to defend the moral order. Why? They “know neither Jesus Christ & the Catholic Faith nor the enemy that seeks to destroy it.”

“If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle.” Sun Tzu, *The Art of War*

Francis/Bergoglio has disappeared into Hell!

“Those who do not repent and cannot therefore be forgiven disappear. There is no hell, there is the disappearance of sinful souls.”

Pope Francis the Vanishing, quoted by Eugenio Scalfari in a private interview

First of all, he admonished the Churches of every city that, most of all, they should avoid heresies, which already had begun to break out, and advised them to hold firmly to the *Traditions* of the Apostles.

St. Eusebius, the historian of the early Church in the 4th century, on St. Ignatius of Antioch, the first successor of St. Peter

I firmly admit and accept the Apostolic and Ecclesiastical Tradition and all the other observances and constitutions of the Church.... I also accept and admit the received and approved rites of the Catholic Church in the solemn administration of all the Sacraments. Tridentine Profession of Faith

ON THE FEWNESS OF THOSE WHO FIND SALVATION

“Only a few will be saved; only few will go to Heaven. The greater part of mankind will be lost forever.”

St. John Neumann

“There are a select few who are saved.”

St. Thomas Aquinas

“The number of the Elect is so small - *so small* - that, were we to know how small it is, we would faint away with grief. One here and there, scattered up and down the world!”

St. Louis Marie de Montfort

“I tremble when I see how many souls are lost these days. They fall into Hell like leaves from the trees at the approach of winter.”

St. John Mary Vianney

“So vast a number of miserable souls perish, and so comparatively few are saved!”

St. Philip Neri

“How narrow is the gate and how strait the way that leads to life, and few there are who find it.”

Jesus Christ, Mt. 7, 13-14

"We Embraced Each Other" - What Francis Confided to Scalfari

Pope Francis gave an exclusive interview with his favorite reporter, the atheist Eugenio Scalfari, published in *La Repubblica*, on January 14, 2020. Scalfari wrote the article entitled: "Francis, Ratzinger, and the Salvation of the Earth" on January 20. Scalfari attributes the following quotes to Pope Francis:

- "The Church is forced to become more modern: to be with the poor and the weak, not with the rich and strong."
- "The planet is under threat, the climate must be our first concern."
- "I am only driven by the desire that our church survive by adapting our collective spirit to modern civil society."



The "Church is forced to become more modern"? By whom and for what ends? And what does being "more modern" have to do with being with the "poor and the weak" and less "modern" have to do with being with the "rich and strong"? Where in the gospels does Jesus Christ give a mandate to His Church as their "first concern" any supposed questions of "climate"? But poor Francis was "only driven by the desire that our church survive by adapting our collective spirit to modern civil society." This proposition is a direct paraphrase of a condemned proposition of the heresy of Liberalism and Modernism:

The Roman Pontiff can, and ought to, reconcile himself, and come to terms with progress, liberalism and modern civilization. -- Allocution "Jamdudum cernimus," March 18, 1861, Condemned proposition #80, Syllabus of Errors, Bl. Pope Pius IX

"You know Gaza is interesting. It's a phenomenal location on the sea, the best weather—you know, everything's good. It's like some beautiful things could be done with it. It's very interesting. Some fantastic things could be done with Gaza." President Donald Trump, On the rebuilding of Gaza for Israel

COMMENT:

According to the latest figures released by the Gaza Ministry of Health on December 23, 2025, Israel had killed at least 70,937 Palestinians and wounded 171,192; of those identified fatalities, 53% were women, children or elderly. But the

estimate is difficult to make. This estimate from the Ministry of Health is collected from hospital records and in May of 2025 the United Nations reported that 94% of the hospitals in Gaza had been destroyed. It is not possible to know how many Palestinians are buried under the rubble, nor how many will die from starvation and disease. There were 2.23 million Palestinians in Gaza before the conflict and relief workers estimate the current population requiring aid at 1.87 million. The difference is 360,000.

The picture on the right is six bags containing the remains of children killed in the bombing of a school. The picture on the left is northern area of Gaza with no structure left standing. This killing and destruction was accomplished by American made planes dropping 2,000 pound American made bombs. The specific bomb used by Israelis on the school building was a Boeing GBU-39 designed to penetrate warships and hardened targets. It splinters into small fast moving shrapnel segments that can penetrate three feet of reinforced concrete. In an interview Jonathan Pollard, the Jewish spy while working as a clerk for Naval Intelligence delivered to Israel what Scott Ritter called the "Crown Jewels" of U.S. Intelligence Singles and was sentenced to life in prison in 1987, Israel has promised President Trump tax free concessions on anything he builds in Gaza. The last picture is the visionary Trump plan, directed by his son-in-law the Jewish Jared Kushner, for turning Gaza everything Trump thinks is important. The Blessed Virgin Mary said at Fatima, "Only the Lady of the Rosary can help you" through devotion to her Immaculate Heart, the Rosary, and the First Saturdays of Reparation. Whatever good President Trump may occasionally do, in the end he cannot fix anything.



Pope Leo appoints pro-LGBT archbishop as secretary for Dicastery for Clergy

Archbishop Carlo Roberto Maria Redaelli's pro-LGBT views were recounted in a description of his response to the same-sex 'marriage' of a Catholic scout leader.

LifeSiteNews | Jan 22, 2026 — Pope Leo XIV has appointed a controversial and homosexualist archbishop to a prominent role in the Vatican.

Archbishop Carlo Roberto Maria Redaelli of Gorizia was named today as the new Secretary for the Dicastery for Clergy.

Raedelli and his pro-LGBT views were mentioned in a 2020 book by Luciano Moia, a senior journalist for the Italian Bishops' Conference's daily newspaper Avvenire. In his book, Moia argues that the Church should look at "chastity" within a same-sex relationship the same way in which it looks at chastity within marriage.

As an example of how the Church should begin to do this, the author cited Raedelli's response to the same-sex 'marriage' in 2017 of a homosexual Catholic scout leader.

In Moia's words, Raedelli "threw everyone off. He refused the role of the judge, he didn't absolve, but neither did he condemn. He invited the community to reflect together to understand if, even from such a divisive occurrence, one can receive aspects of grace. An intervention in search of moderation and of that invitation to welcome, discern and integrate that impregnates the magisterium of Pope Francis."

Contrary to the attitudes of Moia and Archbishop Redaelli, the Catechism of the Catholic Church is very clear on homosexuality: Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that 'homosexual acts are intrinsically disordered.' They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.

Only after stating that homosexual acts cannot be approved does the catechism move on to a discussion of chastity. In other words, chastity for people with homosexual inclinations plainly means absolute continence.

Redaelli has served as auxiliary bishop of Milan from 2004 to 2012, and as Archbishop of Gorizia, in northeastern Italy, since 2012. A canon lawyer by training, he has been at the center of several controversies over the years. For example, the archbishop has previously attracted attention for his positions on the Traditional Latin Mass.

During the Italian Bishops' Conference General Assembly in Rome in November 2018, Redaelli had questioned the legal basis of Pope Benedict XVI's 2007 *motu proprio* *Summorum Pontificum*.

The Pope stated that the 1962 Roman Missal had never been abrogated and could be freely used. However, according to the Italian blog *Messainlatino.it*, Redaelli stated that the Missal promulgated by Pope John XXIII had in fact been abrogated by Pope Paul VI, rendering *Summorum Pontificum* juridically ineffective. On this basis, the *motu proprio* was described as a "juridical non-sense," and the Traditional Latin Mass as not legitimately liberalized.

However, Redaelli's claim is juridically wrong because it rests on a false premise. No explicit act ever abrogated the 1962 Roman Missal. Under canon law (see canon 21), "in a case of doubt, the revocation of a pre-existing law is not presumed." Furthermore, Pope Benedict XVI did not grant a derogation or indult but formally recognized a right that had never been suppressed.

As Secretary of the Dicastery for Clergy, Archbishop Redaelli will hold a key administrative role within one of the most influential departments of the Roman Curia. Under articles 113–120 of *Praedicate Evangelium*, the dicastery oversees matters relating to diocesan clergy, including their pastoral ministry, discipline, ongoing formation, and material support. [....]

COMMENT: Pope Leo's appointment meets two important criteria: He is accepting of homosexuals, and therefore, will not be a problem for homosexuals in the clergy that he will oversee; and, he is intent in doing away with the Indult. It is Bishop Redaelli that understands the legal standing *Summorum Pontificum* while the Indult conservative Catholics cannot figure it out. *Summorum Pontificum* was abrogated by Pope Francis' *Traditionis Custodes* so the argument is really moot. Be that as it may, there was never a Roman Missal published in 1962. There were several changes in the Missal in 1962 just as there were changes before 1962 and there would be in the years that followed 1962. Each change in the Missal abrogated the previous usage. The Missal that was in usage at the end of 1962, the last change being addition of St. Joseph's name to the canon in December, was changed in 1965, 1967, and 1969. Redaelli's claim that the 1962 Missal usage was juridically suppressed by Paul VI is correct. It was Benedict/Ratzinger who was dealing from the bottom of the deck when he said that the 1962 usage had not been abrogated or legally suppressed. Shortly after the publication of *Summorum Pontificum* Benedict/Ratzinger tried to clean up the historical record by abrogating the two documents of Paul VI that did so. What should be recognized is that Benedict/Ratzinger implied that the 1962 usage could be suppressed but lied in claiming that that did not happen. What is certain is that Benedict/Ratzinger said that those who used the 1962 Missale were exercising the privilege of a "legal right" granted by the legislator and not a moral and doctrinal right from God. He changed the 1962 usage from the Indult of JPII into a grant of legal privilege. It was Francis/Bergoglio who returned it to an Indult in *Traditionis Custodes* where it exists today. Those who have accepted the use of the 1962 Bugnini transitional Missal by grant of Indult and/or legal privilege have no legal grounds to complain when the grant is taken away. Ss. Peter & Paul Roman Catholic Mission refused the offer to become an Indult community for this very reason. We offer the pre-Bugnini "received and approved" immemorial Roman rite not by grant of legal privilege or Indult but by our rights as baptized Catholics derived from of our duty to worship God as God Himself has determined that He wants to be worshiped.

