

SS. Peter and Paul Roman Catholic Mission

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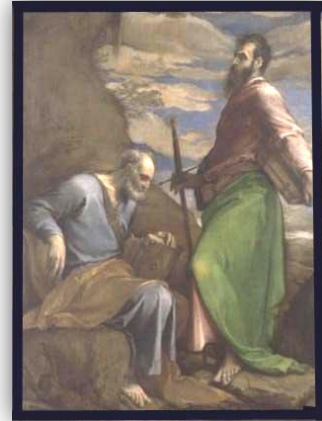
**To Restore and Defend Our Ecclesiastical Traditions of the Latin Rite to the
Diocese of Harrisburg**

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



Feast of the Holy Family Sunday within the Octave of the Epiphany Within the Octave St. Hyginus, Pope & Martyr January 11, 2026

“Is it not fitting,” says Leo XIII, “to celebrate the royal birth of the Son of the supreme Father, of the house of David and the glorious names of that ancient line? Yet it is more consoling for us to call to memory the little house at Nazareth and the humble life lived there; thus celebrating the hidden life of our Lord. For there the divine Child received his training in Joseph’s humble trade; there hidden and sheltered, He grew up and showed Himself ready to share the toil of a carpenter’s life. “Let the moisture,” he seemed to say, “trickled over my limbs before they are drenched with the torrent of my blood, and the pain of this labor shall go to atone for the sins of men.” Close to the divine Child is His tender Mother; close to St. Joseph stands his devoted wife, happy to relieve their toil and suffering by her loving care. O Thou, who wast not free from toil and care and who hast known adversity, come to the aid of the unfortunate, crippled by poverty and struggling against the difficulties of life” (Hymn for Matins).

In this lowly dwelling at Nazareth, by practicing the domestic virtues of charity, obedience, mutual help and regard, Jesus, Mary and Joseph hallowed family life (Collect, Epistle and Gospel). There to they constantly found joy and peace in recollection and prayer. May the great Christian family practice here on earth virtues of the Holy Family, so meriting a life in their blessed company in Heaven (Collect).

Benedict XV, being desirous of securing for souls the blessings flowing from meditation of the virtues of the Holy Family and from their imitation, extended this feast to the universal Church, fixing its observance for the Sunday in the Octave of the Epiphany, When this Sunday happens to be the Octave Day of the Epiphany, the feast is held on the day before.

INTROIT:

Prov. 23: Let the father of the just one exult with joy: let Thy father and Thy mother rejoice, and she that bore thee be glad.

Ps. 83: How beloved are Thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the courts of the Lord. Glory be, etc. Let the father of the just one exult with joy, etc.

COLLECT:

Lord Jesus Christ, who, subject to Mary and Joseph, didst consecrate family life by Thy unspeakable virtues, aid us by their united intercession to profit by the examples of Thy Holy Family, and attain to their everlasting companionship. Who liveth and reigneth, etc.

We beseech Thee, O Lord, by Thy heavenly mercy, to hear the prayers of Thy people who call to Thee, and grant us the grace to know and the strength to fulfill the things that are necessary for our salvation. Through our Lord, etc.

O God, who by the leading of a star didst on this day manifest Thy only-begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may be brought to the contemplation of Thy glorious majesty. Through the same Lord, etc.

O eternal Shepherd, do Thou look favourably upon Thy flock, which we beseech Thee to guard and keep for evermore, through the blessed Hyginus, Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through the same Lord, etc.

EPISTLE: *Col. 3, 12-27*

Brethren, Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the Name of the Lord Jesus Christ, giving thanks to God and the Father by Jesus Christ our Lord.

GRADUAL:

Ps. 26: One thing have I asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life.

Ps. 83. Blessed are they that dwell in Thy house, O Lord, they shall praise Thee forever and ever.

Alleluia, alleluia. *Isa. 45.* Truly Thou art a hidden King, O God of Israel the Savior. Alleluia.

GOSPEL: *Luke 2, 42-52*

When Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolk and acquaintances. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass that after three days they found Him in the Temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him they wondered. And His Mother said to Him: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: how is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And he went down with them and come to Nazareth, and was subject to them. And His Mother kept all these words in her heart. And Jesus advanced in wisdom and age and grace with God and men.

Why did our Savior go with His parents to Jerusalem to the temple?

Because God commanded (Deut. 16:16) that all the male Israelites should appear, three times a year on certain festivals, and offer sacrifice to Him in the temple; Jesus fulfilled this commandment to set us an example that we, according to the will of the holy Catholic Church, should willingly and devoutly be present at the services of the Church on Sundays and holydays of obligation. Neither the distance from the church nor the difficulties of the way should prevent our attendance, since Jesus did not shun a three days' journey to the temple.

Why does the gospel say according to the custom of the feast?

That we may understand, that like Mary and Joseph, we should be punctual in observing the ecclesiastical festivals and holy usages, and like true Catholics, should observe them. Parents should require their children at an early age to take part in prayer, attend church and school, and see that they conduct themselves quietly and reverently while there. Mary and Joseph took the holy Child Jesus with them to the temple.

Why did the child Jesus remain in Jerusalem?

Because of His love of prayer and communion with His Heavenly Father, and to show, even then, some rays of His divinity, by which to make known that He had come for the glory of His Father, and to procure our salvation. The glory of God and the salvation of our souls should be our chief object in life.

Why did Mary and Joseph search so diligently for Jesus?

Because they were fearful lest they should lose Him Whom they loved so exceedingly. We should learn from this, how careful we should be not to lose Jesus by sin, or having lost Him, how anxiously we should seek by penance to find Him. The parents of Jesus, by their diligent search and inquiries for the divine Infant, teach and rebuke those parents who care less for the Christian education of their children than for their temporal advantages, who pay no attention to the persons with whom their children associate, nor to the places which they frequent, whether they learn things that are useful to them, and who for the sake of some temporal advantage permit their children sinful intimacy with evil-minded persons. From these parents God will one day demand the souls of their children with severest justice.

Why was our Savior found in the temple in the midst of the doctors, hearing them, and asking them questions?

To teach us that we ought to seek the knowledge necessary for our salvation, and attend carefully to the sermons and instructions on Christian doctrine; we should by no means be ashamed to ask questions of our pastors when we are in doubt, and should listen to their answers. Was Christ, the Eternal Wisdom, ashamed to ask questions and to answer? Why should we ignorant people hesitate? It is much to be regretted that persons who have many important things concerning their spiritual welfare on their minds, through pride and false shame, would rather go to perdition than ask advice, solely for fear of showing their ignorance.

Why did Mary say: Son, why hast thou done so to us?

These words were forced from her by pain at the absence of her Son, Whom she loved above all things, and not by indignation, for He was blameless. Mary's conduct should teach parents to remember their duty of caring for their children, and punish them when they do wrong.

OFFERTORY:

Luke 2: His parents carried Jesus to Jerusalem, that they might present Him to the Lord.

SECRET:

We offer Thee, O Lord, the Victim of propitiation, suppliantly beseeching Thee that, by the intercession of the virgin Mother of God, and blessed Joseph, thou wouldst establish our families firmly in Thy peace and grace. Through the same Lord, etc.

May the sacrifice which we offer to Thee, O Lord, ever quicken and defend us. Through our Lord, etc.

Look down, O Lord, in Thy mercy, we beseech Thee, upon the gifts of Thy Church, in which are brought forth no longer gold, incense and myrrh, but that which by those same offerings is signified, immolated and received: Jesus Christ Thy Son our Lord. Who liveth and reigneth, etc.

By the offered gifts we beg Thee, O Lord: enlighten kindly Thy Church: so that Thy flock everywhere may be increased, and the Shepherds, under Thy direction, may be pleasing to Thy Name. Through our Lord, etc.

PREFACE OF EPIPHANY:

It is truly meet and just, right and profitable unto salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father almighty, everlasting God. For when thy only-begotten Son showed himself in the substance of our mortal nature, he restored us by the new light of his own immortality. And therefore with the angels and archangels, the throne and dominions, and the whole host of the heavenly army we sing a hymn to thy glory, saying again and again: Holy, Holy, Holy, etc.

COMMUNION:

Luke 2: Jesus went down with them, and came to Nazareth, and was subject unto them.

POSTCOMMUNION:

Make us, O Lord Jesus, whom Thou dost refresh with Thy heavenly sacraments, ever to imitate the examples of Thy Holy Family, that in the hour of our death we may be met by the glorious virgin Mary, along with blessed Joseph, and through Thee may be received into everlasting dwellings. Who liveth and reigneth, etc..

We humbly beseech Thee, almighty God, that Thou wouldst grant to all whom Thou refreshest with Thy sacraments, to serve Thee worthily by a life well pleasing to Thee. Through our Lord, etc.

Grant, we beseech Thee, O almighty God, that what we celebrate with solemn rite, we may attain to by the understanding of a conscience cleansed from sin. Through our Lord, etc.

O Lord, we beseech Thee, graciously govern Thy Church, which Thou hast fed with a holy meal; so that, directed by a mighty wisdom, she may progress in liberty, and persist in the integrity of faith. Through our Lord, etc.



.... sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers.

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.

Prayer to the Holy Family

O Most loving Jesus, Who by Thy surpassing virtues and the example of Thy home life didst hallow the household in which Thou didst choose to live while on earth, mercifully look down upon this family, whose members, humbly prostrate before Thee, implore Thy protection. Remember our petitions in Mary's hands, that she may offer them to Jesus Christ. Jesus, Mary and Joseph, I give you my heart and soul that we are Thine, bound and consecrated to Thee by a special devotion. Protect us in Thy mercy, deliver us from danger, help us in our necessities, and impart to us strength to persevere always in the imitation of Thy Holy Family, so that, by serving Thee and loving Thee faithfully during this mortal life, we may at length give Thee eternal praise in heaven. O Mary, dearest Mother, we implore thy assistance, knowing that thy divine Son will hearken to thy petitions. And do thou, most glorious patriarch, St. Joseph, help us with thy powerful patronage, and place our petitions in Mary's hands, that she may offer them to Jesus Christ.

Octave Day of the Epiphany

The thoughts of the Church today are fixed on the baptism of our Lord in the Jordan... Let us honour our Lord in this second Manifestation of his divinity, and thank him, with the Church, for having given us both the Star of Faith which enlightens us, and the Water of Baptism which cleanses us from our iniquities. Let us lovingly appreciate the humility of our Jesus, who permits himself to be weighed down by the hand of a mortal man, in order, as he says himself, that he might fulfill all justice, for having taken on himself the likeness of sin, it was requisite that he should bear its humiliation, that so he might raise us from our debasement. Let us thank him for this grace of Baptism, which has opened to us the gates of the Church both of heaven and earth; and let us renew the engagements we made at the holy Font, for they were the terms on which we were regenerated to our new life in God. Don Gueranger, *The Liturgical Year*

PROPER OF THE SAINTS FOR THE WEEK OF JANUARY 11th:

Date	Day	Feast	Rank	Color	F/A	Mass Time and Intention
11	Sun	The Holy Family: Jesus, Mary & Joseph Sunday within the Octave Within the Octave St. Hyginus, PM	dm	W		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM
12	Mon	Within the Octave [Mass of Preceding Sunday]	sd	W		Mass 8:30 AM; Rosary of Reparation after Mass
13	Tue	Octave Day of the Epiphany	dm	W		Mass 8:30 AM; Rosary of Reparation after Mass
14	Wed	St. Hilary, BpCD <i>St. Felix, Priest, M</i>	d	W		Mass 8:30 AM; Rosary of Reparation after Mass
15	Thu	St. Paul, 1st. Hermit, C <i>St. Maurrus, Ab</i>	d	W		Mass 8:30 AM; Rosary of Reparation after Mass
16	Fri	St. Marcellus I, PM	sd	R	A	Mass 8:30 AM; Rosary of Reparation after Mass
17	Sat	St. Anthony, Ab	d	W		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30
18	Sun	2nd. Sunday after Epiphany St. Peter's Chair at Rome & St. Paul, App St. Prisca, VM	sd	G		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM

A Faithful Bishop for all Ages

The faithful and courageous St. Hilary, the pride of the Churches of Gaul and the worthy associate of St. Athanasius and St. Eusebius of Vercelli in the battle fought for the Divinity of our Emmanuel against the Arian heretics, though gifted with the most extraordinary talents, and one of the most learned men of the age, his greatest glory was his intense love for the Incarnate Word and his zeal for the liberty of the Church. His great soul thirsted after martyrdom, and, by the unflinching love of truth which such a spirit gave him, he was the brave champion of the Church in the trying periods when Faith, that had stood the brunt of persecution, seemed to be on the point of being betrayed by the craft of Princes, and the cowardice of temporizing and unorthodox Pastors... St. Hilary, like St. Thomas a Becket who followed his example, was obedient to the teaching left to the Pastors of the Church by the Apostles; who, when they were arraigned the first time before the authorities, uttered this great maxim: We ought to obey God rather than men.... The Apostles and the Saints were strong in the battle against flesh and blood, only because they were detached from earthly goods, and were convinced that the true riches of a Christian and a Bishop consist in the humility and poverty of the Crib, and that the only victorious power is in the imitation of the simplicity and the weakness of the Child that is born unto us. They relished the lessons of the School of Bethlehem; hence no promise of honours, of riches, or even of peace, could make them swerve from the principles of the Gospel. Dom Gueranger, *The Liturgical Year*, Feast of St. Hilary of Poitiers

The two names, Paul and Anthony, are not to be separated; they are the two Apostles of the Desert; both are Fathers – Paul of Anchorites, and Anthony of Cenobites; the two families are sisters, and both have the same source, the Mystery of Bethlehem. The sacred Cycle of the Church's year unites, with only a day between their two Feasts, these two faithful disciples of Jesus in his Crib. Dom Gueranger, *The Liturgical Year*

The Catholic Faith is such that nothing can be added to it, nothing taken away. Either it is held in its entirety, or rejected totally. This is the Catholic faith, which, unless a man believes faithfully and firmly, he cannot be saved. Pope Benedict XV, *Ad Beatissimi*

"All Jesus Christ 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, OM, *The Spiritual Combat*

St. Anthony, in the year 339, saw in a vision, under the figure of mules kicking down the altar, the havoc which the Arian persecution made two years after in Alexandria, and clearly foretold it, as St. Athanasius, St. Jerome, and St. Chrysostom assure us. He would not speak to a heretic, unless to exhort him to the true faith; and he drove all such from his mountain, calling them venomous serpents. At the request of the bishops, about the year 355, he took a journey to Alexandria to confound the Arians, preaching aloud in that city that God the Son is not a creature, but of the same substance with the Father; and that the impious Arians, who called him a creature, did not differ from the heathens themselves, "who worshipped and served the creature rather than the Creator." All the people ran to see him, and rejoiced to hear him; even the pagans, struck with the dignity of his character, flocked to him, saying, "We desire to see the man of God." He converted many, and wrought several miracles: St. Athanasius conducted him back as far as the gates of the city, where he cured a girl possessed by the devil. Being desired by the duke or general of Egypt to make a longer stay in the city than he had proposed, he answered: "As fish die if they leave the water, so does a monk if he forsakes his solitude." St. Athanasius, *Life of St. Anthony*

Holy peace consists in a union with God's will, of such a kind that no dissension arises between the will of God and the soul, but they are both one – not in words or in desires alone but in works. When a soul finds that by doing something it can serve its Spouse better, it listens to no objections raised by its mind, nor to any fears... but allows faith to act, and considers not its own profit nor its own tranquility. St. Teresa of Avila

All novelty in faith is a sure mark of heresy. St. Paul cried out aloud, again and again, to all men, to all times, and to all places that, if anyone announces a new doctrine, let him be anathematized! St. Vincent of Lerins

Octave Prayer From the Chair of St. Peter to the Conversion of St. Paul (feast January 24)

(Jan 16 to 24 for the conversion of heretics and schismatic to the Catholic Church "outside of which there is no salvation.")

That they all may be one, as Thou, Father, in Me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me.

V: I say to thee, that thou art Peter

R: And upon this rock I will build my Church

Let Us Pray

Lord Jesus Christ, Who didst say to Thine Apostles; peace I leave with you, my peace I give unto you, look not upon my sins, but upon the faith of Thy Church; and vouchsafe unto her that peace and unity which is agreeable to Thy will; Who livest and reignest God forever and ever. AMEN (plenary indulgence under the usual conditions)

It is My wish that you consider the bridge I have built in the Person of my only-begotten Son, and that you notice that it reaches from earth to heaven, because in Him the majesty of the of the divinity is united with the lowliness of your human nature. It was necessary to construct this bridge in order to repair the road which had become impassable and to open a passage across the trials of this world to eternal life. God the Father to St. Catherine of Siena on the mystery of the Incarnation, *Dialogue of St. Catherine*

Stretch out Your mighty arm, O Lord; let your greatness appear in this unworthy creature, so that men may realize that I can do nothing and may give You praise. Cost what it may, this is what I desire, and I would give a thousand lives if I had them, so that one soul might praise You more. I would consider them all well spent, because I know that in actual fact I do not deserve to suffer the very smallest trial for You, still less to die for You. Lord, do not forget that You are a God of mercy; have mercy on this poor sinner, this miserable worm who is so bold with You. Behold my desires, my God, and the tears with which I beg this of You; forget my deeds, for Your Name's sake and have pity upon all these souls that are being lost, and help Your Church. Do not permit more harm to be done to Christendom, Lord; give light to this darkness. O Lord, grant me, too, a great love for souls; kindle in me an ardent thirst for their salvation, and grant that I may use my feeble powers to collaborate in Your great redemptive work. St. Teresa of Avila

No one is worth more than what he is worth in the eyes of God, and how can I know whether I am an object of hatred or of love to God? "And yet man knoweth not whether he be worthy of love or hatred" (Ecclus 9, 1). How do I know if God will fashion a vessel of honor or of dishonor from the clay of which I am made? "For who distinguisheth thee?" (1 Cor. 4, 7). "But what is the use of these vessels? The Potter is the judge" (Wis. 15, 7). Fr. Cajetan Mary da Bergamo, *Humility of Heart*

"Nothing new is to be allowed, for nothing can be added to the old. Look for the faith of the elders, and do not let our faith be disturbed by a mixture of new doctrines." Pope St. Sixtus III, *De Jejun*

The grace which sanctifies our souls is, in its essence, identically the same as that which adorns the sacred soul of Jesus (St. Thomas, III, q.8, a.5). Of course, they differ immensely in measure and perfection, but the nature of the grace is the very same. Hence grace in us has the same sanctifying power, that same tendencies as it has in the soul of Jesus. Thus it can sanctify us, making us live in union with God and for His glory. By giving us grace, Jesus has truly communicated His life to us; He has planted in us the seed of His sanctity, so that we can live a life similar to His own.
Father Gabriel of St. Mary Magdalen, O.C.D., *Divine Intimacy*

You have seen hell where the souls of poor sinners go. To save them God wishes to establish in the world devotion to My Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace.
Our Lady of Fatima to the three children

INSTRUCTION ON THE VIRTUE OF OBEDIENCE *He was subject to them (Lk. 2:51).*

From this all Christians should learn to be obedient to the commandments of God and of the Church. God has united life or death, blessing or malediction with obedience or disobedience to His commandments, and the Bible (I Kings 15:22) shows that obedience pleases God more than sacrifices or the fat of rams, and that He despises disobedience as He does witchcraft and idolatry. We must be obedient to the Church, because Christ Himself with His holy Spirit lives in her, and governs her, and has said: Who hears not the Church, let him be to thee a heathen and a publican, therefore, shut out from eternal life. We must be obedient to our parents, because they are placed over us by God, and we are indebted to them, under Him, for life and many benefits. Those children who do not assist their parents when they are old, poor, and helpless, or are ashamed of them, have reason to be afraid, since even Christ Jesus, the God-Man, was obedient and subject in all things to His poor mother, and to a humble carpenter who was only His foster-father. Cursed be he that honoreth not his father and mother (Deut. 27:16); how much more cursed those who despise, deride and abandon their parents? Their eyes will one day be picked out by ravens (Prov. 30:17). If God commanded obstinate and disobedient children to be stoned (Dent. 21:20), what do those not deserve who even strike or abuse their parents?

How did Jesus advance in age, wisdom and grace?

He showed new effects of the wisdom and grace with which He was filled, as He advanced in years, and thus teaches us to progress the more in virtue, and fulfill the duties of our state in life that we may attain perfection hereafter.

ASPIRATION: Most amiable Jesus! Who in the twelfth year of Thy age, didst permit Thyself to be found in the temple by Thy parents, and, as an example for us, wast humbly obedient to them, grant that we may diligently attend to the important affair of our salvation, willingly carry the yoke of Thy law from our youth, and be always obedient to the laws of Thy Church, to our parents, and superiors. Prevent uneducated youth from growing reckless, and preserve them from a scandalous life. Give parents wisdom and grace to educate their children according to Thy will in all virtue. Grant to us all, that we may never lose Thee by sin, or if we have lost Thee, anxiously to seek Thee, happily find Thee, and with Thy grace more and more increase in wisdom and in virtue. Amen.

A tremendous mystery certainly, and one never sufficiently meditated, that the salvation of many souls depends on the prayers and voluntary mortifications offered for this end, by the members of the Mystical Body of Christ, and on the collaboration of both pastors and the faithful. Pope Pius XII, *Mystici Corporis*

TRUE PIETY *They found Him in the temple (Lk. 2:46).*

Many people deceive themselves in regard to true piety, because their imagination represents it to them according to the effect produced by their passions or disposition of mind. He who fasts often and willingly believes that he is pious, though in his heart he nourishes a secret hatred, and while he fears to wet the tip of his tongue with wine, even with water, lest he should not live temperately enough, finds pleasure in detraction and slander, that unquenchable thirst for the blood of his neighbor. Another, because he is accustomed daily to recite a long string of prayers, esteems himself pious, though he gives vent afterwards to haughty, bitter, offensive language, hurting people at home and abroad. Another keeps his purse open for the poor, but keeps his heart ever closed to the love of his enemy, whom he will not forgive; another forgives his enemy with all his heart, but will not pay his creditors, until forced by law. All these think themselves pious, and are perhaps so regarded by the world, but in truth they are far from being pious. In what then does true piety consist? In the perfect love of God, this love is called the beautiful love, because it is the ornament of the soul, and attracts to itself with complacency the eyes of the Divine Majesty. When it strengthens us to do good, it is called the strong love; when it causes us to do that good quickly, carefully, and repeatedly, it is called piety. The ostrich has wings, it is true, but never uses them to fly; the chickens fly heavily and not high; but the eagles, the doves, and the swallows, fly high and swiftly, and do not easily tire. The sinners are but earthly people, they creep upon the ground; the just, who are still imperfect, rise, it is true, towards heaven but seldom, and then but slowly and heavily. But there are some, true, pious souls, who like the doves and the eagles soar high on strong, swift wings to God. In a word, piety is nothing else than a certain active, swift energy of the spirit, with which the strong love in us, or we with it, performs, as far as it is possible to us, all good. As the strong love urges us to keep God's commandments, the perfect love, that is, piety, urges us to keep them carefully and with all possible zeal. No one is just or pious who does not keep all God's commandments without exception; for, to be just we must possess the strong love, and to be pious we must possess besides, a certain eagerness to profit by all the occasions of doing good, that present themselves. Thus St. Francis de Sales writes in his *Philothea*, from which it is seen that true piety consists not in special devotions, or the practice of special good works, but in the zealous, earnest, continuous obedience to the commandments and performance of duty for the love of God.

FEAST OF THE HOLY FAMILY: JESUS, MARY, AND JOSEPH - 1st SUNDAY AFTER THE EPIPHANY
PRESENCE of GOD: I beg the Blessed Virgin Mary to allow me to enter in spirit the humble home at Nazareth, to contemplate Jesus' most admirable life there.

1. On this day for the last time in the cycle of the liturgical year, the Church invites us to contemplate the mystery of Jesus' humble, hidden life. A feeling of close intimacy and tenderness characterizes this Feast and is expressed in the liturgy of the day: ". . . it is good for us to recall the little home at Nazareth and the humble life of those who lived there In it, Jesus learned Joseph's humble trade, and grew in age, and was happy sharing the work of a carpenter: Let the sweat, 'He seemed to say, trickle over My limbs before they are drenched with the torrent of My Blood, and the pain of this labor shall go to atone for the sins of men!'" (RB). Let us enter the little house; in the presence of such humility, which conceals Jesus' infinite Majesty, let us repeat the words of the sacred text : "Thou art indeed a hidden King, O God the Savior, King of Israel" (ibid.).

Today's liturgy particularly emphasizes one typical aspect of the humble life of this hidden God: obedience. "Although He was the Son of God . . . He learned to obey; He humbled Himself, becoming obedient even unto death" (ibid.). From Bethlehem to Calvary obedience was His companion. The Gospel (Lk 2, 42 .52) stresses this obedience of Jesus at Nazareth in words which carry for all time the strength of their first utterance, "He was subject to them." Let us ask ourselves with St. Bernard, "Who obeyed? Whom did He obey?" The Saint replies, "God obeyed man! Yes, the God to whom the angels are subject- was subject to Mary, and not only to Mary, but also to Joseph. For God to obey a woman is humility without parallel.... Learn then, man, to obey; learn, O earth, to be submissive. God subjected Himself to men; and do you, desiring to rule others, place yourself above your Creator?"

2. "Did you not know that I must be about My Father's business?" Jesus, who was so humble and submissive, did not hesitate to make this reply to Mary when she gently questioned Him about having remained behind in the Temple without her or Joseph's knowledge, while they in anguish had been seeking Him for three days.

These are the first words of Jesus which we find recorded in the Gospel. He spoke them in order to declare His mission and to affirm the primacy of the rights of God. When hardly an adolescent, Jesus taught us that God and the things of God must always come first. He must hold the first place in our lives, and we must obey Him regardless of all other considerations, even if it means sacrificing the rights of nature and of blood. Yielding to relatives and friends is no longer a virtue- and may even be sinful- if it leads us away from the will of God or hinders its fulfillment.

Giving precedence to the rights of God does not imply that we neglect our duties toward our neighbor. Today's Feast calls our attention to these obligations, and especially to those concerning our family, natural or religious, inviting us to follow the example of the Holy Family of Nazareth. To this end, the Epistle (Col 3, 12-17) shows us the virtues we should practice: "Clothe yourself... with mercy, benignity, humility, modesty, and patience, bearing with one another, and forgiving one another."

COLLOQUY:

O Jesus, how I love to contemplate You as a Child, in the poor house at Nazareth, with Mary and Joseph! Your simple, humble life was just like that of any other child of Your age. You, the splendor of the Father, did not wish anything to distinguish You from the children of men; You, uncreated wisdom, wished to learn from Mary and Joseph, Your creatures, the ordinary little details of life. Joseph showed You how to handle his tools and You watched Him attentively, You learned, You obeyed. Mary taught You holy hymns and recounted tales from the Sacred Scriptures; You listened to her like a humble disciple, You who are the one true Teacher, You who are Truth itself. No one, neither Your relatives nor Your fellow townspeople, knew who You really were. Everyone believed You to be the carpenter's son and paid no more attention to You than they would have paid to an ordinary apprentice.

Only Mary and Joseph knew; they knew by divine revelation that You were the Son of the Most High, the Savior of the world, and yet they knew it more by faith than by experience. Your ordinary way of life concealed Your majesty and divinity from them so completely that when, without their knowledge, You remained among the doctors in the Temple, they could not understand the reason for Your unusual behavior.

That incident, however, was an isolated one; immediately afterward, You wished to return to the hiddenness of Your most humble life. You went back with them, and were subject to them. And this, day by day, until You were thirty years old.

O most sweet Jesus, grant that I may imitate, at least to some degree, Your infinite humility! You, the Creator, were obedient to Your creatures. Teach me to bow my proud head and willingly obey my superiors. You came down from heaven to earth. Give me the grace to humble myself, to come down, once and for all, from the pedestal of my pride! How can I bear the sight of Your humility and self-effacement, O my God and my Creator, when I, who am nothingness and sin, use the gifts I have received to set myself above others, to prefer myself even to my superiors?

This happiness and misery, either of which must inevitably be our portion, are represented by the two baskets of figs which Jeremias saw in the vision, one containing "very good figs, like the figs of the first season, and the other basket very bad figs, which could not be eaten." [Jer. 24: 1-2] God willed thus to represent to His prophet the two classes of souls, one of which forms the object of His mercy, and the other of His justice. The happiness of the first is unequaled, and the misery of the second is also incomparable; for the just enjoy the perpetual vision of God, which is the greatest of all blessings, while the wicked are forever deprived of this vision, and thereby suffer the greatest of all evils. Ven. Louis of Granada, *The Sinner's Guide*

The Theological Virtues of faith and hope can exist without charity. But then they are not perfect virtues. Perfect virtue enables a man to act perfectly in the pursuit of happiness. But an act of faith which does not proceed under the impulse of charity is not a perfect act of faith. Believing in God without loving Him does not effectively lead a man to God. Similarly hope cannot be perfect without charity or the love of God. The sinner who hopes for Heaven through some future repentance is doing a good thing, but he is not doing it well. To hope perfectly in God's goodness a man must love God and be in union with God's will.

Rev. Walter Farrell, O. P., *My Way of Life, Pocket Edition of St. Thomas*

What opinion, then, may be formed of the salvation of anyone, in particular, who is out of the True Church of Christ, and lives in a false religion? In answer to this, I may ask another question: What opinion would you form of the salvation of one who is living in the open state of mortal sin, such as adultery, robbery, impurity, or the like? No one could presume to say that that man will certainly be lost; but every one may say that, if he die in that state, without repentance, he cannot be saved. If it be the will of God positively to save him, He will, before he die, give him the grace of sincere repentance; because God Almighty expressly requires from sinners a sincere repentance as a condition without which they cannot be saved: "Except ye repent," says He, "ye shall all likewise perish." [Luke 13: 3] The same is to be said of a person who is out of the True Church, and lives in a false religion. If he die in that state he cannot be saved; and if it be the will of God actually to save him, he will undoubtedly bring him to the True Faith, and make him a member of the Church of Christ before he leaves this world; and the reason is the same as in the other case. God, as we have seen above, requires all men to be united to the Church by True Faith as a condition of salvation, and therefore daily "adds to the Church such as shall be saved". [Acts 2: 47] Bishop George Hay of Scotland, *The Sincere Christian*

The Traditional "Great Commission":

And Jesus coming spoke to them, saying: All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world. Matt 28, 19-8-20

The Modernist "Great Commission":

VATICAN CITY (Reuters) - Pope Benedict used his traditional New Year address to call on people to change their lifestyles to save the planet, saying environmental responsibility was essential for global peace. "Nevertheless, in this moment, I would like to underline the importance of the choices of individuals, families and local administrations in preserving the environment," the Pope told the thousands of faithful gathered in St. Peter's Square. "An objective shared by all, an indispensable condition for peace, is that of overseeing the earth's natural resources with justice and wisdom."

What could be more pleasing and agreeable than the thought that Christ is our Ruler, not only by right of nature, but by a right of conquest, which He acquired when He became our Redeemer! O that ungrateful men would remember how much we have cost our Savior! We were not redeemed at the price of gold or silver... but by Christ's precious Blood. We no longer belong to ourselves, because Christ has paid a precious ransom for us. Pope Pius XI, *Quas Primas*

Novena to SS. Peter and Paul

(begins January 16th)

O glorious SS. Peter and Paul, filled with compassion for those who invoke you, with love for those who suffer, heavily laden with the weight of my troubles, I kneel at your feet and humbly beg you to take my present need under your special protection (mention intention). As disciples of Christ and the first pastors of the early Church you both knew disappointment and suffering. Lead me out of my troubles as you have so many to Christ our Lord. Cease not to intercede for me until my request is granted. Above all, obtain for me the grace to one day meet God face to face, and with you and Mary and all the angels and saints praise Him through all eternity.

O most powerful SS. Peter and Paul, do not let me lose my soul, but obtain for me the grace of winning my way to heaven.

O holy Apostles, Peter and Paul, I choose you this day and forever to be my special patrons and advocates; thee, Saint Peter, Prince of the Apostles, because thou art the Rock, upon which Almighty God hath built His Church; thee, Saint Paul, because thou wast fore-chosen by God as the Vessel of election and the Preacher of truth in the whole world. Obtain for me, I pray you, lively faith, firm hope and burning love; unshakable confidence in the merciful providence of God, complete detachment from myself, contempt of the world, patience in adversity, humility in prosperity, attention in prayer, purity of heart, a right intention in all my works, diligence in fulfilling the duties of my state of life, constancy in my resolutions, resignation to the will of God and perseverance in the grace of God even unto death; that so, by means of your intercession and your glorious merits, I may be able to overcome the temptations of the world, the flesh and the devil, and may be made worthy to appear before the chief and eternal Shepherd of souls, Jesus Christ, who with the Father and the Holy Ghost liveth and reigneth for endless ages, to enjoy His presence and love Him forever. AMEN

Our Father, Hail Mary, Glory be

- V. Thou shalt make them princes over all the earth,
- R. They shall be mindful of Thy name, O Lord.

Let us pray

O God, whose right hand raised up blessed Peter, when he walked upon the water and began to sink, and thrice delivered his fellow-Apostle Paul from the depths of the sea, when he suffered shipwreck: graciously hear us and grant, by the merits of them both, that we also may attain unto everlasting glory: Who livest and reignest world without end.

AMEN

Holy baptism, which is the gateway to the spiritual life, holds the first place among all the sacraments; through it we are made members of Christ and of the body of the Church. And since death entered the universe through the first man, "unless we are born again of water and the Spirit, we cannot," as the Truth says, "enter into the kingdom of heaven" [John 3:5]. The matter of this sacrament is real and natural water. Pope Eugene IV, The Council of Florence, "Exultate Deo," Nov. 22, 1439

"All ceremonies are professions of faith, in which the interior worship of God consists. Now man can make profession of his inward faith, by deeds as well as by words: and in either profession, if he makes a false declaration, he sins mortally."
St. Thomas Aquinas, (ST, I-II, Q. 103, Art. 4)

Believe me, that a little attention to acquire humility, and an act of this virtue, are worth more before God's infinite wisdom than all the learning of the world . . . Humility drew the Son of God from Heaven to the womb of a Virgin, and by the same humility we can draw Him into our souls. The more the flower of humility blossoms in a soul, the greater is the good odor it imparts to her who possesses it, to those who behold her, and to those who are about her. St. Teresa of Avila

The cross and the breaking of every bone of my body should not have made me a coward, for the good thief would have encouraged me. But nowadays we have to do with a disguised persecutor, a smooth-tongued enemy who scourges us, not with lashes, but with caresses; who instead of robbing us, which would give us spiritual life, bribes us with riches... who thrusts us not into the liberty of a prison, but into the honors of his palace... who tears not our flesh, but our hearts... He confesses Christ the better to deny him; he tries to procure a unity which shall destroy peace... he honors bishops that they may cease to be bishops... By a strange, ingenious plan, which no one had ever yet discovered, thou hast found a way to persecute without making martyrs.
St. Hilary, in reference to the Arian heretics who had controlled the greater part of the Church

Cremation of the Body undermines faith in the resurrection of the body.

All men shall rise again with their bodies, and shall give an account of their works; and they that have done good shall go into life everlasting, and they that have done evil, into everlasting fire. Athanasian Creed

All men shall rise again with their own bodies, which they now have, to receive according to their deeds, whether good or bad: the latter, everlasting punishment with the devil, the former, eternal glory with the Lord. Fourth Lateran Council

They that have done good things shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment. Jesus Christ

The Catholic Church throughout her history has traditionally forbidden the cremation of the corpse because it implied a denial of the bodily resurrection. Since the time of Vatican II, cremation was permitted for a sufficiently grave reason. Since the new code of canon law, a "grave reason" is no longer necessary. Cremation is now permitted as long as the "person did not deny the bodily resurrection." Since the corpse is dead, it cannot "deny" anything. Neither can it "affirm" anything. The ones doing the affirming or denying are those who are disposing of the corpse, that is, the Church. Since permitting cremation, the message given to Catholics has obscured the dogma of the bodily resurrection as a formal object of divine and Catholic Faith.

Very pleasing to Me, dearest daughter, is the willing desire to bear every pain and fatigue, even unto death, for the salvation of souls, for the more the soul endures, the more she shows that she loves Me; loving Me she comes to know more of My truth, and the more she knows, the more pain and intolerable grief she feels at the offenses committed against Me. You asked Me to sustain you, and to punish the faults of others in you, and you did not remark that you were really asking for love, light, and knowledge of the truth, since I have already told you that, by the increase of love, grows grief and pain, wherefore he that grows in love grows in grief. Therefore, I say to you all, that you should ask, and it will be given you, for I deny nothing to him who asks of Me in truth. Consider that the love of divine charity is so closely joined in the soul with perfect patience, that neither can leave the soul without the other. For this reason (if the soul elect to love Me) she should elect to endure pains for Me in whatever mode or circumstance I may send them to her. Patience cannot be proved in any other way than by suffering, and patience is united with love as has been said. Therefore bear yourselves with manly courage, for, unless you do so, you will not prove yourselves to be spouses of My Truth, and faithful children, nor of the company of those who relish the taste of My honor, and the salvation of souls.
Our Lord to St. Catherine of Siena, *The Dialogue of St. Catherine of Siena*

I think the Sacred Heart asks three things of you: First, that you love Him with a love of preference, which will enable you to overcome your repugnances, and trample on your human respect, which says: "What will they say if I do so-and-so?" All such thoughts must be despised when there is question of pleasing this Divine Heart. Then you must look down upon, judge, and condemn no one but yourself. By doing this you will practise humility and charity, and will avoid the judgment and condemnation of your Judge. Thirdly, Our Lord desires to be the one Object of your affections; you must delight in no other, so that you may be worthy for Him to take delight in you. Model your heart on the virtues of Jesus. If you only knew how you sadden Him when you fail in charity or humility, or when you neglect the inspirations He gives you to withdraw from dissipation and thoughts of self-love. All this prevents Him from giving you His abundant graces. I think I have said all this to you before, but I want to remind you of it again, for it seems to me that He does not ask anything new of you just now, but that you will please Him very much if you are faithful to these practices He has given you. Try then, to correspond with His love. Give Him all yours by an exact fidelity to all our holy observances, banishing all vain curiosity, and all surprise and discouragement at difficulties. Keep your soul in peace without complaining of anything, trying to find your delight in self-abnegation. If you love, nothing will seem difficult to you.
St. Margaret Mary Alacoque, Letter

Do everything by love, in love, and for love; for it is love which gives value to everything. Love does not desire a divided heart—it must be all or nothing. Love will make all things easy to you. Give Him then, love for love, and never forget Him Who died for love of you. You will love Him in the measure in which you suffer in silence and prefer Him to all creatures and eternity to time.
St. Margaret Mary Alacoque, Letter

Sanctity is union with the will of God. The more perfect the union, the greater the sanctity. Sin is turning away from the will of God. The more serious the sin, the greater the separation from God. Modern Evangelization fails because it is not holy, because it has turned away from the will of God! It is separated from God in both Faith and Charity!

I should say that no people has ever been converted to Christianity by a learned apologetic or by mysticism, important as these things are. The great examples of Christian evangelization are St. Paul's apostolate in Asia Minor and Greece, St. Francis Xavier and his successors in Japan, and perhaps St. Patrick in Ireland. In all these cases it is a very simple type of evangelism, joined with miracles and works of mercy.... It is of course simply a question of spiritual dynamism: Where there is direct spiritual communication through a saint or an evangelist, you always find results, but where it is a matter of routine organizations and activities, you do not. Christopher Dawson, Catholic Historian, Letter to his friend, John Mulloy, 1956

Trustful Surrender to God's Merciful Providence!

But you, who do you think you, a human being, are to answer back to God? Something that was made, can it say to its maker, why did you make me this shape? A potter surely has the right over his clay to make out of the same lump either a pot for special use or one for ordinary use (Romans 9:20-21). **Accuse God of greater calumny by asking Him why He said, when Esau and Jacob were still in their mother's womb: "I loved Jacob but I hated Esau...."** It is true that neither fertile Britain, nor the people of Scotland, nor any of the barbarian nations as far as the ocean knew anything about Moses and His prophets. Why was it necessary that He come at the end of those times when numerous multitudes of people had already perished? Writing to the Romans, the blessed Apostle (St. Paul) cautiously airs this question but he cannot answer it and leaves it to God's knowledge. So, you should also deign to accept that there may be no answer to what you ask. To God be the power and He does not need you as His advocate. St. Jerome

Death bed conversions from habitual sin are as rare as hen's teeth!

"That he who lives well, will die well," must be mentioned before all others: for since death is nothing more than the end of life, it is certain that all who lives well to the end, dies well; nor can he die ill, who hath never lived ill; as, on the other hand, he who hath never led a good life, cannot die a good death. The same thing is observable in many similar cases: for all that walk along the right path, are sure to arrive at the place of their destination; whilst, on the contrary, they who wander from it, will never arrive at their journey's end. St. Robert Bellarmine

"One God, One Faith, One Baptism"

For, in truth, when released from these corporeal chains, "we shall see God as He is" (1 John 3:2), **we shall understand perfectly by how close and beautiful a bond divine mercy and justice are united;** but, as long as we are on earth, weighed down by this mortal mass which blunts the soul, let us hold most firmly that, in accordance with Catholic teaching, **there is "one God, one faith, one baptism"** [Eph. 4:5]; **it is unlawful to proceed further in inquiry.** Pope Pius IX, *Singulari Quadam*

We want to thank all the people, those little people behind the scenes that get next to no credit, in the dioceses of Harrisburg and Philadelphia, who with their worm-like petty and pedantic dedication to detail, none of this would have been possible!

By heresies, the sons of the Catholic Church are awakened from sleep as by thorns, so that they may make progress in the knowledge of Holy Writ.... There is much good in the world which would not exist were there no evils. There would be no patience of the just, for instance, were there no malice of persecutors. St. Thomas

When the "means" are necessary to achieve the "ends", then the "means" must be "judged" in the same "respect" as the ends, that is, they must be judged without "measure," "within no limits."

One must judge one way in respect to the end and another in respect to the means. With regard to the latter, there is measure; not so with regard to the end itself. Every one attains it as best he may. The commandment of the love of God, which is the end of the Christian life, is confined within no limits, as if a certain measure fell under the commandment, but a greater love came under the counsel as an achievement transcending the bounds of the commandment. Each and every one is commanded to love God as best he can, and this is evident from the form of the commandment, 'thou shalt,' etc. Each and every one fulfills it according to his capacity, one more perfectly, another less perfectly. St. Thomas

"Don't get me wrong Sisters. I am sure your hearts are in the right place. OK, but you know, somebody has got to lift the scab, the festering scab that is the Vatican." Jerry Fletcher, *Conspiracy Theory*, addressing two nuns, 1997

The end of Christian perfection is charity, by means of which one is attached to God. And to this attachment by means of charity, every one, if he desires to attain salvation, is in duty bound. It is effected by keeping the commandments and by union with the will of God. Thus is everything excluded that is contrary to the essence and the habit of charity, namely mortal sin.
St. Albert the Great, *Of Adhering to God*



Queers Always Hang Together

“Sodomy Is a Gift from God.... Those who oppose sodomy should be debarred from church seminaries.”

Rev. Timothy Radcliffe, O.P., an Oxford scholar and international celebrity appointed by Pope Francis to the Pontifical Council of Justice and Peace in 2015. On 6 October 2024, Pope Francis announced that Radcliffe would be created a cardinal on December 8 but the date was later changed to 7 December. Pope Francis, granting him a dispensation from the current requirement that all cardinals must be bishops, made him a cardinal deacon and assigned him to the *Chiesa dei Santi Nomi di Gesu e Maria*. He participated as a cardinal elector in the 2025 conclave that elected Pope Leo as the sole elector that was not a bishop.

Pro-LGBT Cdl. Radcliffe urges ‘openness to novelty’ in address to extraordinary consistory

Reports from inside the Vatican suggest growing unease among the cardinals after Pope Leo’s two-day gathering opened with tightly controlled group sessions led by liberal voices.

LifeSiteNews | Gaetano Masciullo | Thu Jan 8, 2026

VATICAN CITY— Pro-LGBT Cardinal Timothy Radcliffe delivered the opening meditation at the consistory in Rome by urging cardinals to remain “in the boat of Peter” amid global crises and Church divisions while suggesting “memory and openness to novelty must coexist in the life of the Church.”



On the afternoon of January 7, Pope Leo XIV opened a two-day extraordinary consistory at the Vatican, convening cardinals from around the world to reflect on four major themes – the mission of the Church in today’s world, synodality, the relationship between the Holy See and the particular Churches, and the liturgy – though only the former two were selected for detailed discussion, a decision that, according to

off-the-record accounts reported by the Italian blog Messainlatino, prompted discouragement and concern among several participants. “I am here to listen,” Pope Leo XIV told the cardinals in his opening address, stressing that the meeting was intended not to produce documents but “to continue a conversation that will help me in serving the mission of the entire Church.”

According to the blog Messainlatino, multiple unnamed cardinals described the first session as poorly prepared and structurally restrictive, noting in particular that there were no free interventions scheduled for the opening day. Discussions were conducted in small, pre-assigned working groups based on language and curial affiliation, a format some participants reportedly said did not resemble the traditional consistory model of the past.

The same source reported that, for reasons of time, the theme of the liturgy was effectively excluded from substantive group discussion, despite being listed among the four initial topics. Several cardinals allegedly lamented what they perceived as a lack of interest in the Church understood as “mystery,” and said that the overall approach appeared to be in continuity with the synodal processes of recent years.

The opening meditation was delivered by Cardinal Timothy Radcliffe, O.P., a leftist prelate who has praised “gay sexuality” in blasphemous remarks, celebrated “LGBT Masses,” supported admitting homosexuals to the priesthood, and encouraged Catholics to watch homosexual movies and read homosexual novels.

In his reflection on the Gospel of Mark (6:45–52), Radcliffe urged the cardinals to “remain in the boat of Peter” amid contemporary storms facing both the world and the Church, including war, inequality, sexual abuse scandals, and ideological divisions.

Radcliffe warned against remaining “on the shore” out of fear or disagreement, arguing that unity and mutual charity among the cardinals were essential to supporting the Pope. He stated that “memory and openness to novelty must coexist in the life of the Church,” citing *Evangelii Gaudium* and Saint Augustine to argue that Tradition and renewal are inseparable.

Messainlatino also reports that upcoming sessions of the consistory are expected to open with reflections by pro-LGBT Cardinal José Tolentino de Mendonça and Cardinal Luis Antonio Tagle, both widely regarded as prominent liberal voices within the College of Cardinals.

COMMENT: Cardinal Radcliffe is a notorious homosexual. Pope Leo in selecting him as the spiritual director of the consistory is making an open declaration that the spirit of the consistory is NOT the Holy Spirit. The Mission of the Church was established by its founder, Jesus Christ. It was established with a specific commission to “make disciples of all nations.” Synodality is a denial of the dogma of the universal jurisdiction of the pope. The Church’s relationship with non-Catholic churches is established by God: “There is no salvation outside the Catholic Church.” It is the relationship is between those who can be saved and those who are not. Finally, the liturgy is the work of God Who dogmatically established at the Council of Trent: “Those that say that the received and approved rites customarily used in the solemn administration of the sacraments may be changed into other new rites... by any pastor of the churches whomsoever: anathema sit.

Pope Leo begins a new catechism series dedicated to Vatican II

Pope Leo on Wednesday praised the 'liturgical reform' launched by Vatican II that laid the groundwork for the revolutionary Novus Ordo Missae, the new Mass.

LifeSiteNews | Emily Mangiaracina | Jan 8, 2026

VATICAN CITY— Pope Leo XIV announced Wednesday that he is beginning a catechesis series to “closely” study the Second Vatican Council, which many priests and scholars have affirmed to be in need of correction.



“We are beginning a new catechesis series dedicated to the Second Vatican Council and to a fresh reading of its Documents,” Leo wrote in an X post on January 7. “The Council’s Magisterium remains even today the North Star guiding the Church’s journey.”

“Closely studying the Council documents will help us to be attentive interpreters of the signs of the times, and to proclaim the Gospel to all,” Leo said Wednesday during his general audience.

In Leo’s strong support for Vatican II, he aligns himself with Pope Francis, who described the Council as “a visit of God to His Church,” and as “irreversible.”

The pope has not given further details thus far on the forthcoming “catechesis” of Vatican II. However, during his general audience on Wednesday, he highlighted aspects of the Council that he highly esteems.

For example, Leo praised the “liturgical reform” launched by Vatican II, which laid the groundwork for the revolutionary Novus Ordo Missae, the new Mass. The Council “set in motion an important liturgical reform by placing at the center the mystery of salvation and the active and conscious participation of the entire People of God,” Leo said in his general audience.

Liturgist and author Dr. Peter Kwasniewski has pointed out that the idea articulated in the Second Vatican Council’s *Sacrosanctum Concilium* that “In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else” is backward.

“It cannot escape our notice that this text turns things on their head,” Kwasniewski remarked in 2019. “Where Pius X had said that what should be ‘provided for before everything else’ is the ‘sanctity and dignity of the temple,’ Vatican II says that ‘the aim to be considered before all else’ is ‘full and active participation by all the people.’ In doing so, it inverts the hierarchy of goods. Now the worship of God and its right condition becomes secondary to the people’s involvement.”

Pope Leo also on Wednesday lauded Vatican II for being responsible for a Church committed to “seeking the truth through the way of ecumenism, interreligious dialogue and dialogue with people of good will,” as if the Church needs to seek truth outside of Herself. The idea that the fullness of the truth is not found within the Catholic Church is heretical.

Leo’s description of the Second Vatican Council during his general audience and in his social media post as the “guiding star” of the Church’s path suggests he sees this council as surpassing in importance every other council of the Church, which is especially significant given that Vatican II appeared to contradict previous magisterial councils in certain respects.

Prelates such as Bishop Athanasius Schneider and Archbishop Carlo Maria Viganò have pointed to errors in the Second Vatican Council regarding religious freedom and other religions, and in doing so have been supported by many priests and scholars.

For example, Bishop Schneider has said *Lumen Gentium* is “wrong” and errs by suggesting that Christians and Muslims participate together in the same act of adoration when it states that “Muslims, who, professing to hold the faith of Abraham, along with us adore the one and merciful God.”

It errs because Muslims worship on a natural level, at the same level of anyone who adores God with the “natural light of reason,” whereas Christians adore God on a supernatural level as His adopted children “in the truth of Christ and in the Holy Spirit.”

“This is a substantial difference,” Schneider observed. He explained that the use of the phrase “with us” represents a relativization of the act of adoration of God and also of Christians’ “sonship.”

In addition, Muslims reject the Trinity, which they consider to be an idolatrous idea. Christ made clear that “whoever rejects me rejects the one who sent me” (Luke 10:16) and “no one comes to the Father except through me” (John 14:6).

Schneider criticized texts suggesting that Buddhists and Hindus can attain illumination on their own, without “the grace of Christ,” as a heresy. *Nostra Aetate* claims that “in Hinduism, men contemplate the divine mystery,” and that Buddhism “teaches a way by which men, in a devout and confident spirit, may be able either to acquire the state of perfect liberation, or attain, by their own efforts or through higher help, supreme illumination.”

The German prelate has also criticized *Dignitatis Humanae* for putting forth “a theory never before taught by the constant Magisterium of the Church, i.e., that man has the right founded in his own nature, ‘not to be prevented from acting in religious matters according to his own conscience, whether privately or publicly, whether alone or in association with others, within due limits.’”

Archbishop Viganò agreed with Bishop Schneider in his criticism of the Second Vatican Council, noting that Vatican II’s formulation of religious freedom “contradict[s] the testimony of Sacred Scripture and the voice of Tradition, as well as the Catholic Magisterium which is the faithful guardian of both.”

It is also noteworthy that Vatican II’s Decree on Ecumenism, *Unitatis Redintegratio*, condones “prayers in common” with our “separated brethren” in “certain special circumstances, such as the prescribed prayers “for unity,” and during ecumenical gatherings.”

However, the Councils of the Church have repeatedly made clear that Catholics cannot pray with heretics or schismatics, let alone those of other religious practices:

- “One must neither pray nor sing psalms with heretics, and whoever shall communicate with those who are cut off from the communion of the Church, whether clergy or layman: let him be excommunicated.” — Council of Carthage
- “No one shall pray in common with heretics and schismatics.” — Council of Laodicea

- If any ecclesiastic or layman shall go into the synagogue of the Jews or to the meeting houses of the heretics to join in prayer with them, let them be deposed and deprived of communion. If any bishop or priest or deacon shall join in prayer with heretics, let him be suspended from communion. — II Council of Constantinople

COMMENT: Pope Leo is just another heretic embracing the heresies of Vatican II, a pastoral council that has by every statistical analysis has proven to be an utter pastoral failure. A pastoral approach to pastoral problem is comparable to a business plan to the operation of the business. Now if a business plan leads to financial ruin of a business the board of directors will immediately fire the CEO, his staff and advisors, and seek another with a different business plan. What can be said about the Novus Ordo popes is that the "pastoral plan" they have adopted from Vatican II is not a failure but rather a resounding success because the purpose of the plan is to destroy the Church of Jesus Christ. What they are doing is what they have always intended to do. The Church was established in Truth by Truth Itself and does not "seek" truth from those who deny it.

On this side the grave all things pass away, but on the other side what will become of me? Quid futurum post hæc? To this I give no thought; and to speak the truth this is the reason why I am dominated by vanity, because I give so little thought to eternity. King David was most humble of heart because he was filled with the dread of eternity: "And I meditate in the night with my own heart: Will God then cast off for ever" (Ps. 76, 7, 8). Whenever the world offers thee honors, fame and pleasure, remember, my soul, to say within thyself: And then? And then? "Remember what things have been before thee" (Ecclus 41, 5).
Fr. Cajetan Mary da Bergamo, *Humility of Heart*

Rather than sell churches just board them up until God sends us holy priests!

Church without priest for 48 years reestablished

It was on July 2, 1837, that Father Peter Julian Eymard was named pastor at Monteynard – a parish of some four hundred and fifty souls, situated at a short distance north of La Mure. Since the Revolution (1789), this parish had been without a pastor. Its condition, as may easily be imagined, was one of spiritual destitution. Everything had to be reorganized; in a certain sense, it meant establishing a new parish. Father Eymard did not lose courage. In order to awaken the dormant faith of his people, he began by restoring the splendor of the liturgical worship. The disinterestedness of his requests opened both their hearts and their purses, so that generous donations soon enabled him to carry out the most urgent repairs on the church. The pastor's zeal could not fail to strike a responsive chord in the souls of his parishioners. His angelic piety, his demeanor in church, his long watches before the Tabernacle, his recollected bearing in the performance of the sacred functions won for him, first respect, then esteem and veneration. Their enthusiasm knew no bounds when they noticed their pastor's poor and self-sacrificing life.

Rev. Albert Tesniere, S.S.S., St. Peter Julian Eymard, *The Priest of the Eucharist*

JP II the 'Grate' - if somehow he made it to Purgatory - ask him to turn out the lights and lock the place up when he is the last to leave.

John Paul II was a pope under whose reign we had the most horrific scandal in the Church's 2000-year history. Thousands of children were molested by priests and bishops he ordained. By the end of his pontificate, lawsuits were bankrupting Catholic Churches all over the world; and between one third and one half of the clergy (sources available upon request) were admittedly homosexual, with a significant percentage being pederasts whom the pope didn't even admit existed when he was told of their crimes, much less did anything to stop them, even when stark evidence was brought before him, as in the case of Legionnaires leader Marciel Maciel. At the same time he hid other clerics from prosecution, as in the case of Cardinal Bernard Law of Boston.

This was the pope who allowed the Vatican Bank's corruption that started under Paul VI to continue with little or no reform; and who protected its chief perpetrator, Bishop Paul Marcinkus, from prosecution. He did nothing to investigate the suspected murder of John Paul I, the very pope who made it known in the first days of his reign that he was going to clean up the financial misdealings of his curia. This was the pope who took 250 million dollars of the Vatican's money and gave it to Solidarity in Poland, thereby making the Church a political institution instead of a spiritual one. By the same token he condemned Liberation theology because of its tendency to get involved in politics.

This was the pope who went to the hut of an African witch doctor in 1985 and afterward wrote, "the prayer meeting in the sanctuary at Lake Togo was particularly striking. There I prayed for the first time with animists." In December 1984 he sent a Vatican representative to the laying of the foundation of the largest mosque in Europe. In September 1989 he wrote to Muslim leaders and said: "In the name of the same God we adore," without any qualifications whatsoever. In May 1999 he kissed the Koran in a public ceremony; and in 2000 asked John the Baptist "to protect Islam." In February 1986 he received the red dust of the Hindu religion on his forehead in honor of the goddess Shiva. In March 1986 in New Delhi he stated that "collaboration between all religions is necessary for the good of mankind... as Hindus, Buddhists, Jainists, and Christians, we unite to proclaim the truth about man."

This was the pope who invited all the world's non-Christian and pagan religions to pray for world peace at Assisi in 1986 and Assisi in 2002 (with five additional Assisi-like gatherings in the 1990s in various countries) and never once in those 16 years did he preach the Gospel to them about conversion to Christ for salvation. Instead he sent them all back to their countries encouraging them to continue to pray to their false gods, the very opposite that St. Paul did in Acts 17. He paid no attention to any of his high-placed clerical advisors who told him these acts were abominations.

This was the pope who, against two millennia of Catholic tradition, told husbands to be mutually submissive to women; dispensed with head coverings for women; and allowed women and girls to be communion ministers, altar girls, and directors of chanceries,

thereby increasing the feminization of the Church amidst an already feminized clergy who were by this time at least a third homosexual, while another significant portion were receiving paternity suits.

This was the pope who profusely apologized for the ecclesiastical policies of previous popes; who had his Vatican envoy sign the 1998 Lutheran/Catholic Joint declaration which, in direct contradiction to the Council of Trent, said "man is justified by faith alone." This was the pope who told the Lutherans they had a "profound religiousness and spiritual heritage" and that Martin Luther was driven by a "burning passion of the question of eternal salvation," and who told the Lutheran bishops that Rome's excommunication of Luther had expired, and that "There is a need for a new evaluation of the questions raised by Luther and his teaching." This was the pope who implied or taught universal salvation and that hell may not be applicable to any human being. This was the pope who at the very beginning of his pontificate in the 1979 encyclical *Redemptor Hominis* used the word "church" 150 times but never once mentioned the word "Catholic." This was the pope who continually sided with liberals like Karl Rahner, Urs von Balthasar and Raymond Brown but who would hardly give an ear to those, such as Archbishop Lefebvre, who wanted to preserve the tradition and who decried the anti-Catholic innovations being foisted on the Catholic populace. (Fortunately, Pope Benedict XVI saw John Paul II's mistake and reversed the decision against Lefebvre). This was the pope who was criticized by his own admirers for failing to discipline wayward clerics, both in their doctrinal aberrations and moral laxity (Charles Curran, Edward Schillebeeckx, Hans Kung, et al). Ironically, the only cleric that was excommunicated was Lefebvre, yet he was one of the most doctrinally sound and morally upright clerics the Church had ever known.

This was the pope who in 1981, contrary to tradition, implied or taught that the Jewish Old Covenant is not revoked and that Jews have a special relationship with God, as does Paragraph 121 of his papally-signed 1994 Catechism. He continued to propagate confusing and doctrinally fallacious teaching about the Jews and Judaism through his cardinals who taught that the Jews did not need to convert to Christianity to be saved since they have their own covenant with God (Kasper, Keeler, Willebrands, George, Ratzinger, et al). This was the first pope in history to visit Israel and who then placed himself under Judaism by praying at the Jerusalem's Wailing Wall. This was the pope who, for the first time in the history of the papacy, visited and prayed in Jewish synagogues - the religion that denies more than any other that Jesus Christ is God.

Last but not least, this was the pope who changed the Church's criterion for sainthood, which now allows him and all his fellow 20th century popes to be easily canonized in the face of the fact that there have been only three popes canonized since 1294 (Pius X, d. 1914; Pius V, d. 1572; Celestine V, d. 1294). As such, the very popes who lived and reigned during the Church's worst corruptions and scandals are now being exonerated and placed in heaven.

Robert Sungenis, Ph.D., Letter to Editor, *Culture Wars Magazine*

Every persecution that Catholics suffer under can be attributed, not to the strength of our enemies, but to the tepidity and coldness of Catholics to the graces offered by our Lord!

In 1681 the Turks threatened to overrun Europe. Pope Innocent XI. had recourse to prayer, and so as to secure the intercession of all the Faithful, he published a Jubilee, giving special privileges to all who prayed that the power of the Turks might be checked. The Holy Father was not deceived in his hope. The Ottoman army was completely overthrown before the walls of Vienna. John Sobieski gained a magnificent victory and gladly referred his success to the prayers that had been offered. Whilst the *Te Deum* was being sung in the Cathedral of Vienna, he lay prostrate on the ground, in thanksgiving for the marvelous victory.

Sister Margaret Mary prayed most fervently during this Jubilee, and Our Lord taught her the spirit in which she should plead for the great object put before all Catholics by the Pope. He appeared to her as a Judge, and told her that His justice was irritated, not so much on account of the Infidels, but because of His chosen people, who had revolted against Him and made use of their easy access to Him to persecute Him. "If they do not amend", He said, "I will make them feel the weight of My avenging justice." Just at this moment the bell rang for Matins, Sister Margaret Mary rose to go, but the vision did not cease, and Jesus continued to speak to her. "Weep and sigh continually that My Blood should be shed unprofitably for so many souls, who abuse it greatly in these Indulgences. They are satisfied with cutting down the bad weeds that grow in their hearts without ever trying to root them up. But woe to those souls who remain uncleansed and insensible in the midst of these living waters; they will never be either washed from their stains or find their thirst quenched." Sister Margaret Mary knew that Our Lord was Himself thirsting for these souls; she therefore addressed herself to His Sacred Heart: "Place all these souls herein, my Lord, so that they may be sanctified and glorify Thee eternally. "Yes," replied Our Lord, "I will do so, if thou wilt answer for their perfect amendment." "Thou knowest well, O my God," she rejoined, "that this is not in my power unless Thou Thyself enable me by the efficacious merit of Thy Passion."

Then Our Lord taught her to ask for three things specially in time of Jubilee. First, to offer to the Eternal Father the superabundant satisfaction He had made to the Divine Justice for sinners upon the cross, and to beg of Him to apply the merits of His Precious Blood to all souls in mortal sin, that they might be raised to a life of grace, and glorify God eternally. Secondly, to offer to Him the burning love of His Sacred Heart in satisfaction for the tepidity and cowardice of His chosen people, and to beg of Him, by the ardent love which made Him suffer death, to rekindle the fire of His love in those tepid hearts, so that they might love and glorify Him eternally. Thirdly, to offer the submission of His Will to His Eternal Father, and to beg of Him, through the merits of His Son, that He would complete and perfect His graces and consummate the accomplishment of His Will.

Sister Mary Philip, Visitation nun of the Bar Convent, York, *Life of Blessed Margaret Mary Alacoque*