

SS. Peter and Paul Roman Catholic Mission

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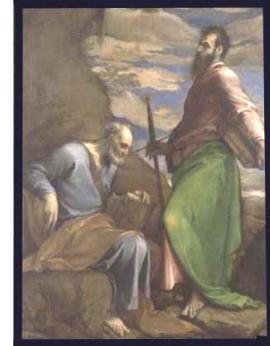
To Restore and Defend Our Ecclesiastical Traditions of the Latin Rite to the
Diocese of Harrisburg

SS. Peter and Paul Roman Catholic Chapel

129 South Beaver Street, York PA 17401

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

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



Second Sunday of Lent

March 1, 2026

The Station at Rome is in the church of St. Mary’s in Dominica, because in former times the Christians gathered there on Sundays in the house of the Lord (Dominicum). It is said to have been here that Saint Lawrence distributed the goods of the Church to the poor. It is one of the fifth century parishes of Rome.

Just as on Septuagesima, Sexagesima, and Quinquagesima Sundays, the subject matter of the Divine Office forms the texture of the Masses for the Second, Third and Fourth Sundays of Lent in such a way, that past ages still carry on their work of illustrating the Paschal mystery and so preparing us for it. And indeed our Lord’s ancestors, according to the flesh, are types of both Him and His Church.

Today in the breviary we read of the Patriarch Jacob, model of the most complete trust in God in the midst of all adversities. The Holy Scriptures often call Jehovah the God of Jacob or Israel, when He is referred to as the protector of His people. In the Introit we say “O God of Israel deliver us from all our tribulations.” It is then, to the God of Jacob, the God of those who serve Him, that the Church addresses herself today. In the Introit we read that he who puts his trust in God will never be ashamed. In the Collect we ask almighty God to keep us both inwardly and outwardly, that we may be preserved from all adversities. In the Gradual and Tract we beseech our Lord that He will deliver us from our troubles and adversities and “visit us with His salvation.” The life of the patriarch Jacob could not be summed up in a better way: he whom God always helped in the midst of his trouble and in whom, as Saint Ambrose says, “we must acknowledge singular courage and great patience in labors and trials.”

Jacob was chosen by almighty God to be the heir of His promises, just as formerly He had selected Isaac, Abraham, Sem and Noah. The name Jacob really means “Supplanter,” and he fulfilled the meaning of his name when he bought Esau’s first birthright from him for a mess of pottage, and obtained by a trick, that blessing of the elder son which his father meant to give to Esau. Isaac blessed indeed his younger son, after having touched his hands which Rebecca had covered with goatskin, with the words: “Let peoples serve thee...and be thou lord of thy brethren.”

Further, when Jacob had to flee to escape Esau’s vengeance, he saw in a dream a ladder reaching to heaven upon which the angels ascended and descended. At the head of the ladder was the Lord who told him: “in thee and thy seed all the nations of the earth shall be blessed. And I will be thy keeper wither so ever thou goest, and will bring thee back into this land; neither will I leave thee, till I shall have accomplished all that I have said.” After twenty years Jacob returned to his brother’s confidence and they were reconciled.

Every feature of the history of this patriarch is typical of Christ and the Church in the Paschal mystery. Saint Augustine writes: “The blessing which Isaac gave Jacob, has a symbolic meaning in which the goatskins represent sins, while Jacob clothed in these skins is the figure of Him Who, having no sins of His own, bore those of others.” In somewhat the same way a Bishop uses gloves at a Pontifical Mass and says in effect, that Jesus was offered for us in the likeness of the flesh of sin. Saint Leo, in his exposition, says: “That for the restoration of the human race, His unchangeable divinity stooped to take the form of a slave and that this is why our Lord promised in formal and precise terms, that some of His disciples should not “taste of death till they see the Son of Man coming in His Kingdom,” that is, in the royal glory which belongs spiritually to His adopted human nature, a glory which the Lord willed to reveal to His three disciples; since “although they were aware of the divine majesty which lay hidden within Him, they were ignorant of the possibilities of the very Body which clothed the divinity.”

Again, on the holy mountain, where our Lord was transfigured, a voice was heard saying: “This is my beloved Son in whom I am well-pleased. Hear ye Him.” So God the Father blesses His Son clothed with our sinful flesh, as Isaac blessed Jacob, clothed with the goatskins,

which blessing given to Christ is given also to the Gentiles in preference to the faithless Jews, just as Jacob was blessed in preference to his elder brother. When the Bishop puts on his pontifical gloves, he addresses the following prayer to almighty God. "Encompass my hands, O God, with the purity of the New Man come down from heaven, that as Jacob who had covered himself with goatskins obtained his father's blessing having offered him meats and good wine, so also may I, offering to Thee the victim of salvation at my hands, obtain the blessing of Thy grace through our Lord."

It is in Christ that we are blessed by the Father. He is our elder brother and our head: to Him must we listen for He has chosen us for His people. "We pray and beseech you in the Lord Jesus," says St. Paul, "that as you have received from us, how you ought to walk and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given you by the Lord Jesus...For God hath not called us unto uncleanness, but unto sanctification in Christ Jesus our Lord" (Epistle).

In St. John's Gospel, our Lord applies the vision of Jacob's ladder to Himself, to show that in the midst of the persecutions of which He was the object, He was constantly under the protection of almighty God and His angels. So St. Hippolytus says: "As Esau planned his brother's death, so the Jews plotted against Christ and the Church. Jacob must needs fly into a far country; in the same way Christ, thrust out by the unbelief of His own nation, had to depart into Galilee where the Church, sprung from the race of Gentiles, is given to Him as His Spouse." Moreover, at the end of time, these two peoples will be reconciled as were Esau and Jacob.

INTROIT:

Ps. 24. Remember, O Lord, Thy compassions and Thy mercies, which are from the beginning, lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations.

Ps. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be disappointed. Glory be, etc. Remember, O Lord, Thy compassions and Thy mercies, etc.

COLLECT:

Almighty God, who seest that we have no power of ourselves, keep us both inwardly and outwardly, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may hurt the soul. Through our Lord, etc.

From all perils of soul and body defend us, O Lord, we beseech Thee, and by the intercession of the blessed and glorious ever Virgin Mary, Mother of God, of blessed Joseph, of Thy blessed Apostles Peter and Paul, and all the Saints, graciously grant us safety and peace, that all adversities and errors being overcome, Thy Church may serve Thee in security and freedom. Through our Lord, etc.

Almighty and everlasting God, Who rulest the living and the dead, and Who art merciful to all those whom Thou foreknowest to be Thine by faith and good works, we supplicantly implore Thee for all those for whom we have decided to pray- whether still in the body they live in this world, or separated from the body they have entered the future life- that through the intercession of all Thy saints they may obtain from Thy loving clemency the pardon of all their offenses. Through our Lord, etc.

EPISTLE: 1 Thess. 4, 1-7

Brethren, We pray and beseech you in the Lord Jesus that, as you have received from us how you ought to walk and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor; not in the passion of lust, like the Gentiles that know not God: and that no man overreach nor circumvent his brother in business: because the Lord is the Avenger of all these things, as we have told you before and have all testified. For God hath not called us unto uncleanness, but unto sanctification: in Christ Jesus our Lord.

Explanation

St. Paul exhorts all Christians to live chastely and honestly, and continually to aspire to higher perfection. Such is the will of God, Who has called us to holiness, and will punish severely all impurity and injustice.

Prayer

Grant, O Lord, that, according to my vocation, I may never be addicted to earthly and fleshly lusts like the heathen, who know Thee not, but may live in modesty, chastity, and holiness, and adorn my name as a Christian with good works. Amen.

GRADUAL:

Ps. 24. The troubles of my heart are multiplied; deliver me from my necessities, O Lord. See my abjection and my labor and forgive me all my sins.

TRACT:

Ps. 105. Give glory to the Lord, for he is good: for His mercy endureth forever. Who shall declare the powers of the Lord; who shall set forth all His praises? Blessed are they that keep judgment, and do justice at all times. Remember us, O Lord, by favor towards Thy people: visit us with Thy salvation.

GOSPEL: Matt. 17, 1-9

At that time Jesus took Peter and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun, and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. Then Peter answering said to Jesus: Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye Him. And the disciples hearing, fell upon their face and were very much

afraid. And Jesus came and touched them, and said to them: Arise, and fear not. And they, lifting up their eyes, saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man till the Son of Man be risen from the dead.

Why was Christ transfigured in the presence of His apostles on Mount Thabor?

To permit them to see the glorious majesty of His divinity; to guard them from doubts when they should afterwards see Him die on Mount Calvary; to encourage the disciples and all the faithful to be patient in all crosses and afflictions, for the bodies of the just at the resurrection will be made like the glorified body of Christ. (Phil. 3, 21.)

Why did Moses and Elias appear there?

That they might testify, that Jesus was really the Saviour announced by the law and the prophets, and that the law and the prophets received fulfillment in Him. The former was represented by Moses, the latter by Elias.

Why, did Peter wish to build three tabernacles there?

The delightful sweetness of the apparition in which Jesus made him participator so enraptured him, that he knew not what he said, not considering that glory can be attained only through sufferings, the crown through fight, joy through crosses and afflictions.

ASPIRATION Draw us, O Jesus, to Thee, that by the contemplation of the sacred joys awaiting us, we, by Thy grace, may not be defeated in the spiritual contest, but conquer through Thy grace and carry off the unfading crown of victory.

OFFERTORY:

Ps. 118. I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up my hands to Thy commandments, which I have loved.

SECRET:

Be appeased, O Lord, and give heed to these our present sacrifices, that they may avail at once for our devotion and our salvation. Through our Lord, etc.

Hear us, O God, our salvation, that through the power of this sacrament Thou mayest defend us from all enemies of soul and body and bestow upon us grace here and glory hereafter. Through our Lord, etc.

O God, to whom alone is known the number of the elect who will be assigned to the happiness above, grant, we beseech Thee, through the intercession of all Thy saints, that all those for whom we have resolved to pray and all the faithful may have their names written and kept in the book of blessed predestination. Through our Lord, etc.

PREFACE FOR LENT:

It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God; Who by this bodily fast, dost curb our vices, dost lift up our minds and bestow on us strength and rewards; through Christ our Lord. Through whom the Angels praise Thy Majesty, the Dominions worship it, the Powers stand in awe. The Heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with these we entreat Thee that Thou mayest bid our voices also to be admitted while we say with lowly praise: Holy, Holy, Holy etc.

COMMUNION:

Ps. 5. Understand my cry: hearken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

POSTCOMMUNION:

We ask Thee, almighty God, in humble supplication graciously to grant that they whom Thou dost refresh with Thy sacraments may serve Thee by such behavior as is pleasing to Thee. Through our Lord, etc.

May the offering of this divine sacrament cleanse and protect us, O Lord, we beseech Thee; and by the intercession of the blessed Virgin Mary, Mother of God, of blessed Joseph, of Thy blessed Apostles Peter and Paul and all the Saints, may it purify us from all sin and free us from all adversity. Through our Lord, etc.

We beseech Thee, almighty and merciful God, that the sacraments we have received may purify us; and through the intercession of all Thy Saints, do Thou grant that from this sacrament we may not incur guilt and punishment, but may derive a saving intercession for pardon; may it wash away our sins; may it be strength to the weak and a bulwark against every evil of the world; may it bring remission of all their faults to the faithful, living and dead. Through our Lord, etc.

God is patient; He waits a long time: but when His anger bursts upon a guilty people like the Jews, the chastisement is without mercy, and serves as an example to future generations. O sinners! You who, so far, have turned a deaf ear to the admonitions of the Church, and have refused to be converted to the Lord your God, tremble at these words of Jesus: *I go. If this Lent is to be spent like so many others, and to leave you in your present state, are you not afraid of that terrible threat: *You shall die in your sin?* By remaining in your sins, you number yourselves with those who cried out against Jesus "Crucify Him, crucify Him!" Oh! If He chastised a whole people – a people that He had loaded with favours, and protected and saved innumerable times – think you, He will spare You? He must triumph; if it be not by mercy, it will be by justice.*
Dom Gueranger, *The Liturgical Year*, Second week of Lent

The month of March is dedicated to the honor of St. Joseph, patron of the universal Church



**This is my beloved Son, in whom I
am well pleased: hear ye Him.**

PROPER OF THE SAINTS FOR THE WEEK OF MARCH 1st:

Date	Day	Feast	Rank	Color	F/A	Time
1	Sun	2nd Sunday of Lent	sd	V		Mass 9:00 AM; Confessions & Rosary of Reparation 8:30
2	Mon	Ferial Day		V	F	Mass 8:30 AM; Rosary of Reparation before Mass
3	Tue	Ferial Day		V	F	Mass 8:30 AM; Rosary of Reparation before Mass
4	Wed	St. Casimir, C St. Lucius I, PM	sd	W	F	Mass 8:30 AM; Rosary of Reparation before Mass
5	Thu	Ferial Day		V	F	Mass 8:30 AM; Rosary of Reparation before Mass
6	Fri	Ss. Perpetua & Felicitas, Mm Most Holy Shroud of our Lord Jesus Christ	d	R	F/A	Mass 8:30 AM, preceded by Rosary and followed by Benediction & Holy Hour of Reparation; Rosary at 5:00 PM, Stations of the Cross 5:25 PM, followed by evening Mass
7	Sat	St. Thomas Aquinas, CD	d	W	F	Mass 9:00 AM; Confessions 8:30 AM; Benediction & Holy Hour of Reparation with Rosary following Mass
8	Sun	3rd Sunday of Lent St. John of God	sd	V		Mass 9:00 AM; Confessions & 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.

Remember the Novena of Grace to St. Francis Xavier, March 4 to March 12.

The doctors of the law were sitting on the *Chair of Moses*; therefore, Jesus bids the people abide by their teachings. But this chair – which, in spite of the unworthiness of them that sit on it, is the chair of truth – is not to remain long in Israel. Caiphas, because he is a high priest for the year, will prophesy; but his crimes have rendered him unworthy of his office; and the chair, on which he sits, is to be taken away and set in the midst of the Gentiles. Jerusalem, which is preparing to deny her Saviour, is to be deprived of her honours; and Rome, the very centre of the pagan world, is to possess within her walls that chair which was the glory of Jerusalem, and from which were proclaimed the prophecies so visibly fulfilled in Jesus. Henceforth, this chair is never to be moved, though all the fury of the gates of hell will seek to prevail against it; it is to be the unfailing source, at which all nations are to receive the teaching of revealed truth.... What is the cause of Israel's loss? His pride... he scorned to recognize any one for the Messiah, who was not great in the world's glory... he sought to imbrue his hands in the Blood of the God-Man, and this because He reproached him for the hardness of his heart. These proud Jews, even when they saw that the day of God's judgment was close upon them, kept up their stubborn haughtiness. They despised the rest of the world as unclean and sinners....
Dom Gueranger, *The Liturgical Year*, Second week of Lent

"We must remember the grand things of Thabor, and the adorations paid Him by Moses and Elias, and the bright cloud, and the voice of the eternal Father. The more we see Him humbled, the more must we proclaim His glory and divinity; we must join our acclamations with those of the angles and the four-and-twenty elders, whom St. John, one of the witnesses of the Transfiguration, heard crying out with a loud voice: 'The Lamb that was slain, is worthy to receive power and divinity, and wisdom, and strength, and honour, and glory, and benediction!'" Dom Gueranger, *The Liturgical Year*, Second Sunday of Lent

Israel is deaf and blind. The fiercest passions are raging in his heart; nor will he rest, till the Synagogue shall have imbrued its hands in the blood of Jesus. But then the measure of iniquity will be filled up, and God's anger will burst upon Israel in one of the most terrible chastisements that the world has ever witnessed. It makes one tremble to read the horrors of the siege of Jerusalem, and the massacre of that people that had clamored for the death of Jesus. Our Lord assures us that nothing more terrible had ever been from the beginning of the world, or ever would be. God is patient; He waits a long time: but when His anger bursts upon a guilty people like the Jews, the chastisement is without mercy, and serves as an example to future generations. Dom Gueranger, *The Liturgical Year*, Reflection on the Second Week of Lent

The holy season of Lent is fast advancing; the choicest graces are being daily offered us; woe to the man whose mind is distracted by the fashion of this world that passeth away, and takes no thought for eternity and heaven, and, even in this time of grace, is *like tamarick*, a worthless weed of the desert. Oh how numerous is this class! And how terrible is their spiritual indifference! Pray for them, O ye faithful children of the Church, pray for them without ceasing. Offer up your penances and your almsgivings for them. Despair not; and remember that, each year, many straying sheep are brought to the fold by such intercession as this. Dom Gueranger, *The Liturgical Year*, Second week of Lent

May His Majesty be pleased to make us fear Him whom we ought to fear and understand that one venial sin can do us greater harm than all the forces of hell combined. St. Teresa of Avila

Always be fearful if you do not feel sorry for the faults you commit, for even venial sin ought to fill you with sorrow to the very depths of your soul... For the love of God, take care not to commit any deliberate venial sin, even the smallest... And can anything be small if it offends God? St. Teresa of Avila, *Way of Perfection*

Reflect every day on the fact that He Who has granted you the morning has not promised the evening, and, should He grant this, He gives no assurance of the following morning. Spend each day, therefore, as if it were the last; cherish nothing but the will of God, for you will have to render a strict account for every moment. A final observation should be made. Although you have transacted a great deal of business and have undergone many hardships, you may consider the day worthless and your labor unprofitable, unless you have gained many victories over your passions and your own will, unless you have gratefully acknowledged the benefits received from God, particularly His death on the Cross, unless you have accepted as blessings whatever chastisements the Father of infinite mercy has inflicted as an expiation for your many sins. Dom Lorenzo Scupoli, *The Spiritual Combat*

Curiosity is another vice from which the mind must be free. If we indulge in vain, frivolous, or sinful dreams, our minds will become incapable of choosing the proper mortification of our disorderly affections. All earthly things, except those absolutely necessary, must die through our complete disregard for them, even though they are not wrong in themselves. We must control our minds and not permit them to wander aimlessly about. Our minds must become insensible to mundane projects, to gossip, to the feverish search for news. Our indifference to the affairs of this world must give them a dream-like quality. Dom Lorenzo Scupoli, *The Spiritual Combat*

If you are tempted to gluttony or sensuality, retrench something from your usual repasts, even though they in no way exceed the limits of sobriety, and give yourself with more fervor to fasting and other practices of devotion. If you are assailed by avarice, increase the amount of your alms and the number of your good works. If you feel the promptings of vainglory, lose no opportunity of accepting humiliations. Then, perhaps, the devil may fear to tempt you, seeing that you convert his snares into occasions of virtue, and that he only affords you opportunities of greater good. Above all things fly idleness. Even in your hours of relaxation do not be wholly unoccupied. And, on the other hand, do not be so absorbed in your labors that you cannot from time to time raise your heart to God and treat with Him in prayer. Ven. Louis of Granada 1504-1588 *The Sinner's Guide*

While venial sin always consists in a more or less a light transgression of one of God's laws, imperfection is the omission of some good act to which we are not obliged by any law, but one which charity invites us to do. To illustrate: when I am aware of the possibility of performing a better act suited to my state, in accord with my actual capabilities, in harmony with my duties, and for the accomplishment of which I may reasonably believe that I am inspired by the Holy Ghost, I cannot deliberately refuse to do it without real actual imperfection. In this case, my refusal to perform a better act cannot be judged to be good, nor can it be justified by the thought that I am free to omit this better action since no law or commandment obliges me. This would be an abuse of the liberty which was given me by God for... St. Thomas teaches that man is always bound to act through a reasonable motive and for a good end. Rev. Gabriel of St. Mary Magdalen, O.C.D., *Divine Intimacy*

"Fight, children of light, you little number who see clearly, for behold the time of times, the end of ends is at hand." Blessed Virgin Mary, LaSalette

The good of all good is the Divine Good, just as God is for all men the Neighbor of all neighbors. In consequence the love due to a man inasmuch as he is our neighbor ought always to be subordinated to that which is due to our common Lord. For His love and in His service we must not hesitate to offend men. The degree of our offense towards men can only be measured by the degree of our obligation to Him. Charity is primarily the love of God, secondarily the love of our neighbor for God's sake. To sacrifice the first is to abandon the latter. Therefore to offend our neighbor for the love of God is a true act of charity. Not to offend our neighbor for the love of God is a sin. Don Felix Sarda Y Salvany, *Liberalism Is A Sin*

The history our Saviour gives us is that of a man who led a quiet life; he was agreeable in company, and sought after; he was respected, and did honour to the position he held in society. He is not accused of any public scandals; there is no mention made of any atrocious crime; our Saviour simply says of him : *he was clothed in purple and fine linen and feasted sumptuously every day*. It is true, he was not charitable to the poor man who lay at his gate; but he did not ill-treat him : he allowed him to lie there, and did not even insult his misery. Why, then, was this *rich man* condemned to burn eternally in that fire which God created for the wicked? It is because a man who leads a life of luxury and feasting, such as he lived – never thinking of eternity, caring for nothing but this world, which we are told to use as though we used it not, with nothing about him of the spirit of the cross of Christ – such a man as this is already a victim to the triple concupiscence of pride, avarice, and luxury; he is their slave, and seems determined to continue so, for he never makes an effort to throw off their tyranny. He has yielded himself up to them; and they have worked their work in him – the death of the soul. Dom Gueranger, *The Liturgical Year*, Second week of Lent

The 14 promises revealed to Brother Estanislao by Our Lord for those who pray the Way of the Cross

- I promise Eternal Life to those who pray from time to time, The Way of the Cross.
- I will grant everything that is asked of Me with faith, when making The Way of the Cross.
- I will follow them everywhere in life and help them, especially at the hour of death.
- Even if they have more sins than blades of grass in the fields, and grains of sand in the sea, all of them will be erased by praying The Way of the Cross.
- Those who pray The Way of The Cross often, will have a special glory in Heaven.
- I will deliver them from Purgatory, indeed if they go there at all, the first Tuesday or Friday after their death.
- At the hour of death I will not permit the devil to tempt them; I will lift all power from him in order that they shall repose tranquilly in My Arms.
- If they pray it with true love, I will make of each one of them a living Ciborium in which it will please Me to pour My grace.
- I will fix My Eyes on those who pray The Way of The Cross often; My hands will always be open to protect them.
- I will bless them at each Way of The Cross, and My blessing will follow them everywhere on earth and after their death, in Heaven for all Eternity.
- As I am nailed to the Cross, so also will I always be with those who honor Me in making The Way of The Cross frequently.
- They will never be able to separate themselves from Me, for I will give them the grace never again to commit a Mortal sin.
- At the hour of death I will console them with My Presence and we will go together to Heaven. Death will be sweet to all those who have honored Me during their lives by praying The Way of the Cross.
- My Soul will be a protective shield for them, and will always help them, whenever they have recourse.

The essence of Christian perfection consists in union with God by charity. While charity, by conforming our wills to God's, unites us to Him, grave sin, which directly opposes His will, produces the opposite effect. In other words, charity is the force uniting man to God, and sin the force drawing him away. Serious sin is therefore the greatest enemy of the spiritual life, since it not only injures it, but destroys it in its constituent elements: charity and grace.... Charity is the essence of Christian perfection, for charity alone has the power to unite man to God, his last end. But for us poor, miserable creatures, whom God wishes to raise to union with Himself, is charity the ultimate basis of the spiritual life? No. There is something deeper still which is, so to speak, the *basis* of charity, and that is humility. Humility is to charity what the foundation is to a building.... Humility is the firm bedrock upon which every Christian should build the edifice of his spiritual life.... It forms the foundation of charity by emptying the soul of pride, arrogance, disordered love of self and of one's own excellence, and by replacing them with the love of God and our neighbor. Father Gabriel of St. Mary Magdalen, O.C.D., *Divine Intimacy*

For the Holy Spirit was promised to the successors of Peter not so that they might, by His revelation, make known some new doctrine, but that, by His assistance, they might religiously guard and faithfully expound the revelation or Deposit of Faith transmitted by the Apostles. First Vatican Council

What is essential to the virtue of fortitude is not aggression or self-confidence or wrath but rather steadfastness and patience. This, however – and this point cannot be repeated too frequently – is not because patience and steadfastness are simply better and more perfect than aggressiveness and self-confidence but rather because the real world is so structured that it is in the most extreme emergency, where the only resistance possible is steadfastness, that the final and most profound spiritual strength of the person can become manifest. Josef Pieper, *A Brief Reader on the Virtues of the Human Heart*

THE TRANSFIGURATION

SECOND SUNDAY OF LENT

Presence of God: O Jesus, grant that Your grace may triumph in me and make me worthy to participate in Your glorious Transfiguration.

MEDITATION:

1. The soul of Jesus, personally united to the Word, enjoyed the Beatific Vision, which has as its connatural effect the glorification of the body. But this effect was impeded by Jesus, who, during the years of His life on earth, wanted to resemble us as much as possible by appearing "in the likeness of sinful flesh" (Rom 8,3). However, in order to confirm the faith of the Apostles who were shaken by the announcement of His Passion, Jesus permitted some rays from His blessed soul to shine forth for a few brief instants on Tabor, when Peter, James, and John saw Him transfigured: "His face did shine as the sun and His garments became white as snow." The three were enraptured by it, and yet Jesus had revealed to them only one ray of His glory, for no human creature could have borne the complete vision.

Glory is the fruit of grace the grace possessed by Jesus in an infinite degree is reflected in an infinite glory transfiguring Him entirely. Something similar happens to us: grace will transform us "from glory to glory" (2 Cor. 3, 18), until one day it will bring us to the Beatific Vision of God in heaven. But while grace transfigures, sin, on the other hand, darkens and disfigures whoever becomes its victim.

Today's Gospel (Mt. 17, 1-9) brings out the close connection between Transfiguration and the Passion of Jesus. Moses and Elias appeared on Tabor on either side of the Savior. They conversed with Him, and as St. Luke explains, talked specifically about His coming Passion: "They spoke of His decease, that He should accomplish in Jerusalem" (Lk. 9, 31).

The divine Master wished to teach His disciples in this way that it was impossible -for Him as well as for them- to reach the glory of the Transfiguration without passing through suffering. It was the same lesson that He would give later to the two disciples at Emmaus: "Ought not Christ to have suffered these things and so to enter into His glory?" (Lk 24, 26). What has been disfigured by sin cannot regain its original supernatural beauty except by way of purifying suffering.

2. In ecstasy before the vision on Tabor, Peter cried out with his usual eagerness, "It is good for us to be here," and offered to make three tabernacles: one for Jesus, one for Moses, and one for Elias. But his proposal was interrupted by a voice from heaven: "This is My beloved Son, in whom I am well pleased; hear ye Him!" and the vision disappeared.

Spiritual consolations are never an end in themselves, and we should neither desire them nor try to retain them for our own satisfaction. Joy, even that which is spiritual, should never be sought for itself. Just as in heaven, joy will be the necessary concomitant of possessing God, so too on earth, it should be nothing but a means, enabling us to give ourselves with greater generosity to the service of God. To Peter, who wanted to stay on Tabor in the sweet vision of the transfigured Jesus, God Himself replied by inviting him to listen to and follow the teachings of His beloved Son. The ardent Apostle would soon learn that following Jesus meant carrying the Cross and ascending Calvary with Him.

God does not console us for our entertainment but rather for our encouragement, for our strengthening, for the increase of our generosity in suffering for love of Him.

The vision disappeared; the Apostles raised their eyes and saw nothing "*nisi solum Jesum*" save Jesus alone, and with "Jesus alone," they came down from the mountain. This is what we must always seek and it must be sufficient for us: Jesus alone, God alone. Everything else -consolations, helps, friendships (even spiritual ones), understanding, esteem, encouragement (even from superiors) - may be good to the extent that God permits us to enjoy them. He very often makes use of them to encourage us in our weakness; but if, through certain circumstances, His divine hand takes all these things away, we should not be upset or disturbed. It is precisely at such times that we can prove to God more than ever- by deeds and not by words only- that He is our fill and that He alone suffices. On these occasions the loving soul finds itself in a position to give God one of the finest proofs of its love : to be faithful to Him, to trust in Him, and to persevere in its resolution to give all, even if, by removing His gifts, He has left it alone. The soul may be in darkness, that is, subject to misunderstanding, bitterness, material and spiritual solitude combined with interior desolation. The time has come to repeat, "Jesus alone," to come down from Tabor with Him, and to follow Him with the Apostles even to Calvary, where He will suffer, abandoned not only by men, but even by His Father.

COLLOQUY:

"You only do I love, my God. You only do I wish to seek and to follow; I am ready to follow You alone. I wish to be entirely at Your disposal. I beg You to order and command whatever You will, but cure me, open my eyes, that I may see Your slightest gesture. Cure me completely, that I may recognize You. Tell me which way to turn my attention in order to see You; and I hope that I shall be able to do all that You command me" (St. Augustine).

Permit me to follow you, O Jesus, not only to Tabor, but especially to Calvary. I am attracted by the light and splendor of Tabor; I want to see Your face, O my God, if only for an instant! Calvary is night, solitude, mournful sorrow which terrifies me, but in the darkness there stands a Cross on which I contemplate You, crucified for love. I glimpse Your face, not transfigured by glory, but disfigured by sorrow, the result of our sins!

O Jesus, destroy sin in me, the sin which has disfigured Your face and disfigured my soul created to Your image and likeness. But to bring about this destruction, I must share Your Calvary, Your Cross. Deign then, O Lord, to unite to Your Passion all the sufferings, little or great, of my life, that they may purify me and prepare me to rise from light to light, until I am completely transformed in You.

The light and glory of Tabor encourage me. Thank You, O Lord, for having allowed me, if only for a few moments, to contemplate Your splendor and to enjoy Your divine consolation. Fortified and encouraged by this, I come down from the mountain to follow You, *You alone*, to Calvary.

Nothing seems to me more grave, contrary to the holiness of God, than the presumption of clerics who believe, with a pride that is purely diabolical, that they can manipulate the truth, who presume to renew the Church and to save the world without renewing themselves. In all the history of the Church nothing is comparable to the latest Council, at which the Catholic episcopate believed that it could renew all things by obeying nothing other than its own pride, without the effort of holiness, in such open opposition to the law of the gospel that it requires us to believe how the humanity of Christ was the instrument of the omnipotence of the love that saves, in his death. Fr. Divo Barsotti (1914-2006), esteemed author of several works of spirituality

Custody of the Eyes

"He who through these windows of the body, recklessly looks abroad, very often falls, even against his will, into the sweetnesses of sin, and being fast fettered by desires, begins to will what before he had never willed." St. Gregory the Great

St. Peter, foretelling that "there shall be lying teachers, who shall bring in damnable heresies, and bring upon themselves swift destruction," immediately adds, "and many shall follow their riotousness" [or, as the Protestant translation has it, their *pernicious ways*], "through whom the way of truth shall be evil spoken of" (2 Pet. 2, 2). Now, to whom are these ways pernicious but to those who follow them?

The whole Epistle of St. Jude contains a description of all those who follow these pernicious ways, and of their miserable fate, and says, "That they are raging waves of the sea, foaming out their own confusion; wandering stars, to whom the storm of darkness is reserved for ever" (ver. 13).

St. Paul declares, "That in the last times some shall depart from the Faith, giving heed to spirits of error and doctrines of devils, speaking lies in hypocrisy, and having their consciences seared" (1 Tim. 4, 1). Can any one imagine salvation possible to those who follow the spirit of error as their guide, and embrace the doctrine of devils?

Bishop George Hay of Scotland [1729-1811], *The Sincere Christian*

One single sentence from Sacred Scripture can nourish the soul, illuminate it, strengthen it in adversity. Sacred Scripture is something far superior to a simple exposition of dogma, subdivided into special tracts: it is an ocean of revealed truth in which we can taste in advance the joys of eternal life. Fr. Reginald Garrigou-Lagrange

Charity is man's friendship with God based on man's share in the Divine Life, in the happiness of God Himself. But man cannot naturally share in God's own life. Man's participation in the Divine Life is a free supernatural gift which God gives to man. Charity then cannot be acquired by any purely human effort. It is a gift of God infused in man's soul by God's goodness and generosity. Charity, like the other theological virtues, is a supernatural virtue infused in the will by God Himself. Who can give man a share in the Divine Love except God Himself? Rev. Walter Farrell, O. P., *My Way of Life*, Pocket Edition of St. Thomas

In those questions concerning Purgatory which the Church has not decided one must be guided by the thoughts which harmonize with sayings and revelations of the saints. St. Thomas Aquinas

For two hours she walked up and down the large garden, stopping here and there when she was shown some particularly severe penalty, wringing her hands, turning pale and stooping as under a heavy load and showing such signs of terror that her companions shuddered. When she came to the spot where the clergy suffered, she sighed heavily and cried out: "Good God, and you, too?" According to her vision those who had sinned without full knowledge and had died young suffered less and were consoled by their angels. The hypocrites were punished most severely and amid terrors close to Hell. The impatient and stubborn appeared laden with a crushing burden. At one period of her vision she became terror-stricken and called on Heaven for assistance. Then she came to the place where molten lead was poured into the mouths of liars while the misers, who could never acquire enough goods on earth, were over-burdened with pain and the impure were detained in an insufferable stench. Finally, she was shown those who had not been given much to any one sin but had committed nearly all to some degree. They shared the torments of all in a smaller degree. When the vision had passed the saint begged God to never again let her see such misery as her soul would perish (Goerres, *Christian Mysticism*, 111, 473). St. Mary Magdalen de Pazzi, *Vision of Purgatory*

The "failure" of St. Francis Xavier - "Unless the grain of wheat falling to the ground die...."

But even that was not all. He left Malacca in July; in November he lay a dying man on the hillside of Sancian. The ship that had brought him had slipped away home without giving him a word of warning; there remained in the harbor a single Portuguese sloop, waiting for good weather. Xavier lay beneath a temporary shelter, open on every side, the cold north wind beating mercilessly upon him. His companions and nurses were his two boys, one a Chinese, the other an Indian; during all his illness not a single European from the vessel in the harbor went near him. So he died, deserted in death as for the most part he had been in life, within sight of a goal which again he was doomed not to reach, repeating again and again in mingled sadness and resignation: "Jesus, Son of David, have mercy on me." Meanwhile in Goa a letter from Ignatius was awaiting him, bidding him come home to Europe. He had failed in his childish ambitions, failed as a University professor, failed as a monk or a hermit, failed as an Italian preacher, failed as a Court orator, and after all that he was to reap a harvest which he was never to know. No, St. Francis Xavier, the Apostle of the East, was not wholly a success; had he been that he would have failed to resemble his Master, the Failure of Calvary. And in that very failure, more than in all his triumphs, is the real greatness of the saint to be found. For through it all he never once flinched or surrendered. He appealed to be brought home, but he did not linger for the recall. He appealed for better support, but he went on using what he had at his disposal. He saw in all his failures proof of his own incompetence: but he strove with might and main to give without reserve the little he had to give. Xavier was great, not so much because of what he did as because of what he failed to do. This, then, is the other side of the life of one of the most successful of the chosen servants of God. There is a greater greatness than the greatness of success and that is the greatness of failure. For that is the greatness of being, without the encouragement of doing: the greatness of sacrifice, of which others less great may reap the fruits.

Fr. Alban Goodier, S.J., *St. Francis Xavier, Saints for Sinners*



My orders are to fight;
 Then if I bleed, or fail,
 Or strongly win, what matters it?
 God only doth prevail.
 The servant craveth naught,
 Except to serve with might.
 I was not told to win or lose, –
 My orders are to fight.
Ethelwyn Wetherald

What is found to have its origin (i.e.: ecumenism, religious liberty, collegiality, etc.) in the opinion of some Holy Father or particular Council is not a Divine Tradition, even though it should be celebrated throughout the entire Church. For if we did not attend to this rule, we should have to admit without certain foundation, new revelations regarding faith or morals, which has been always abhorred and impugned in the Church by men the most attached to religion. Hence, the sovereign pontiffs, the Councils, and the Fathers, have been most careful to reject all novelties or new doctrines on matters of faith, which differed from those that had been already received. St. Alphonsus Maria Liguori

St. Thomas of Aquinas is an honour to mankind, for perhaps there never existed a man whose intellect surpassed his. He is one of the brightest ornaments of the Church, for not one of her doctors has equaled him in the clearness and precision wherewith he has explained her doctrines. He received the thanks of Christ Himself, for having well written of Him and His mysteries. How welcome ought this feast of such a saint to be to us during this season of the year, when our main study is our return and conversion to God! Dom Gueranger, *The Liturgical Year*, Feast of St. Thomas of Aquinas

But, didn't the Holy Spirit help the Council Popes? The assistance of the Holy Spirit presupposes that on the part of the Pope, there would be unreserved correspondence with the Holy Spirit; without it, the assistance of the Holy Spirit is purely negative i.e.: it only prevents the Vicar of Christ from imposing an error as an infallible dogma. Msgr. Francesco Spadafora

The Price Our Ancestors Paid to Bring Us the Faith

I know that it is very usual to magnify the merits of the deceased, as usual as it is to detract from them when living, and I very much fear that, after death, we often canonize those in our discourse, on whom God has decided in a very different manner; but when I say that Bishop Challoner was a model of Christian virtue, every breast glows with a conviction of this truth; whatever I can allege in his commendation will barely answer the idea you have already formed of him; and when on every occasion I represent Bishop Challoner as a saint, I say no more of him now after his death, than all who knew him have said of him during his life.

Bishop John Milner of Winchester, on the death of the heroic Bishop Richard Challoner, who died at 90 years of age in 1781, six months after, and in consequence of, the "Gordon Riots" where English Protestant rioters destroyed countless Catholic chapels and homes in response to the Catholic Relief Act of 1778 which ended the penalty of imprisonment for life for Catholic priests.

Perpetua, who though only twenty-two years of age, relates, with all the self-possession of an angel, the trials she had to go through for God; and when she has to hurry off to the amphitheatre, she puts her pen into another's hand, bidding him go on where she leaves off, and write the rest of the battle. As we read these charming pages, we seem to be in the company of the martyrs; the power of divine grace, which could produce such heroism amidst a people demoralized by paganism, appears so great that even we grow courageous; and the very fact that the instruments employed by God for the destruction of the pagan world were frequently women, induces us to say with St. John Chrysostom: "For the frailer the instrument, the greater is the grace, the brighter the trophy, the grander the victory; ...the devil is conquered by her, by whom he once conquered us."

Dom Gueranger, *The Liturgical Year*, Feast of Ss. Perpetua and Felicitas

Again, if we are to avoid the errors which are the source and fountain-head of all the miseries of our time, the teaching of Aquinas must be adhered to more religiously than ever. For Thomas refutes the theories propounded by Modernists in every sphere:

- in philosophy, by protecting, as We have reminded you, the force and power of the human mind and by demonstrating the existence of God by the most cogent arguments;
- in dogmatic theology, by distinguishing the supernatural from the natural order and explaining the reasons for belief and the dogmas themselves;
- in theology, by showing that the articles of faith are not based upon mere opinion but upon truth and therefore cannot possibly change;
- in exegesis, by transmitting the true conception of divine inspiration;
- in the science of morals, in sociology and law, by laying down sound principles of legal and social, commutative and distributive, justice and explaining the relations between justice and charity;

- in the theory of asceticism, by his precepts concerning the perfection of the Christian life and his confutation of the enemies of the religious orders in his own day.
- Lastly, against the much vaunted liberty of the human reason and its independence in regard to God he asserts the rights of primary Truth and the authority over us of the Supreme Master.

Pope Pius X, *Doctoris Angelici* (1914)

Why the Modern Clerics Lack “Counsel, Reason, and Inspiration”?

They have been “gathering from strange and unwholesome streams”!

But the chief and special glory of St. Thomas, one which he has shared with none of the Catholic Doctors, is that the Fathers of Trent made it part of the order of conclave to lay upon the altar, together with sacred Scripture and the decrees of the supreme Pontiffs, the Summa of Thomas Aquinas, whence to seek counsel, reason, and inspiration. Our first and most cherished idea is that you should all furnish to studious youth a generous and copious supply of those purest streams of wisdom flowing inexhaustibly from the precious fountainhead of the Angelic Doctor.... be careful to guard the minds of youth from those which are said to flow thence (from St Thomas), but in reality are gathered from strange and unwholesome streams. Pope Leo XIII, *Aeterni Patris* (1879)

The gravity of sin is determined by the interval which it places between man and God; now sin against faith, divides man from God as far as possible, since it deprives him of the true knowledge of God; *it therefore follows that sin against faith is the greatest of all sins.* St. Thomas Aquinas

What Unites All Modernist Theologians and Philosophers is their Rejection of St. Thomas

We admonish professors to bear well in mind that they cannot set aside St. Thomas, especially in metaphysical questions, without grave disadvantage. Pope St. Pius X, *Pascendi*, September 8, 1907

Novena of Grace

Most amiable and most loving Saint Francis Xavier, in union with thee I reverently adore the divine Majesty. I rejoice exceedingly on account of the marvelous gifts which God bestowed upon thee. I thank God for the special graces He gave thee during thy life on earth and for the great glory that came to thee after thy death. I implore thee to obtain for me, through thy powerful intercession, the greatest of all blessings- that of living and dying in the state of grace. I also beg of thee to secure for me the special favor I ask in this novena:

In asking this favor I am fully resigned to the divine will. I pray and desire only to obtain that which is most conducive to the greater glory of God and the greater good of my soul.

V. Pray for us, Saint Francis Xavier.

R. That we may be worthy of the promises of Christ.

Let us pray

O God, Who didst vouchsafe, by the preaching and miracles of St. Francis Xavier, to join unto Thy Church the nations of the Indies; grant, we beseech Thee, that we who reverence his glorious merits, may also imitate his example, through Jesus Christ, our Lord. Amen

Prayer of St. Francis Xavier for the Conversion of the Infidels

Eternal God, Creator of all things, remember that Thou alone didst create the souls of infidels, framing them to Thine own image and likeness; behold, O Lord! how, to Thy dishonor, hell is daily replenished with them. Remember, O Lord! Thine only Son, Jesus Christ, Who suffered for them, most bountifully shedding His precious blood; suffer not, O Lord! Thy Son and our Lord to be any longer despised by infidels; but rather, being appeased by the entreaties and prayers of the elect, the saints, and of the Church, the most blessed spouse of Thy Son, vouchsafe to be mindful of Thy mercy, and forgetting their idolatry and infidelity, cause them also to know Him Whom Thou didst send, Jesus Christ Thy Son, our Lord, Who is our health, life, and resurrection, through Whom we are freed and saved, to Whom be all glory forever.

Hymn

O Father St. Francis, we kneel at thy feet, while blessings and favors we beg and entreat,
That thou from thy bright throne in heaven above, wouldst look on thy clients with pity and love.

St. Francis Xavier, O pray for us!

O, Father St. Francis, thy words were once strong, against Satan’s wiles and an infidel throng,
Not less is thy might where in heaven thou art; O come to our aid, in our battle take part.

St. Francis Xavier, O pray for us!

O God, Thou art the object of my love, not for the hope of endless joys above,
nor the fear of endless pains below, which those who love Thee not must undergo.
For me, and such as me, Thou once didst bear, the ignominious cross, the nails, the spear
A thorny crown transpierced Thy sacred brow; what bloody sweats from every member flow!
Such as then was and is Thy love for me, such is and shall be still my love for Thee;
Thy love O Jesus, will I ever sing-----O God of love, sweet Savior, dearest King!

“A virgin can conceive, a barren woman can bring forth a child, a rich man can be saved; these are three miracles, of which the holy Scriptures give us no other reason, but that God is all powerful.” Bishop Jacques-Bénigne Bossuet

The Church has ever proved indestructible. Her persecutors have failed to destroy her; in fact, it was during times of persecution that the Church grew more and more; while the persecutors themselves, and those whom the Church would destroy, are the very ones who came to nothing. St. Thomas Aquinas

**Be converted to me, and you shall be saved, all ye ends of the earth: for I am God, and there is no other. Isaias 45:22
You shall seek me, and shall find me: when you shall seek me with all your heart. Jeremias 29:13
Now therefore saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. Joel 2:12
Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted, and do penance for all your iniquities: and iniquity shall not be your ruin. Ezechiel 18:30
Be penitent, therefore, and be converted, that your sins may be blotted out. Acts 3:19
“No, I say to you: but unless you shall do penance, you shall all likewise perish. Or those eighteen upon whom the tower fell in Siloe, and slew them: think you, that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you; but except you do penance, you shall all likewise perish.” Jesus Christ, Luke 13:3-5**

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

“With her own lips the Blessed Virgin Mary told St Bridget, “I am the Mother of all sinners who wish to amend.” Let the sinner remember too, what befell Thomas a Kempis, who saw the Virgin distribute to his companions a nectar of Paradise, while on coming to him, she looked at him coldly, and passed on without bestowing upon him the like favour: the reason was, that he had omitted some of his accustomed prayers in her honour. Nothing is so pleasing to the Blessed Virgin as fidelity and constancy in the honour which we render to her.” Rev. John Baptist Scaramelli, S.J., *Guide to the Spiritual Life*

The progressives have found no substitute for virtue. They can offer only such morbid stopgaps as contraception, abortion, and euthanasia. The Dark Ages understood virtue built a civilization; the progressive age doesn't understand virtue and is tearing down the civilization it inherited. Euthanasia is a fitting symbol: the last sacrament of a society that cannot aspire to heaven, but only to painless annihilation. Joe Sobran, “Dark Ages, New Morality”

**“The Blessed Virgin rules in My Kingdom, not as the other Saints, but as My Mother, as Queen and Mistress; and hence to her it is granted to dispense with general laws as often as there is a just cause. There was a most just reason for dispensing with the soul of Charles, for it was right that one who had in his lifetime so honoured and loved her should be honoured and favoured at his death.”
Jesus Christ addressing Satan who complained that the Mother of God did not permit him to tempt Charles, the son of St. Bridget of Sweden, while in his agony of death thus obtaining his salvation.**

The observance of Lent is the very badge of the Christian warfare. By it, we prove ourselves not to be enemies of the Cross of Christ. By it, we avert the scourges of divine justice. By it we gain strength against the princes of darkness, for it shields us with heavenly help. Should mankind grow remiss in their observance of Lent, it would be a detriment to God's glory, a disgrace to the Catholic religion, and a danger to Christian souls. Neither can it be doubted, but that such negligence would become the source of misery to the world, of public calamity, and of private woe. Pope Benedict XIV, encyclical, May 30, 1741

St. Teresa of Avila considered her greatest honor: “I am a daughter of the Church.”

“Because outside the unity of faith and love which makes us sons and members of the Church, no one can be saved, hence if the Sacraments are received outside the Church, they are not effective for salvation, although they are true Sacraments. However, they can become useful if one returns to Holy Mother the Church, the only Spouse of Christ, whose sons alone Christ deems worthy of eternal inheritance.” St. Bonaventure, *Breviloquium*

“The purpose of this is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the apostles from the beginning may never be believed to be different, may never be understood in any other way.” St. Pius X, Oath Against Modernism

“If anyone says that divine faith is not to be distinguished from natural knowledge about God and moral matters, and consequently that for divine faith it is not required that revealed truth should be believed because of the authority of God who reveals it: Let him be anathema.” Vatican I

Dogma is the Proximate Rule of Faith

Modernism is condemned because it virtually destroys Christian dogma by denying that the dogmas of faith are contained in the revelation made by the Holy Spirit to the Catholic Church and subsequently defined through the supreme authority of the same *Ecclesia docens*^{1}. Once the Holy Spirit, speaking through the supreme *magisterium*^{2} of the Church, defines a doctrine as *de fide*^{3} the dogma in question remains, both *in se*^{4} and in its external *formula or terminology, unchanged and unchangeable, like God, Whose voice it communicates to us, in the shape of definite truth.* Modernism tells us quite the reverse.

{1} *Ecclesia docens* -- i.e., 'the teaching Church.'

{2} *Magisterium* = 'teaching authority.'

{3} *De fide* = 'what is of faith.'

{4} *In se* = 'in itself.'

Rev. Father Norbert Jones, C.R.L., *Old Truths, Not Modernist Errors, Exposure of Modernism and Vindication of its Condemnation by the Pope, 1908*, (footnotes in original)

Sweet Jesus, my soul ardently desires to be bathed and entirely submerged in Your Blood... since in Your Blood I find the source of all mercy; in Your Blood are clemency, fire, piety. In Your Blood, mercy abounds for our faults. In Your Blood, justice is satisfied and our hardness is melted; what is bitter becomes sweet and what is heavy becomes light. And since all virtues reach maturity in Your Blood, O Christ, inebriate my soul, engulf it in Your Blood, so that it will be adorned with real and solid virtues. St. Catherine of Siena

Virgin most faithful, pray for us! As the Passion and Death of Jesus Christ is Recapitulated in His Church!

At the time of the Passion of our Lord who, I ask you, were the faithful ones that continued with our Lord to the end?... Weigh well the answer: Those who remained in the company of Mary. Whence had they this great grace? From her all-powerful intercession. As it was then, so will it be again: and it will be well for us to think of this earnestly, seriously: not carelessly, but with thought and prayer. Venerable Mother Mary Potter, Foundress of the Little Company of Mary, known as the "Blue Nuns"

The Fundamentals of the Spiritual Life Never Change

St. Oswald made quick progress in the path of perfect virtue, because he studied with the utmost earnestness to deny himself and his own will, listening attentively to that fundamental maxim of the Eternal Truth which St. Benedict, of whose holy order he became a bright light, repeats with great energy. This holy founder declares in the close of his rule, that, he who desires to give himself up to God, must trample all earthly things under his feet, renounce everything that is not God, and die to all earthly affections, so as to attain to a perfect disengagement and nakedness of heart, that God may fill and entirely possess it, in order to establish therein the kingdom of his grace and pure love for ever. And in his prologue he cries out aloud, that he addresses himself only to him who is firmly resolved in all things to deny his own will, and to hasten with all diligence to arrive at his heavenly kingdom. Fr. Alan Butler, *Lives of the Saints, St. Oswald, O.S.B., Bishop of Worcester, d. 992, Feast Day February 28 (or 29)*

Cardinal Newman: A "doctor" of the Novus Ordo Church

He (Henry Cardinal Newman) was led into his error by the false philosophy of the age, which asserts that the mind apprehends truth only under subjective forms, and by his Protestantism, which misapprehends the real character of those new definitions and further explications of the faith opposed by the Church to novel heresies and errors as they arise (i.e.:DOGMA). Confounding the simple belief of the truth with the intellectual process of comprehending it, he fell into the mistake of supposing that heresy has always an honest origin, that it always springs from the necessary and laudable effort of the mind, an effort which every true believer must make, to ascertain and comprehend the truth, and that it always presupposes the faith on the point it contradicts was previously unknown even to the pastors of the Church; — a sad mistake, for the Church has never hesitated as to the faith to be opposed to the novel heresy, which proves that she knew it prior to the heresy, and the heresy never originates in ignorance of the faith or in an honest endeavor to ascertain it, but in the desire to establish a favorite theory, or to follow one's own private judgment. Orestes Brownson, on the fundamental err of Cardinal John Henry Newman, who Modernist Heretics regard as their principle inspiration, from Newman's theory, written as a Protestant, *Essay on the Development of Christine Doctrine*

“**This faith, which is the beginning of human salvation**, the Catholic Church professes to be a supernatural virtue, by means of which, with the grace of God inspiring and assisting us, we believe to be true what He has revealed, not because we perceive its intrinsic truth by the natural light of reason, but because of the authority of God himself, who makes the revelation and can neither deceive nor be deceived.” Vatican I

The West has finally managed to get governments that are directed by 'idiotic lunatics'!

The human race may be now and then afflicted with lunacy, but it is never an idiot. An idiot is one who has just premises, but cannot draw from them just conclusions, that is, one who cannot reason; a lunatic is one who has false premises, but who is, nevertheless, able to draw logical conclusions from them. His insanity is precisely in his inability to seize and hold true premises. Orestes Brownson, “*Saint-Bonnet on Social Restoration*,” *Brownson's Quarterly Review*, Oct., 1851

The SINS of the Novus Ordo Church:

Characterized first and foremost by its SINS against the Theological Virtues and its SINS against the Virtue of Religion - the most Malicious of all SINS because they have God as their direct objects!

From a theological point of view, evils may be divided into two classes : Voluntary evils (Sins) and Involuntary evils (Pain and Suffering). The evils of the first class are really "the" evil, that is, objects to be avoided and hated. They are also the greatest evils, because they injure at the same time their own author and the Author of nature. God cannot cause, but only permit and oppose them. The evils of the second class are only evils of the subject which naturally abhors them, yet they are not so detestable as to be avoided in all cases. God may cause them and use them as means to His ends; notably, as a penalty for sin. In the original order established by Him, there was no room for evils of this class. They came into the world with sin. As a matter of fact, then, all evils existing in this world spring from sin, the greatest and original evil. Hence the above division is equivalent to another which distinguishes "Evils of Guilt" and "Evils of Penalty" (*mala culpa*, *mala poenae*). Many evils may, however, be at the same time a guilt and a penalty. Sin in its theological and proper sense, consists in the conscious and voluntary transgression, lesion, or denial of the moral order imposed upon the creature by Divine Law. The philosophical notion of sin does not contain the element of Divine command. What to the theologian is a voluntary transgression of the law of God is looked upon by the philosopher as a transgression of the rational and natural order. Yet even in sound philosophy the notion of sin ought not to be dissociated from disobedience to the Lawgiver, for sin is always an action against the dictates of conscience, and these are but the commanding voice of God (Rom. ii. 14-16). Hence the essence of sin consists in the more or less express opposition of the human will against the Divine Will, an opposition which implies a certain neglect or contempt of the Divine Will itself. This contempt involves an "aversion from God as the ultimate End," that is, a refusal of the submission and love which are His due. Sin averts or turns away the creature from God as the Highest Good in Himself, and from God as the Highest Good of the creature itself, in Whom alone it can find perfect beatitude. It seeks outside God a satisfaction or pleasure incompatible with the possession and fruition of God. On God's side, the contempt of His will by the creature constitutes an offence and an insult, according to the saying, "The lawbreaker offends the lawmaker." And this offence always includes an "injury;" that is, it injures or damages the external glory of God. For this reason, Holy Scripture describes sin as injustice, and iniquity. Again, sin being always committed under the very eyes or in the face of God, it must needs excite His displeasure, abhorrence, indignation, and anger. These affections in God are not accompanied by the same feelings as in man, yet they exist in Him eminently; and it is not the defect of malice in sin, but God's own immutability, which prevents Him from being affected with infinite pain by the sinner. **In sins against the theological virtues, and against the virtue of religion, the aversion and offence assume a direct character, because God is the immediate object of these virtues.** Sin is clearly the greatest of evils — and an absolute evil, because it deprives the Greatest and Absolute Good of the honour due to Him.

Scheeben's Manual of Catholic Theology by Rev. Joseph Wilhelm, D.D., Ph.D. and Rev Thomas B. Scannell, D.D.

Traditionalist Catholic group doubles down on illicit consecrations, setting course for potential schism

Vatican News | Vatican City | Justin McLellan | February 19, 2026



The traditionalist Catholic society long a thorn in the side of the Vatican will move forward with plans to create its own bishops without approval from the pope. The plan escalates its standoff with Rome and sets the group on a path toward an outright break from the Catholic Church.

The Feb. 19 announcement marks the latest turn in a back-and-forth between the Society of St. Pius X and the Vatican that sought to avoid a full-blown rupture between the two. Now, the situation

poses a major test for Pope Leo XIV, who has made church unity a priority of his pontificate.

Fr. Davide Pagliarini, superior general of the Society of St. Pius X, said in a letter that the society would not postpone its announced bishop consecrations. The letter was sent to Cardinal Víctor Manuel Fernández, prefect of the Dicastery for the Doctrine of the Faith, which oversees the Vatican's relationship with the group.

The two met one-on-one on Feb. 12 to discuss a resolution to the society's threat of consecrating new bishops in defiance of Rome. In their meeting, the cardinal offered to engage in a theological "path of dialogue" with the society to establish "the minimum requirements necessary for full communion with the Catholic Church" on the condition the society suspend their planned episcopal consecrations.

Notably, Fernández met with the pope on Feb. 19, the day the letter was made public.

The Society of St. Pius X has long operated in a canonical gray zone. While its priests have been granted faculties in certain cases, including permission for the valid administration of confession and marriage, the society continues to function without full canonical recognition and in open defiance of church authorities.

Pagliarini wrote that the society is not seeking canonical regularity in the church, which he said "in the current state of affairs, is impracticable due to doctrinal divergences."

The Society of St. Pius X, which counts 733 priests worldwide according to its latest figures, rejects key teachings of the Second Vatican Council. That includes the church's teaching on interreligious dialogue and the postconciliar liturgical reform promulgated in 1970 and now celebrated by nearly all Latin-rite Catholics.

Among the topics Fernández proposed for discussion with the Society of St. Pius X were "the different degrees of assent required by the various texts of the Second Vatican Ecumenical Council and their interpretation."

In response, Pagliarini wrote that the society and the Vatican "cannot agree doctrinally" in light of the insistence that "the texts of the Council cannot be corrected, nor can the legitimacy of the liturgical reform be challenged."

The society's decision sets up a direct confrontation with the Vatican ahead of its planned July 1 bishop consecrations, a move widely interpreted as an attempt to pressure Rome into addressing the Society of St. Pius X's shrinking number of bishops. [.....]

COMMENT: It is unfortunate that the SSPX is incapable of effectively defending the Catholic Faith against the Neo-Modernists that control the Vatican. It is absurd to say, "we 'cannot agree doctrinally' in light of the insistence that 'the texts of the Council cannot be corrected, nor can the legitimacy of the liturgical reform be challenged.'" It is not a question of exchanging legitimate theological opinions on open questions. It is question defending the faith against the claims of heretics. Vatican II and the Novus Ordo communion service are heretical. SSPX should confront aberrant theological opinions and the corruption of divine worship of the Neo-Modernists with Catholic dogma. They should begin by asking how is it possible that a pastoral council of churchmen teaching merely by their grace of state that called everything in the Church into question itself cannot be questioned, especially when its implementation has caused the greatest destruction of faith and worship in the history of the Church? Their reason for this is no mystery. It is perfectly legitimate to conclude that the destruction of the Church is the intention of the Neo-Modernists. That is why they will not question Vatican II is because, in their estimation, it is magnificent success! It is doing exactly what it was intended to do.

Pope Leo has begun a series of Vatican II "catechesis." The most recent on February 18 was on the document, *Lumen gentium*, the constitution on the Church, and subtitled, "The mystery of the Church, sacrament of the union with God, and the unity of all humanity," wherein he cited this *Lumen gentium* teaching:

"The Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race." Vatican II, *Lumen Gentium*

Is this true? No it is not. The Church is the Mystical Body of Christ. This is an identity and it is heresy to obfuscate this truth by claiming, as *Lumen Gentium* did, that the "Mystical Body of Christ *subsists* in the Catholic Church" implying there are other members of the Church of Christ that are not Catholics. The members of the Catholic Church, and therefore, the Mystical Body of Christ, profess the one, holy, Catholic, and Apostolic faith; they have, while professing this faith, by the sacrament of Baptism been made members of this Body; and they as members of this Body are subject to her ecclesiastical superiors. Those that have not been baptized are not members of the Church; those that are baptized and reject the truths revealed by God are apostates and/or heretics and are not members of the Church; those that reject the universal jurisdiction of the pope are schismatics and are not members of the Church. The Church is NOT a "sign.... of a very close knit union.... of the whole human race" because the "whole human race" is not a member of the Church. There is no salvation outside the Catholic Church. Those members of the "whole human race" who reject the Catholic faith stand only in *potentia* to this membership and the possibility of salvation. The duty of the pope is to preach the gospel message for the purpose bringing those in *potentia* to membership in the Church to being members *in actu*. This is why for the post Vatican II Novus Ordo popes proselytism is "solemn nonsense" because if the "whole human race" is somehow already united to the Church they do not need to be converted. Pope Leo in affirming this corrupt pastoral opinion from Vatican II is joining himself with its heresy, and as St. Thomas made perfectly clear, "all heretics are schismatics." Furthermore, it is an absurdity, a violation of the first principles of the understanding, to affirm that disobedience to the pope who is a heretic, and therefore a schismatic, is a schismatic act! It would be to claim that a schismatic pope makes the entire Church schismatic.

Separation of Church and State is impossible. Every state has an established religion with a creedal profession containing articles of faith that it demands its citizens profess. These articles of faith cannot be proven to be true or even demonstrated as consistent with natural law. The U.S.A. is no exception to this rule. We have a state religion but it is called by another name. The secular dogma, 'Separation of Church and State', is nothing more than a tool to prevent competition against the state religion in the public forum. The state demands a "faith" in "general values" that are always "relative and changing."

All organization is action and all action is rude. [...] There is a hierarchy of values which have been expressed in nearly every revolutionary slogan in history.... These values are up on top. The democratic way of life is nothing more than a process, a device, a *modus operandi*, designed as the best way, we believe, of achieving those values, of growing into them so to speak. Now, those values that I have mentioned cannot be discussed, they cannot be argued, they cannot be debated, they are articles of faith. [...] In a free and open society, equality is a value you cannot discuss or debate or put on a ballot. If you do not accept our values then you can have no voice in a democratic process. Then get out of our system and go someplace else. [...] These values and goals, out of necessity, are always stated in general terms. Every literate revolutionary knows that you cannot be any more than general (in your) terms because all values are relative and are changing.

Saul Alinsky, Jewish revolutionary, explaining the 'religion' of the modern democratic state, 1/17/69, UCLA

Society has already reached a sense of being "defeated" and "futureless." The Novus Ordo Church is an essential cause and contributor to this sense rather than a light of hope of union with Jesus Christ!

[You must help] the people in the community... feel so frustrated, so defeated, so lost, so futureless in the prevailing system that they are willing to let go of the past and chance the future. [An] organizer must shake up the prevailing patterns of their lives – agitate, create disenchantment and discontent with the current values, to produce, if not a passion for change, at least a passive, affirmative, non-challenging climate. [You must] fan the embers of hopelessness into a flame of fight.

Saul Alinsky, *Rules for Radicals*