

## SS. Peter and Paul Roman Catholic Mission

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

## SS. Peter and Paul Roman Catholic Chapel

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...this missal is hereafter to be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may freely and lawfully be used... **Accordingly, no one whatsoever is permitted to infringe or rashly contravene this notice of Our permission, statute, ordinance, command, precept, grant, direction, will, decree and prohibition. Should any person venture to do so, let him understand he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.** Pope St. Pius V, Papal Bull, *QUO PRIMUM*, Tridentine codification of the immemorial "received and approved" Roman rite of Mass



## Fourth Sunday of Lent

March 15, 2026

During this week the history of Moses is read by the Church in the divine office in which two main lines of thought are summarized. On the one hand, we see Moses rescuing God's people from the bondage of Egypt and bringing them safe across the Red Sea. On the other, we see him nourishing them with the manna in the desert; foretelling to them that God will send "the Prophet" (Gospel), in other words the Messiah; giving them the Law of Sinai; and leading them towards the Promised Land flowing with milk and honey. There one day Jerusalem will rise from the ground with its temple made after the pattern of the Tabernacle in the desert and thither will the tribes of Israel go up to sing of what God has done for his people (Introit, Gradual, Communion). "Let my people go that they may sacrifice to me in the desert," said God to Pharaoh, through Moses.

In today's Mass we see how these types have been fulfilled. For the true Moses is Christ, who has delivered us from the bondage of sin; and made us pass through the waters of baptism; who feeds us with His Eucharist of which the multiplication of the loaves is a type, and who has brought us into the true Jerusalem, the Church, figure of heaven, where we shall sing forever the "canticle of Moses and of the Lamb" (Apocalypse) in thanksgiving to the Lord for His infinite mercies to us.

It is, therefore, quite natural that the station today should be made in Rome at the Church of the Holy Cross in Jerusalem. For St. Helena, the mother of Constantine, who lived on Mount Coelius in a palace known as the Sessorian mansion, with the purpose of placing there some relics of the true Cross, converted in into a sanctuary, which in some sense represents Jerusalem in Rome.

The Introit, Communion and Tract speak to us of Jerusalem compared to Mount Sinai by St. Paul in the Epistle for today. There, will the Christian people best raise their song of joy, "Laetare" (Introit, Epistle) on account of the victory won by our Lord on the cross at Jerusalem, and there most easily, will be roused the memory of the heavenly Jerusalem, whose gates have been opened to us by the death of Christ.

It is for this reason, that formerly on this day, it was the custom in this same Church solemnly to bless a rose, the queen of flowers. For, as we are reminded by the forms used for the blessing, in the traditional practice of Christian iconography, heaven is usually represented by a garden beautiful with flowers. For this blessing rose-colored vestments were used, and on this day a priest may celebrate Mass and Office in vestments of this color. Hence this custom was extended to the Third Sunday of Advent, Gaudete or "rejoicing" Sunday which, coming in the middle of Advent, stimulates us with a holy joy, to continue with courage our toilsome preparations for the coming of the Lord. And in its turn Laetare, also "rejoicing" Sunday, is a halting place in the midst of the Lenten observance.

Here in the Church of Calvary at Rome, that is of the Cross, our hope, the Church sends a ray of light upon our souls to stir us up to persevere in the struggle against the world, the flesh and the devil, until the great feast of Easter is reached.

"Rejoice, rejoice with joy," we are told in the Introit, for having died to sin with our Lord during Lent, we are shortly to rise with Him by the Paschal confession and communion. The Gospel speaks at one and the same time of the multiplication of the loaves and the fishes, symbols of the Eucharist and Baptism, which were formerly received on the same occasion at Easter, and in the Epistle allusion is made to our deliverance by the sacrament of Baptism, which the catechumens formerly received at this season. And if we have had the misfortune to grievously offend almighty God, we shall recover our freedom by means of our Easter confession. In the Epistle, the story of Sara and Agar becomes thus an allegory, reminding us that Christ has freed us from the bondage of sin.

**INTROIT:**

*Isa. 66.* Rejoice, O Jerusalem, and come together all you that love her; rejoice with joy you that have been in sorrow, that you may exult, and be filled from the breasts of your consolation.

*Ps. 121.* I rejoiced at the things that were said to me: We shall go into the house of the Lord. Glory be, etc. Rejoice, O Jerusalem, and come together, etc.

**COLLECT:**

Grant, we beseech Thee, almighty God, that we who for our deeds are justly punished, by the comfort of Thy grace may mercifully be relieved. 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 works, we suppliantly 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: Gal. 4, 22-31.**

Brethren, It is written that Abraham had two sons: the one by a bondwoman and the other by a free woman. But he who was of the bondwoman was born according to the flesh; but he of the free woman was by promise; which things are said by an allegory. For these are the two testaments. The one from Mount Sinai, engendering unto bondage: which is Agar; for Sinai is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in with her children. But that Jerusalem which is above is free, which is our mother. For it is written: Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit: so also it is now. But what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not the children of the bondwoman but of the free: by the freedom wherewith Christ has made us free.

**EXPLANATION** It was the common custom, in the days of the patriarchs, for a man to have more than one wife. This was permitted by God, partly because they and their descendants would hardly have been satisfied with one marriage (Matt. 19, 8), partly because bigamy was a means of promoting the increase of the people of Israel, typical of the future increase of the children of God. Thus Abraham had two wives, who had each a son; of these Ismael was born to Abraham from his bond-woman Agar, in the natural way; the other, Isaac, the son of the free wife Sara, was born in a supernatural manner according to the promise, (Gen. 18, 11-14), that she by the grace of God, although aged, would give birth to a son. These two women with their sons were types, as St. Paul says, of the two Testaments: Agar the bond-woman typified the Old, Sara, the free-woman, the New Testament; the son of Agar, the Jews, the son of Sara, the Christians; for the Jews, like Ismael, are descendants of Abraham by natural descent, but the Christians, like Isaac, by grace. The Old Testament gave birth only to servants; for the Jews obeyed the commandments of God through fear of punishment, and in hope of temporal reward; the New Testament, the Jerusalem from above that is, the Christian Church, gives birth to children who willingly and through love obey the commandments of God. Although the Christian Church, the New Jerusalem, chosen from heathenism, was in the beginning barren, as was Sara, she gives birth, by the grace of God and through His apostles, to more children than the Jewish Church, which was so long the Church of God, that is, more were converted to Christianity from the Gentiles than from the Jews. The latter even hated and persecuted the Christians, as did Ismael his brother Isaac. For their hardness of heart they were cast out by God, like Agar and her son; that is, after the destruction of Jerusalem the Jews were dispersed to all parts of the world. Let us, therefore, give thanks to God, that through Jesus we have become the free children of our heavenly Father, who through love fulfill His holy will by which we shall be saved.

**ASPIRATION** Give me the grace, O Jesus, that by prayer and fasting, and patience in all adversities and persecutions, I may be made less unworthy of Thy passion; that I may not, one day, be cast out by Thee, but become worthy of Thy divine promise and Thy eternal consolation in the heavenly Jerusalem.

**GRADUAL:**

*Ps. 121.* I rejoiced at the things that were said to me: We shall go into the house of the Lord. May peace be within your walls and abundance within your towers.

**TRACT:**

*Ps. 124.* They that trust in the Lord shall be as Mount Sion: he shall not be moved forever that dwelleth in Jerusalem. Mountains are round about it: so the Lord is round about his people, from henceforth now and forever.

**GOSPEL: John 6, 1-15.**

At that time Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain: and there He sat with His disciples. Now the Pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread that these may eat? And this He said to try him: for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore lay down, in number about five thousand. And Jesus

took the loaves, and when He had given thanks, He distributed to them that were set down: in like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the Prophet that is to come into the world. Jesus therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountain, Himself alone.

**Why did Christ try St. Philip?**

To test his faith and confidence; to instruct us that before seeking supernatural means, we should first look for natural ways of providing; that the miracle of the multiplying of the loaves should be more marvellous to the people from having seen there was no provision; and that we may learn to trust in God, who is a helper in due time in tribulation (Ps. 9, 10).

**What signs did Christ make use of in this miracle, and why?**

According to St. Matthew (14, 19) He lifted up His eyes to heaven, by which He showed that all good gifts come from above; He gave thanks, thus teaching us to give thanks to God for all His blessings. "The table," says St. Chrysostom, "that is approached and is left with prayer will never know want, but the more richly yield its gifts." He blessed the bread showing us that the divine blessing increases all things.

**Why did Christ require them to gather up the fragments that were left?**

That they should not be wasted or destroyed; that the greatness of the miracle should be made evident by the quantity of the fragments; and that we might learn to honor the gifts of God, even the most insignificant, and if we do not ourselves need them, give them to the poor.

**Why did Christ, after this miracle, flee from the people?**

Because after this miracle the people recognized in him the Messiah, and would have made Him king. He wished to teach us to flee from praise and honor, and in all our actions seek not our own, but God's glory.

**OFFERTORY:**

*Ps. 134.* Praise ye the Lord, for he is good; sing ye to His name, for He is sweet; whatsoever He pleased He hath done in heaven and on earth.

**SECRET:**

Be appeased, O Lord, and give heed to these our 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 profitable unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty, everlasting God. Who by fasting of the body dost curb our vices, dost lift up our minds, dost give us strength and reward, through Christ our Lord. Through Whom the angels praise Thy majesty, the dominions adore it, and the powers are in awe. Which the heavens and the hosts of heaven together with the blessed seraphim joyfully do magnify. With these, we pray Thee, join our voices also while we say with lowly praise: Holy, holy, holy, etc.

**COMMUNION:**

*Ps. 121.* Jerusalem, which is built as a city, that is compact together; for thither did the tribes go up, the tribes of the Lord, to praise Thy name, O Lord.

**POSTCOMMUNION:**

Grant us, we beseech Thee, O merciful God, to handle with sincere worship, and ever to receive with faithful hearts Thy holy mysteries whereon we are continually fed. 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 the 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.

**"It is better to talk to God about a sinner than to talk to a sinner about God." St. Clement Mary Hofbauer**



**There is a boy that hath five  
barley loaves and two fishes; but  
what are these among so many?**

**PROPER OF THE SAINTS FOR THE WEEK OF MARCH 15<sup>th</sup>:**

Date	Day	Feast	Rank	Color	F/A	Time
15	Sun	4 <sup>th</sup> Sunday of Lent Laetare Sunday (St. Mary Clement Hofbauer, C)	sd	V Rose		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM
16	Mon	Ferial Day		V	F	Mass 8:30 AM; Rosary of Reparation before Mass
17	Tue	St. Patrick, BpC	d	W	F	Mass 8:30 AM; Rosary of Reparation before Mass
18	Wed	St. Cyril of Jerusalem, BpCD	d	W	F	Mass 8:30 AM; Rosary of Reparation before Mass
19	Thu	St. Joseph, Spouse of the BVM, C	d1cl	W	F	Mass 8:30 AM; Rosary of Reparation before Mass
20	Fri	Ferial Day ( <i>Most Precious Blood of DNJC</i> )		V	F/A	Mass 8:30 AM & 6:00 PM; Rosary of Reparation & Confessions 5:00 PM; Stations of the Cross 5:30 PM
21	Sat	St. Benedict, Ab	dm	W	F	Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation before Mass
22	Sun	Passion Sunday	sd	V		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM

**ANNOUNCEMENTS:**

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

St. Paul explained to us, in Sunday's Epistle, the antagonism that there is between the Synagogue and the Church; he showed us how Sara's son, who was the father's favorite, was persecuted by the son of Agar. In the Epistle for Monday two women, who appear before Solomon, are another figure of the same truth. The child whom they both claim is the Gentile people, which has been brought to the knowledge of the true God. The Synagogue, typified by the woman who has caused death to her own child, has misled the people confided to her care; and now unjustly claims one that does not belong to her. And whereas it is not from any motherly affection, but only from pride, that she puts forward such a claim, it matters little to her what becomes of the child. Provided only he be not given to the true mother, the Church. Solomon, the king of peace, who is one of the Scriptural types of Christ, adjudges the child to her that has given him birth, and nourished him; and the pretensions of the false mother are rejected. Let us, then, love our mother, the holy Church, the bride of Jesus. It is she that has made us children of God by Baptism. She has fed us with the bread of life; she has given us the Holy Ghost; and, when we had the misfortune to relapse into death by sin, she, by the divine power given to her, has restored us to life. A filial love for the Church is a sign of the elect; obedience to her commandments is the mark of a soul in which God has set His kingdom.  
Dom Gueranger, *The Liturgical Year*, Monday, 4th Week of Lent

The holy universal Church teaches that it is not possible to worship God truly except in her.  
Pope Gregory XVI, *Summo Jugiter Studio*, May 27, 1832

We are assured in the Holy Scriptures, the witnesses of truth, in a thousand different places----that no one who puts his trust in God will be defeated. The means of acquiring both distrust of self and confidence in God is that before attempting to perform any good action, or to encounter some failing, we should look at our own weakness on the one hand, and on the other contemplate the infinite power, wisdom, and goodness of God. Balancing what we fear from ourselves with what we hope from God, we shall courageously undergo the greatest difficulties and severest trials. Joining these weapons to prayer, as we shall see later, we shall be able to execute the greatest plans and gain decisive victories. Dom Lorenzo Scupoli, *The Spiritual Combat*

## **“Could You Not Watch One Hour With Me?” (Matt.26, 40)**

**"He is The Bread sown in the virgin, leavened in the Flesh, molded in His Passion, baked in the furnace of the Sepulcher, placed in the Churches, and set upon the Altars, which daily supplies Heavenly Food to the faithful."**

**St. Peter Chrysologus (400-450)**

**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**

**Jesus expressed Himself only once in these words: “Learn of Me, “ and this was when He was speaking of humility. “Learn of Me, for I am meek and humble of heart” (Mt. 11, 29)... Jesus speaks directly to us about humility of heart because every virtue, every reform of life, if it is to be sincere must come from the heart, whence come our thoughts and our actions... “First make clean the inside,” said Jesus when He was branding the Pharisees’ hypocrisy, “that the outside may become clean” (Mt. 23, 26). St. Thomas teaches that “an interior disposition to humility puts its seal upon the words, gestures, and acts, by means of which that which is hidden within is manifested on the outside” (IIa IIae, q. 16t, a.6). Therefore, to be truly humble, we must apply ourselves first of all to humility of heart and continue to deepen the sincere recognition of our nothingness, of our weakness.**

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

### **Prayer for the Church against Heresy**

**Oh Father of mercy, look into the face of your anointed one, who pleads for his bride and our mother, the holy Church, with a loud voice and tears. See, oh my Father, the bloody sweat, the terrible crown of thorns, the hands and feet that have been pierced by nails, the wounds of our brother Jesus Christ: hear, oh Father, the sobs of your much beloved Son on the cross. They have moved the heavens, split the rocks. Should your mercy remain unmoved? Keep everyone who recognizes you with a sincere heart within the holy faith, protect everyone from false prophets who go about in sheep’s clothing but are ferocious wolves on the inside; keep their power away so that their attacks may fail and they be destroyed. Merciful God, grant to those who believe in you the grace to love you continually in unity and love, to follow you loyally into death and there to praise and honor you forever.**

**St. Clement Mary Hofbauer**

**Alas, I am a vain man, proud and ignorant; but at any rate I possess one good – I am every inch a Catholic.**

**St. Clement Mary Hofbauer**

**Two classes of persons ought to communicate frequently—saints, and those who are not saint at yet; saints, in order to keep themselves in the love of God, and those who are not, in order to become saints. St. Francis de Sales**

## **CONSOLATION IN POVERTY**

This gospel gives the account of Christ providing for those who followed and listened to Him, which is indeed consoling for the poor. God from the beginning of the world has always cared for His own. For the aid and comfort of His chosen people in time of famine God sent Joseph, the son of the Patriarch Jacob, in advance into Egypt (Gen. 45, 5): for forty years He fed the children of Israel in the desert with bread from heaven (Deut. 8, 2-3); He fed the Prophet Elias by a raven (III Kings 7, 6); and thought of Daniel in the lions' den (Dan. 14, 37). In the New Testament God shows His merciful care for His own, because in great need He fed them marvelously through angels, men, and even animals, as we frequently see in the lives of the saints. Truly has David said: God forsakes not the just, I have been young, and am now old: and I have not seen the just forsaken, nor his seed seeking bread (Ps. 36, 25), that is, one who sincerely serves Him, and seeks before all the kingdom of God and His justice, as Christ commands (Luke 12, 31). Strive to be a faithful child, and you will have God for your father, and with King David you can cast your care upon the Lord, and He will sustain you. You must not think it is enough to pray and trust in God, He demands that you should use your strength to receive help, for if any man will not work, neither let him eat (II Thess. 3, 10).

**ASPIRATION** In Thy omnipotence and goodness, O my God, I put my trust, firmly believing that if I fear Thee, serve Thee faithfully, and avoid evil, I shall not be abandoned in poverty, but receive many good things. Amen.

## **INSTRUCTION ON PREPARATION FOR EASTER**

**Now the Pasch the festival day of the Jews, was near at hand (John 6, 4).**

If we would sing a joyful Alleluia with the Church on the festival of Easter, we must fulfill her desire, and prepare ourselves to celebrate it worthily. Therefore, we should shun improper, clamorous meetings, and retire often to pray in solitude, especially to meditate on the bitter sufferings of our Saviour, for when man is alone, God speaks to his heart (Osee. 2, 14). We should carefully examine our conscience, and consider how we stand before God, for upon this day shall be the expiation for you, and the cleansing from all your sins: you shall be cleansed before the Lord; for it is a Sabbath of rest, and you shall afflict your souls, that is, by fasting, watching, and praying (Lev. 16, 30-31). From this Sunday until Easter we should fast more strictly, give more alms to the poor if we are able, or if poor ourselves, bear our poverty more patiently, offering it to Christ in union with His poverty, His hunger, thirst, &c.; we should make a sincere and contrite confession, and purify our heart from the old leaven of iniquity, that we may keep the Easter meal with Christ in the unleavened bread of purity and truth (I Cor. 5, 7-8). For this end we should incite ourselves to holy desires, rise from sin, which is the death of the soul.

**I certainly believe that one communion, if made aright, is capable of raising the soul to a height of perfection.  
St. Mary Magealen de Pazzi**

**Nor do we merely desire that Catholics should shrink from the errors of Modernism, but also from the tendencies, or what is called the spirit, of Modernism. Those who are infected by that spirit develop a keen dislike for all that savors of antiquity and become eager searchers after novelties.... The law of our forefathers should still be held sacred: let there be no innovation: keep to what has been handed down. Pope Benedict XV (1914-1922), *Ad Beatissimi Apostolorum*, November 1, 1914**

**All, who have seen Jesus in the flesh, but have not seen Him after the Spirit, and in His Divinity and have not believed that He was really the Son of God, are doomed. Also those are doomed who see the Sacrament of the Body of Christ, which is consecrated with the words of the Lord on the altar, and by the hand of the priest, in the form of bread and wine, but do not see it in the Spirit and Divinity and have not believed that it really is Our Lord Jesus Christ's most holy Body and Blood. St. Francis of Assisi**

**The first characteristic of the anti-liturgical heresy is HATRED OF TRADITION AS FOUND IN THE FORMULAS USED IN DIVINE WORSHIP. One cannot fail to note this special characteristic in all heretics, from Vigilantus to Calvin, and the reason for it is easy to explain. Every sectarian who wishes to introduce a new doctrine finds himself, unfailingly, face to face with the Liturgy, which is Tradition at its strongest and best, and he cannot rest until he has silenced this voice, until he has torn up these pages which recall the faith of past centuries. Dom Gueranger, *The Anti-Liturgical Heresies***

## **THE MULTIPLICATION OF THE LOAVES                      FOURTH SUNDAY OF LENT**

**PRESENCE OF GOD** - O Jesus, true Bread of eternal. life, appease my hunger.

### **MEDITATION:**

1. Today there is a pause of holy joy and spiritual comfort which the Church, like a good mother, gives us in the middle of the Lenten austerity so that we may renew our strength. "Rejoice, O Jerusalem," the Introit of today's Mass sings, "and all you who love her, leap with joy and be filled with the abundance of her delights." What are these delights? The Gospel (Jn 6, 1-15) answers the question by the narrative of the multiplication of the loaves, the great miracle by which Jesus meant to prepare the people for the announcement of a much more startling miracle, the institution of the Holy Eucharist, in which He, the Master, would become our Bread, the "living Bread which came down from Heaven" (ibid. 6, 41) to nourish our souls. This is the cause of our joy, the source of our delight. Jesus is the Bread of life, always at our disposal to appease our hunger.

Although Jesus appreciates spiritual values much better than we, He does not forget or despise the material necessities of life. Today's Gospel shows Him surrounded by the crowd which had followed Him to hear His teachings. Jesus thinks of their hunger, and to provide for it, performs one of His most outstanding miracles. With His blessing, five loaves of bread and two fishes suffice to feed five thousand people, with twelve basketfuls left over.

Jesus knows that when a person is tormented by hunger or material needs, he is unable to apply himself to the things of the spirit. Charity likewise requires of us this understanding of the bodily necessities of others, a practical understanding which translates itself into efficacious action. "If a brother or sister be naked and want daily food, and one of you say to them, 'Go in peace' . . . yet give them not those things that are necessary for the body, what shall it profit?" (Jas 2, 15-16).

The Apostles had suggested to the Master that He dismiss the crowd "that they may buy themselves victuals" (Mt 14-15). Jesus did not agree but provided for them Himself. We, too, must strive, as far as we are able, to show ourselves solicitous for the needs of others.

2. Before performing this miracle, Jesus asked Philip, "Whence shall we buy bread wherewith to feed these people?" And the Evangelist observes, "He said that to try him, for He knew what He was about to do." There is no difficulty in our lives for which God does not know the solution. From all eternity He has foreseen it and has the remedy for each case, no matter how complicated the situation may be. However, sometimes in difficult circumstances He seems to leave us alone as if the outcome were to depend on us, but He does this only to test us. He wants us to measure our strength against the difficulty- which makes us more aware of our weakness and insufficiency- and He wants us also to exercise our faith and our confidence in Him. The Lord never really abandons us unless we forsake Him first. He only hides Himself and covers His actions with a dark veil. This is the time to believe, to believe firmly, and to wait with humble patience and complete confidence.

The Apostles tell Jesus that a young boy has five loaves and two fishes, that this is very little, in fact, nothing at all for feeding five thousand men. But the Lord asks for this nothing and uses it to accomplish a great miracle. It is always thus: the all-powerful God, who can do everything and create from nothing, when dealing with His free creatures, will not act without their help. Man can do but very little; yet God wants, asks for, and requires this little as a condition of His intervention. Only the Lord can make us saints, as only He could multiply the small supplies of the young boy; still He asks for our help. Like the boy in the Gospel, we too must give Him everything in our power; we must offer Him each day our good resolutions, renewed faithfully and lovingly, and He will bring about a great miracle for us also, the miracle of our sanctification.

### **COLLOQUY:**

"Lord Jesus Christ, Son of the living God, who, on the Cross, with Your arms extended for the redemption of all men, drank the chalice of unspeakable sorrows, deign to help me today. Poor am I, but I come to You who are rich; in my wretchedness I present myself to You, the All-merciful. Ah ! grant that I may not leave You, empty and deceived. I come to You hungry; do not let me go

away fasting. Weak, I approach You; do not turn me away unstrengthened! And, if I sigh with hunger, grant me the grace to be nourished" (St. Augustine).

Yes, I hunger for You, true Bread, living Bread, Bread of life. You know what my hunger is- hunger of the soul, hunger of the body- and You will provide for the one as well as for the other. By Your teaching, by Your Body and Blood, You strengthen my spirit; You strengthen it abundantly, withholding nothing, except what I myself keep by the coldness of my love, the smallness of my heart. You have set a rich and abundant table for me, beyond anything imaginable, which I have only to approach in order to be fed. You not only welcome me, but You Yourself become my food and drink when You give Yourself wholly to me, wholly in Your divinity, wholly in Your humanity.

In Your infinite goodness, You have even set a table for my body, and Your Providence feeds it, clothes it, and maintains it in life like the lilies of the field and the birds of the air. You know my needs, my pains, my preoccupation with the past, the present, and the future; and You provide for everything with a paternal love. O Lord, why do I not confide in You, why do I not cast all my cares on You, certain that You will find a remedy for all of them? I entrust my life to You, the life of my body, my earthly life with all its needs and its labors, as well as the life of my soul with all its necessities, its pains, its hunger for the infinite. Only You can fill up the emptiness in my heart, only You can make me happy. You alone can bring about my ideal of sanctity----union with You.

**We must repeat with the utmost energy in these times of social and intellectual anarchy when everyone takes upon himself to teach as a teacher and lawmaker - the City cannot be built otherwise than as God has built it; society cannot be set up unless the Church lays the foundations and supervises the work; no, civilization is not something yet to be found, nor is the new City to be built on hazy notions; it has been in existence and still is: it is Christian civilization, it is the Catholic City. It has only to be set up and restored continually against the unremitting attacks of insane dreamers, rebels and miscreants.**

**Pope St. Pius X, *Nostre charge apostolique***

**By the divine and Catholic Faith, all those things must be believed which are contained in the written Word of God and in tradition, and those which are proposed by the Church, either in a solemn pronouncement or in her ordinary and universal magisterium, to be believed as divinely revealed. Vatican Council I**

**Those who give credence to the teachings of heretics, as well as those who receive, defend, or patronize them, are excommunicated. Lateran Council IV**

**If anyone does not profess properly and truthfully all that has been handed down and taught publicly to the Holy, Catholic, and Apostolic Church of God, to the last detail in word and intention: let him be anathema. Lateran Council I**

**Do not undervalue the correction the Lord sends thee; do not be unmanned when He reproves thy faults. It is where He loves that He bestows correction, like a father whose son is dear to him. Proverbs 3, 11-12**

**It is thus, Venerable Brethren, that for the Modernists, whether as authors or propagandists, there is to be nothing stable, nothing immutable in the Church. Nor, indeed, are they without forerunners in their doctrines, for it was of these that Our predecessor Pius IX wrote: "These enemies of divine revelation extol human progress to the skies, and with rash and sacrilegious daring would have it introduced into the Catholic religion as if this religion were not the work of God but of man, or some kind of philosophical discovery susceptible of perfection by human efforts." On the subject of revelation and dogma in particular, the doctrine of the Modernists offers nothing new. We find it condemned in the Syllabus of Pius IX, where it is enunciated in these terms: "Divine revelation is imperfect, and therefore subject to continual and indefinite progress, corresponding with the progress of human reason"; and condemned still more solemnly in the Vatican Council: "The doctrine of the faith which God has revealed has not been proposed to human intelligences to be perfected by them as if it were a philosophical system, but as a divine deposit entrusted to the Spouse of Christ to be faithfully guarded and infallibly interpreted. Hence also that sense of the sacred dogmas is to be perpetually retained which our Holy Mother the Church has once declared, nor is this sense ever to be abandoned on plea or pretext of a more profound comprehension of the truth." Nor is the development of our knowledge, even concerning the faith, barred by this pronouncement; on the contrary, it is supported and maintained. For the same Council continues: "Let intelligence and science and wisdom, therefore, increase and progress abundantly and vigorously in individuals, and in the mass, in the believer and in the whole Church, throughout the ages and the centuries -- but only in its own kind, that is, according to the same dogma, the same sense, the same acceptance." Pope St. Pius X, *Pascendi***

### **Ecumensim: Seeking Truth in Unity at the Expense of Unity in Truth**

**Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. John 18:37**

**Whoever dwells in the protection of the Almighty, may say to God: 'You are my refuge and my castle, Lord, whom I trust.' St. Clement Mary Hofbauer, prayer taught to him by his mother**

Do you wish to know what foundation our confidence must have? It must be based on the infinite goodness of God and the merits of the Passion and Death of Our Lord Jesus Christ, with this condition on our part: a firm and total resolution to belong wholly to God and to abandon ourselves entirely and without reservation to His Providence. St. Francis de Sales

It is a law that the Church cannot take a step forward but what it costs her the life of her children. To establish her rights she must let her blood flow in streams. Her Spouse has purchased her with His blood, and she must purchase His grace at a like cost. Bishop Jacques-Benigne Bossuet

Because, as St. Thomas has it, modesty resides in the soul as in its proper subject, but is made manifest in the outward motions of the body. In fact, modesty is a habit regulating certain minor passions of the soul, which move men to outer actions of an immoderate and ill-balanced nature; and in this modesty differs from temperance, which is concerned with those passions of the sensitive appetite which are of a more violent nature. And as modesty regulates the minor passions which incline us to the neglect of outward composure, it gives rules in detail for the eyes, concerning the use of sight; for the tongue, concerning the manner of speaking and laughing; and for the whole exterior man, laying down the law of the movement of every limb, and the proper use of the dress which we have to wear. Fr. John Baptist Scaramelli, S. J., Guide to the Spiritual Life, On the Virtue of Modesty

### **The Sin of Ecumenism - the Fruit of a False Ecclesiology**

He who does not keep the true Catholic faith whole and without error will undoubtedly be lost. He who is separated from the Catholic Church will not have life.

Pope Gregory XVI, *Perlatum Ad Nos*

It must be held as a matter of faith that outside the Apostolic Roman Church no one can be saved, that the Church is the only Ark of Salvation, and that whoever does not enter it will perish in the Flood.

Ven Pope Pius IX, *Singulari Quaedam*

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

Ven. Pope Pius IX, *Singulari Quaedam*

Where is the road which leads us to Jesus Christ? It is the Church. It is our duty to recall to everyone, great and small, the absolute necessity we are under to have recourse to this Church in order to work out our eternal salvation.

Pope St. Pius X, *Supremi Apostolatus*

If any man does not enter the Church, or if any man departs from it, he is far from the hope of life and salvation.

Pope Pius XI, *Mortalium Animos*

That the Mystical Body of Christ and the Catholic Church in communion with Rome are one and the same thing is a doctrine based on Revealed Truth. That we must necessarily belong to the true Church if we are to attain everlasting Salvation is a statement which some people reduce to a meaningless formula.

Pope Pius XII, *Humani Generis*

Prudence is related to the Holy Ghost's gift of Counsel. Its fruit is the beatitude, "Blessed are the merciful for they shall obtain mercy." It is opposed to the deadly sin of sloth. "Sloth is defined either as sorrow in the face of spiritual good inasmuch as it is God's good (St. Thomas), or sorrow regarding the means of salvation conferred on us and prescribed by God. Sloth is a mortal sin which admits of slight matter, and is opposed to the love of God. Sins which result from sloth: tepidity towards the divine precepts, wandering towards what is forbidden, faint-heartedness, despair of salvation. Remedies: consideration of the evil results of this vice, meditation on man's eternal reward." Rev. Dominic Prummer

We should all make a resolution to be most determined to give our Lord what he wants now... It is no good saying you have started before. You can start again and again. Every fresh start is bringing you closer to him. Your good start will never be forgotten, and each good start helps the next to have greater perseverance, and you never know what great graces God will give you, especially if you desire to serve him and realize that of yourself you cannot do it. Tell him how utterly dependent you are on him, and you will find that he will give you graces out of all proportion: personal charity, powers of self-restraint, and the grace to use yourself body and soul for the service of God. Fr. F. DeVas, S. J., *What Law and Letter Kill*

All who live the life of grace are one in Christ. But besides this there are many special ties – of religion, of community life, or at least of aspirations in prayer, and pious works. Thank God if He has bound you to others by these spiritual ties; remember the character you have to support, and pray that the bond which unites you here may last for eternity. Fr. Henry Bowden

In an altogether particular manner, let everyone do all that is in their power to ensure that the Most Holy Sacrament of the Eucharist will be protected from any and every irreverence or distortion and that all abuses be thoroughly corrected. This is a most serious duty incumbent upon each and every one, and all are bound to carry it out without any favoritism. Cardinal Francis Arinze, *Redemptionis Sacramentum*, Congregation for Divine Worship and the Discipline of the Sacrament, 3-25-2004

"To trust to an unfaithful man in the time of trouble, is like a rotten tooth, and weary foot." Proverbs 25:19

### He never heard of Vatican II

Finally, what other object have Councils ever aimed at in their decrees, than to provide that what was before believed in simplicity should in future be believed intelligently, that what was before preached coldly should in future be preached earnestly, that what was before practised negligently should thenceforward be practised with double solicitude? This, I say, is what the Catholic Church, roused by the novelties of heretics, has accomplished by the decrees of her Councils. St. Vincent of Lerins, *Commonitory*

Let no license be allowed to novelty, because it is not fit that any addition should be made to antiquity. Let not the clear faith and belief of our forefathers be fouled by any muddy admixture.

Pope St. Sixtus (432-440), Letter to bishop of Antioch regarding the heretic Nestorius the former bishop of Constantinople

### Uprising in the Vendée – 175,000 Catholics Massacred for the Faith - 1794

There is no more Vendée... According to the orders that you gave me, I crushed the children under the feet of the horses, massacred the women who, at least for these, will not give birth to any more brigands. I do not have a prisoner to reproach me. I have exterminated all. French Revolutionary General Francois Joseph Westermann, letter to the Committee of Public Safety

## PRUDENCE

All Ten Commandments of God pertain to the *executio prudentiae*, the realization in practice of prudence. Here is a statement that has become virtually incomprehensible to people of today. And every sin is opposed to prudence. Injustice, cowardice, intemperance are in direct opposition to the virtues of justice, fortitude, and temperance; ultimately, however, through all these virtues, they run counter to prudence. Everyone who sins is imprudent.

Thus prudence is cause, root, mother, measure, precept, guide, and prototype of all ethical virtues; it acts in all of them, perfecting them to their true nature; all participate in it, and by virtue of this participation they are virtues.

The intrinsic goodness of man—and that is the same as saying his true humanness—consists in this, that “reason perfected in the cognition of truth” shall inwardly shape and imprint his volition and action. In this fundamental principle of St. Thomas Aquinas is summed up the whole doctrine of prudence; in it the joint significance of all the ideas and figures of speech put forward heretofore becomes apparent, figures by which Thomas sets forth, step by step, the precedence of prudence.

The same idea is expressed in the liturgy of the Church in the following manner, in the words of prayer: *Deus, qui errantibus, ut in viam possint redire justitiae, veritatis tuae lumen ostendis*—God, Thou showest the erring the light of Thy truth, that they may return to the way of justice. Truth, then, is the prerequisite of justice. Whoever rejects truth, whether natural or supernatural, is really “wicked” and beyond conversion. And from the realm of “natural” philosophizing, the realm which the supernatural “presupposes and perfects,” we may call to mind Goethe’s saying: “All laws and rules of conduct may ultimately be reduced to a single one: to truth.”

We incline all too quickly to misunderstand St. Thomas Aquinas’s words about “reason perfected in the cognition of truth.” “Reason” means to him nothing other than “regard for and openness to reality,” and “acceptance of reality.” And “truth” is to him nothing other than the unveiling and revelation of reality, of both natural and supernatural reality. Reason “perfected in the cognition of truth” is therefore the receptivity of the human spirit, to which the revelation of reality, both natural and supernatural reality, has given substance.

Certainly prudence is the standard of volition and action; but the standard of prudence, on the other hand, is the *ipsa res*, the “thing itself,” the objective reality of being. And therefore the pre-eminence of prudence signifies first of all the direction of volition and action toward truth; but finally it signifies the directing of volition and action toward objective reality. The good is prudent beforehand; but that is prudent which is in keeping with reality. Josef Pieper, *The Cardinal Virtues*

### Novus Ordo Catholicism did what nothing else was able to accomplish - the Apostasy of Ireland!

And then, what solidity there is in this great saint’s work! When is it that Ireland received the faith? In the fifth century, when Britain was almost wholly buried in paganism; when the race of the Franks had not as yet heard the name of the true God; when Germany had no knowledge of Christ’s having come upon the earth; when the countries of northern Europe deeply slumbered in infidelity: yes, it was before these several nations had awakened to the Gospel, that Ireland was converted.... Her saints are scarcely to be numbered, and went about doing good in almost every county of Europe... And when the sixteenth century came with its Protestantism; when the apostasy of Germany was imitated by England, Scotland, and the whole north of Europe, Ireland stood firm and staunch; no persecution, however cleverly or however cruelly carried on against her, has been able to detach her from the faith taught her by Saint Patrick. Dom Gueranger, *The Liturgical Year*, Feast of St. Patrick

What shall I do, my Lord? What shall I do, my God? O how late have my desires become enkindled, and how early, Lord, didst thou go in search of me, calling me to spend myself wholly in thy service... Now will it become clear, Lord, if my soul, looking upon the time it has lost, is right in its belief that thou, in a moment canst turn its loss to gain. St. Teresa of Jesus

Are we, then, to deny to a state which is pagan or, as they say nowadays, neutral, the right to educate the infidels which it has produced after its own image? No, the protection which is the right and duty of the Church extends only to the baptized. Moreover, if the Church finds one day that the state of society is no longer a sufficient guarantee for baptism, she will return to the discipline of the early ages, when the grace of this initial Sacrament was not granted indiscriminately to all, but only to those adults who had shown themselves to be worthy of it, or to infants whose families could give an assurance on which she could rely. The nations will then be once more divided into two classes- on the one side the children of God, living His life and heirs of His Kingship; on the other those men who have basely preferred to remain the slaves of the King, although by His Incarnation He has made His palace among the sons of Adam and desires to number them all among His children.  
Dom Gueranger, *The Liturgical Year*, Feast of St. Cyril of Jerusalem

## Go to St. Joseph

"To some of the saints power is granted to succor us in particular necessities; but to St. Joseph power is granted to succor in all necessities, and to defend all those who, with devotion, have recourse to him." St. Bernard

"I do not remember to have asked any favor from St. Joseph which he did not grant. An account of the many graces which God has bestowed upon me, and of the dangers, corporal and spiritual, from which He has delivered me through this saint would excite wonder. The Lord appears to have given power to the other saints to assist us in a single necessity; but experience shows that St. Joseph gives aid in all. The Lord gives us to understand that, as He was to be subject to St. Joseph on earth, so in heaven He does whatever the saint asks." St. Teresa of Avila

"I would wish to persuade all the world to be devoted to St. Joseph, because I have long experience of the great favors which he obtains from God. I have never known any soul especially devoted to him that did not always advance in virtue. I ask, for God's sake, that they who do not believe me will at least make a trial of this devotion. I cannot believe that favors are not granted to St. Joseph in return for the help which he gave on earth to Jesus and Mary." St. Teresa of Avila

"We cannot doubt that Christ accords to St. Joseph, now that he is in heaven, even more perfectly the respect and reverence which He paid to him on earth. Our Lord, Who on earth revered St. Joseph as His father, will certainly deny him nothing that he asks in heaven." St. Bernardine of Siena

"When St. Joseph asks any grace for those who are devoted to him, his prayers have in a certain manner the force of a command with Jesus and Mary." Ven. Bernardine de Bustis

To describe the influence exercised by the spirit of St. Benedict, we should have to transcribe the annals of all the nations of the western Church, from the seventh century down to our own times. Benedict is the father of Europe. By his Benedictines, numerous as the stars of heaven and as the sands of the sea-shore, he rescued the last remnants of Roman vigour from the total annihilation threatened by the invasion of barbarians; he presided over the establishment of the public and private laws of those nations, which grew out of the ruins of the Roman empire; he carried the Gospel and civilization into England, Germany, and the northern countries, including Slavonia; he taught agriculture; he put an end to slavery; and to conclude, he saved the precious deposit of the arts and sciences from the tempest which would have swept them from the world, and would have left mankind a prey to a gloomy and fatal ignorance... Benedict did all this by that little book which we call his Rule.  
Dom Gueranger, *The Liturgical Year*, Feast of St. Benedict

**Novena to our Lady of Sorrows in preparation for her feast and the welfare of the Mission and the Church begins this Wednesday and ends on the Thursday in Passion Week on the eve of her feast.**

## **NOVENA TO THE SEVEN SORROWS OF THE BLESSED VIRGIN MARY**

**V.** Incline unto my aid, O God.

**R.** O Lord, make haste to help me. *Glory be to the Father, etc.*

1. O most sorrowful Mary, I compassionate thee, in the grief thy tender heart underwent when the holy old man Simeon prophesied to thee. Dear Mother, through that afflicted heart obtain for me the virtue of humility and the gift of the holy fear of God. *Hail Mary, etc.*
2. O most sorrowful Mary, I compassionate those afflictions which thy most sensitive heart endured during the flight into Egypt and the dwelling there. O beloved Mother, by that afflicted heart obtain for me the virtue of liberality, specially toward the poor, and the gift of piety. *Hail Mary, etc.*
3. O most sorrowful Mary, I compassionate that intense distress which thine anxious heart experienced in the loss of thy dearest Jesus. O beloved Mother, by that deeply troubled heart obtain for me the virtue of chastity and the gift of knowledge. *Hail Mary, etc.*
4. O most sorrowful Mary, I compassionate the consternation which thy maternal heart experienced when thou didst meet Jesus bearing His cross. O beloved Mother, by that deep distress of thy tender heart, obtain for me the virtue of patience and the gift of fortitude. *Hail Mary, etc.*
5. O most sorrowful Mary, I compassionate that martyrdom which thy generous heart endured in witnessing the last agony of Jesus. O beloved Mother, by that martyred heart obtain for me the virtue of temperance and the gift of counsel. *Hail Mary, etc.*
6. O most sorrowful Mary, I compassionate that wound which thy mournful heart endured from the lance which tore the side of Jesus and wounded His most lovely Heart. O beloved Mother, by thy heart then pierced through, obtain for me the virtue of fraternal charity and the gift of understanding. *Hail Mary, etc.*

7. O most sorrowful Mary, I compassionate thee, for the anguish felt by thy loving heart when Jesus' body was laid in the sepulcher. Dear Mother, by all the bitterness of desolation thou didst then know, obtain for me the virtue of diligence and the gift of wisdom. *Hail Mary, etc.*

V. Pray for us, most sorrowful Mother.

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

### Let us Pray

Grant, we beseech Thee, O Lord Jesus Christ, that the most Blessed Virgin Mary, Thy Mother, may intercede for us before the throne of Thy mercy, now, and at the hour of our death; through whose most holy soul in the hour of Thine own Passion the Sword of sorrow passed. Through Thee, Jesus Christ, Savior of the world, Who livest and reignest with the Father and the Holy Ghost forever and ever. Amen

### Prayer to Our Lady of Sorrows

Most holy and afflicted Virgin, Queen of Martyrs, thou stood beneath the cross, witnessing the agony of thy dying Son. Look with a mother's tenderness and pity on me, who kneel before thee. I venerate thy sorrows and I place my requests with filial confidence in the sanctuary of thy wounded heart.

Present them, I beseech thee, on my behalf to Jesus Christ, through the merits of His own most sacred passion and death, together with thy sufferings at the foot of the cross. Through the united efficacy of both, obtain the granting of my petition. To whom shall I have recourse in my wants and miseries if not to thee, Mother of Mercy? Thou who have drunk so deeply of the chalice of thy Son, thou can compassionate our sorrows.

Holy Mary, thy soul was pierced by a sword of sorrow at the sight of the passion of thy divine Son. Intercede for me and obtain from Jesus Christ this grace, if it be for His honor and glory and for the good of my soul. **Amen**

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*

### Right diagnosis – Wrong proscription - The Church must return to the Traditional Faith!

In our days, when in vast areas of the world the faith is in danger of dying out like a flame which no longer has fuel, the overriding priority is to make God present in this world and to show men and women the way to God... The real problem at this moment of our history is that God is disappearing from the human horizon, and, with the dimming of the light which comes from God, humanity is losing its bearings, with increasingly evident destructive effects.

Pope Benedict XVI, Letter from the Pope to the Bishops of the Catholic Church, March 9, 2009

### That is, of course, everything except the traditional Catholic Faith

I am respectful of all new spiritual proposals.... Surviving the test of time is the major test of spiritual purity.

Cardinal Jorge Bergoglio, *On Heaven and Earth*

Promote religious freedom for everyone, everyone! Every man and every woman must be free in his or her profession of religion, whatever it may be. Pope Francis, May 8 2013

### "Beware of disturbing settled questions!"

King Henry VIII, interrupting Cardinal Thomas Wolsey when Wolsey first broached his opinion to King Henry that his marriage to Queen Catherine was invalid thus sowing the seed that led to heresy, schism and the martyrdom of many, many Faithful Catholics.

### Elizabethan Act of Uniformity 1559 - The price paid by our ancestors who kept the faith for us.

Beginning on the feast of St. John the Baptist, A.D. 1559, every one who says Mass, every one who hears Mass, every one who procures the celebration of the divine office in the ancient way, every one who administers any sacrament according to the Roman rite, is to be heavily fined, that is, the first offence against this law is to be visited by a fine of one hundred marks, and imprisonment for six months if it be not paid. For the second conviction under the statute the fine is to be four hundred marks, and if not paid, the imprisonment was to be for one year; and for the third conviction the penalty is imprisonment for life, and the forfeiture of all goods and chattels. (note: A "mark" was eight ounces of silver.)

It is true that, after his death, (Pope) Honorius was anathematized by the Orientals; but one must remember that he was accused of heresy, *the only crime that makes the resistance of inferiors to superiors, as well as the rejection of their pernicious doctrines, legitimate.* Pope Hadrian II

### The Judgment of the Church against a Heretical Pope

“Further we declare that there are two wills and principles of action, in accordance with what is proper to each of the natures in Christ, in the way that the sixth synod, that at (6)Constantinople, proclaimed, when it also publicly rejected Sergius, Honorius, Cyrus, Pyrrhus, Macarius, those uninterested in true holiness, and their like-minded followers.

“To summarize, we declare that we defend free from any innovations all the—written and—unwritten ecclesiastical traditions that have been entrusted to us.”

Seventh Ecumenical Council, reaffirming the condemnation of Monothelitism and the monothelite heretics by the Sixth Ecumenical Council, including Pope Honorius

“Further, we accept the sixth, holy and universal synod (6 Constantinople III), which shares the same beliefs and is in harmony with the previously mentioned synods in that it wisely laid down that in the two natures of the one Christ there are, as a consequence, two principles of action and the same number of wills. So, we anathematize Theodore who was bishop of Pharan, Sergius, Pyrrhus, Paul and Peter, the unholy prelates of the church of Constantinople, and with these, Honorius of Rome, Cyrus of Alexandria as well as Macarius of Antioch and his disciple Stephen, who followed the false teachings of the unholy heresiarchs Apollinarius, Eutyches and Severus and proclaimed that the flesh of God, while being animated by a rational and intellectual soul, was without a principle of action and without a will, they themselves being impaired in their senses and truly without reason.”

[.....]

Eight Ecumenical Council, reaffirming the condemnation of Monothelitism and the monothelite heretics by the Sixth Ecumenical Council which included the Councils judgment and condemnation of Pope Honorius

### Why the Cross?

The thoughtful ones of earth contemplating the scene presented by a human activity that continually changes its purpose and is powerless to assign itself any purpose that human reason cannot instantly question, must feel the pathos of much well-meaning and humanitarian effort. Great generosity is shown and real kindness is spent in praiseworthy attempts to arrest the ravages of mortality, especially amongst the young. “Save the children” is an appeal that finds a ready response in the hearts of the humane and the kindly. Not with cynicism, but with real sympathy, one may ask, “Save them for what?” Is it for the adult life that frets itself away in vain endeavours to assign itself an adequate reason for living? Is it worthwhile to preserve children for what any person would logically confess to be not worth while? [Footnote: There is question only of those who have not the view of the aims and objects of life as furnished by the true faith or even by sound philosophy.] Is this charity of the kind-hearted dictated by the hope that somehow life for these children may prove different to what it has been for those who have tried to save them from death and disease? Are there grounds for hope that the little ones when come to adult age will light on, by chance, a solution of the problem of existence that has evaded their grown-up benefactors? What is the use of bestowing health unless there can be given with it the key to such a use of life as will issue in happiness? Life is a precious gift when it is accompanied by the knowledge of how to live rightly and the means to exercise this right living. [.....]

Death is not a break, but a stepping stone by which one passes from one stage to another in the same existence. But man will perversely and blindly strive to affect a cleavage in that line and persuade himself that the good of the human life that precedes death can be different from the good of human life that follows death. The result is that he is necessarily at cross-purposes with God. It is not surprising that the creature, seeking to gain the goal of life — namely happiness — by a use of life’s powers and energies at variance with the design of the Creator, should be continually frustrated in his main object, should enjoy no peace, and should be involved in contradiction and become a prey to perpetual dissatisfaction. What is the way out of this *impasse*? The way out is through a thorough understanding of the religion of our Lord and Saviour Jesus Christ and a practice based on such understanding.[.....]

The [Gospel] passages that reveal Jesus in the exercise of works of mercy, in healing disease, in consoling grief and in overcoming death, are given an undue emphasis. In this way the central truth is obscured, the truth, namely, that the conflict of the Redeemer was primarily with spiritual evil and only incidentally with physical evil. His purpose was to banish from earth the ills that appear to God as such, not those that appear so to the pain-dreading nature of man... The gospel is not a record of a more or less successful philanthropic mission.

...To Christians, who persist in thinking that the function of Christianity is to provide men with good things and banish from their life evil things — understanding by good and evil what appear such to fallen human nature — life will speedily prove unintelligible. To men with such views the mystery of pain becomes insoluble. In the face of the harsh realities of existence their belief stands condemned. They have no answer to give to the ever-recurring question: if God is kind and good and tender towards human suffering, why does suffering continue to be not only for those that deserve it, but also for those who do not?

*That Jesus, in His power and goodness, did not put an end to all human suffering shows that, in His eyes, suffering is not the real source of human unhappiness.* Rev. Edward Leen, *Why the Cross?*

**“On earth, no mortal should presume to reproach (*redarguere*) any faults to the Pontiff, because he who has to judge (*judicaturus*) others, should not be judged (*judicandus*) by anyone, unless he is found deviating from the Faith.”**  
Gratian, the ‘Father of Canon Law,’ Decree of Gratian, (Pars I, D 40, c. 6)

### **“Against any and all enemies of the Christian name”**

Truly in these tumultuous times, in this revolutionary upheaval, all good men must join the burdensome struggle against any and all enemies of the Christian name.[....] *For in fact, when a leader of God’s holy Church, under the name of Priest, turns the very people of Christ away from the path of truth toward the peril of an erroneous belief, and when this occurs in a major city, then clearly the distress is multiplied, and a greater anxiety is in order.* Pope Pius VI, *Auctorem Fidei*, addressed to all the faithful

### **Baptism: Necessary to become a child of God and Necessary to become a member of His Church, Outside of which there is NO SALVATION!**

“What is Baptism, and is it necessary to all? This is the first sacrament of the New Law and the most necessary, consisting in the external washing of the body and the legitimate enunciation of the words in accordance with Christ’s institution. It is a sacrament, I say, that is necessary not only for adults but also for little ones, and is no less efficacious for them in obtaining eternal salvation. All are born children of wrath; therefore even the little ones need cleansing from sin, for they cannot be cleansed and be regenerated as children of God without this sacrament. For as a general rule our Lawmaker declared, ‘unless a man is born again of water and the Holy Spirit he cannot enter the Kingdom of God.’”

St. Peter Canisius, Doctor of the Church, Theologian at the Council of Trent, *Summa Doctrinae Christianae*

“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*, 1439

“By one man sin entered into the world, and by sin death... so that in them there may be washed away by regeneration, what they have contracted by generation, ‘For unless a man is born again of water and the Holy Spirit, he cannot enter the kingdom of God’” (John 3:5)

Council of Trent, Session 5 on Original Sin

“If anyone shall say that real and natural water is not necessary (*de necessitate*) for baptism, and on that account should distort those words of Our Lord Jesus Christ: ‘Unless a man is born again of water and the Holy Spirit’ [John 3:5] into some metaphor: let him be anathema.”

Council of Trent, Sess. 7, Canon 2 on the Sacrament of Baptism

### **He preserved “the basic elements, the bread, the wine,” but so did every Protestant sect. The question is, ‘Did he preserve the Sacrifice? Did he preserve the True Presence?’**

“Certainly, we will preserve the basic elements, the bread, the wine, but all else will be changed according to local traditions: words, gestures, colours, vestments, chants, architecture, decor. The problem of liturgical reform is immense.”

Msgr. Mieczyslaw Malinski, *Mon Ami: Karol Wojtyla, Le Centurion*, 1980, p.220, quoting Cardinal Karol Wojtyla during informal meeting with fellow Poles during the Vatican II Council

The Sacrifice of the Cross wrought the remission of sin in general; in Holy Mass the virtue of Christ’s Blood is applied to this and that person individually. By His death and Passion Christ collected the riches which in the Mass are dealt out to us. His death is a treasury, Mass the key that unlocks it... Observe, therefore, what it really means to say or to hear Mass. To do so is equivalent to causing God, who once died for all mankind, to die over again in a mystical manner for me and you, and for each one present, just as if He suffered death for the sake of each one individually.

Paolo Segneri, SJ, 1624-1694, famous Jesuit preacher who was made the theologian of the *Paenitentiarum* by Pope Innocent XII.

That fabled (Judeo-Christian) tradition does not exist, nor does the “Judeo-Christian ethic.” Though sharing a common origin in the Hebrew Scriptures, the two faiths read the scriptural texts differently. They believe in God, but view Him through different lenses. They each have a story, but they are not the same. They each have a concept of man, but they are not the same. They are both ethical religions, but with separate ideas of man’s nature, salvation and destiny.

Raymond Apple, emeritus rabbi of the Great Synagogue, Sydney, Australia. Published in *Jerusalem Post*

Finally, become strong in the Lord through his power and might. Put on God's armor so you'll be able to stand firm against the schemes of the devil, for ours is not a struggle with flesh and blood--we're fighting against the rulers and powers, against the cosmic powers of this dark world, against the spiritual forces of evil in the heavens.  
Ephesians 6:10-12

### **And what have we seen since the tyrannical imposition of the Novus Ordo?**

If the sacrifice of the Mass were ever extinguished, we would not delay falling into the depraved condition in which peoples tainted with paganism found themselves, and such will be the work of the Antichrist. He will seek every means of preventing the celebration of Holy Mass so that this great counterweight may be overthrown and God will put an end to all things, having no longer any reason to keep them in existence. We can easily understand this, for since Protestantism, we notice far less strength in the heart of society. Civil wars have arisen bringing desolation in their wake, and that solely because the intensity of the sacrifice of the Mass is reduced. This is the beginning of what will happen when the devil and his followers will be unleashed over the world.

Dom Gueranger

**The Jewish question of our time does not differ greatly from the one which affected the Christian peoples of the Middle Ages.** In a foolish way it is said to arise from hatred towards the Jewish tribe. Mosaism in itself could not become an object of hate for Christians, since, until the coming of Christ, it was the only true religion, a prefiguration of and preparation for Christianity, which, according to God's Will, was to be its successor. But the Judaism of the centuries [after Christ] turned its back on the Mosaic law, replacing it with the Talmud, the very quintessence of that Pharisaism which in so many ways has been shattered through its rejection by Christ, the Messiah and Redeemer. And although Talmudism is an important element of the Jewish question, it cannot be said, strictly speaking, to give that question a religious character, because what the Christian nations despise in Talmudism is not so much its virtually non-existent theological element, but rather, its morals, which are at variance with the most elementary principles of natural ethics.

The Jewish Question in Europe; *La Civiltà Cattolica*, Series XIV, Vol. VII, 23 October 1890

## **The new kill chain: America is using AI to bomb targets in Iran**

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**THE ECONOMIC TIMES**

When the US launched its military campaign against Iran, called Operation Epic Fury, the conflict quickly became something more than a conventional war. **The operation is emerging as one of the most consequential real-world tests of artificial intelligence (AI) in modern warfare.**

In the Iran campaign, AI technology has played a critical role by supporting the initial screening of incoming data, allowing human analysts to focus on higher-level analysis and verification, according to Captain Timothy Hawkins, a Central Command spokesperson. "Centcom uses a variety of AI tools, and that is exactly what they are, tools, to assist human experts in a rigorous process aligned with US policy, military doctrine and the law," Hawkins said in an interview with Bloomberg News. **He declined to name the tools or the companies that provide them to the military. [.....]**

"Bottom line, these tools help leaders -- humans -- make smarter decisions faster. The tools do not replace them or make targeting decisions," said Hawkins, adding that target selection relies on a very specific, rigorous, legal process that involves commanders and leaders.

**COMMENT:** The primary company providing the AI "tool" is Palantir. Palantir's CEO is Alex Karp, a Jewish Zionist, who said in a recent interview, "What makes America special right now is our lethal capabilities, our ability to fight war... and the AI revolution is uniquely American." Karp said his company's tools are uniquely links the "U.S. and Middle East partners that were hit by Iranian airstrikes." That "Middle East partners" is Israel. This AI tool of Palantir was responsible for identifying Gaza targets for the Israeli IDF which included killing tens of thousands of women, children and the elderly. Karp vigorously opposed the college protesters against the Gaza genocide calling their views a "pagan religion" and "an infection inside of our society." At the AI Expo for National Competitiveness, he remarked that "the peace activists are war activists" and said that "protestors should be sent to North Korea" (WIKI).

It is the AI tool of Palantir that selected the mostly girls school in Minab, Iran as an acceptable target that was struck by two Tomahawk missiles killing 164 adolescent girls, 14 teachers on the first strike and the killing rescue personal and volunteered helpers on the second strike forty minutes after the first. The school is adjacent to a military complex and most likely the children were the daughters of military personal. A few hours after the Minab strike a missile struck a girls gymnasium in Lamerd, Iran where "dozens of teenage girls were attending their regular training sessions of volleyball, basketball, and gymnastics in the main sports hall in Lamerd, a city near the Persian coast" killing 18. Other targets include Shahid Bahonar Middle School, Parand, Arian Pouya Elementary School, Parand, Kindergarten, Narmak neighbourhood, and a Children's park (called "Police Park"), Tehran. There are 13 hospitals and other health facilities verified by the World Health Organization (WHO) that were targeted by the US-Israeli attacks. Also struck by missiles were common public facilities including Tehran Grand Bazaar, Ba'ath Stadium, Tehran, and the Azadi sports complex, Tehran.

What is now evident is that the U.S. is using Israeli programmed AI by Zionists to implement terror on the Iranian people. These targets have no military value. These attacks are total violations of Catholic moral teaching, international law and U.S. law. Trump's war on Iran was launched without any moral justification whatsoever and is being conducted without any moral constraints.