

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



Twenty-fourth & Last Sunday after Pentecost

St. Clement, Pope & Martyr

St. Felicitas, Martyr

November 23, 2025

The Liturgical cycle ends with this last week of the ecclesiastical year, and with it the history of the world which it has recalled to our minds, throughout its course from Advent to this last Sunday after Pentecost.

For this reason, the breviary lessons for today are taken from the prophet Micheas, a contemporary of Osee and Isaia, together with St. Basil's commentary in which he treats of the last Judgment, while at Mass the Gospel deals with the coming of the divine Judge. “For behold,” says Micheas, “the Lord will come forth out of His place; and the mountains shall be melted under Him: and the valleys shall be cleft as wax before the fire and as water that run down a steep place. For the wickedness of Jacob is all this and for the sins of the house of Israel” (Fifth Sunday in November, first Nocturn).

From these threats the prophet turns to promises of salvation. “I will assemble and gather together all of thee, O Jacob: I will bring together the remnant of Israel. I will put them together as a flock in the field.”

The Assyrians have destroyed Samaria, and the Chaldeans have laid waste Jerusalem; but all this desolation will be repaired by the Messias, when He comes. And Micheas goes on to foretell that Christ will be born at Bethlehem, and that His kingdom, that of the heavenly Jerusalem, will have no end.

The prophets Nahum, Habacuc, Sophonias, Aggeus, Zacharias and Malachias, whose books are read in the divine office in the course of this same week, add their testimony to that of Micheas. In our Lord's first words in today's Gospel he quotes Daniel's prophecy of the total and final ruin of the Temple at Jerusalem and of the Jewish nation at the hands of the Roman army, this “abomination of desolation” being the punishment incurred by the people of Israel for having crowned their long career of infidelity by the rejection of Christ.

As a matter of fact this prediction was fulfilled some years after our Lord's death, amidst such circumstances of distress, that if it had lasted long, not a single Jew would have escaped alive. It was God's will, however, that the siege of Jerusalem should be shortened for the sake of those who were converted as a result of so severe a lesson. It will be the same at the end of the world of which the destruction of this city is a type. For “then”, at our Lord's coming, there will be tribulations of a still more agonizing kind.

Many impostors, among them Antichrist, will work wonders by Satan's power, in order to be taken for Christ Himself, and then another type of ‘abomination of desolation’ will reign in the Temple, identified by St. Jerome with “the man of sin, who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the Temple of God, showing himself as if he were God.” He will come through the instrumentality of the devil, to destroy, and drive into banishment from God those whom he shall have gathered to his standard” (Third nocturn).

“But in this case also,” St. Jerome continues: “God will shorten those days; lest even the elect, if that were possible, be deceived” (ibid).

For the rest, our Lord warns us to make no mistake as to the coming of the Son of Man in glory, without limitation of space or time and with the rapidity of lightning, in contrast to His first coming, veiled in sacred mystery and in one little corner of the world.

Then all the elect will go to meet Him as eagles flock to their prey. His coming will be heralded by all kinds of catastrophes on earth and in the sky, while all the tribes of the earth shall mourn; “and they shall see the Son of Man coming in the clouds of heaven with much power and majesty” (Gospel).

“When,” says St. Basil, “the inclination to sin comes upon you, I wish you would think of this dread and awful tribunal of Christ, where He will sit and judge on His throne on high. There every creature will appear, and stand trembling in His presence, and there shall we be led, one by one, to give an account of the actions of our life. And immediately afterwards those who in life have wrought much evil will be surrounded by fearful and hideous angels, who will throw them headlong into a bottomless pit where in impenetrable darkness burns a fire which gives no light; where worms whose bite is intolerable anguish, ceaselessly gnaw the flesh; and where, sharpest of all punishments, shame and confusion reign without end.

Fear these things and pierced by this dread, use it as a bridle to help your soul from being drawn away by concupiscence into sin” (Third nocturn).

Further, in the Epistle, the Church exhorts us in the apostle’s words to “walk worthy of God” and to be “fruitful in every good work,” so that strengthened with all might according to the power of His Glory “we may endure all things in patience and joy,” giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light, both now in spirit and at the last day both in body and soul through the redeeming blood of “the Son of His love.”

Amid all the tribulation at the end of the world and of the last Judgment and in the agony of our own death, our souls will cry from the depth to out Lord that we “may receive more abundant helps from His Mercy” (Collect). And God, who has told us through His servant Jeremias, that He thinks thoughts of peace and not of affliction (Introit) and who has promised to hear the prayer of Faith (Communion) will hear us by delivering us from earthly desires (Secret) by “turning away our captivity” (Introit), and by opening to us that eternal heaven where the glorious consummation of Christ’s triumph will be reached.

Wholly victorious over His enemies, who will rise from the dead to receive their punishment, and undoubted king of all the elect, who have believed in His coming and will rise to eternal glory of both body and soul, Christ will restore to His Father that kingdom which He has conquered at the cost of His own blood, as an act of perfect homage from Head and members alike. This will be the true pasch, the full passing into the real land of promise, and the taking eternal possession by Christ and His people of the heavenly Jerusalem where, in the temple not made with hands, God reigns as acknowledged sovereign “in whom we will glory all the day; and in whose name we will give praise forever” (Gradual).

And through our High Priest Jesus, we shall render eternal homage to the most Blessed Trinity, saying: Glory by to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.”

INTROIT:

Jer. 29: The Lord saith, I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places.

Ps 84. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. Glory be, etc. The Lord saith, etc.

COLLECT:

Quicken, O Lord, we pray, the wills of Thy faithful people, that they, more earnestly seeking after the fruit of divine grace, may more abundantly receive the healing gifts of Thy mercy. Through our Lord, etc.

Being appeased, turn to Thy flock, eternal Shepherd, and through blessed Clement Thy Martyr and Supreme Pontiff, whom Thou didst make the Pastor of the whole Church, guard and protect it forever. Through our Lord, etc.

Grant, we pray, almighty God, that we who are keeping the festival of blessed Felicitas, Thy Martyr, may be shielded by her merits and prayers. Through our Lord, etc.

EPISTLE: Col. 1, 5-14

Brethren, We cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding: That you may walk worthy of God, in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God: Strengthened with all might, according to the power of his glory, in all patience and longsuffering with joy: Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love: In whom we have redemption through his blood, the remission of sins.

EXPLANATION In this epistle St. Paul teaches us to pray for our neighbor, and to thank God especially for the light of the true, only saving faith. Let us endeavor to imitate St. Paul in his love and zeal for the salvation of souls, then we shall also one day partake of his glorious reward in heaven.

GRADUAL:

Ps. 43. Thou hast delivered us, O Lord, from them that afflict us; and hast put them to shame that hate us. In God we will glory all the day: and in Thy name we will give praise forever. Alleluia, alleluia.

Ps. 92. Out of the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia

GOSPEL: Matthew 24, 15-35

At that time, Jesus said to his disciples: When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth, let him understand: then they that are in Judea, let them flee to the mountains: and he that is on the house-top, let him not come down to take anything out of his house: and he that is in the field, let him not go back to take his coat. And woe to

them that are with child, and that give suck, in those days. But pray that your flight be not in the winter, or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved: but for the sake of the elect, those days shall be shortened. Then, if any man shall say to you: Lo, here is Christ, or there: do not believe him: for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold, I have told it to you before hand: if therefore they shall say to you: Behold, he is in the desert, go ye not out; Behold, he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved: and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with much power and majesty: and he shall send his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass, but my words shall not pass.

EXPLANATION When you shall see the abomination of desolation. The abomination of desolation of which Daniel (9, 27) and Christ here speak, is the desecration of the temple and the city of Jerusalem by the rebellious Jews by perpetrating the most abominable vices, injustices and robberies, &c., but principally by the pagan Romans by putting up their idols. This destruction which was accomplished in the most fearful manner about forty years after the death of Christ, was foretold by Him according to the testimony of St. Luke (21, 20). At the same time He speaks of the end of the world and of His coming to judgment, of which the desolation of Jerusalem was a figure. Pray that your flight be not in the winter or on the Sabbath. Because, as St. Jerome says, the severe cold which reigns in the deserts and mountains would prevent the people from going thither to seek security, and because it was forbidden by the law for the Jews to travel on the Sabbath.

There shall rise false Christs and false prophets. According to the testimony of the Jewish historian Josephus, who was an eyewitness of the destruction of Jerusalem, Eleazar, John, Simon, &c., were such false prophets who under the pretence of helping the Jews, brought them into still greater misfortunes; before the end of the world it will be Antichrist with his followers, whom St. Paul calls the man of sin and the son of perdition (II Thess. 2, 3), on account of his diabolical malice and cruelty. He will rise up, sit in the temple, proclaim himself God, and kill all who will not recognize him as such. His splendor, his promises and his false miracles will be such that even the holy and just will be in danger of being seduced, but for their sake God will shorten these days of persecution.

Wheresoever the body shall be, there shall the eagles also be gathered together. That is, where the wicked are, who have aimed at spiritual corruption, there punishment will overtake and destroy them.

This generation shall not pass till all these things be done. By these words Christ defines the time of the destruction of Jerusalem, and says that many of His hearers would live to see it, which also happened. But when the end of the world will come, He says, not even the angels in heaven know (Matt. 24, 36). Let us endeavor to be always ready by leading a holy life, for the coming of the divine Judge, and meditate often on the words of our divine Lord: Heaven and earth shall pass, but my words shall not pass.

PRAYER Remove from us, O Lord, all that is calculated to rob us of Thy love. Break the bonds with which we are tied to the world, that we may not be lost with it. Give us the wings of eagles that we may soar above all worldly things by the contemplation of Thy sufferings, life and death, that we may hasten towards Thee now, and gather about Thee, that we may not become a prey to the rapacious enemy on the day of judgment. Amen.

OFFERTORY:

Ps. 129. Out of the depths I have cried to Thee, O Lord; Lord, hear my prayer: out of the depths I have cried to Thee, O Lord.

SECRET:

Give kindly ear, O Lord, to our supplications and receive the offerings and prayers of Thy people, and turn all our hearts to Thee, that we may be delivered from earthly lusts and pass to heavenly desires. Through our Lord, etc.

By the offered gifts, we beseech Thee, O Lord, that Thou kindly enlighten Thy Church, so that Thy flock may everywhere progress and prosper, and Thy shepherds, under Thy guidance, may be pleasing to Thy name. Through our Lord, etc.

Look, O Lord, with favor upon the offerings of Thy people; and make us to enjoy her intercession whose festival Thou givest us to celebrate. Through our Lord, etc.

COMMUNION:

Mark 11,24. Amen, I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done unto you.

POSTCOMMUNION:

Grant us, we beseech Thee, O Lord, that by this sacrament which we have received, everything wrong in our hearts may be set right, thanks to its wholesome working. Through our Lord, etc.

Being appeased, O Lord, guide Thy Church, which has been nourished by holy refreshment, that under Thy direction and powerful rule it may receive increase of liberty and may continue in religious integrity. Through Christ our Lord, etc.

We humbly beseech Thee, almighty God, that, through the intercession of Thy saints, Thou wouldst increase within us Thy gifts and order our days by Thy grace. Through our Lord, etc.

“Amen, I say to you: Whosoever shall not receive the kingdom of God as a child, shall not enter into it.” Luke 18:17



For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved: but for the sake of the elect, those days shall be shortened.

PROPER OF THE SAINTS FOR THE WEEK OF NOVEMBER 23rd:

23	Sun	24 th Last Sunday after Pentecost St. Clement, PM St. Felicitas, M	sd	G		Mass 9:00 AM; Members; Confession 8:00 AM; Rosary of Reparation before Mass
24	Mon	St. John of the Cross, CD St. Chrysogonus, M	d	W		Mass 8:30 PM; Rosary of Reparation before Mass
25	Tue	St. Catharine of Alexandria, VM	d	R		Mass 8:30 PM; Rosary of Reparation before Mass
26	Wed	St. Sylvester, Ab St. Peter of Alexandria, BpM St. Leonard of Port Maurice, C	d	W		Mass 8:30 PM; Rosary of Reparation before Mass
27	Thu	Ferial Day BVM- <i>Miraculous Medal</i>		G		Mass 8:30 PM; Rosary of Reparation before Mass
28	Fri	Ferial Day		G	A	Mass 8:30 PM; Rosary of Reparation before Mass
29	Sat	Vigil of St. Andrew St. Saturninus, M		V		Mass 9:00 AM; Rosary of Reparation & Confession 8:30
30	Sun	1 st Sunday of Advent	sd	V		Mass 9:00 AM; Members; Confession 8:00 AM; Rosary of Reparation before Mass

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.

Next Sunday begins the season of Advent. A reminder that Advent is a penitential season. While the world celebrates before Christmas, the Catholic is doing penance. While the world enters into post-holiday depression, the Catholic celebrates his Savior.

The just man cannot possibly remain stationary in this world; he must either descend or ascend; and whatever may be the degree of perfection to which grace has led him, he must be ever going still higher as long as he is left in this life.... If the new year of the Church, which is so soon to begin, finds us faithful and making fresh progress, we shall be repaid with new aspects of truth in the garden of the Spouse, and the fruits we shall produce there will be more plentiful, and far sweeter, than in any bygone year. Therefore, let us make up our minds to walk worthy of God, ‘with dilated hearts,’ and bravely; for the eye of His approving love will be ever upon us, as we toil along. Oh, yes, let us run on in that uphill path, which will lead us to eternal repose in the beatific vision! Dom Gueranger, *The Liturgical Year*, The Last Sunday after Pentecost

The road and ascent to God, then, necessarily demands a habitual effort to renounce and mortify the appetites; the sooner this mortification is achieved, the sooner the soul reaches the top. But until the appetites are eliminated, a person will not arrive, no matter how much virtue he practices. For he will fail to acquire perfect virtue, which lies in keeping the soul empty, naked, and purified of every appetite.... Until slumber comes to the appetites through the mortification of sensuality, and until this very sensuality is stilled in such a way that the appetites do not war against the spirit, the soul will not walk out to genuine freedom, to the enjoyment of union with its Beloved. St. John of the Cross

"Live in the world as if God and your soul only were in it; so shall your heart be never made captive by any earthly thing." St. John of the Cross

Blessed be the Lady who intends me to quit this life on a Saturday... Glory be to God, I am to chant matins in Heaven.... By the mercy of God, I am going to recite matins in Heaven.

St. John of the Cross, his last words, who in answer to his prayers, died only moments before midnight on Friday

The soul that is attached to anything however much good there may be in it, will not arrive at the liberty of divine union. For whether it be a strong wire rope or a slender and delicate thread that holds the bird, it matter not, if it really holds it fast; for, until the cord be broken the bird cannot fly. St John of the Cross

God dwells and is present substantially in every soul, even in that of the greatest sinner in the world. And this kind of union is ever wrought between God and all the creatures, for in it He is preserving their being: if union of this kind were to fail them, they would at once become annihilated and would cease to be. And so, when we speak of union of the soul with God, we speak not of this substantial union which is continually being wrought, but of the union and transformation of the soul with God, which is not being wrought continually, but only when there is produced that likeness that comes from love; we shall therefore term this the union of likeness, even as that other union is called substantial or essential. The former is natural, the latter supernatural. And the latter comes to pass when the two wills -- namely that of the soul and that of God -- are conformed together in one, and there is naught in the one that repugnant to the other. And thus, when the soul rids itself totally of that which is repugnant to the Divine will and conforms not with it, it is transformed in God through love. St. John of the Cross

O spiritual soul, when thou seest thy desire obscured, thy will arid and constrained, and thy faculties incapable of any interior act, be not grieved at this, but look upon it rather as a great good, for God is delivering thee from thyself, taking the matter out of thy hands; for however strenuously thou mayst exert thyself, thou wilt never do anything so faultlessly, so perfectly, and securely as now because of the impurity and torpor of thy faculties—when God takes thee by the hand, guides thee safely in thy blindness, along a road and to an end thou knowest not, and whither thou couldst never travel guided by thine own eyes, and supported by thy own feet. St. John of the Cross, *The Obscure Night of the Soul*

Rome honours to-day one of her own illustrious sons. Chrysogonus, who gave his life for Christ at Aquileia in the reign of Diocletian. His splendid church in the Trastevere, which possesses his venerable head, was first built at the very time of the triumph of the Faith over idolatry. Chrysogonus instructed in that holy faith the blessed martyr Anastasia, whose memory is so touchingly united with that of our Saviour's birth, the Aurora Mass on Christmas day having been from time immemorial celebrated in her church. The names of both Chrysogonus and his spiritual daughter are daily pronounced in the holy Sacrifice. Dom Gueranger, *The Liturgical Year*

THE END OF THE WORLD

LAST SUNDAY AFTER PENTECOST

PRESENCE OF GOD - My God, in the evening of life You will judge me according to my love. Help me to grow in love each day.
MEDITATION:

I. The Mass for today, the last Sunday of the liturgical year, is a prayer of thanksgiving for the year that is ending, and one of propitiation for that which is about to begin; it is a reminder that the present life is fleeting, and an invitation to keep ourselves in readiness for the final step which will usher us into eternity.

In the Epistle (Col 1:9-14), St. Paul prays and gives thanks in the name of all Christians: "We... cease not to pray for you and to beg that you may be filled with the knowledge of His will... that you may walk worthy of God, in all things pleasing; being fruitful in every good work." This is a beautiful synthesis of the task which the interior soul has endeavored to accomplish during the whole year: to adapt and conform itself to God's holy will, to unite itself to it completely, and, being moved in all things by that divine will alone, to act in such a manner as to please Our Lord in everything. God be praised if, thanks to His help, we have succeeded in advancing some steps along that road which most surely leads to holiness. Making our own the sentiments of the Apostle, we should give thanks to "the Father who hath made us worthy to be partakers of the lot of the saints in light." The lot, the inheritance of the saints, of those who tend toward holiness, is union of love with God- here below in faith, hereafter in glory. This heritage is ours because Jesus has merited it for us by His Blood, and because in Jesus "we have redemption, the remission of sins"; thus, cleansed from sin and clothed in grace by His infinite merits, we also can ascend to that very lofty and blessed state of union with God.

If, with God's help, we have succeeded in making some progress, there still remains more and greater work to be done. The Church, therefore, has us ask in the Collect: "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that by more earnestly seeking the fruit of good works, they may receive more abundantly the gifts of Thy loving kindness." So it is: the more we correspond to grace, the greater the graces Our Lord will grant us; the more we press on toward Him, the more He will draw us to Himself, so that the result of this continuous interplay of the divine assistance and our correspondence will be the sanctification of each one of us.

2. With the description of the end of the world and the coming of Christ to judge the living and the dead, the Gospel (Mt 24:5-35) reminds us that just as the liturgical year passes and comes to an end, so does the life of man on earth. Everything will have an end, and, at the end of all, will come the majestic epilogue: "Then shall appear the sign of the Son of Man in heaven [the Cross]: and then shall all tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with much power and majesty" Jesus who once came upon earth in poverty, hiddenness and pain, to teach us the way to heaven and to redeem our souls, has every right to return glorious at the end of time, to gather the fruit of His labor and His Blood. He will be our judge, and will judge us, as He Himself has said, according to our love: "Come, ye blessed of My Father, possess the kingdom prepared for you For I was hungry and you gave Me to eat... thirsty and you gave Me to drink As long as you did it to one of these My least brethren, you did it to Me" (Mt 25:34-35-40). His sweet precept of love, love of God and of neighbor, will be the law by which we shall be examined. Blessed shall we be if we have loved, and loved much! "Many sins are forgiven her, because she hath loved much" (Lk 7:47), Jesus said, referring to the sinful woman. The greater and deeper our love, the more effectively will it efface all the sins, miseries, and faults into which, despite our good will, we fall daily.

"For this reason it is a great thing," says St. John of the Cross, "for the soul to exercise itself constantly in love, so that, being perfected here below, it may not stay long, either in this world or in the next, without seeing God face to face" (LF, 1,34). The Saint is alluding to a soul inflamed with divine love and longing anxiously for heaven in order to see its God face to face and be able to love Him more. Only an intense exercise of love, however, can of itself lead to union with God, both here on earth and in a blessed eternity. Happy the soul who, at the end of life, after having exercised itself much in love, can be immediately admitted to the beatifying union of heaven. Then it will have nothing to fear from the judgment of Jesus, for this judgment will be its eternal joy and happiness.

COLLOQUY:

"Deign, O Lord, to grant me the experience of true love before You take me from this life, for it will be a great thing at the hour of my death to realize that I shall be judged by One whom I have loved above all things. I shall be able to meet You with security, certain that I shall not be going into a foreign land, but into my own country, for it belongs to the One whom I have loved so truly and who has loved me in return.

"How sweet will be the death of that soul who has done penance for all its sins and does not have to go to purgatory! It may be that it will begin to enjoy glory even in this world, and will know no fear, but only peace!" (T.J. Way, 40).

"To You, O Lord our God, we must always cling, that with Your continual help we may live in all holiness, godliness and uprightness. The weight of our weakness drags us down but by Your grace, may we be enkindled and raised on high, may we be inflamed so as to climb from the depths, arranging in our hearts to ascend by steps. Let us, then, sing the song of 'ascents,' burning with Your holy fire and journeying on toward You.

"Where are we going? On high, to the peace of the heavenly Jerusalem, as it is written: 'I rejoiced at the things that were said to me: we shall go into the house of the Lord.' There, good will shall be so ordered in us that we shall have no other desire than to remain there eternally. So long as we live in this mortal body we journeying toward You, O Lord; here below we have no lasting dwelling place, but seek one which is to come, since our home is in heaven. Therefore, with the help of Your grace, I enter into the secrecy of my heart, and lift up songs of love, to You, my King and my God!" (St. Augustine).

St. Gertrude, the Great, from her very infancy, felt a special attraction towards the glorious virgin Catharine. As she was desirous of knowing how great were her merits, our Lord showed her St. Catharine seated on a throne so lofty and so magnificent, that it seemed her glory was sufficient to have filled the courts of heaven had she been its sole queen; while from her crown a marvelous brightness was reflected on her devout clients. It is well known how St. Joan of Arc, entrusted by St. Michael to guidance of St. Catharine and St. Margaret, received aid and counsel from them during seven years; and how it was at Saint Catherine-de-Fierbois that she received her sword. Dom Gueranger, *The Liturgical Year*, Feast of St. Catharine, Virgin and Martyr

St. Peter, bishop of Alexandria, famous for wisdom and holiness, was as St. Eusebius said, "a model of charity and zeal, severe towards himself, merciful to sinners, a divine model of the Christian teacher." While imprisoned, he was petitioned by some priests to remove his condemnation of the heretic Arius. St. Peter replied to them that Jesus had appeared to him that very night with a torn garment, and when he sought an explanation, the Lord answered, "Arius has torn asunder My garment which is My Church." Peter's foremost virtue was perseverance; once he had made a decision he never vacillated. He was beheaded on November 25, 311 and is known as "the last martyr" of the Diocletian persecution. St. Peter, Bishop of Alexandria and Martyr

St. Sylvester founded the Sylvestrine Order, a reform congregation of the Order of St. Benedict, in 1231. Upon seeing the corpse of an aristocrat relative, who had been very handsome, in the coffin, he cried out, "I am what this man was, I will be what this man is!" After the funeral services the words of our Lord kept ringing in his ears, "If anyone wishes to come after Me, let him deny himself, and take up his cross and follow Me" (Matt. 16:24). He betook himself to a hermitage, led a life of perfection, and died at the age of ninety in 1267. St. Sylvester, Abbot

INSTRUCTION CONCERNING PERJURY

Amen, I say to you (Matt. 24, 34)

The Son of God here, and elsewhere in the gospel, confirms His word by an oath, as it were, for swearing is nothing else than to call upon God, His divine veracity, His justice, or upon His creatures in the name of God, as witness of the truth of our words. — Is swearing, then, lawful, and when? — It is lawful when justice or necessity or an important advantage requires it, and the cause is true and equitable (*Jer.4, 2*). Those sin

grievously, therefore, who swear to that which is false and unjust, because they call upon God as witness of falsehood and injustice, by which His eternal truthfulness and justice is desecrated; those sin who swear in a truthful cause without necessity and sufficient reason, because it is disrespectful to call upon God as witness for every trivial thing. In like manner, those sin grievously and constantly who are so accustomed to swearing as to break out into oaths, without knowing or considering whether the thing is true or false, whether they will keep their promise or not, or even if they will be able to keep it; such expose themselves to the danger of swearing falsely. "There is no one," says St. Chrysostom, "who swears often, who does not sometimes swear falsely, just as he who speaks much, sometimes says unbecoming and false things." Therefore Christ tells those who seek perfection, not to swear at all (*Matt. 5, 34*), that they might not fall into the habit of swearing and from that into perjury. He who has the habit of swearing should, therefore, take the greatest pains to eradicate it; to accomplish which it will be very useful to reflect that if we have to render an account for every idle word we speak, (*Matt. 12, 36*) how much more strictly will we be judged for unnecessary false oaths! God's curse accompanies him who commits perjury, in all his ways, as proved by daily experience. He who commits perjury in court, robs himself of the merits of Christ's death and will be consumed in the fire of hell, which is represented by the crucifix and burning tapers, in presence of which the oath (in some places) is taken. If you have had the misfortune to be guilty of perjury, at once be truly sorry, weep for this terrible sin which you have committed, frankly confess it, repair the injury you may have caused by it, and chastise yourself for it by rigorous penance.

The world is on fire. Men try to condemn Christ once again, as it were, for they bring a thousand false witnesses against Him. They would raze His Church to the ground... It breaks my heart to see so many souls traveling to perdition. I would the evil were not so great.... I felt that I would have laid down a thousand lives to save a single one of all the souls that were being lost.

Alas, Lord, who is it that has dared to make this petition in the name of all... When this sovereign Judge sees how bold I am, it may well move Him to anger, as would be right and just. But behold, Lord, You are a God of mercy; have mercy upon this poor sinner, this miserable worm who is so bold with You. Behold my desires, my God, and the tears with which I beg this of You; forget my sins, for Your name's sake, and have pity on all these souls who are being lost, and help Your Church.

St. Teresa of Jesus, *Way of Perfection*

Baronius relates that after Julian the Apostate's infamous apostasy, he conceived such great hatred against Holy Baptism that day and night he sought a way in which he might erase his own. To that purpose he had a bath of goat's blood prepared and placed himself in it, wanting this impure blood of a victim consecrated to Venus to erase the sacred character of Baptism from his soul. Such behavior seems abominable to you, but if Julian's plan had been able to succeed, it is certain that he would be suffering much less in hell. St. Leonard of Port Maurice, Excerpt from his sermon on the fewness of those who are saved.

Just as it is licit to resist a Pontiff who attacks the body, so also is it licit to resist him who attacks souls or destroys the civil order or above all, tries to destroy the Church. I say that it is licit to resist him by not doing what he orders and by impeding the execution of his will. It is not licit, however, to judge him, to punish him, or to depose him, for these are acts proper to a superior. St. Robert Bellarmine, *De Romano Pontifice*, II. 29.

Fr. Enrique Rueda - Note after the First Obama Election

54% of Catholics supporting a man who has supported all forms of abortion, including letting born children die, manifests simply the failure of the Church - meaning the leadership - to offer clear moral guidance for many, many years. It is a symptom, not the disease. We are reaping what we have sown since the Second Vatican Council. The ironic thing is that now we do need a reformation in head and members, provoked by the misguided "reform" from above that was merely an embrace of post-modern secularism. Have you seen of lately the state of religious life, the closing of churches and schools, the secularization of higher catholic education, the closing of seminaries, the lameness of Catholic press, the lack of fidelity to the Tradition, etc. etc. etc.? The end of the Church in America as a national institution is in sight.

We will see things worse unless we engage in a thorough examination of conscience and a true reform, in head and members. This is a not a problem we can cure with declarations by people whom no one listens to, I don't care what their titles are.

Blessings, Fr. Enrique T. Rueda

Study, my son, to do rather the will of another than thine own. Ever choose rather to have less than more. Always seek the lowest place, and to be subject to every one. Desire always and pray that the will of God may be entirely fulfilled in thee. Behold, such a one entereth within the borders of peace and rest. Thomas a Kempis, *Imitation of Christ*, III, 23

I often ask myself how it came that pictures of hell did not lead me to fear these pains as they deserve. Now I feel a killing pain at sight of the multitudes who are lost. This vision was one of the greatest graces the Lord has given me. From it arise also these vehement desires to be useful to souls. Yes, I say it with all truth: to deliver one soul from these terrible torments, I would gladly, it seems to me, endure death a thousand times. St. Theresa of Jesus

"Mortification must include the whole man, body and soul; for each of our faculties unless well-disciplined may be the cause of sin. It is true, indeed, that the will alone sins, but it has for accomplices and instruments our body with its exterior senses and our soul with all its faculties. Hence, it is the whole man that must be disciplined, that is, mortified." Rev. Adolphe Tanqueray

“Baptism is the distinctive mark of all Christians, and serves to differentiate them from those who have not been cleansed in this purifying stream and who, consequently, are not members of Christ.” Pope Pius XII, *Mediator*

This could equally be said by one who in alliance with the forces of hell is aflame with the fire of revenge!
“One deceives himself who thinks that the prophetic mission of Fatima is concluded.” Pope Benedict XVI, May 2010

[The Ancient Doctors] knew the capacity of innovators in the art of deception. In order not to shock the ears of Catholics, they sought to hide the subtleties of their tortuous maneuvers by the use of seemingly innocuous words such as would allow them to insinuate error into souls in the most gentle manner. Once the truth had been compromised, they could, by means of slight changes or additions in phraseology, distort the confession of the faith which is necessary for our salvation, and lead the faithful by subtle errors to their eternal damnation. This manner of dissimulating and lying is vicious, regardless of the circumstances under which it is used. For very good reasons it can never be tolerated in a synod of which the principal glory consists above all in teaching the truth with clarity and excluding all danger of error.

Moreover, if all this is sinful, it cannot be excused in the way that one sees it being done, under the erroneous pretext that the seemingly shocking affirmations in one place are further developed along orthodox lines in other places, and even in yet other places corrected; as if allowing for the possibility of either affirming or denying the statement, or of leaving it up to the personal inclinations of the individual – such has always been the fraudulent and daring method used by innovators to establish error. It allows for both the possibility of promoting error and of excusing it.

It is as if the innovators pretended that they always intended to present the alternative passages, especially to those of simple faith who eventually come to know only some part of the conclusions of such discussions which are published in the common language for everyone’s use. Or again, as if the same faithful had the ability on examining such documents to judge such matters for themselves without getting confused and avoiding all risk of error. It is a most reprehensible technique for the insinuation of doctrinal errors and one condemned long ago by our predecessor Saint Celestine who found it used in the writings of Nestorius, Bishop of Constantinople, and which he exposed in order to condemn it with the greatest possible severity. Once these texts were examined carefully, the impostor was exposed and confounded, for he expressed himself in a plethora of words, mixing true things with others that were obscure; mixing at times one with the other in such a way that he was also able to confess those things which were denied while at the same time possessing a basis for denying those very sentences which he confessed.

In order to expose such snares, something which becomes necessary with a certain frequency in every century, no other method is required than the following: WHENEVER IT BECOMES NECESSARY TO EXPOSE STATEMENTS WHICH DISGUISE SOME SUSPECTED ERROR OR DANGER UNDER THE VEIL OF AMBIGUITY, ONE MUST DENOUNCE THE PERVERSE MEANING UNDER WHICH THE ERROR OPPOSED TO CATHOLIC TRUTH IS CAMOUFLAGED.

Pope Pius VI, *Auctorem Fidei*, August 28, 1794, condemning the Gallican and Jansenist acts of the Synod of Pistoia (1786).

Martyrdom - To be "freed by a great victory"

Saint Catherine has told me that I shall have succour, and I do not know if it is to be that I shall be freed from my prison, or if when I am being sentenced there will be some disturbance there by means of which I could be freed. I think that it will be one or the other. Most often my voices tell me that I shall be freed by a great victory. And afterwards my voices say, "Accept all willingly, heed not your martyrdom, you shall come at last into the Kingdom of Paradise." And this my voices have told me simply and absolutely, that is, assuredly. I call it martyrdom because of the pain and oppression that I suffer in prison. I do not know if I shall suffer a greater; that I leave with our Lord. I firmly believe what my voices have told me, which is that I shall be saved, as firmly as if I were already there. St. Joan of Arc, Virgin & Martyr, her message from St. Catherine of Alexandria, March 14, 1431

“Grant, O Lord, that my soul may no longer have any affections of the will or acts of knowledge of the understanding, nor any thought or action which is not wholly turned to Thee. Grant that I may know naught save how to love Thee, O my divine Spouse... Permit not that I should seek my own gain nor pursue my own tastes nor busy myself in other things and in intercourse that has naught to do with Thee. May I have no other style or manner of intercourse save the exercise of love. May all in me be moved by and in love. In laboring, I wish to do all with love; in suffering I wish to endure all for love.... My Beloved, I desire for Thy sake to have all that is hard and wearisome, and all that is sweet and delectable I desire for Thee.”

St. John of the Cross, *Spiritual Canticle*

Do not, therefore, lose heart, although you may think that it is a difficult task to absorb the attacks of so many enemies, that this warfare will continue your entire lifetime, and that inescapable ruin threatens you on all sides. But remember this-----neither the power nor the trickery of your enemies can hurt you without the permission of Him for Whose honor you fight. He delights in this kind of battle and, as far as possible, encourages everyone to engage in it. But He is so far from permitting your enemies to accomplish their evil plans that He will fight on your side and sooner or later crown your endeavors with victory, though the battle may end only with your life. All He asks of you is that you defend yourself courageously, and that, despite any wounds you may receive, you never lay down your arms or leave the battleground. You must not shirk your duty. This war is unavoidable, and you must either fight or die. The obstinacy of your enemies is so fierce that peace and arbitration with them is utterly impossible.

Dom Lorenzo Scupoli, *The Spiritual Combat*

“Deign, O Lord, to grant me the experience of true love before You take me from this life, for it will be a great thing at the hour of my death to realize that I shall be judged by One whom I have loved above all things, I shall be able to meet You with security, certain that I shall not be going into a foreign land, but into my own country, for it belongs to the One whom I have loved so truly and who has loved my in return. How sweet will be the death of that soul who has done penance for all its sins and does not have to go to purgatory! It may be that it will begin to enjoy glory even in this world, and will know no fear, but only peace!”
St. Teresa, Way of Perfection

The “received and approved rites of the Catholic Church, accustomed to be used in the solemn administration of the sacraments”:

.....Because, as we will see, Catholics must celebrate only the “**received and approved rites**” of the Church as a *matter of Divine Law*.

God revealed this truth in Scripture through St. Paul. Before St. Paul teaches the Corinthians liturgical and theological details concerning the Holy Mass (consecration formula, Real Presence), he prefaces his teaching by affirming: “For I have *received* of the Lord that which I also *delivered unto you...*” (1 Cor 11:23). St. Paul says again: “For I delivered unto you first of all, which I also received” (1 Cor 15:3). In these and other verses, St. Paul emphasizes that we must believe and practice only what we have “received” from Christ and the apostles which has been “delivered” unto us, and which includes the liturgical rites of the Church. This is a divinely revealed truth and a matter of Faith.

The Church has taught this divine truth throughout her history. For example, in the Papal Oath of Coronation, which originates at least as far back as Pope St. Agatho in 678 A.D. (and which was set aside by Paul VI), every Pope swore to change nothing of the “**received tradition**.” Pope Pius IV’s Tridentine Profession of Faith, which is binding on the souls of all Catholics, likewise expresses this principle by requiring adherence to **the “received and approved rites of the Catholic Church used in the solemn administration of the sacraments.”** The “**received and approved rites of the Church**” originate from the Spirit of Christ and the traditions of the apostles which have been handed down to us through the ages.

Because the “**received and approved rites**” are part of the Church’s infallible expression of the unchanging Deposit of Faith, as inspired and nurtured by the Holy Ghost, they cannot be set aside or changed into new rites. This is why the Ecumenical Council of Trent (1545-1563) infallibly declared:

“If anyone says that the *received and approved rites* of the Catholic Church, accustomed to be used in the administration of the sacraments, may be despised or omitted by the ministers without sin and at their pleasure, or may be changed by any pastor of the churches to other new ones, let him be anathema.”

Because the Council declares anathema (that is, condemned, or severed from the Body of Christ) anyone who would set aside or change into new rites the already “**received and approved rites**” of the Church, proves that adherence to the “**received and approved rites**” is a matter of Divine Law. The absolute necessity to preserve the substance of the Church’s ancient liturgical rites is a requirement of the Faith because the rites preserve and express that Faith. To hold that the Church’s rites can change implies a belief that the Church’s doctrines can change, because the rites preserve and express the doctrines. Hence, those who do not preserve the Church’s rites (by omitting or changing them) are objectively *anathema* because they sin against the Faith itself.

In light of the foregoing condemnation, the Holy Council of Trent directed that the Roman Missal be restored so that the faithful would know once and for all what is the “**received and approved rite**” of Mass. To that end, Pope St. Pius V issued his papal bull *Quo Primum Tempore* to legally codify “**the decrees of the Holy Council of Trent**” and render a definitive application of the Divine Law dogmatized by the Council. This judgment mandated a single usage of the Roman rite for the Latin Church, with some minor exceptions for usages greater than 200 years old, “**in order that what has been handed down by the most holy Roman Church, the Mother and Teacher of the rest of the churches may be accepted and observed by all everywhere.**” Hence, the sainted Pope declared the oft-called “**Tridentine Mass**” to be the “**received and approved rite**” of the Church, and which precluded the creation of any “new rite” of Mass in the future. Further, because *Quo Primum* is an infallible application of Divine Law (that is, we must use only the “**received and approved rites**”), St. Pius V rightly declared the decree to be irreformable and valid forever.

This brings us to the inevitable and troubling question: Is the *Novus Ordo* a “new rite” of Mass that comes under the *anathema* of the Council of Trent, as definitively interpreted by St. Pius V in *Quo Primum*? The name of the rite itself (*Novus Ordo* which means “new order” or “new ordinary” of the Mass) certainly suggests the same. More importantly, so do the words of Pope Paul VI. In his November 19, 1969 General Audience address, Paul VI refers to the *Novus Ordo* as a “new rite” of Mass several times, for example: “We wish to draw your attention to an event about to occur in the Latin Catholic Church: the introduction of the liturgy of the *new rite of the Mass*.” He also says, “In the new rite you will find the relationship between the Liturgy of the Word and the Liturgy of the Eucharist...”

We also consider the statements of the members of Paul VI’s liturgical commission that created the New Mass, such as the secretary and head of the commission, Fr. Annibale Bugnini, who said: “It is not simply a question of restoring a valuable masterpiece, in some cases it will be necessary to provide **new structures for entire rites...** it will truly be a **new creation**.” Bugnini’s assistant, Fr. Carlos Braga, also stated that the New Mass has “an entirely **new foundation** of Eucharistic theology” and whose “ecumenical requirements” are “in harmony with the Church’s **new positions**.” Fr. Joseph Gelineau, one of the most influential members of the commission, also said: “To tell you the truth, it is a different liturgy of the Mass. This needs to be said without ambiguity: **the Roman rite** as we knew it **no longer exists**.” Therefore, both Paul VI and his appointed authors of the *Novus Ordo* admitted that the New Mass is not the rite “received” from tradition, but rather a rite created by innovation – an entirely unprecedented act in the history of the Church.

But we should not rely on these statements alone. While they may reveal the intent of the innovators, it is still necessary to look at the substance of the *Novus Ordo* rite itself. As we have seen, the Council of Trent and St. Pius V intended to preserve the

substantial identity of the Roman rite forever. If the New Mass does not preserve this identity, then it cannot be considered the **“received and approved rite”** of the Catholic Church no matter what anyone says. Even the Second Vatican Council, which did not (and could not) mandate the creation of a new rite of Mass, recognized this truth by directing that the rites **“be revised carefully in the light of sound tradition”** with **“due care being taken to preserve their substance.”**

The Council of Trent’s condemnation of omitting or changing the **“received and approved rites”** into **“new rites”** is best understood by referring to one of the oldest maxims of the Church’s sacred theology: **“legem credendi statuit lex orandi.”** **This is a Latin phrase which means “the rule of prayer determines the rule of faith”** (often referred to as *“lex orandi, lex credendi”*). In other words, the way we pray determines what we believe. If a liturgical tradition which expresses a doctrine of the Faith is altered or removed altogether, the underlying doctrine will necessarily be compromised. This is why the **“received and approved rites”** must be faithfully preserved and never transformed into **“other new ones”** as declared by Trent.

..... However, the *Novus Ordo Missae* deviates from the Roman Missal of St. Pius V to such an extent that it no longer retains the substantial identity of the Roman rite. Even before the introduction of such abuses as audible canons, vernacular and *versus populum* (toward the people) celebrations, lay ministers, Communion under both species, Communion in the hand to standing communicants and the like, Cardinals Ottaviani and Bacci advised Paul VI that **“the Novus Ordo represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session XXII of the Council of Trent.”** Consequently, Cardinal Ottaviani (who, as head of the Holy Office, was responsible for safeguarding the doctrine of the Faith), in his famous intervention, concluded that the Novus Ordo was indeed a different rite of Mass.

For example, Ottaviani says: **“To abandon a liturgical tradition which for four centuries stood as a sign and pledge of unity in worship, and to replace it with another liturgy which, due to the countless liberties it implicitly authorizes, cannot but be a sign of division – a liturgy which teems with insinuations or manifest errors against the integrity of the Catholic Faith – is, we feel bound in conscience to proclaim, an incalculable error.”** He also says, **“It is obvious that the New Order of Mass has no intention of presenting the Faith taught by the Council of Trent. But it is to this Faith that the Catholic conscience is bound forever.”** Accordingly, Ottaviani appealed to Paul VI **“not to deprive us of the possibility of continuing to have recourse to the integral and fruitful Missal of St. Pius V, so highly praised by Your Holiness, and so deeply venerated by the whole Catholic world.”** Therefore, both *the critics and the creators* of the New Mass, including Paul VI himself, agree that the *Novus Ordo* differs in *substance* from the Tridentine Missal and, hence, constitutes a **“new rite”** of Mass.

John Salza, J.D., *The Novus Ordo Mass and Divine Law*, excerpt from Catholic Family News

He failed on two occasions, 1942 & 1952, to consecrate Russia to the Immaculate Heart of Mary as our Lady requested! He contributed his share in liturgical destruction by establishing the liturgical commission under Bugnini in 1948 and having Bea, his personal confessor, undertake a new Latin translation of the Psalms.

“I am concerned about the messages of the Virgin to the little Lucia of Fatima. This persistence of the Good Lady in face of the danger that threatens the Church is a divine warning against the suicide that the alteration of the Faith, in its liturgy, its theology, and its soul, would represent. I hear around me innovators who wish to dismantle the Sacred Chapel, destroy the universal flame of the Church, reject her ornaments, and make her remorseful for her historical past.” Pope Pius XII, 1933

Question: Is it proper in our own age to preach on hell?

We answer thus: First, it is certainly better to go to God by the way of love than that of fear. The redemptive Incarnation invites us continually to the way of love. But fear is today a necessary element of salvation, just as surely as it was when the Fathers preached the gospel. We conclude, with the author of the article on hell in the *Dictionnaire de Theologie*: “Preachers must indeed omit all purely imaginary descriptions. The simple truth is sufficient. But to keep systematic silence on any portion of Christian teaching, particularly on forethought for our last end, is to ignore radically the spirit of Christianity. This life is a road, which ends inevitably either in hell or in heaven.” Rev. Garrigou-LaGrange, *Life Everlasting*



Whenever the desire to sin cometh over thee, I would that thou couldest think on certain things. God’s mind concerning sin and its consequences is set forth under dread and mysterious symbols, that on these we may reflect, and become possessed by a consuming desire for holiness. Think then of the awful and overwhelming judgment seat of Christ. There the Judge shall sit upon a throne high and lifted up. Every creature shall stand before him, quaking because of the glory of his presence. Unto that bar of judgment are we to be led up, one by one, to give account for those things which we have done in life. Presently, there will be found, standing by the sides of those who have in life wrought much evil, dreadful and hideous angels with faces of fire, and burning breath, appointed thereto, and shewing their evil will, in appearance like the night, in their despair and hatred of mankind. Matins, Lesson St. Basil the Great, on the Thirty-Third Psalm

“The rigor of suffering corresponds properly speaking to the gravity of the fault, and the duration of the suffering corresponds to the rootedness which the sin has in the subject.” St. Thomas on Purgatory

The souls in Purgatory are most certainly there on account of their sins, sins which they have detested and still do detest above all things. Their pain arises from delay, from deprivation for a time of the blessed joys and love of paradise. But this pain they endure with the loving song: "Thou are just, O Lord, and Thy judgment is right." St. Francis de Sales

Which View is Ideologically Driven?

The Catholic doctrine will have to be proposed and exposed totally and integrally: what the Catholic Church teaches about the true nature and means of justification, about the constitution of the Church, about the primacy of the jurisdiction of the Roman Pontiff, about the only true union which is accomplished with the return of the dissidents to the only true Church of Christ, must not be passed over in silence or covered over in ambiguous words. Pope Pius XII, "On the Ecumenical Movement," 12-20-1949

The Catholic Church has no right to absorb the other Churches ... [A] basic unity—of Churches that remain Churches, yet become one Church— must replace the idea of conversion, even though conversion retains its meaningfulness for those in conscience motivated to seek it. Rev. Joseph Ratzinger, *Theological Highlights of Vatican II*, from *Lumen Gentium*

In *Pascendi*, St. Pius X's condemnation of the heresy of Modernism, the word *novelty* occurs twelve times always in a severely critical sense. After the 50th anniversary of the Modernist Novus Ordo Missa, Paul VI was right in that **"This novelty is no small thing."**

"We must prepare for this many-sided inconvenience. It is the kind of upset caused by every **novelty** that breaks in on our habits. We shall notice that **pious persons are disturbed most**, because they have their own respectable way of hearing Mass, and they will feel shaken out of their usual thoughts and obliged to follow those of others. Even priests may feel some annoyance in this respect. So what is to be done on this special and historical occasion? First of all, we must prepare ourselves. **This novelty is no small thing.**" Pope Paul VI, Changes in Mass for Greater Apostolate, General Audience, November 26, 1969

"If you wish to be a Catholic, do not venture to believe, to say, or to teach that they whom the Lord has predestinated for baptism can be snatched away from his predestination, or die before that has been accomplished in them which the Almighty has predestined.' There is in such a dogma more power than I can tell assigned to chances in opposition to the power of God, by the occurrence of which casualties that which He has predestinated is not permitted to come to pass. It is hardly necessary to spend time or earnest words in cautioning the man who takes up with this error against the absolute vortex of confusion into which it will absorb him, when I shall sufficiently meet the case if I briefly warn the prudent man who is ready to receive correction against the threatening mischief." St. Augustine, On the Soul and Its Origin 3, 13

"Their worm dieth not, and the fire is not extinguished."

The Prophet Isaias (66:24) quoted three times by Jesus Christ (Mark 9:43-47)! Those who doubt or question the eternity of Hell, as Pope Francis has done, will learn the truth of the matter through direct experience.

The Gospel of St. John speaks repeatedly of the opposition between eternal life and eternal loss. "He that believeth not in the Son shall not see life." To the obstinate Pharisees Jesus says: "You shall die in your sin. Wither I go, you cannot come." "Whosoever committeth sin is the servant of sin. Now the servant abideth not in the house forever, but the son abideth forever." "If anyone abideth not in Me, he shall be cast forth as a branch and shall wither; and they shall gather him up and cast him into the fire, and he shall burneth."

The epistles of St. Paul, too, announce to the just souls eternal life and to the obstinate in evil eternal death. "Those who do the works of the flesh shall not enter the kingdom of God." These are those who perish (II Cor. 2:15, 16; 4:3; 13:5). There are two irreconcilable cities, that of Christ and that of Belial (II Cor. 6:14-18). These are those who are condemned forever (I Tim. 5:6, 11-15; II Tim. 2:12-20). We read in the Epistle to the Hebrews: "It is a fearful thing to fall into the hands of the living God." St. Peter announces to the false prophets that they are going to eternal loss (II Peter 2:1-4; 12, 13; 3:7). The Epistle of St. James threatens judgment without mercy on him who does not do mercy. Wicked men, without heart for the poor, amass treasures of anger for the last day (Jas 2: 13).

Lastly, the Apocalypse contrasts the victory of Christ in the heavenly Jerusalem with the damnation of all those who will be thrown into the abyss of fire and sulphur (Apoc 21:27; 22:15). This eternal damnation is called a second death. It is the privation of divine life, of the vision of God, in a place of eternal punishment, where those will be tormented by fire who wear the sign of the beast, and hence are excluded from the book of life (Apoc. 13:18; 14:10, 11; 20:6, 14).

This is the doctrine already announced by the great prophets and in particular by Isaias (Isa. 66:15-24). From the time of these prophets to the Apocalypse the revelation about eternal hell-fire never ceased to become more precise, just as the doctrine of eternal life became more precise. Among these punishments we find those of loss, of fire, of inequality in pain, of eternal duration. Mortal sin unrepented has left the soul in a habitual state of rebellion against an infinite good.

Rev. Reginald Garrigou-Lagrange, *Treatise on the Four Last Things*

"In addition, as the heretic is an enemy of the Church, natural law provides protection against such a Pope according to the rules of self-defense, because she can defend herself against an enemy as is a heretical Pope; therefore, she can act (in justice) against him" (*In Secunda Secundae*, q. 1 a. 7, disp. II, a. III.). John of St. Thomas, Dominical theologian

Ven. Bartholomew Holzhauser on the 7 ages of the church:

- Status Seminativus, AD 30-70, Apostles, from Christ and the Apostles
- Status Irrigativus, AD 70-330, Martyrs, Persecutions of the Church
- Status Illuminativus, AD 330-500, Doctors
- Status Pacificus, AD 500-1517, Christendom, from Pope Leo III to Leo X
- Status Afflictionis et Purgativus, 1517-?, Heresy/Decline
- Status Consolationis, Triumph (based on all the approved prophecies not longer than 25-30 years) from the Holy pope until the Antichrist
- Status Desolationis, Antichrist/End

ADVENT is a season of Penance in preparation for Christmas! Penance is the distinguishing mark of the Catholic, that is, the Catholic faithful to Tradition!

PILATE, having renounced his power and right to administer justice, yields to the will and passions of the multitude. The sentence of death is pronounced, and received with fiendish pleasure by the multitude. Their prayer is granted, their thirst for innocent blood about to be satiated. The cross, the instrument of shame and torture, is already prepared. Jesus welcomes it; henceforth it shall be the trophy of His victory over sin and hell, the badge of His elect, the standard to be borne before him as He advances in great power and majesty to judge all men.

Jesus receives the cross. He embraces it with love and tenderness, placing it with His own hands upon His bleeding and mangled shoulders! If the holy Apostle St. Andrew, as it is related in the history of his martyrdom, was so overjoyed at the sight of the cross on which he was to die that he cried out: “Hail, O precious cross, so long desired, and at last prepared for my craving heart! Give me back to Christ, my Master, who has hung on thee!”—if this was so with the servant, how much more did Jesus Christ cherish the cross, since “the disciple is not above the Master”! Is not the love of this holy cross a distinguishing characteristic of the one true Catholic Church, particularly when compared with the modern sects? They have altogether discarded it; they have torn it from the steeples of churches, and broken it into pieces when they demolished Catholic altars. They have trampled it under foot, in order to gain access to pagan nations for the purpose of traffic, as we see by the conduct of the Dutch in Japan.

The sects, moreover, teach that Christ suffered for us, in order that we might be free from punishment; they therefore reject the necessity of penitential works and ridicule the conduct of Catholics, who consider it a duty to chastise themselves and carry their cross with Jesus Christ. What reasons can a pious Protestant, then, have to love suffering, to love the cross of Christ, when he is taught that his sufferings avail him nothing, as Christ Himself alone has undergone all the salutary suffering? But not so with a good Catholic; he loves his sufferings for the sake of Jesus Christ, because the Divine Word teaches him that if he “has suffered with Christ, he also shall be glorified with Him.” He knows that it is not sufficient to repent of his sins, he must likewise do penance for them; for, says Christ: “Except you do penance, you shall perish all together.” If the good Catholic glories in anything it is in the cross of Jesus Christ—that is to say, in the amount of suffering which has been allotted to him to bear for the love of his Divine Master. And even if, like Simon of Cyrene, he is forced to carry the cross after Jesus, he will make a virtue of necessity, and bear his sufferings cheerfully and without complaint as long as God wills it, remembering those words of Christ: “If any man will come after Me, let him deny himself, take up his cross, and follow Me.” Where is there, or ever was there, one pious Protestant who, like St. Teresa, would ask our Lord: “Aut pati, aut mori”—either to suffer or to die; or like St. Magdalen de Pazzi: “Pati et non mori”—let me suffer and not die; or with St. Francis Xavier, when he saw in a vision numberless crosses coming down upon him from heaven, signifying how much he should have to suffer in India and Japan: “Amplius, Domino, amplius”—Yet more, O Lord! yet more? It is only the Catholic Church that teaches her children “to glory in the cross of Jesus Christ.” To those who are outside her pale this cross will be always a “stumbling-block and a folly.” When the Divine Victim arrives at the summit of Calvary “they offer him wine mingled with myrrh.” This was intended to intoxicate Him and stupefy the senses, in order to render the pains of crucifixion less sensible; but our Lord, having tasted, refused to drink. He did not seek to avoid the least pain, but endured the extremity of agony. Wine mixed with gall is the only comfort which the world, delicate to excess in its own pleasures, has to offer its dying Saviour. The pleasures of the world are intoxicating they are never pure, and only too often are mixed with the gall of bitterness and disappointment; they stupefy the senses, it is true, and make men forget that they are destined not to seek a paradise on earth, but the cross as the surest and safest means to attain the everlasting paradise of heaven. “They who are Christ’s have crucified their flesh with its concupiscences.” They shun worldly pleasures, centre their affections on heaven, and place their treasure in the commandments of the Most High. No wonder that we see thousands of both sexes in the Catholic Church renouncing the world and all its allurements to embrace a crucified and laborious life in some religious order or other, which they know to be a state much despised and calumniated by the sects! Rev. Joseph Prachensky, S.J., *The Church of the Parables and The True Spouse of the Suffering Saviour*

Two principles form the unalterable basis of the virtue of abandonment. Firstly, nothing is done, nothing happens, either in the material or in the moral world, which God has not foreseen from all eternity, and which He has not willed, or at least permitted. Secondly, God can will nothing, He can permit nothing, but in view of the end He proposed to Himself in creating the world, that is, in view of His glory and the glory of the Man-God, Jesus Christ, His only Son. To these two principles we shall add a third, which will complete the elucidation of this whole subject: As long as man lives upon earth, God desires to be glorified through the happiness of this privileged creature; and consequently in God’s designs the interest of man’s sanctification and happiness is inseparable from the interest of the divine glory. Fr. F. X. Lasance, *Peace Not As The World Gives*

How the will is moved by grace to co-operate with grace is a mystery which we do not fully comprehend; but it is certain that if we go to heaven we shall then render thanks for our salvation to the mercy of God alone: "The mercies of the Lord will I sing for ever." [Ps. 88, 2] We may therefore say with holy King David, and be fully persuaded of its truth, that human nature is weaker and more impotent than we can imagine, because in the nature which we have received of God we have only, through the fall of Adam, ignorance of mind, weakness of reason, corruption of will, disorder of the passions, sickness and misery of the body. We have nothing therefore in which to glory, but in all things we can find fit cause for humiliation. "Humble thyself in all things," [Ecclus 3, 20] says the Holy Ghost, and He does not tell us to humble ourselves in some things only but in all things-----*in omnibus*. Fr. Cajetan Mary da Bergamo, *Humility of Heart*

Catholic Truth against Modernist ERRORS:

"Science... cannot be successfully studied without final reference to God's place in it."

We deny that God is unknown by the light of human reason. He is known by means of the visible things He has made. We set against Modernism the trenchant words of St. Paul to the Gentiles, which apply to their Modernist followers, in the paths of agnosticism. 'What is known of God is manifested in them. For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made: His eternal power also and His Divinity, so that they are inexcusable. Because when they knew God they did not glorify Him as God . . . but became vain in their thoughts . . . Professing themselves wise (Philosophers), they became fools' (Rom. i. 20, 21, 22). God can never be excluded from the domain of science, so the Modernist dogma that science is atheistic is inadmissible. We can no more leave God out of the sciences than we can shut out the light of the sun from our earth. Every branch of science, directly or indirectly, manifests in its own way the Divine Mind that is its ultimate end. As the whole of Nature, so the science of Nature is like a stream flowing from God, the Ocean of all truth and of all knowledge. Science, then, is not atheistic, it cannot be successfully studied without final reference to God's place in it. 'Vain is the mind of man in which is not found the knowledge of God' (Wisdom). Rev. Norbert Jones, C.R.L., *Old Truths, Not Modernist Errors*

It is not surprising that the Incarnate Word of God should have spent so much of His three short years of public life among men teaching and preaching, and confirming His doctrine by a profusion of miracles. For this is man's great privilege, his supreme sharing in the government of the universe: that by his efforts, other men may have truth. Truth is crucial to men's living; so crucial, that the Lord could say of Himself: "For this was I born, and for this came I into the world; that I should give testimony to the truth." To His disciples He promised: "You shall know the truth, and the truth shall make you free." Man perishes in the darkness for he was made for truth's kingdom of light. Fr. Walter Farrell, O.P., S.T.M., *My Way of Life*

In the interior life to which God introduces us, it is He also who regulates our speed, causing some to advance more rapidly, others more slowly. Our part is never to resist the hand that is urging us on, and to do nothing to retard our progress. Now this progress is retarded, or arrested altogether, in various ways and for various reasons, which it would be as well to explain. It is retarded by cowardice, faint-heartedness, infidelity, inconstancy, and be a great number of tiny faults into which we fall, either for want of vigilance over ourselves, or of attention to what God is telling us in the depths of our heart. Our progress is arrested when, like a careless traveler, we look to right and left, and stop to examine the things we see. John Nicholas Grou, S. J., *Spiritual Maxims*

"One must resist the Pope who openly destroys the Church." St. Cajetan

"When a foulness invades the whole Church, we must return to the Church of the past." St. Vincent of Lerins

"Just as it is licit to resist a Pontiff who attacks the body, so it is licit to resist him who attacks souls, or who disturbs the civil order, or, above all, him who tries to destroy the Church. It is licit to resist him by not doing what he orders and by impeding the execution of his will." St. Robert Bellarmine

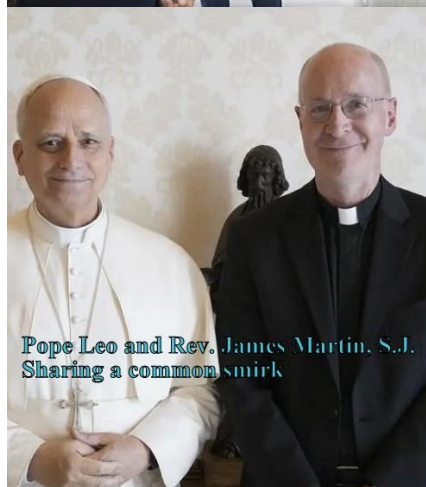
"They (the keys of authority given Jesus Christ to St. Peter) will never cease to be durable, they will last forever and they will never break." God the Father to St. Catherine of Siena

"We have had enough of exhortations to be silent! Cry out with a hundred thousand tongues. I see that the world is rotten because of silence." St. Catherine of Siena

"The devil is always discovering something novel against the truth." Pope Leo the Great

Leo the Homosexual following in the way of Francis the Homosexual.

Pictured below is Leo and Francis both greeting a "married" couples for public photo-ops. The other pictures are Francis and Leo both slumming around with the pervert James Martin. The Vatican is in the hands of the Homosexual Lobby. We must pray to God to purge His Church of this gross perversion.



Preaching to the DEAF!



You gather here today, present-day apostles, as the Church and, therefore, the world stand perched on the edge of a cliff. And yet you who are entrusted with the keeping of souls choose to speak not a word of the spiritual danger which abounds. Today we stand on the cusp of all that has been prophesied about the Church and the abominations which would come forth in these times, a time when all of hell attacks the Church of Jesus Christ, and a time when the fallen angels of hell no longer seek entry into her sacred halls but instead stand inside, peeking out of her windows and unlocking doors to welcome in more diabolical destruction.

Do you not know that Our Lord will send forth His avenging angels to heap coals of fire upon the heads of those who were called to be His apostles and who have not guarded what He has given unto them?

And yet almost all of you, my brothers, stood by silently watching as the Synod on Synodality took place, an abomination constructed not to guard the Deposit of Faith, but to dismantle it, and yet few were the cries heard from you – men who should be willing to die for Christ and His Church.

The Synod's final document has been released, yet with the sleight of hand which is so characteristic of the Francis-controlled Vatican. By drawing attention to the issues which worried many, they have slipped in what was always their real goal without anyone even noticing. What they were after in the first place was the dismantling of Christ's Church by replacing the structure of the Church as Our Lord instituted it with a diabolically-inspired new structure of "synodality" which in actuality is a new church that is in no way Catholic.

Bishop Joseph Strickland, former bishop of Tyler, TX who was removed from his office by Pope Francis the Diabolical for preaching Catholic truth, addressing the U.S. bishops gathered at their annual meeting

"Fly to the water, for this alone can extinguish the fire. He who will not come to the water still carries around with him the spirit of insanity for the sake of which he will not come to the living water for his own salvation." (Homilies 11:26) St. Hippolytus of Rome