

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



Pentecost Sunday

Whitsunday

Ember Week

May 24, 2026

Our Lord laid the foundations of His Church during His public life, and after His resurrection He gave it the powers necessary for its mission. It was by the Holy Ghost that the apostles were to be trained and endued with strength from on High (Gospel). At Pentecost we celebrate the first manifestation of the Holy Ghost among our Lord’s disciples and the foundation of the Church itself. Hence the choice of the basilica dedicated to St. Peter for today’s station.

We read in the Gospel that our Lord foretold the coming of the Paraclete to His disciples and the Epistle shows us the realization of that promise.

It was at the third hour of the day (Tierce, nine o’clock) that the Spirit of God descended upon the Cenacle and a mighty wind which blew suddenly upon the house, together with the appearance of tongues of fire within, were the wonderful tokens of His coming. Taught by the “light of Thy Holy Spirit” (Collect), and filled by the gifts of the same Spirit poured out upon them (Sequence), the apostles become new men to go forth and renew the whole world (Introit). It is at High Mass, at the third hour, that we also receive the Holy Spirit whom our Lord “going up above all the heavens, on this day sent down...on the children of adoption” (Preface); for each of the mysteries of the cycle brings forth its fruits of grace in our souls on the day which the Church keeps as its anniversary.

During Advent we raised to the Incarnate Word the cry: “Come Lord, and purge the sins of Thy people”; at this season let us, with the Church, say to the Holy Ghost, “Come, O Holy Spirit, and fill the hearts of Thy faithful, and kindle in them the fire of Thy love” (Alleluia).

Of all the ejaculatory prayers this is the most beautiful and necessary, for from the Holy Ghost, that “sweet Guest of our soul” flows all our supernatural life.

INTROIT:

Wis 1,7. The Spirit of the Lord hath filled the whole world, alleluia; and that which containeth all things hath knowledge of the voice, alleluia, alleluia, alleluia.

Ps 67. Let God arise, and let His enemies be scattered: and let them that hate Him flee from His face. Glory be, etc. The Spirit of the Lord, etc.

COLLECT:

O God, who on this day didst teach the hearts of Thy faithful people by the light of Thy Holy Spirit, grant us by the same Spirit to have right judgment in all things and ever rejoice in His holy consolation. Through our Lord, etc.

EPISTLE: *Acts, 2, 1-11.*

When the days of the Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy

Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: Behold, are not all these, that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

Why does the Church celebrate this day so solemnly?

To praise and thank God for sending the Holy Ghost, Who gave so many spiritual graces and fruits to men.

Why did the Holy Ghost appear under visible signs?

It was done to attract attention, and to indicate outwardly what took place inwardly. The roar of the mighty wind, according to the language of the prophets, pointed to the approaching Godhead, and was intended to announce something extraordinary. The appearance of tongues signified the gift of languages, and the division of them the difference of gifts imparted by the Holy Ghost. The fire which lightens, warms, and with which the apostles, and mankind through them, should be filled, and indicated the rapid extension of Christianity.

What were the effects of the descent of the Holy Ghost upon the apostles?

Being enlightened and made acquainted with all truth, freed from all fear and faith-heartedness, and undaunted, the apostles preached everywhere Christ crucified, and for love of Him endured with joy all sufferings. Their discourses were understood by all present, as if they had carefully learned each particular language. From that time Christianity spread with wonderful rapidity throughout the whole world. Pray the Holy Ghost today to enlighten you also, to inflame you with holy love, and to give you strength daily to increase in all goodness.

GREAT ALLELUIA: Alleluia, alleluia.

Ps. 103. Send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth, alleluia, (All kneel) Come, O Holy Spirit, fill the hearts of Thy faithful: and kindle in them the fire of Thy love.

SEQUENCE: Veni Sancte Spiritus

Holy Ghost! Lord of light! From Thy clear celestial height, Thy pure, beaming radiance give:
Come, Thou, Father of the poor! Come, with treasures which endure! Come, Thou light of all that live!
Thou of all consolers best, Visiting the troubled breast, Dost refreshing peace bestow:
Thou in toil art comfort sweet; Pleasant coolness in the heat; Solace in the midst of woe.
Light immortal! Light divine! Visit Thou these hearts of Thine, And our inmost being fill.
If Thou take Thy grace away, Nothing pure in man will stay; All his good is turn'd to ill.
Heal our wounds-our strength renew; On our dryness pour Thy dew; Wash the stains of guilt away:
Bend the stubborn heart and will; Melt the frozen, warm the chill; Guide the steps that go astray.
Thou, on those who evermore Thee confess and Thee adore, In Thy sevenfold gifts descend.
Give them comfort when they die; Give them life with Thee on high; Give them joys which never end. Amen. Alleluia.

GOSPEL: *John 14, 23-31.*

At that time Jesus said to His disciples: If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him. He that loveth Me not, keepeth not My words. And the word which you have heard is not Mine: but the Father's Who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you; My peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away and I come unto you. If you loved Me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it comes to pass: that when it shall come to pass, you may believe. I will not now speak many things with you: for the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father: and as the Father hath given Me commandment, so do I.

Why is the Holy Ghost called a spirit, and the Holy Spirit?

Because He proceeds from the Father and the Son, and is, as it were, the Spirit of the Father and the Son.

What does the Holy Ghost effect in men?

He renews their hearts, by cleansing them from sin, by imparting to them the sanctification and likeness to God gained through Christ, together with all these supernatural gifts and graces by which they can become holy and happy, and brings forth in them wonderful fruits of sanctity.

Which are these seven gifts of the Holy Ghost?

1. The gift of wisdom, which teaches us to value the heavenly more than the earthly, infuses into us a longing for the same, and points out to us the right means to salvation.
2. The gift of understanding, which enlightens us to rightly understand the mysteries and doctrines of our holy religion.
3. The gift of counsel in doubtful cases, which enables us to know what to do or omit, and what to advise others. This gift is particularly necessary for superiors, for those who are changing their state of life, and for those who are entangled in perplexing and unfortunate marriage relations.
4. The gift of fortitude, which banishes all timidity and human respect, strengthens a man to hate sin, and steadfastly to practice virtue; preferring contempt, temporal loss, persecution, and even death, to denying Christ by word or deed.
5. The gift of knowledge, by which the Holy Ghost enlightens us with an inner light, that we may know ourselves, the snares of self-love, of our passions, of the devil, and of the world, and may choose the fittest means to overcome them.

6. The gift of piety and devotion, which infuses into us veneration for God and divine things, and joy in conversing with Him.
7. The gift of the fear of God, that childlike fear, which dreads no other misfortune than that of displeasing God, and which accordingly flees sin as the greatest evil.

Which are the fruits of the Holy Ghost?

They are the twelve following: **1. Charity, 2. Joy, 3. Peace, 4. Patience, 5. Benignity, 6. Goodness, 7. Long-suffering, 8. Mildness, 9. Faith, 10. Modesty, 11. Continency, 12. Chastity.** These fruits should be visible in the Catholic, for thereby men shall know that the Holy Ghost dwells in him, as the tree is known by its fruit.

OFFERTORY:

Ps. 67. Continue this, O God, which Thou hast wrought in us; in Thy temple which is in Jerusalem, kings shall offer presents to Thee, alleluia.

SECRET:

Sanctify, we pray, O Lord, the gifts that we offer, and cleanse our hearts by the light of the Holy Spirit. Through our Lord, etc.

PREFACE FOR PENTECOST:

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: through Christ our Lord. Who going up above all the heavens, and sitting at Thy right hand, on this day sent forth the Holy Ghost, as he had promised, on the children of adoption. Wherefore does the whole world rejoice with exceeding great joy all the earth over, and the hosts above and the angelic powers also join in singing the hymn of Thy glory, saying without ceasing: Holy, holy, holy, etc.

COMMUNICANTES:

We pray in union with and keep the most holy day of Pentecost, whereon the Holy Ghost appeared to the Apostles in countless tongues; and also reverence the memory, first, of the glorious Mary, ever a virgin, etc.

HANC IGITUR:

Wherefore, we beseech thee, O Lord, graciously to receive this oblation which we thy servants, and with us thy whole family, offer up to thee on behalf of these also whom thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, giving them remission of all their sins; dispose our days in thy peace; etc.

COMMUNION:

Acts. 2. Suddenly there came a sound from heaven as of a mighty wind coming, where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.

POSTCOMMUNION:

May the outpouring of the Holy Spirit, O Lord, cleanse our hearts, and so bedew them through and through with His grace that they may be fertile for good works. Through our Lord, etc.



“If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him. He that loveth Me not, keepeth not My words.”

The spirit of independence and of false liberty, which is nowadays so rife amongst us, is a great enemy to the fear of God; and one of the miseries of our age is, that there is little fear of God. Familiarity with God but too frequently usurps the place of that essential basis of the Christian life. The result is, that there is no progress in virtue, such people are a prey to illusion; and the sacraments, which previously worked so powerfully in their souls, are now well-nigh unproductive. The reason is, that the gift of fear has been superseded by a conceited self-complacency. Humility has no further sway; a secret and habitual pride has paralyzed the soul; and seeing that these people scout the very idea of their ever trembling before the great God of heaven, we may well ask them if they know who God is. Dom Gueranger, *The Liturgical Year* on the Gift of Fear

Among the works comprised in charity to our neighbor the following are the most important: advice, counsel, succor, forbearance, pardon, edification. These are so strongly linked with charity that the practice of them indicates the progress we have made in the practice of charity. Ven. Louis of Granada, *The Sinner’s Guide*

“But before all things have a constant mutual charity among yourselves: for charity coevereth a multitude of sins.” 1 Peter 4:8

PROPER OF THE SAINTS FOR THE WEEK OF MAY 24th:

Date	Day	Feast	Rank	Color	F/A	Mass Time/Notes
24	Sun	Pentecost Sunday (Our Lady, Help of Christians)	d1cl	R		Mass 9:00 AM;; Confessions 8:00 AM; Rosary of Reparation 8:30
25	Mon	Pentecost Monday (St. Gregory VII, PC) (St. Urban I, PM)	d1cl	R		Mass 8:30 AM; Rosary of Reparation before Mass
26	Tue	Pentecost Tuesday (St. Philip Neri, C) (St. Eleutherius, PM)	d1cl	R		Mass 8:30 AM; Rosary of Reparation before Mass
27	Wed	Pentecost Wednesday (St. Bede the Venerable, CD) (St. John I, PM)	sd	R	F/pA	Mass 8:30 AM; Rosary of Reparation before Mass; Ember Wednesday
28	Thu	Pentecost Thursday St. Augustine of Canterbury, BpC	sd	R		Mass 8:30 AM; Rosary of Reparation before Mass
29	Fri	Pentecost Friday St. Mary Magdalen dei Pazzi, V	sd	R	F/A	Mass 8:30 AM; Rosary of Reparation before Mass; Ember Friday
30	Sat	Pentecost Saturday St. Felix I, PM St. Ferdinand III, King of Castile (St. Joan of Arc)	sd	R	F/pA	Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM; Ember Saturday
31	Sun	Trinity Sunday 1st Sunday after Pentecost	d1cl	W		Mass 9:00 AM;; Confessions 8:00 AM; Rosary of Reparation 8:30

ANNOUNCEMENTS:

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

During the ages of faith, the Church (which is the only source of all true progress), succeeded in giving one common language to all the nations that were in union with her. For centuries, the Latin language was the bond of union between civilized countries. However distant these might be from one another, there was this link of connection between them; it was the medium of communication for political negotiations, for the spread of science, or for friendly epistolary correspondence. No one was a stranger, in any part of the west, or even beyond it, who could speak this language. The great heresy of the sixteenth century robbed us of this as of so many other blessings; it dismembered that Europe which the Church had united, not only by her faith, but by her language. Dom Gueranger, *The Liturgical Year*, Feast of Pentecost

When the Holy Ghost is come, he will convince the world of sin, because they believed not in me. How great must, indeed, be the responsibility of them that have been witnesses of Jesus' wonderful works, and yet will not receive his teaching! Jerusalem will be told that the Holy Ghost has come down upon the disciples: and she will receive the news with the same indifference as she did the miracles which proved Jesus to be her Messias. The coming of the Holy Ghost will serve as a sort of signal of the destruction of the deicide city. Jesus adds: *The Paraclete will convince the world of justice, because I go to the Father, and ye shall see me no longer.* The Apostles, and they that believe their word, shall be just and holy by faith: they will believe in him that is *gone to the Father* in him whom they are *to see no longer* in this world. Jerusalem, on the contrary, will remember him only to blaspheme him; the holiness, the faith, the *justice* of them that shall believe, will be her condemnation, and the Holy Ghost will leave her to her fate. Jesus continues: *The Paraclete will convince the world of judgment, because the prince of this world is already judged.* They that follow not Christ Jesus, follow Satan: he is their *prince*, but his *judgment* is already pronounced. The Holy Ghost warns the followers of the *world* that their leader is already in eternal torments. Let them reflect well upon this; for, the pride of *man* has no right to reckon upon indulgence; let it but think of the hell into which even the *angels* were cast because they were proud.
St. Augustine

**“Non vos relinquam orphanos, alleluia; Vado, et venio ad vos, alleluia, et gaudebit cor vestrum, alleluia.”
Magnificat Antiphon**



**“Light immortal! Light divine!
Visit Thou these hearts of Thine,
And our inmost being fill.
If Thou take Thy grace away,
Nothing pure in man will stay;
All his good is turn’d to ill.”**

The coming of the Holy Ghost is not only an event, which concerns mankind at large: each individual of the human race is invited to receive this same visit, which today *renews the face of the earth*. The merciful design of the sovereign Lord of all things is to contract a close alliance with each one of us. Jesus asks but one thing of us: that we *love Him* and *keep His word*. If we do this, He promises us that the Father will love us, and will take up His *abode* in our soul. He tells us that the Holy Ghost is to come; and He is coming that He may, by His presence, complete the habitation of God within us. The sacred Trinity will turn this poor dwelling into a new heaven, until such time as we shall be taken, after this life, to the abode where we shall see our infinitely dear Guest, Father, Son and Holy Ghost, whose love of us is so incomprehensibly great. Dom Gueranger, *The Liturgical Year*, Pentecost

INSTRUCTION ON THE FESTIVAL OF PENTECOST

What festival is this?

It is the day on which the Holy Ghost descended in the form of fiery tongues, upon the apostles and disciples, who with Mary, the Mother of Jesus, were assembled in prayer in a house at Jerusalem (Acts 2).

Why is this day called Pentecost?

The word “Pentecost” is taken from the Greek, and signifies fifty. As St. Jerome explains it, this was the last of the fifty days, commencing with Easter, which the early Christians celebrated as days of rejoicing at the resurrection of the Lord.

Why is this day observed so solemnly?

Because on this day the Holy Ghost, having descended upon the apostles, the law of grace, of purification from sin, and the sanctification of mankind, was for the first time announced to the world; because on this day the apostles, being filled with the Holy Ghost, commenced the work of purifying and sanctifying mankind, by baptizing three thousand persons who were converted by the sermon of St. Peter; and because on this day the Church of Jesus became visible as a community to the world, and publicly professed her faith in her crucified Saviour.

Why did the Holy Ghost descend on the Jewish Pentecost?

Because on their Pentecost the Jews celebrated the anniversary of the giving of the law on Mount Sinai, and God would show by sending the Holy Ghost on this days that the Old Law had ceased and the New Law commenced. God also chose this time, that the Jews who on this day came together from all countries to Jerusalem to celebrate the Pentecost, might be witnesses of the miracle, and hear the New Law announced by the apostles.

Why is the baptismal font blessed on the vigil of Pentecost, as on Holy Saturday?

Because the Holy Ghost is the Author of all sanctity and the Fountain of baptismal grace, and because in the Acts (1, 5) the descent of the Holy Ghost itself is called a baptism.

...the great movement of apostasy being organized in every country for the establishment of a One-World Church which shall have neither dogmas, nor hierarchy, neither discipline for the mind, nor curb for the passions, and which, under the pretext of freedom and human dignity, would bring back to the world (if such a Church could overcome) the reign of legalized cunning and force, and the oppression of the weak, and of all those who toil and suffer. ... Indeed, the true friends of the people are neither revolutionaries, nor innovators: they are traditionalists. Pope Saint Pius X, *Our Apostolic Mandate*, 1910

We must be thoroughly convinced that if the Holy Ghost works in our souls to assimilate us to Christ, He can do so only by opening to us the way of the Cross. Jesus is Jesus Crucified; therefore, there can be no conformity to Him except by the Cross, and we shall never enter into the depths of the spiritual life except by entering into the mystery of the Cross.... Whenever we find ourselves looking for things that are easier, more commodious, or more honorable; whenever we notice that we are satisfying our self-love, our pride, or see that we are attached to our own will, let us remind ourselves that all this is far removed from the inspirations of the Holy Ghost and, what is worse, it is an obstacle to His action in us.

Fr. Gabriel of St. Mary Magdalen, *Divine Intimacy*

For who can fail to see that society is at the present time, more than in any past age, suffering from a terrible and deep-rooted malady which, developing every day and eating into its inmost being, is dragging it to destruction? You understand, Venerable Brethren, what this disease is - apostasy from God, than which in truth nothing is more allied with ruin.

St. Pius X, *Arduum sane munus*, 1903

“Reflect every day on the fact that He Who has granted you the morning has not promised the evening, and, should He grant this, He gives no assurance of the following morning. Spend each day, therefore, as if it were the last; cherish nothing but the will of God, for you will have to render a strict account for every moment.” Dom Lorenzo Scupoli, *The Spiritual Combat*

THE DESCENT OF THE HOLY GHOST

PENTECOST SUNDAY

Presence of God - Come, Holy Spirit, fill my heart and enkindle in it the fire of Your Love.

MEDITATION:

1. Pentecost is the plenitude of God's gift to men. On Christmas Day, God gives us His only-begotten Son, Christ Jesus, the Mediator, the Bridge connecting humanity and divinity. During Holy Week, Jesus, by His Passion, gives Himself entirely for us, even to death on the Cross. He bathes us, purifying and sanctifying us in His Blood. At Easter, Christ rises, and His Resurrection, as well as His Ascension, is the pledge of our own glorification. He goes before us to His Father's house to prepare a place for us, for in Him and with Him, we have become a part of the divine Family; we have become children of God, destined for eternal beatitude. But the gift of God to men does not end there; having ascended into heaven, Jesus, in union with the Father, sends us His Spirit, the Holy Spirit. The Father and the Holy Spirit loved us to the point of giving us the Word in the Incarnation; the Father and the Word so loved us as to give us the Holy Spirit. Thus the three Persons of the Trinity give Themselves to man, stooping to this poor nothing to redeem him from sin, to sanctify him, and to bring him into Their own intimacy. Such is the excessive charity with which God has loved us; and the divine gift to our souls reaches its culminating point in the gift of the Holy Spirit, who is the Gift par excellence: *Altissimi Donum Dei*, Gift of the Most High God. The Holy Spirit, the bond and pledge of the mutual love of the Father and the Son, He who accepts, seals, and crowns their reciprocal gift, is given to our souls through the infinite merits of Jesus, so that He will be able to complete the work of our sanctification. By His descent upon the Apostles under the form of tongues of fire, the Holy Spirit shows us how He, the Spirit of love, is given to us in order to transform us by His charity, and having transformed us, to lead us back to God.

2. The gift of the Holy Spirit is not a temporary gift, but a permanent one; in fact, for a soul who lives in charity, He is the sweet Guest who dwells within it. "If anyone love Me," says Jesus in the words of today's Gospel, (*Jn. 14, 23-31*), . . . "We will come to him and will make Our abode with him." However, this indwelling of the Trinity and hence of the Holy Spirit in the soul which is in the state of grace, is a gift which can and should increase; it is a continual giving. The first donation was made when we were baptized; it was renewed later, confirmed, in a special way, by the Sacrament of Confirmation, the Sacrament that is, so to speak, the Pentecost of every Christian soul. Progressive renewals of this gift were made with every increase in charity. And what of the present? The Holy Spirit, in union with the Father and the Son, continues to give Himself to the soul more completely, more profoundly and possessively. Today's Gospel speaks very forcefully about charity, which is at the same time both the condition for and the result of the indwelling of the Holy Spirit in our souls. It is the condition, because, according to Jesus Himself, the three divine Persons dwell only in a soul who loves; it is the result, because "the charity of God is poured forth in our hearts by the Holy Ghost, who is given to us" (*Rom 5, 5*). Divine love completely preceded us at baptism; without merit on our part and solely through the merits of Jesus, the Holy Spirit was given to us, and His charity was gratuitously diffused in us. Thereafter, each time we corresponded to the divine invitations, by making generous acts of charity, He renewed His invisible visit to our soul, giving us always new grace and charity. Thus our supernatural life has developed under the action of the Holy Spirit; it is caught up in the life-giving transforming current of His love. In this way we understand how the Feast of Pentecost can and should represent a new out-pouring of the Holy Spirit in our souls, a new visit in which He fills us with His gifts:

Veni, Creator Spiritus - mentes tuorum visita; Imple superna gratia - quae tu creasti pectora.

Come, Holy Ghost, Creator blest, And in our hearts take up Thy rest,

Come with Thy grace and heavenly aid, To fill the hearts which Thou hast made.

COLLOQUY:

"O Holy Spirit, substantial Love of the Father and the Son, uncreated Love dwelling in the souls of the just, come down upon me like a new Pentecost and bring me an abundance of Your gifts, of Your fruits, and of Your grace; unite Yourself to me as the most sweet Spouse of my soul.

"I consecrate myself entirely to You; invade me, take me, possess me wholly. Be the penetrating light which illumines my intellect, the gentle motion which attracts and directs my will, the supernatural energy which gives energy to my body. Complete in me Your work of sanctification and love. Make me pure, transparent, simple, true, free, peaceful, gentle, calm, serene even in suffering, and burning with charity toward God and my neighbor.

"*Accendat in nobis ignem sui amoris et flammam aeternae caritatis*, kindle in me the fire of Your love and the flame of eternal charity. Multiply in me these holy transports of love which will bring me rapidly to transforming union.

"Make not only my will, but all my senses and faculties completely submissive to Your divine will, so that I shall no longer be ruled by my pride, but solely by Your divine impulse. Then everything in me will be moved by love, in love, in such a way that when I work, I shall work through love, and when I suffer, I shall bear everything through love. Grant that the supernatural may become the 'natural' atmosphere in which my soul moves.

"Make me docile and prompt to follow Your inspirations. Grant that I may never neglect even one, but may always be Your faithful little spouse. Make me ever more recollected, more silent, and more submissive to Your divine action, more alert to receive Your delicate touches. Draw me into the inmost depths of my heart where You dwell, O sweet, divine Guest, and teach me to 'watch continually in prayer.'

"Come, O life-giving Spirit, to this poor world and renew the face of the earth; preside over new organizations and give us Your peace, that peace which the world cannot give. Help Your Church, give her holy priests and fervent apostles. Fill with holy inspirations the souls of the good; give calm compunction to sinful souls, consoling refreshment to the suffering, strength and help to those who are tempted, and light to those in darkness and in the shadow of death" (Sr. Carmela of the Holy Spirit, O.C.D.).

"The efficient cause [of our justification] is the merciful God who washes and sanctifies gratuitously (I Cor. 6: 2), signing and anointing with the Holy Spirit of promise, who is the pledge of our inheritance" (Eph. 1: 13 f.). Council of Trent

These gifts of the Holy Ghost are for us, as it were, a divine source whence we draw the living knowledge of the precepts of Christian life. Moreover, by them we can know whether the Holy Ghost dwells in us. Catechism of the Council of Trent

“No one shall pray in common with heretics and schismatics.” Council of Laodicea

For who can fail to see that society is at the present time, more than in any past age, suffering from a terrible and deep-rooted malady which, developing every day and eating into its inmost being, is dragging it to destruction? You understand, Venerable Brethren, what this disease is - apostasy from God, than which in truth nothing is more allied with ruin.
St. Pius X, *Arduum sane munus*, October 4, 1903

“It is not enough to enter upon the ways of God: we must walk in them, and ever press forward. To refuse to go on is to consent to stand still for long. In the interior way 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.... This progress is retarded by cowardice, faint-heartedness, infidelity, inconstancy, and by 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.... ‘One thing I do: forgetting the things that are behind and stretching forth myself to those that are before, I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus’ (Phil 3, 13-14).” Fr. Nicholas Grou, S. J., *Spiritual Maxims*

The just man, that is to say, he who lives the life of divine grace and acts by the fitting virtues as by means of faculties, has need of those seven gifts, which are properly attributed to the Holy Ghost. By means of them the soul is furnished and strengthened so as to be able to obey more easily and promptly His voice and impulse. Wherefore these gifts are of such efficacy that they lead the just man to the highest degree of sanctity; and of such excellence that they continue to exist even in heaven, though in a more perfect way. By means of these gifts the soul is excited and encouraged to seek after and attain the evangelical beatitudes which, like the flowers that come forth in the springtime, are the signs and harbingers of eternal beatitude. . . .

These sublime truths, which so clearly show forth the infinite goodness of the Holy Ghost towards us, certainly demand that we should direct towards Him the highest homage of our love and devotion. Christians may do this most effectually if they will daily strive to know Him, to love Him, and to implore Him more earnestly. . . . What should be chiefly dwelt upon and clearly explained is the multitude and greatness of the benefits which have been bestowed, and are constantly bestowed, upon us by this divine Giver. . . . We owe to the Holy Ghost love, because He is God. . . . He is also to be loved because He is the substantial, eternal, primal Love, and nothing is more lovable than love. . . . In the second place it will obtain for us a still more abundant supply of heavenly gifts; for whilst a narrow heart contracts the hand of the giver, a grateful and mindful heart causes it to expand. . . . Lastly, we ought confidently and continually to beg of Him to illuminate us daily more and more with His light and inflame us with His charity: for, thus inspired with faith and love, we may press onward earnestly towards our eternal reward, since “He is the pledge of our inheritance.” Pope Leo XIII, *Divinum illud munus*, 1897

Jews, Moslems and Catholics Do Not Worship The Same God! What Jew and Moslems in fact do is attribute attributes of the true God to their idols that they worship.

Jesus saith: I am the way, and the truth, and the life. No man cometh to the Father, but by me (John 14:6)... I and the Father are one (John 10:30)... All things are delivered to me by my Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him (Matt. 11:27)... That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father, who hath sent him (John 5:23)... Whosoever denieth the Son, the same hath not the Father... He that confesseth the Son, hath the Father also (1 John 2:23)... Believe you not that I am in the Father, and the Father in me (John 14:11)? Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. He that continueth in the doctrine, the same hath both the Father and the Son (2 John 1:9)... He that hath the Son, hath life. He that hath not the Son, hath not life (1 John 5:12)... He that believeth in the Son, hath life everlasting; but he that believeth not the Son, shall not see life; but the wrath of God abideth on him (John 3:36)... For as the Father hath life in himself, so he hath given the Son also to have life in himself (John 5:26)... Whosoever denieth the Son, the same hath not the Father. He that confesseth the Son, hath the Father also (1 John 2:23).

Codex Iuris Canonici (1917)

It is illicit for Catholics in any way to assist actively or take part in sacred worship of non-Catholics (c. 1258, §1). Passive or merely material presence, for the sake of civil courtesy, duty, or respect, for a grave reason which in case of doubt should have the approval of the Bishop may be tolerated, at the funerals, weddings, and other such celebrations of non-Catholics, provided there is no danger of perversion or of scandal (c. 1258, §2).

The character of a moral act which makes it attributable to a certain person is called imputability. The imputability of a crime depends on the malice (dolus) of the culprit or on his culpability (culpa) in being ignorant of the law or in failing to use due diligence; hence all causes which increase, diminish, or excuse from malice or culpability, automatically increase, diminish, or excuse from the imputability of a crime (c. 2199).

Malice here means the deliberate will to violate the law; opposed to it on the part of the mind is want of knowledge, on the part of the will, want of freedom (c. 2200, §1). When an external violation of the law has been committed, malice is presumed in the external forum until the contrary is proved (c. 2200, §2).

Non vos relinquam orphanos, alleluia; Vado, et venio ad vos, alleluia, et gaudebit cor vestrum, alleluia. Magnificat Antiphon

If any ecclesiastic or layman shall go into the synagogue of the Jews or to the meeting-houses of the heretics to join in prayer with them, let them be deposed and deprived of communion If any Bishops or Priest or Deacon shall join in prayer with heretics, let him be suspended from Communion. Council of Constantinople III

O Holy Ghost, Soul of my soul, I adore Thee. Enlighten me, guide me, fortify me, console me. Tell me what I should do, give me Thine orders. I promise to be submissive to all that Thou dost ask of me and to accept everything that Thou doest permit to happen to me. Désiré-Félicien-François-Joseph Cardinal Mercier

Certainly such movements as these cannot gain the approval of Catholics. They are founded upon the false opinions of those who say that, since all religions equally unfold and signify- though not in the same way - the native, inborn feeling in us all through which we are borne toward God and humbly recognize His rule, therefore, all religions are more or less good and praiseworthy. The followers of this theory are not only deceived and mistaken, but since they repudiate the true religion by attacking it in its very essence, they move step by step toward naturalism and atheism. Hence it clearly follows that anyone who gives assent to such theories and undertakings utterly abandons divinely revealed religion. Pius XI, *Mortalium Animos*

The Gifts are like the wind that fills the sail; the Virtues are like the oars

The Gifts of the Holy Ghost are habits accompanying sanctifying grace whereby a man is well disposed to receive the inspirations and movements of the Holy Ghost. In the gifts, therefore, it is the Holy Ghost Himself who inspires man towards goodness; in the virtues man is moved by right reason sided by grace. The gifts of the Holy Ghost are seven in number; wisdom, understanding, knowledge, counsel, piety, fortitude, and the fear of God. Each corresponds to a specific virtue. The Fruits of the Holy Ghost which St. Paul lists as twelve in number, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, and chastity, are human acts which result from the gifts of the Holy Ghost and refresh man with holy and sincere joy. The beatitudes (St. Matthew lists eight) are external acts of the virtues and gifts which in their own special way lead man to happiness both on earth and especially in heaven. Rev. Dominic Prummer, Handbook of Moral Theology

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

“To-day the head of the serpent of old was crushed by her”

Leaving aside charity towards God, who can contemplate the Immaculate Virgin without feeling moved to fulfill that precept which Christ called peculiarly His own, namely that of loving one another as He loved us? “A great sign,” thus the Apostle St. John describes a vision divinely sent him, appears in the heavens: “A woman clothed with the sun, and with the moon under her feet and a crown of twelve stars upon her head” (*Apoc. xii., 1*). Everyone knows that this woman signified the Virgin Mary, the stainless one who brought forth our Head. The Apostle continues: “And, being with child, she cried travailing in birth, and was in pain to be delivered” (*Apoc. xii., 2*). John therefore saw the Most Holy Mother of God already in eternal happiness, yet travailing in a mysterious childbirth. What birth was it? Surely it was the birth of us who, still in exile, are yet to be generated to the perfect charity of God, and to eternal happiness. And the birth pains show the love and desire with which the Virgin from heaven above watches over us, and strives with unwearying prayer to bring about the fulfillment of the number of the elect.[....] And let all, with humble prayer and entreaty, implore of God, through the intercession of Mary, that those who have abandoned the truth may repent. We know, indeed, from experience that such prayer, born of charity and relying on the Virgin, has never been vain. True, even in the future the strife against the Church will never cease, “for there must be also heresies, that they also who are reprovved may be made manifest among you” (*I Cor. xi., 19*). But neither will the Virgin ever cease to succor us in our trials, however grave they be, and to carry on the fight fought by her since her conception, so that every day we may repeat: “To-day the head of the serpent of old was crushed by her” (*Office Immac. Con., 11. Vespers, Magnif.*).

Pope St. Pius X, *Ad Diem Illum Laetissimum*, On the Immaculate Conception, 1904

Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: I will dwell in them, and walk among them; and I will be their God, and they shall be my people. Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; And I will receive you; and I will be a Father to you; and you shall be my sons and daughters, saith the Lord Almighty (2 Cor. 6:14-18).

We decree that those who give credence to the teachings of heretics, as well as those who receive, defend, or patronize them, are excommunicated... If anyone refuses to avoid such accomplices after they have been ostracized by the Church, let them also be excommunicated. Lateran Council IV

I am more afraid of the curse of one poor woman, than of all the Saracen armies together. St. Ferdinand of Castile

“Cut off from the Church: One must neither pray nor sing psalms with those who are cut off from the communion of the Church, whether clergy or layman: let him be excommunicated.” Council of Carthage

All the virtues when separated from charity fall very short of perfection, since they cannot in default of this virtue fulfill their own end, which is to render man happy. I do not say that, without it, they cannot be born and even develop; but they are dependent on charity for their perfection, for their completeness to draw therefrom the strength to will in God and to receive from His mercy the manna of true merit and of the sanctification of those hearts wherein they are found. Charity is among the virtues as the sun among the stars - it gives to all their brightness and their beauty. Faith, hope, fear, sorrow ordinarily precede charity into the soul, there to prepare its abode, but once love arrives they obey and minister to it like all other virtues; charity, by its presence, animates, beautifies and vivifies them all. St. Francis de Sales

In this way, the Pope would, without doubt, fall into schism: ...He would do that if he did not observe that which the Universal Church observes in basing herself on the Tradition of the Apostles, or if he did not observe that which has been ordained for the whole world by the universal councils or by the authority of the Apostolic See. Especially is this true with regard to the Divine Liturgy, as, for example, if he did not wish personally to follow the universal customs and rites of the Church. This same holds true for other aspects of the liturgy in a very general fashion, as would be the case of one unwilling to celebrate with priestly vestments, or in consecrated places, or with candles, or if he refused to make the sign of the cross as other priests do, or other similar things which, in a general way, relate to perpetual usage in conformity with the Canons.... By thus separating himself apart, and with obstinacy, from the observance of the universal customs and rites of the Church, the pope could fall into schism.
Cardinal Juan de Torquemada

The Same Standard applies to Conciliar Heretics!

Before answering the accusation (that Popes Liberius and Honorius were heretics and formally taught heresy), we must once more remind our opponents that, in order to overturn our thesis (of papal infallibility), they must prove not merely that Liberius or Honorius has spoken or written what is contrary to faith, or denied it, but that he did so as Pope, teaching in matters of faith or morals, and thereby binding the Universal Church. If they cannot prove this, they prove nothing, for the fallibility would then be only personal and private, and would no more affect the infallibility of the Pope as Universal teacher, than the denial of Peter in the Court of the High Priest injured his infallibility as Prince of the Apostles. They must, then, first produce good, historical evidence of the fact; secondly, they must prove that it was a definition or teaching contrary to truth in matters of faith; and, thirdly, that the Pope intended, by his teaching, to bind the Universal Church to believe it.

Rev. F. X. Weninger, S.J., D.D., *On the Apostolical and Infallible Authority of the Pope, when teaching the faithful, and on his relation to a General Council*

Sacramental Baptism was traditionally administered on the Vigils of Easter and Pentecost, however, in cases of necessity, what was held as necessary was never withheld!

“In a case of necessity any time is allowable for baptism. Wherefore, as it is quite clear that these two seasons (Easter and Pentecost) of which we have been speaking are the rightful ones for baptizing the elect in Church, we admonish you, beloved, not to associate other days with this observance. Because, although there are other feasts also to which much reverence is due in God’s honor, nevertheless a rational and mystical exception must be observed by us for this principal and greatest sacrament: not, however, prohibiting the license to succor those who are in danger by administering Baptism to them at any time. For while we put off the vows of those who are not pressed by ill health and live in peaceful security to those two closely connected and cognate feasts, let us not at any time refuse this which is the only safeguard of true salvation to anyone in peril of death, in the crisis of a siege, in the distress of persecution, in the terror of shipwreck.” Pope St. Leo the Great, Letter #6, 447AD

“Let him heed what the blessed apostle Peter preaches, that sanctification by the Spirit is effected by the sprinkling of Christ’s blood (1 Pet. 1:2)... It is He, Jesus Christ, who has come through water and blood, not in water only, but in water and blood. And because the Spirit is truth, it is the Spirit who testifies. For there are three who give testimony – Spirit and water and blood. And the three are one. (1 Jn. 5:4-8) In other words, the Spirit of Sanctification and the Blood of Redemption and the Water of Baptism.

These three are ONE and remain indivisible. None of them is separable from its link with the others.

Pope St. Leo the Great, Dogmatic letter to Flavian, Council of Chalcedon, 451AD

“You have read, therefore, that the three witnesses in Baptism are one: water, blood, and the spirit; and if you withdraw any one of these, the Sacrament of Baptism is not valid. For what is water without the cross of Christ? A common element without any sacramental effect. Nor on the other hand is there any mystery of regeneration without water: for ‘unless a man be born again of water and the Spirit, he cannot enter the kingdom of God.’ [John 3:5] Even a catechumen believes in the cross of the Lord Jesus, by which also he is signed; but, unless he be baptized in the name of the Father and of the Son and of the Holy Spirit, he cannot receive the remission of sins nor be recipient of the gift of spiritual grace.” St. Ambrose, *De Mysteriis*, 390-391AD

If public scandals or persecutions, or the tyranny of secular interference, have at times threatened to stay the progress of the Church, Mary has stretched forth her arm, the obstacles were removed, and the Spouse of Jesus continued her onward march, leaving her foes and her fetters behind her. All this was vividly brought before the mind of the saintly Pontiff, Pius V, by the victory of Lepanto, gained by Mary's intercession, over the Turkish fleet, and he resolved to add one more title to the glorious list given to our Lady in the Litany: it was *Auxilium Christianorum, Help of Christians*.
Dom Gueranger, *The Liturgical Year*, Feast of Our Lady, Help of Christians

"For," as she declared to the Baudricourt, the Dauphin's representative, "the kingdom does not appertain to the Dauphin, but to my Lord. But it is the will of my Lord that the Dauphin should be made king and should hold the kingdom in commendam."
"And who is thy Lord?," asked Baudricourt. "My Lord is the King of heaven," replied Joan..... To the Dauphin Charles she said: "I am called Joan the Virgin, and through me does the King of heaven give you to understand that you shall be vice-regent of the King of heaven who is King of France. To the Duke of Burgundy, who was in alliance with the enemy, she said: "I tell you by order of the King of heaven, that all who make war on the said holy kingdom, make war on the King Jesus, the King of heaven and of all the earth." St. Joan of Arc, Virgin

In our time more than ever before, the greatest asset of those disposed toward evil is the cowardice and weakness of good men, and all the vigor of Satan's reign is due to the easygoing weakness of Catholics. Oh! if I might ask the Divine Redeemer, as the Prophet Zachary did in spirit (Zach. 13:6a): 'What are those wounds in the midst of Thy hands?' The answer would not be doubtful: '... With these I was wounded in the house of them that loved me' (Zach. 13:6b). I was wounded by my friends, who did nothing to defend me, and who, on every occasion, made themselves the accomplices of my adversaries. And this reproach can be leveled at the weak and timid Catholic of all countries. St. Pope Pius X, at the beatification of Joan of Arc, December 13, 1908

Luther and Calvin had called our Holy Church the harlot of Babylon; and yet she had, at the very time, such children as Teresa of Spain, and Philip Neri of Rome, to offer to the admiration of mankind. But Protestantism cared little or nothing for piety or charity; its great object was the throwing off the yoke of restraint. Under pretence of religious liberty, it persecuted them that adhered to the true faith; it forced itself by violence where it could not enter by seduction; but it never aimed at or thought of leading men to love their God. The result was that wheresoever it imposed its errors, devotedness was at an end - we mean that devotedness which leads man to make sacrifices for God or for his neighbour.
Dom Gueranger, *The Liturgical Year*, St. Philip Neri

Summing up all his energy, he solemnly forbade them (the cardinals) to recognize anyone as Pope unless he were elected canonically and in accordance with the rules laid down by the holy Fathers. Then, after a moment of devout recollectedness, he expressed his conformity to the divine Will, which had ordained that his pontificate should be one long martyrdom, and said: 'I have loved justice and hated iniquity: for which cause, I die in exile!' One of the bishops who were present, respectfully made him this reply: "No, my lord, you cannot die in exile: for, holding the place of Christ and the holy Apostles, you have had given to you the nations for your inheritance, and the utmost parts of the earth for your possessions."
Dom Gueranger, *The Liturgical Year*, Feast of St. Gregory VII

I am a priest of the monastery of the blessed Apostles Peter and Paul. I was born on their land, and ever since my seventh year I have always lived in their house, observing the Rule, singing day by day in their church, and making it my delight to learn, to teach or to write. Since I was made a priest, I have written commentaries on the holy Scripture for myself and my brethren, using the words of our venerated Fathers and following their method of interpretation. And now, good Jesus, I beseech thee, thou who hast given me in thy mercy to drink of the sweetness of thy word, grant me now to attain to the source, the fount of wisdom, and to gaze upon thee for ever and ever. St. Bede the Venerable

The landing of the Roman missioners, and their marching through the country, to the chant of the Litany; the willing and almost kind welcome given them by king Ethelbert; the influence exercised by queen Bertha, a French Catholic, in the establishment of the faith among the Saxons; the baptism of ten thousand neophytes, on Christmas day, and in the bed of a river; the foundation of the metropolitan see of Canterbury, one of the most illustrious Churches of Christendom on account of the holiness and noble doing of its Archbishops; all these episodes of England's conversion are eloquent proofs of God's predilection.... But who can help feeling sad at the thought that a country, favored as England has been with such graces, should have apostatized from the faith; have repaid with hatred that Rome which made her Christian; and have persecuted with unheard-of cruelties the Benedictine Order to which she owed so much of her glory? Dom Gueranger, *The Liturgical Year*, St. Augustine of Canterbury

Kindness is a virtue that does not think about its own interest; does not wait for the call of duty; has no need of aesthetic attraction to solicit it; but is instinctively the more drawn towards its object, the more the object is wretched, poor, forsaken, and, humanly speaking, contemptible. Lacordaire
But before all things have a constant mutual charity among yourselves: for charity coevereth a multitude of sins (I Peter 4:8).

He decreed that the Holy Sacrifice should be offered up on their tombs. The Church still keeps this law in mind by requiring that all altars, whether fixed or portable, must have, amongst the relics that are placed in them, a portion of some belonging to the martyrs. Dom Gueranger, *The Liturgical Year*, Feast of St. Felix I, Pope and Martyr

His life was one of exploits, and each was a victory, Cordova, the city of the Caliphs, was conquered by this warrior Saint. At once its Alhambra ceased to be a palace of Mahometan effeminacy and crime. Its splendid Mosque was consecrated to the divine service, and afterwards became the Cathedral of the City. The followers of Mahomet, 500 years previous, had robbed the Church of St. James at Compostella of its bells, and had them brought in triumph to Cordova; Ferdinand ordered them to be carried thither again, on the backs of the Moors. Dom Gueranger, *The Liturgical Year*, Feast of St. Ferdinand of Castile

We are bound, under pain of anathema, to believe the Church in all things, as is evident from Matthew xviii: ‘And if he will not hear the Church let him be to thee as the heathen and publican’ (i.e.: let him be anathema). All the councils, moreover, declare anathema against those who do not assent to the Church’s decrees. (i.e.: her dogmas). But it would be an iniquitous thing to be bound under so heavy a penalty to assent to things that would be uncertain and might sometimes be false.... Our opinion is that it is absolutely impossible for the Church to err, either in things which are absolutely necessary or in others which she proposes to us to be believed or to be performed by us, no matter whether they are or are not expressly contained in the Scriptures. And when we say that the Church cannot err, we understand this boon of all the faithful and of all the bishops, so that the sense of the proposition that the Church cannot err is, that all the faithful hold as of faith must needs be true and of faith, and, likewise, that what all the bishops teach as belonging to the faith must needs be true and of faith.
St. Robert Bellarmine, *The Church Militant*, cap. XIV, vol. XXXI, no. LXII

The Authority of the Pope, as it is with every one of the faithful, is subject to the Faith and not vice versa as the Neo-Modernists would have it!

- ❖ “Peter is called a rock, and the foundations of the Church are planted in his faith.” St. Gregory of Nazianzen
- ❖ “Faith is the groundwork of the Church, because of the faith, and not of the person of Peter, it was said, that the gates of death should never prevail against it.” St. Ambrose
- ❖ “He (Christ) called him Peter, that is, the rock, and praised the foundations of the Church which was built on the Apostle’s faith. St. Augustine
- ❖ “Peter was made for us a living rock, on which, as on a foundation, the faith of the Lord rests, and on which the Church is erected.” St. Epiphanius
- ❖ “He (Christ) did not say *Petrus*, but *Petra*, because He did not build His Church upon the man, but upon the faith of Peter.” St. John Chrysostom
- ❖ “Peter so pleased the Lord by the sublimity of his faith, that, after being admitted to the fruition of bliss, he received the solidity of an immovable rock, on which the Church was so firmly built, as to bid defiance to the gates of hell and the laws of death. St. Leo the Great
- ❖ “On this rock, namely, on the unshaken faith, to which thou owest thy name, I will build my Church.” Caesarius the Cistercian
Quotations taken from Fr. F. X. Weninger, D.D., *On the Apostolical and Infallible Authority of the Pope when teaching the faithful and on his relation to a General Council*

“He who, when he has once knocked, is angry because he is not forthwith heard, is not a humble petitioner, but an imperious exactor. However long He may cause thee to wait, do thou patiently tarry the Lord’s leisure.” St. Peter Chrysologus

“I will not pray with you, nor shall you pray with me; neither will I say “Amen” to your prayers, nor shall you to mine.” St. Margaret Clitherow addressing heretics at her execution

NATURE AND KINDS OF VIRTUE

DEFINITION: Virtue which confers goodness on its owner makes his acts good (Aristotle). This definition is primarily true of the moral virtues which make both man himself and his acts good. Another definition is that given by St. Augustine, referring to the infused virtues: virtue is a good quality of the soul enabling man to live well, which no one can use for evil, produced in man by God without man’s assistance. The nature of virtue is understood more clearly by comparing it with the gifts and fruits of the Holy Ghost and with the beatitudes.

THE GIFTS OF THE HOLY GHOST are habits accompanying sanctifying grace whereby a man is well disposed to receive the inspirations and movements of the Holy Ghost. In the gifts, therefore, it is the Holy Ghost Himself who inspires man towards goodness; in the virtues man is moved by right reason aided by grace. The gifts of the Holy Ghost are seven in number: wisdom, understanding, knowledge, counsel, piety, fortitude, fear.

The gift of wisdom (corresponding to the virtue of charity) is a habit infused by God which makes the soul responsive to the Holy Ghost in the contemplation of divine things and in the use of God’s ideas to judge both created and divine matters,—The first effect of wisdom is a filial fear of God, but its supreme effect is a welcome peace in the heart of man.

The gift of understanding is a supernatural enlightenment given to man in the form of a habit whereby he grasps revealed truths easily and intimately.

The **gift of knowledge** (the science of the saints) enables man through some form of spiritual relish and warmth of charity to judge everything in its relationship to his supernatural end by means of inferior causes— The gifts of understanding and of knowledge aid and perfect the virtue of faith.

The **gift of counsel** (which aids and perfects the virtue of prudence) enables man to judge and command individual acts.

The **gift of piety** (which aids and perfects the virtue of justice) enables man to show reverence both for God as a most loving Father and for men as the sons of God.

The **gift of fortitude** (which aids and perfects the virtue of fortitude) gives the soul a singular strength in resisting evil and attaining to everlasting life.

The **gift of fear** (which aids and perfects the virtue of hope) impels man to a profound respect for the majesty of God.

THE FRUITS OF THE HOLY GHOST which St. Paul lists as twelve in number (charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, chastity) are human acts which result from the gifts of the Holy Ghost and refresh man with holy and sincere joy.

The beatitudes (of which St. Matthew lists eight, St. Luke four) are external acts of the virtues and gifts which in their own special way lead to happiness both on earth and especially in Heaven.

Rev. Dominic Prummer, *Handbook of Moral Theology*

“If any one saith, that the received and approved rites of the Catholic Church, wont to be used in the solemn administration of the sacraments, may be contemned, or without sin be omitted at pleasure by the ministers, or be changed, by every pastor of the churches, into other new ones; let him be anathema.”

Council of Trent, Canon XIII, On the Sacraments

“The favorite comeback of progressives is that ‘the liturgy kept developing over time, so you can’t say that Catholics ‘always’ worshiped this or that way.’ But that is a superficial response. The deeper truth is that Catholics have always worshiped according to the liturgy they have received, and any development occurred within this fundamental assumption of the continuity of the rituals, chants, and texts. The work of the Consilium of the 1960s rejected (N.B. actually, rejected by Rev. Annibale Bugnini in 1948) this assumption in altering almost every aspect of the liturgy, adding and deleting material according to their own theories. Therefore what they produced is not and can never be an expression of Catholic tradition; it will always remain a foreign body.” Peter Kwasniewski, Ph.D.

St. John Eudes: “That there is a special contract made between God and man in Baptism.”

THE name of contract is given to any agreement entered into by two or more persons, in which the parties contracting incur mutual obligations. This clearly shows that a contract has been entered into by the most Blessed Trinity and you in Baptism; since you have incurred many obligations towards the Blessed Trinity, and the Blessed Trinity has also obliged itself in regard to you. What is the nature of this contract? It is a reciprocal contract of gifts, the highest and most entire that can “enter into the heart of man to conceive;” for in making it you are obliged to give yourself entirely and forever to God; you have renounced all things to be united to Him, and for Him, and God on his part has given Himself entirely to you. The Father, the Son, and the Holy Ghost, come to you and take up their abode in your soul, in order to confer honors and benefits on you. They enrich you ‘with spiritual treasures to render you worthy of their three divine Persons.

It is a contract of adoption, since God the Father has taken you for his child, and has conferred on you the right of his inheritance with his only Son, and you have taken God for your Father, and have promised to entertain for him all the love and respect which a child owes to a so good a parent. “Consider,” writes St. John the Evangelist, “what love the Father has testified to you in wishing that you should be called, and that you should, really, be his children.”

Behold the admirable effect of the contract which you have made with God in Baptism, from being the child of wrath and an heir of hell, you have become the child of God and an heir to heaven! What you should not do to acknowledge the infinite goodness of God in your regard?

It is a contract of alliance with the Son of God, since in receiving Baptism you have united yourself to him as to your head, your master, and your sovereign, and since the Son has taken you for His servant and one of the members of his body, which is his Church. How great is the goodness of God, says St. Paul to the newly converted Christians of Corinth; “By whom you are called unto the fellowship of His Son Jesus Christ our Lord.”

What were you before Baptism but the unhappy slave of Satan, and subject like him to eternal punishment? But by Baptism you have been delivered from this unhappy subjection, through the divine alliance which you have contracted with Jesus Christ, which procures you the enjoyment of eternal happiness, if you observe all its conditions.

Finally, it is a contract of alliance with the Person of the Holy Ghost; for faith teaches us, that the Holy Ghost takes the Christian soul as his spouse, and that the Christian reciprocally takes the Holy Ghost for his spouse. In consequence of this sacred alliance, the Holy Ghost calls you “his sister and his spouse,” and as, of yourself, you are poor indeed, he adorns your soul with all the gifts necessary to render it worthy of him, and he comes to take up his abode in it, and to consecrate it as his temple and his sanctuary. [.....]

When you had been presented to the church to receive Baptism, you were treated as a person in the possession of the devil, for the priest pronounced over you the exorcism of the church, commanding the wicked spirit to depart from you, and to give place to the Holy Ghost. This ceremony teaches you that by original sin you were really in possession of the devil, and that he abided in you, but that, through Baptism, he has been cast out of you; that your soul has been purified from the horrible stain which disfigured it, and that the Holy Ghost, having sanctified and ornamented it with his grace, comes to take up his abode in it. [.....]

That Baptism imprints in your soul a spiritual character, which no sin can efface. This character is a proof that from this time you do not belong to yourself, but that you are the property of Jesus Christ, who has purchased you by the infinite price of his blood and of his death. You are not of yourself, but you are of Christ’s therefore, St. Paul concludes, “that the Christian should no longer live for himself, but for Him who

died and rose again for him;” that is to say, that the Christian should live a life of grace, and that he should consecrate to his Redeemer his spirit, his heart, and all his actions. [.....]

The Priest introduced you into the Church, by saying, “Enter into the house of God, that you may have eternal life.” This ceremony teaches you that Baptism enables you to enter into the Society of Jesus Christ, and of all the faithful who compose the house or family of God. By this entry, you begin to partake of all the good works of the faithful and you acquire a right to the sacraments, to the prayers, and to all the other good works which are done in the Church. Moreover, in entering into the Church, you have become her child, and have been made a child of God, the heir of God, and co-heir of Jesus Christ; you entered into society and communion with the angels and all the blessed who are in Heaven. By this ceremony you are likewise taught that, in order to be united to Jesus Christ, and to have eternal life, it is necessary to be a member of the Church, and to persevere therein to the end, believing all she teaches, obeying all she commands.

St. John Eudes, excerpt from *Man’s Contract with God in Baptism*

COMMENT: St. John Eudes makes clear what every faithful Catholic should already know, that is, it is by virtue of the sacrament of Baptism received with Faith that makes a person a Child of God. The Neo-modernist popes since Vatican II heretically teach that everyone is a child of God by virtue of the Incarnation of the Logos, the Word becoming flesh, where the second Person of the Trinity, by personally uniting Himself with our human nature, thereby elevated all humanity to being children of God by virtue of this shared humanity. For them, Baptism is only an outward *sign signifying* what has already taken place. It reduces Baptism from a *performative sign* that is *necessity of means* for salvation to a simple *necessity of precept* which obligates only those who feel some inner compulsion to obey. It is this fundamental corruption of revealed truth that makes modern ecumenism with such events as the blasphemous “Prayer Meeting at Assisi” possible. For them the “spiritual character” imprinted on the soul at Baptism is meaningless. The “spiritual character” is both the sign of and cause of the adoption as Sons of God. The character is like a receptacle that makes the reception of the sacramental grace of adoption possible. Those who have the character of the sacrament without the sanctifying grace of adoption will suffer the greatest torments of all in hell.

It is an unfortunate fact that the many traditional Catholics and conservative Catholics believe this tripe and profess that any “good-willed” Protestant, Jew, Moslem, Hindu, Buddhist, etc., etc. can be a child of God, a member of the Church, a temple of the Holy Ghost and an heir to heaven by virtue of being a “good” Protestant, Jew, Moslem, Hindu, Buddhist, etc., etc. This error is derived essentially from the more fundamental error of denying *Dogma* as *Dogma*, by overturning Dogma in its very nature. For these Neo-modernists, Dogma is not the revealed truth of God but only a human axiom open to unending refinement and new interpretations. But the truth is that Dogma is divine revelation formally and infallibly defined by the Magisterium of the Church. It is irreformable in both the truth it declares and the words that it uses to define. It constitutes the *formal object of divine and Catholic faith* and is *the proximate rule of faith for every faithful child of God*. Not until every traditional Catholic recognizes and defends this truth will any effective resistance to Neo-modernist error be effectively mounted.

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

“To prevent [specified chastisements], I shall come to ask for the Consecration of Russia to My Immaculate Heart, and the Communion of Reparation on the First Saturdays. If My requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated.”

“In the end, My Immaculate Heart will triumph. The Holy Father will consecrate Russia to Me, and she will be converted, and a period of peace will be granted to the world.”

Blessed Virgin Mary at Fatima, July 13, 1917

“In the end.... (Russia) will be converted and a period of peace will be granted to the world.”

On the Orthodox Church in Ukraine and Russia, state operated religious institutions.

For example, we’re talking about specifically the Orthodox Church. Back in 1948, there was essentially a coup in Constantinople (Istanbul) that removed the patriarch then, Maximos, who was considered to be too friendly toward the Russian Church—which, let’s be honest, at the time was under the control of the Soviet authorities—and replaced him with the archbishop here in America, Athenagoras, who was actually flown over there on Truman’s plane and installed by the U.S. government, the Greek government and the Turkish government acting in concert, and [the Ecumenical Patriarchate] has been an asset of the United States, the State Department and the CIA, ever since 1948. Of course, this is also consistent with Constantinople’s kind of “neo-papal” aspirations within the Orthodox Church, which is itself a-historical.

At the same time, you’ve got Russia, which—again in a very peculiar structure among the local Orthodox churches—is itself a majority of the entire Orthodox Church, a good chunk of that being in Ukraine.

Now in Ukraine, the Orthodox Church is called the Ukrainian Orthodox Church. It is an autonomous part of the Russian Orthodox Church; it is self-ruling in virtually all aspects. That church is the canonical Church in Ukraine. Its status has not changed.

What has happened is, with U.S. support, Constantinople has tried to create a rival Orthodox church in Ukraine from a group of—actually several groups of—schismatics that they tried to cobble together into a new church. That’s where we stand right now. We have two competing Orthodox churches in Ukraine. The canonical one aligned with Moscow, which is very much the majority, and a much smaller one supported by the United States and Constantinople, which is not acceptable to most of the rest of the world—in Romania and Jerusalem and Serbia and Bulgaria and the other places of the Orthodox Church.

Again, I know this is very complex “inside baseball,” but what it shows is frankly a degree of sophistication, and again, cynicism of the Western powers that they’re willing to manipulate this in order to make some kind of a political game. Because I think the way they see it is, just as the Maidan in 2014 was a political coup to try to separate Russia from Ukraine, this is, if you will, a spiritual coup to try to accomplish the same thing: to take two very closely kindred people in language, culture and especially religion, and set them at odds against each other. It’s not working, it’s not successful, but it is creating a lot of discord, a lot of unhappiness and hurt, and even to some extent, violence.

James George Jatras, JD, interview, January 28, 2022. Mr. Jatras is member of the Greek Orthodox Church who is a Washington, DC-based attorney, political analyst, and media & government affairs specialist. He formerly served as a senior foreign policy adviser to the US Senate Republican leadership, and before that served as a diplomat in Mexico, the Office of Soviet Union affairs, and the Office of the Under Secretary for Political Affairs.

COMMENTARY:

"Errors of Russia" spoken by the Blessed Virgin at Fatima does not refer primarily to atheistic communism as presupposed by so many Catholics during the 20th century. It may not refer to it at all. Atheistic communism was not so much an "error of Russia" as a punishment permitted by God against the Russian people for the errors of the Orthodox schism and heresy which, since the fall of Constantinople, the Russians became the primary defenders and propagators. Orthodoxy began in schism and has ended in extensive heretical opinions. Importantly, the Orthodox deny the primacy of jurisdiction of the Pope in Rome and they deny the dogma of the Immaculate Conception of the blessed Virgin Mary without which devotion to the Immaculate Heart of Mary becomes absurd. And, like all heretical sects, deny the indissolubility of Marriage permitting two divorces and three marriages. Marriage is the metaphor used by God to describe His relationship to His Church and to each of the faithful individually. **The consecration of Russia to the Immaculate Heart of Mary by the Pope in union with the bishops of the world as requested by the Blessed Virgin Mary directly opposes an act of unity with the pope of Rome against those who deny the necessity of this unity as being of divine origin and necessary for salvation. It further affirms the dogma of the Immaculate Conception denied by the Orthodox and consequently, the devotion to the Immaculate Heart.** The irony of Vatican II is that John XXIII assuming that the "errors of Russia" referred to atheistic communism refused to criticize this error in return for permitting the Orthodox heretics to attend his Council. The Vatican thereby publically accepted the "errors of Russian" and hold that these errors do not prejudice salvation for the Orthodox. No one benefitted from this stupidity which began by denying the dogma that there is no salvation outside the Catholic Church.

“Neither Jewish ethics nor Jewish tradition can disqualify terrorism as a means of combat. We are very far from having any moral qualms as far as our national war goes. We have before us the command of the Torah, whose morality surpasses that of any other body of laws in the world: ‘Ye shall blot them out to the last man.’”

Yitzhak Shamir, Israeli Prime Minister 1986-1992, 1943 Quote taken from “Document: Shamir on Terrorism (1943)”

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“With them that hated peace I was peaceable: when I spake unto them, they fought against me without cause.” (Ps. cxix) “Forty years long was I nigh unto that generation, and said: They do always err in their heart; and they have not known My ways to whom I swore in My wrath that they should not enter into My rest.” (Ps. xciv)

“In the later editions of the Talmud the allusions to Christianity are few and cautious compared with the earlier or unexpurgated copies. The last of these was published at Amsterdam in 1645. In them our Lord and Saviour is ‘that One,’ ‘such a One,’ ‘a fool,’ ‘the leper,’ ‘the deceiver or Israel,’ &c.; efforts are made to prove that He is the son of Joseph Pandira before his marriage with Mary. His miracles are attributed to sorcery, the secret of which He brought in a slit in his flesh out of Egypt. His teacher is said to have been

Joshua, the son of Perachlah. This Joshua is said to have afterwards excommunicated Him to the sound of 800 rams’ horns, although he must have lived seventy years before His time.

Forty days before the death of Jesus a witness was summoned by public proclamation to attest his innocence, but none appeared. He is said to have been first stoned and then hanged on the eve of the Passover. His disciples are called heretics, and opprobrious names. They are accused of immoral practices; and the New Testament is called a sinful book. **The references to these subjects manifest the most bitter aversion and hate.”**

Dr. Joseph Barclay, LL.D, Rector of Stapleford, Hertfordshire, London, *The Talmud*, 1878, from Introduction, p. 30



You must understand. The leading Bolsheviks who took over Russia were not Russians. They hated Russians. They hated Christians. Driven by ethnic hatred they tortured and slaughtered millions of Russians without a shred of human remorse. The October Revolution was not what you call in America the “Russian Revolution.” It was an invasion and conquest over the Russian people. More of my countrymen suffered horrific crimes at their bloodstained hands than any people or nation ever suffered in the entirety of human history. It cannot be understated. Bolshevism was the greatest human slaughter of all time. The fact that most of the world is ignorant of this reality is proof that the global media itself is in the hands of the perpetrators. We cannot state that all Jews are Bolsheviks. But: without Jews there would have been no Bolshevism. For a Jew nothing is more insulting than the truth. The blood maddened Jewish terrorists murdered sixty-six million in Russia from 1918 to 1957. Aleksandr Solzhenitsyn (1918-2008), Nobel-Prize winning novelist, historian and victim of Jewish Bolshevism