

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



Septuagesima Sunday St. Ignatius, Bishop & Martyr February 1, 2026

In order to understand fully the meaning of the text of today's Mass we must study it in connection with the lessons of the Breviary, since in the Church's mind, the Mass and the Divine Office form one whole. The lessons and responses in the night office are taken this week from the book of Genesis. In them is related the story of the creation of the world and of man, of our first parents' fall and the promise of a Redeemer, followed by the murder of Abel and a record of the generations from Adam to Noe.

“In the beginning,” we read, “God created heaven and earth and upon the earth He made man...and He placed him in a garden of paradise to be mindful of it and tend it” (Third and fourth responses at Matins).

All this is a figure. Here is St. Gregory's exposition. “The kingdom of heaven is compared to the proprietor who hires laborers to work in his vineyard. Who can be more justly represented as head of a household than our Creator who governs all creatures by His Providence and who, just as a master has servants in his house, has his elect in this world from the just Abel to the last of His chosen, destined to be born as the very end of time? The vineyard which He owns is His Church, while the laborers in this vineyard are all those who with a true faith have set themselves, and urged others, to the task of doing good. By those who came at the first, as well as at the third, sixth and ninth hours, are meant the ancient people of the Hebrews, who from the beginning of the world, striving in the person of their saints to serve God with a right faith ceased not, as it were, to work in cultivation of the vineyard. But at the eleventh hour, the Gentiles are called and to them are spoken the words, “Why stand ye here all the day idle?” (Third Nocturn). Thus all are called to work in the Lord's vineyard, by sanctifying themselves and their neighbor in glorifying God, since sanctification consists in searching for our supreme happiness in Him alone.

Adam failed in his task and God told him: “Because thou hast eaten of the tree, whereof I commanded thee that thou shouldest not eat, cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee...out of which thou wast taken.”

“Being exiled from Eden,” says St. Augustine, “the first man involved all his descendants in the penalty of death and reprobation, being corrupted in the person of him from whom they sprung. The whole mass of condemned humanity was therefore, plunged in misery, enslaved and cast headlong from one evil to another: (Second Nocturn). “The sorrows of death surrounded me,” says the Introit, and as a matter of fact, it is in the basilica of St. Lawrence-without- the-walls close to the cemetery at Rome that the “Station” for this Sunday is made. The Collect adds that we are “Justly afflicted for our sins.” In the Epistle, the Christian life is represented by St. Paul as an arena where a man must take pains and strive to carry off the prize, while the Gospel bears witness that the reward of eternal life is only given to those who work in God's vineyard, where work is hard and painful since the entrance of sin. “O God,” prays the Church, “grant to thy people who are called by the name of vines and harvests, that they may root out all thorns and briars, and bring forth good fruit in abundance” (Prayer on Holy Saturday after 8th prophecy).

“In His wisdom,” says St. Gregory, “almighty God preferred rather to bring good out of evil than never allow evil to occur.” For God took pity on men and promised them a Second Adam, who restoring the order disturbed by the first, would allow them to regain heaven to which Adam had lost all right, when expelled from Eden, which was “the shadow of a better life” (Fourth Lesson). Thou, O Lord, art our helper in time of tribulation” (Gradual); “with Thee there is merciful forgiveness” (Tract). “Make Thy face to shine upon Thy servant and save in Thy mercy” (Communion). Show Thy face, O Lord, and we shall be saved,” the Church cries similarly in the season of Advent, when calling

upon her Lord. The truth is that God, "who has wonderfully created man, has more wonderfully redeemed him" (Prayer on Holy Saturday after 1st prophecy), for "the creation of the world in the beginning was not a more excellent thing than the immolation of Christ our Passover at the end of time: (Prayer on Holy Saturday after 9th prophecy).

This Mass when studied in the light of Adam's fall prepares our mind for beginning the season of Septuagesima, and understanding the sublime character of the Paschal mystery for which this season prepares our hearts.

In response to the call of the Master, who comes to seek us even in the depths wherein we are plunged, through our first parents' sin (Tract), let us go and work in the Lord's vineyard, or enter the arena and take up with courage the struggle which will intensify during Lent.

INTROIT:

Ps. 17. The groans of death surrounded me, the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and He heard my voice from His holy temple.

Ps. I will love Thee, O Lord, my strength: the Lord is my firmament, my refuge, and my deliverer. Glory be, etc. The groans of death, etc.

COLLECT:

O Lord, we beseech Thee, graciously hear the prayers of Thy people, that we, who are justly afflicted for our sins, may be mercifully delivered by Thy goodness, for the glory of Thy name. Through our Lord, etc.

Look upon our weakness, O God almighty: and since the burden of our own deeds weighs us down, may the glorious intercession of blessed Ignatius Thy Martyr and Bishop protect us. Through our Lord, etc.

O God, who through the fruitful virginity of blessed Mary didst bestow on mankind the rewards of eternal salvation, grant, we beseech Thee, that we may experience her intercession through whom we have deserved to receive the author of life, Jesus Christ Thy Son our Lord. Who liveth and reigneth, etc.

EPISTLE: *1 Cor. 9, 24-27; 10, 1-5.*

Brethren, Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things; and they indeed that they may receive a corruptible crown; but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized, in the cloud and in the sea: and did all eat the same spiritual food, and drank the same spiritual drink: (that they drank of the spiritual rock that followed them: and the rock was Christ.) But with most of them God was not well pleased.

EXPLANATION Having exhorted us to penance in the Introit of the Mass, the Church desires to indicate to us, by reading this epistle, the effort we should make to reach the kingdom of heaven by the narrow path (Matt. VII. 13.) of penance and mortification. This St. Paul illustrates by three different examples. By the example of those who in a race run to one point, or in a prize-fight practice and prepare themselves for the victor's reward by the strongest exercise, and by the strictest abstinence from everything that might weaken the physical powers. If to win a laurel-crown that passes away, these will subject themselves to the severest trials and deprivations, how much more should we, for the sake of the heavenly crown of eternal happiness, abstain from those improper desires, by which the soul is weakened, and practice those holy virtues, such as prayer, love of God and our neighbor, patience, to which the crown is promised! Next, by his own example, bringing himself before them as one running a race, and fighting for an eternal crown, but not as one running blindly not knowing whither, or fighting as one who strikes not his antagonist, but the air; on the contrary, with his eyes firmly fixed on the eternal crown, certain to be his who lives by the precepts of the gospel, who chastises his spirit and his body as a valiant champion, with a strong hand, that is, by severest mortification, by fasting and prayer. If St. Paul, notwithstanding the extraordinary graces which he received, thought it necessary to chastise his body that he might not be cast away, how does the sinner expect to be saved, living an effeminate and luxurious life without penance and mortification? St. Paul's third example is that of the Jews who all perished on their journey to the Promised Land, even though God had granted them so many graces; He shielded them from their enemies by a cloud which served as a light to them at night, and a cooling shade by day; He divided the waters of the sea, thus preparing for them a dry passage; He caused manna to fall from heaven to be their food, and water to gush from the rock for their drink. These temporal benefits which God bestowed upon the Jews in the wilderness had a spiritual meaning; the cloud and the sea was a figure of baptism which enlightens the soul, tames the concupiscence of the flesh, and purifies from sin; the manna was a type of the most holy Sacrament of the Altar, the soul's true bread from heaven; the water from the rock, the blood flowing from Christ's wound in the side; and yet with all these temporal benefits which God bestowed upon them, and with all the spiritual graces they were to receive by faith from the coming Redeemer, of the six hundred thousand men who left Egypt only two, Joshua and Caleb, entered the Promised Land. Why? Because they were fickle, murmured so, often against God, and desired the pleasures of the flesh. How much, then, have we need to fear lest we be excluded from the true, happy land, Heaven, if we do not continuously struggle for it, by penance and mortification!

ASPIRATION Assist me, O Jesus, with Thy grace that, following St. Paul's example, I may be anxious, by the constant pious practice of virtue and prayer, to arrive at perfection and to enter heaven.

GRADUAL:

Ps. 9. Thou art a helper in due time in tribulation: let them trust in Thee, who know Thee: for Thou dost not forsake them that seek Thee, O Lord. For the poor man shall not be forgotten to the end: the patience of the poor shall not perish forever: arise, O Lord, let not man prevail.

TRACT:

Ps. 129. From the depths I have cried to Thee, O Lord: Lord, hear my voice. Let Thine ears be attentive to the prayer of Thy servant. If Thou shalt observe iniquities, O Lord, Lord, who shall abide it? For with Thee is propitiation, and because of Thy law I have waited for Thee, O Lord.

GOSPEL: *Matt. 20, 1-16.*

At that time Jesus spoke to His disciples this parable: The kingdom of God is like to a householder who went out early in the morning to hire laborers in his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and ninth hour: and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? The say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thine eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

In this parable, what is to be understood by the householder, the vineyard, laborers, and the penny?

The householder represents God, who in different ages of the world, in the days of Adam, Noah, Abraham, Moses, and finally, in the days of Christ and the apostles, has sought to call men as workmen into His vineyard, the true Church, that they might labor there industriously, and receive the penny of eternal glory.

How and when does God call people?

By inward inspiration, by preachers, confessors, spiritual books, and conversations, etc., in flourishing youth and in advanced age, which periods of life may be understood by the different hours of the day.

What is meant by working in the vineyard?

It means laboring, fighting, suffering for God and His honor, for our own and the salvation of others. As in a vineyard we spade, dig, root out weeds, cut off all that is useless and noxious, manure, plant, and bind up, so in the spiritual vineyard of our soul we must, by frequent meditation on death and hell, by examination of conscience dig up the evil inclinations by their roots, and by true repentance eradicate the weeds of vice, and by mortification, especially by prayer and fasting cut away concupiscence; by the recollection of our sins we must humble ourselves, and amend our life; in place of the bad habits we must plant the opposite virtues and bind our unsteady will to the trellis of the fear of God and of His judgment, that we may continue firm.

How is a vice or bad habit to be rooted up?

A great hatred of sin must be aroused; a fervent desire of destroying sin must be produced in our hearts; the grace of God must be implored without which nothing can be accomplished. It is useful also to read some spiritual book which speaks against the vice. The Sacraments of Penance and of holy Communion should often be received, and some saint who in life had committed the same sin, and afterwards by the grace of God conquered it, should be honored, as Mary Magdalen and St. Augustine who each had the habit of impurity, but with the help of God resisted and destroyed it in themselves; there should be fasting, alms-deeds, or other good works, performed for the same object, and it is of great importance, even necessary, that the conscience should be carefully examined in this regard.

Who are standing idle in the market place?

In the market-place, that is the world, they are standing idle who, however much business they attend to, do not work for God and for their own salvation; for the only necessary employment is the service of God and the working out of our salvation. There are three ways of being idle: doing nothing whatever; doing evil; doing other things than the duties of our position in life and its office require, or if this work is done without a good intention, or not from the love of God. This threefold idleness deprives us of our salvation, as the servant loses his wages if he works not at all, or not according to the will of his master. We are all servants of God, and none of us can say with the laborers in the Vineyard that no man has employed us; for God, when He created us, hired us at great wages, and we must serve Him always as He cares for us at all times; and if, in the gospel, the householder reproaches the workmen, whom no man had hired, for their idleness, what will God one day say to those Christians whom He has placed to work in His Vineyard, the Church, if they have remained idle?

Why do the last comers receive as much as those who worked all day?

Because God rewards not the time or length of the work, but the industry and diligence with which it has been performed. It may indeed happen, that many a one who has served God but for a short time, excels in merits another who has lived long but has not labored as diligently (Wis. 4, 8-13).

What is signified by the murmurs of the first workmen when the wages were paid?

As the Jews were the first who were called by God, Christ intended to show that the Gentiles, who were called last, should one day receive the heavenly reward, and that the Jews have no reason to murmur because God acted not unjustly in fulfilling His promises to them, and at the same time calling others to the eternal reward. In heaven envy, malevolence and murmuring will find no place. On the contrary, the saints who have long served God wonder at His goodness in converting sinners and those who have served Him but a short time, for these also there will be the same penny, that is, the vision, the enjoyment, and possession of God and His kingdom. Only in the heavenly glory there will be a difference because the divine lips have assured us that each one shall be rewarded according to his works. The murmurs of the workmen and the answer of the householder serve to teach us, that we should not murmur against the merciful proceedings of God towards our neighbor, nor envy him; for envy and jealousy are abominable, devilish vices, hated by God. By the envy of the, devil, death came into the world (Wis. 2, 24). The envious therefore, imitate Lucifer, but they hurt only themselves,

because they are consumed by their envy. "Envy," says St. Basil "is an institution of the serpent, an invention of the devils, an obstacle to piety, a road to hell, the depriver of the heavenly kingdom."

What is meant by: The first shall be last, and the last shall be first?

This again is properly to be understood of the Jews; for they were the first called, but will be the last in order, as in time, because they responded not to Christ's invitation, received not His doctrine, and will enter the Church only at the end of the world; while, on the contrary, the Gentiles who were not called until after the Jews, will be the first in number as in merit, because the greater part responded and are still responding to the call. Christ, indeed, called all the Jews, but few of them answered, therefore few were chosen. Would that this might not also come true with regard to Christians whom God has also called, and whom He wishes to save (I Tim. 2, 4). Alas! very few live in accordance with their vocation of working in the vineyard of the Lord, and, consequently, do not receive the penny of eternal bliss.

PRAYER O most benign God, who, out of pure grace, without any merit of ours, hast called us, Thy unworthy servants, to the true faith, into the vineyard of the holy Catholic Church, and dost require us to work in it for the sanctification of our souls, grant, we beseech Thee, that we may never be idle but be found always faithful workmen, and that that which in past years we have failed to do, we may make up for in future by greater zeal and persevering industry, and, the work being done, may receive the promised reward in heaven, through Jesus Christ, Thy Son our, Lord. Amen.

OFFERTORY:

Ps. 91. It is good to give praise to the Lord, and to sing to Thy name, O Most High.

SECRET:

Having received, O Lord, our offerings and prayers, we beseech Thee, cleanse us by Thy heavenly mysteries, and mercifully hear us. Through our Lord, etc.

Graciously receive, O Lord, the offerings which by the merits of blessed Ignatius Thy Martyr and Bishop we set apart for Thee; and grant that they may be to us a help evermore. Through our Lord, etc.

By Thy merciful forgiveness, O Lord, and the intercession of the blessed Mary ever Virgin, may this oblation obtain for us peace and prosperity, now and forever. Through our Lord. etc.

COMMUNION:

Ps. 30. Make Thy face to shine upon Thy servant, and save me in Thy mercy: let me not be confounded, O Lord, for I have called upon Thee.

POSTCOMMUNION:

May Thy faithful, O God, be strengthened by Thy gifts, that receiving the same they may long after them, and seeking may receive them without end. Through our Lord, etc.

Refreshed by partaking of Thy sacred gift, we ask, O Lord our God, that through the intercession of blessed Ignatius Thy Martyr and Bishop we may experience the fruits of what we celebrate. Through our Lord, etc.

May this communion, O Lord, cleanse us from our sins, and through the intercession of the blessed Virgin Mary, Mother of God, make us partakers of this heavenly remedy. Through our Lord, etc.

During the period from Septuagesima to Ash Wednesday, the liturgy speaks no more of our greatness but contemplates the misery of fallen humanity-the fatal consequences of original sin and actual sin-and the sacrifice that God asked from the faithful Melchisedech, symbol of the sacrifice that Jesus brings for the whole of humanity...In this period we also prepare for the fasting and penance of the Season of Lent. Rev. Sylvester P. Juergens, S.M.



Take what is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thine eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness?... Wherefore go out from among them and be ye separate, saith the Lord. 2 Cor. 6: 14, 17

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

16	Sun	Septuagesima Sunday St. Ignatius, BpM	sd	V		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM
17	Mon	Purification of the BVM <i>Our Lady of Good Success</i>	d2cl	W		Mass 8:30 AM; Rosary of Reparation before Mass
18	Tue	St. Blaise, BpM	sp	R		Mass 8:30 AM; Rosary of Reparation before Mass
19	Wed	St. Andrew Corsini, BpC	d	W		Mass 8:30 AM; Rosary of Reparation before Mass
20	Thu	St. Agatha, VM	d	R		Mass 8:30 AM; Rosary of Reparation before Mass
21	Fri	St. Titus, BpC St. Dorothy, VM First Friday	d	W	A	Mass 8:30 AM; Rosary of Reparation before Mass; Benediction & Holy Hour of Reparation
22	Sat	St. Romuald, Ab First Saturday	sp	W		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM; Benediction & Holy Hour of Reparation
23	Sun	Sexagesima Sunday St. John of Matha, C	sd	V		Mass 9:00 AM; Confessions 8:00AM; 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.

The duration of the world itself, according to the ancient Christian tradition, is divided into seven ages. The human race must pass through seven ages before the dawning of the day of eternal life. The first age included the time from the creation of Adam to Noah; the second begins with Noah and the renovation of the earth by the deluge, and ends with the vocation of Abraham; the third opens with this first formation of God's chosen people, and continues as far as Moses, through whom God gave the Law; the fourth consists of the period between Moses and David, in whom the house of Juda received the kingly power; the fifth formed of the years which passed between David's reign and the captivity of Babylon, inclusively; the sixth dates from the return of the Jews to Jerusalem, and takes us on as far as the birth of our Saviour. Then, finally, comes the seventh age; it starts with the rising of this merciful Redeemer, the Sun of justice, and is to continue till the dread coming of the Judge of the living and the dead. These are the seven great divisions of time; after which, eternity... After the Septuagesima of mourning, we shall have the bright Easter with its seven weeks of gladness, foreshadowing the happiness and bliss of heaven.

Dom Gueranger, *The Liturgical Year, The Mystery of Septuagesima*

From all this it is evident that the Christian, who would spend Septuagesima according to the spirit of the Church, must make war upon that false security, that self-satisfaction, which are so common to effeminate and tepid souls, and produce spiritual barrenness. It is well for them, if these delusions do not insensibly lead them to the absolute loss of the true Christian spirit. He that thinks himself dispensed from that continual watchfulness, which is so strongly inculcated by our divine Master, is already in the enemy's power. He that feels no need of combat and of struggle in order to persevere and make progress in virtue should fear that he is not even on the road to that kingdom of God, which is only to be won by violence. He that forgets the sins which God's mercy has forgiven him, should fear lest he be the victim of a dangerous delusion.

Dom Gueranger, *The Liturgical Year, Septuagesima Sunday*

And don't tell me you don't wish to fight, for the moment you tell me that, you are already fighting. Nor that you don't know which side to join; for while you are saying that, you have already joined a side. Nor that you wish to remain neutral; for while you are thinking to be so, you are so no longer. Nor that you want to be indifferent; for I will laugh at you, because on pronouncing that word you have already chosen your party. Don't tire yourself seeking a place of security against the chances of war, for you tire yourself in vain; that war is extended as far as space and prolonged through all time. In eternity alone... can you find rest, because there alone there is no combat. But do not imagine, however, that the gates of eternity shall be opened for you, unless you first show the wounds you bear. Those gates are only opened for those who gloriously fought here the battles of the Lord Crucified! Juan Donoso Cortés, Marqués de Valdegamas, 1809-1853, Spanish author, diplomat, and worthy descendent of the great conquistador, Hernando Cortes.

"From any sin, however slight, committed with full knowledge, may God deliver us, especially since we are sinning against so great a Sovereign and realizing that He is watching us! That seems to me a sin committed of malice aforethought : it is as though one were to say : 'Lord, although this displeases You, I shall do it. I know that You see it and I know that You would not have me do it; but, though I understand this, I would rather follow my own whim and desire than Your will.'"

St. Teresa of Avila, *Way of Perfection*

Liberalism is the belief that any part of God's creation is not subject to His domain. Fr. Denis Fahey

Feast of the Purification

Take courage, O Zorobabel, saith the Lord; and take courage, O Jesus, the son of Josedec, the High Priest; and take courage, all ye people of the land; for thus saith the Lord of Hosts: Yet one little while, and I will move the heaven, and the earth, and the sea, and the dry land. And I will move all nations; and the Desired of all nations shall come; and I will fill this House with glory. Great shall be the glory of this House, more than of the first; and in this place I will give Peace, saith the Lord of hosts. Aggeus 2, 5-10
Thus saith the Lord God: Behold I send my Angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the Angel of the Testament whom you desire, shall come to his Temple. Behold he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming? And who shall stand to see him? For he is like a refining fire, and like the fuller's herb: and he shall sit refining and cleansing the silver, and he shall purity the sons of Levi, and shall refine them as gold and as silver, and they shall offer sacrifices to the Lord in justice. Malachi 3

O Lord, Thou dost dismiss Thy servant, O Lord, according to Thy word in Peace, because my eyes have seen Thy Salvation, which Thou hast prepared before the face of all peoples- a Light to the revelation of the Gentiles, and the glory of Thy people Israel.

St. Luke 2, 29

O eternal God, I know that Your arm is powerful and strong, that it will deliver the Church and Your people, rescue them from the hands of the demon, and put an end to persecution. I know that the Wisdom of Your Son, who is one with You, can illumine our intellects and scatter the clouds which hover around Your dear Spouse, the Church. Then, eternal Father, I beg and implore Your power, the Wisdom of Your only-begotten Son and the clemency of the Holy Ghost, abyss and fire of charity, to show mercy to the world and restore the warmth of charity so that peace and union may reign in the holy Church. Alas, I do not want to wait any longer: I pray that Your infinite goodness may constrain You not to close the eye of Your mercy on Your holy Spouse, O sweet Jesus, Jesus-love. St. Catherine of Siena, her prayer for the Church.

Fight, therefore, with great determination. Do not let the weakness of your nature be an excuse. If your strength fails you, ask more from God. He will not refuse your request. Consider this-----if the fury of your enemies is great, and their numbers overwhelming, the love which God holds for you is infinitely greater. The Angel who protects you and the Saints who intercede for you are more numerous... 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*

As in the order of nature a child must have a father and a mother, so likewise in the order of grace, a true child of the Church must have God for his Father and Mary for his Mother; and if anyone should glory in having God for his Father and yet has not the love of a true child for Mary, he is a deceiver, and the only father he has is the devil. St. Louis de Montfort, *The Secret of Mary*

Let us place humility above all things. It is the hidden treasure buried in the field, to acquire which we ought to sell all we possess (Matt. 13, 44). It is the pearl of great price, to obtain which we should sell all we have (Matt. 13, 45). Do not let us call these sins against humility scruples, but let us regard them as real sins, worthy of confession and of amendment. May God guard us from too easy a conscience in respect to that true humility which is commanded us in the Gospel. We should then indeed be taking the broad way mentioned by the Holy Ghost, which though it seems the right and straight road nevertheless leads direct to perdition: "There is a way that seemeth to a man right, and the ends thereof lead to death" (Prov. 16, 25).

Fr. Cajetan Mary da Bergamo, *Humility of Heart*

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 easy going weakness of Catholics. Oh! If I might ask the Divine Redeemer, as the Prophet Zachary did in spirit: "What are those wounds in the midst of Thy hands" (Zach. 13:6)? The answer would not be doubtful: "... With these I was wounded in the house of them that loved Me" (Zach. 13:6). 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 Catholics of all countries. St. Pius X, December 13, 1908, the beatification of St. Joan of Arc

Liberalism is a heresy in the doctrinal order, because heresy is the formal and obstinate denial of all Christian dogmas in general. It repudiates dogma altogether and substitutes opinion, whether that opinion be doctrinal or the negation of doctrine. Consequently it denies every doctrine in particular. If we were to examine in detail all the doctrines or dogmas which, within the range of Liberalism, have been denied, we would find every Christian dogma in one way or the other rejected----from the dogma of the Incarnation to that of Infallibility.... We may then say of Liberalism: *in the order of ideas it is absolute error; in the order of facts it is absolute disorder*. It is therefore, in both cases a very grievous and deadly sin, for sin is rebellion against God in thought or in deed, the enthronement of the creature in the place of the Creator. Don Felix Sarda Y Salvany, *Liberalism Is A Sin*

“The more we subject ourselves to men, having no other will but that of those who are over us, the more we shall master our will, so as to conform it to the will of God.” St. Teresa of Jesus

The truths Jesus taught are so important and essential that, to know them or not, to believe them or not, is a matter of life or of death. His doctrine is not optional; rather, it is so essential that we cannot attain eternal life without it. “Who believeth in Him... may have life everlasting... but he that doth not believe is already judged : because he believeth not in the Name of the only-begotten Son of God” (Jn 3, 16-18). Compared to the truths taught by Jesus, all others are insufficient. Because the doctrine of Jesus is absolutely indispensable. He proved its truth by miracles in order to help our weak faith to adhere to it.... Jesus is the only Teacher who can guarantee with miracles the truth of His doctrine. Rev. Gabriel of St. Mary Magdalen, O.C.D., *Divine Intimacy*

The Roman Catholic Church possesses Unity from its founder, Jesus Christ, as an attribute of its Nature:

Anyone who pursues “unity” does not possess it and can only obtain it by membership in Christ’s Church

This being so, it is clear that the Apostolic See cannot on any terms take part in their assemblies, nor is it anyway lawful for Catholics either to support or to work for such enterprises; for if they do so they will be giving countenance to a false Christianity, quite alien to the one Church of Christ. Shall We suffer, what would indeed be iniquitous, the truth, and a truth divinely revealed, to be made a subject for compromise? For here there is question of defending revealed truth. Jesus Christ sent His Apostles into the whole world in order that they might permeate all nations with the Gospel faith, and, lest they should err, He willed beforehand that they should be taught by the Holy Ghost: has then this doctrine of the Apostles completely vanished away, or sometimes been obscured, in the Church, whose ruler and defense is God Himself?

Pope Pius XI, *Mortalium Animos, On Religious Unity*

Considered from a pastoral aspect, one must say that the ecumenism of the last decades that it leads Catholics to a “silent apostasy” and that it dissuades non-Catholics from entering into the unique ark of salvation. One must reprobate, as Vatican Council I has said, “the impiety of those who close to men the gates of the Kingdom of heaven”. Under the guise of searching for unity, this ecumenism disperses the flock; it does not carry the mark of Christ, but that of the divider par excellence, the devil.

FROM ECUMENISM TO SILENT APOSTASY

The Church of Christ, animated by the same Divine Spirit of truth which inspired this holy Apostle, has at all times regulated her conduct according to the model set before her in his words and example, “... contend earnestly for the Faith once delivered to the Saints” (Jude, 1: 3); her continual care is “... to keep that which is committed to thy trust” pure and undefiled, “avoiding all profane novelties of words ...” (1 Tim. 6: 20); that the sacred words of God, “... I have put in thy mouth, shall not depart out of thy mouth ... from henceforth and for ever” (Isa. 59: 21). She therefore knows not what it is to temporize in religion, in order to please men, not to adulterate the Gospel of Christ to humor them; she declares the sacred truths revealed by Jesus Christ in their original simplicity, without seeking to adorn them with the persuasive words of human wisdom, much less to disguise them in a garb not their own. Bishop George Hay of Scotland [1729-1811], *The Sincere Christian*

If all the swords in England were pointed against my head, your threats would not move me. I am ready to die for my Lord that in my blood the Church may obtain liberty and peace. St. Thomas Becket, Archbishop of Canterbury

SEPTUAGESIMA SUNDAY

PRESENCE OF GOD - O Lord, I come to You with a keen desire to learn how to respond to Your invitations.

MEDITATION:

1. The time of Septuagesima is somewhat like a prelude to Lent, the traditional time for spiritual reform. That is why the liturgy presents us today with a program which we must put into effect in order to bring about within ourselves a new, serious conversion, so that we may rise again with Christ at Easter. The Collect of today's Mass, while reminding us that we are sinners, invites us to sentiments of profound humility, “to the end that we, who are justly afflicted because of our sins, may through Thy mercy, be freed from them.” The first step toward conversion always consists in humbly recognizing that we need to be converted. The lukewarm must become fervent, the fervent must reach perfection, the perfect must attain heroic virtue. Who can say that he does not need to advance in virtue and in sanctity? Each new step effects a new conversion to God, *conversio ad Deum*. In the Epistle (I Cor. 9, 24-27; 10, 1-5), St. Paul urges us to undertake this ceaseless spiritual labor. To reach sanctity and heavenly glory we must never tire of running and striving, as those who run in the stadium struggle and exert themselves “to receive a corruptible crown, but we an incorruptible one. I, therefore, so run... not as one beating the air,” says the Apostle, “but I chastise my body and bring it into subjection!” This is the first point in the program: a generous struggle to overcome ourselves, to conquer evil and achieve goodness; denial of self by humility; denial of the body by physical mortification. Only those who struggle and exert themselves will win the prize. Therefore let us also run in such a way as to obtain the reward.

2. The Gospel (Mt. 20, 1-16) gives us the second part of the program for this liturgical season: not to remain idle, but to labor assiduously in the Lord's vineyard. The first vine to be cultivated is our own soul. God comes to meet us with His grace, but He does not will to sanctify us without our cooperation. On this Sunday the great invitation to sanctity is repeated to every soul. God in His love seeks out His scattered, idle children and gently reprimands them, “Why stand you here idle?” St. Mary Magdalen dei Pazzi says that “God calls us at various times, because creatures differ in state. In this variety we see God's greatness and benignity, which never fail to call us by means of His divine inspirations, in no matter what stage or situation we may be.” Blessed are those who, ever since their youth, have always heard and followed

the divine invitation! But each hour is God's hour; and He passes by and calls us, even to the very last hour. What a consolation, and at the same time what an incentive to respond at last to the Lord's appeal: "Today if you shall hear His voice, harden not your hearts!" (Ps 94, 8).

In addition to the vineyard of our soul, we must also consider the vineyard of the Church, where so many souls are waiting to be won to Christ. No one can consider himself dispensed from thinking of the welfare of others. However lowly our place in the Mystical Body of Christ, we are all members of it; consequently, each one of us must work for the welfare of the others. It is possible for everyone to carry on an efficacious apostolate by example, prayer, and sacrifice. If, up to now, we have done but little, let us listen today to the words of Jesus: "Go you also into My vineyard." Let us go and embrace generously the work which the Lord offers us; let us consider nothing too difficult when there is question of winning souls.

COLLOQUY:

Bless, O Lord, this new liturgical season which opens today. By penetrating its spirit may I be disposed, with Your aid, for a serious reform of my spiritual life. Grant me sincere humility, that I may know my misery and see myself as I am in Your eyes, free from those false lights which arise from self-love, deceiving me and leading me to think I am better than I am. If I wish to consider my wretchedness at Your feet, it is by no means in order to become discouraged: "In my trouble I call upon You, my God, and from Your holy temple, You hear my prayer You are my strength, O Lord, my support, my refuge, my Redeemer. You are my help in time of trouble. He who knows You, hopes in You, for You do not abandon the one who seeks You. From the depths of the abyss, I cry to You, O Lord; Lord, hear my voice. If You will mark our iniquities, O Lord, who can stand it? But with You there is mercy, and by reason of Your law, I trust in You, O Lord!" (Mass of the day).

Infuse into me, O Jesus, new strength to take up more eagerly the course which will lead me to win the incorruptible crown of sanctity. "And since nature opposes what is good, I promise to declare a merciless war against myself. My weapons for the battle will be prayer, the practice of the presence of God, and silence. But, O my Love, You know that I am not skilled in handling these arms. Nevertheless, I will arm myself with sovereign confidence in You, with patience, humility, conformity to Your divine will, and supreme diligence. But where shall I find the aid I need to fight against so many enemies in such a continual battle? Ah! I know! You, my God, proclaim Yourself my Captain, and raising the standard of Your Cross, You lovingly say, 'Come, follow Me; do not fear'" (T.M. Sp).

O my Lord, I will no longer resist Your invitation. May today sound for me the decisive hour of a response filled with generosity and perseverance. You call me. Here I am. I come to Your vineyard, O Lord, but if You are not with me to sustain me in my work, I shall accomplish nothing. O You who invite me, help me to do what You ask of me.

St. Jerome relates in a letter to Eustochium how, at the time when he was beginning to lead the monastic life near Antioch, he was led by a very great grace to the assiduous reading of the Scriptures. The elegance of profane writers still pleased him greatly; by preference he read the works of Cicero, Virgil, and Plautus. Then he received the following grace: during sleep he beheld himself, as it were, transported before the tribunal of God, who asked him severely who he was. "I am a Christian," Jerome replied. "You lie," said the sovereign Judge. "You are a Ciceronian; for where your treasure is, there is your heart also." And the order was given to scourge him. "Upon awakening," writes St. Jerome, "I felt, indeed, that this had been more than a dream, that it was a reality, since I bore on my shoulders the marks of the stripes I had received. Since that time I have read the Sacred Scriptures with greater ardor than I formerly read profane books." This experience explains St. Jerome's statement to Eustochium in another letter: "Let sleep surprise you only reading; fall asleep only on Sacred Scripture."

Rev. Reginald Garrigou-Lagrange, O.P., *The Three Ages of the Interior Life*

So run that ye may obtain, i.e., obtain the crown of glory and the Prize of victory. The allusion is to those that ran in the public games for a crown as the prize, with which they were crowned when victorious. Cf. notes to Rev. iii. 2. 'The word so denotes the rectitude, the diligence, the swiftness, and the perseverance especially required in order to win the prize. The course of Christ was marked by these qualities, that course which all ought to put before themselves for imitation. S. Bernard (Ep. 254) says: "The Creator himself of man and of the world, did He, while He dwelt here below with men, stand still? Nay, as the scripture testifies, 'He went about doing good and healing all.' He went through the world not unfruitfully, carelessly, lazily, or with laggard step, but so as it was written of him, 'He rejoiced as a giant to run his course.' No one catches the runner but he that runs equally fast; and what avails it to stretch out after Christ if you do not lay hold of Him? Therefore is it that Paul said, 'so run that ye may obtain.' There, O Christian, set the goal of your course and your journeying where Christ placed his. 'He was made obedient unto death.' However long you may have run, you will not obtain the price if you do not persevere even unto death. The prize is Christ." He then goes on to point out that, in the race of virtue, not to run, to stand still, is to fail and go back. "But if while He runs you stand still, you come no nearer to Christ, nay, you recede from Him, and should fear for yourself what David said, 'Lo, they that are far from Thee shall perish.' Therefore, if to go forward is to run, when you cease to go forward you cease to run: when you are not running you begin to go back. Hence we may plainly see that not to wish to go forward is nothing but to go back. Jacob saw a ladder, and on the ladder angels, where none was sitting down, none standing still, but all seemed to be either ascending or descending, that we might be plainly given to understand that in this mortal course no mean is to be found between going forward and going back, but that in the same way as our bodies are known to be continuously either increasing or decreasing, so must our spirit he always either going forward or going back." And every man that striveth for the mastery is temperate in all things. Rev. Cornelius a Lapide, *Commentary on First Corinthians 9:2*

It is said that on one occasion Pope St. Pius X asked a group of cardinals: "What is the thing we most need, today, to save society?" "Build catholic schools," said one. "No," said the pope. "More churches," said another. "Still no." "Speed up the recruiting of priests," said still another. "No, no," said the pope. **"The most necessary thing of all at this time is for every parish to possess a group of laymen who will be at the same time virtuous, enlightened, resolute, and truly apostolic."**

Rev. Charles Hugo Doyle, *Guidance in Spiritual Direction*

"The most evident mark of God's anger, and the most terrible castigation He can inflict on the world, is manifest when He permits His people to fall into the hands of a clergy who are more in name than in deed, priests who practice the cruelty of ravening wolves rather than the charity and affection of devoted shepherds. They abandon the things of God to devote themselves to the things of the world, and instead of their saintly call to holiness, they spend their time in profane and worldly pursuits. When God permits such things it is a very positive proof that He is thoroughly angry with His people, and is visiting His dreadful wrath upon them."

St. John Eudes

IN THE CHURCH THERE ARE GOOD AND BAD, PREDESTINATE AND REPROBATE

Was not that the true Church which St. Paul called the pillar and ground of truth and the house of the living God (1 Tim. 3, 15)? Certainly;---- for to be a pillar of truth cannot appertain to an erring and straying Church. Now the Apostle witnesses of this true Church, the house of God, that there are in it vessels unto honour and unto dishonour (2 Tim. 2, 20), that is, good and bad.

Is not that Church against which the gates of Hell shall not prevail (Matt. 16, 18) the true Church? Nevertheless there are therein men who have to be loosed from their sins, and others whose sins have to be retained, as Our Lord shows us in the promise and the power He gave to St. Peter in this matter. Those whose sins are retained----are they not wicked and reprobate? Indeed, the reprobate are precisely those whose sins are retained, and by the elect we ordinarily mean those whose sins are pardoned. Now, that those whose sins St. Peter had power to forgive or to retain were in the Church is evident; for them that are outside the Church only God will judge (1 Cor. 5, 13). Those therefore of whom St. Peter was to judge were not outside the Church but within, though amongst them there were some reprobate.

And does not Our Lord teach us that when we are offended by some one of our brethren, after having reprehended and corrected him twice, in two different fashions, we should take him to the Church? Tell the Church; and if he will not hear the Church let him be to thee as the heathen and the publican (Matt. 17, 17). Here one cannot escape---the consequence is inevitable. There is question of one of our brethren who is neither heathen nor publican, but under the discipline and correction of the Church, and consequently member of the Church, and yet there is no inconsistency in his being reprobate, perverse, and obstinate. Not only then do the good belong to the true Church, but the wicked also, until such time as they are cast out from it, unless one would say that the Church to which Our Lord sends us is an erring, sinful, and antichristian Church. This would be too open a blasphemy. St. Francis de Sales, *The Catholic Controversy, In Defense of the Faith*

Everything undertaken in defense of the faith of the Church in times past, and everything done to spread it by missionaries, even including martyrdom, is now regarded as a fault for which the Church must accuse herself and beg forgiveness... The Roman authorities are turning their backs on their predecessors, breaking with the Catholic Church and putting themselves at the service of the destroyers of Christendom and the Kingdom of our Lord Jesus Christ.... From year to year the current acts of John Paul II and the national episcopates demonstrate that radical change in the concept of the faith, the Church, the priesthood, the world, and of salvation through grace. The culmination of the break with the former magisterium of the Church occurred at Assisi after the visit to the Synagogue. The public sin against the unicity of God, against the Word Incarnate and His Church makes one shudder with horror: John Paul II encouraging false religions to pray to their false gods - a scandal beyond measure and precedent!... We are forced to admit that this liberal modernist religion of modern conciliar Rome is distancing itself more and more from us who profess the Catholic faith of the popes who condemned this false religion. We therefore regard as null whatever has been inspired by this spirit of denial - all the post-conciliar reforms and acts of Rome carried out in such impiety.

Archbishop Marcel Lefebvre & Bishop Castro de Mayer, December 2, 1985

COMMENT: Only a point of clarification that is important. There is no such thing as the "former magisterium of the Church." The Magisterium of the Church is the teaching authority of the Church established upon the divine attributes of the Church: Authority, Infallibility and Indefectibility. The Church has these divine attributes because the Church is a divine institution founded by God. Only the pope can engage the Magisterium of the Church either personally or in council with the bishops. Whenever the Magisterium is engaged, the pope teaches by the voice of God without the possibility of error. The Magisterium engaged by St. Peter and every other pope that followed him is one and the same thing. The modern conciliar Rome has broken with the Magisterium and anyone breaking from the Magisterium is heretic and schismatic with no ifs, ands or buts about it. Vatican II and the conciliar popes teach by virtue of their personal magisterium based upon their grace of state. This distinction is necessary for all the faithful to know in order to defend the faith from an apostate hierarchy.

The *Sine Qua Non* of John Paul II's 'Theology of the Body'?

Natural Family Planning - the conflating of primary and secondary ends!

The truth is that matrimony, as an institution of nature, in virtue of the Creator's will, has not as a primary and intimate end the personal perfection of the married couple but the procreation and upbringing of a new life. The other ends, inasmuch as they are intended by nature, are not equally primary, much less superior to the primary end, but are essentially subordinated to it.... We Ourselves drew up a declaration on the order of those ends, pointing out what the very internal structure of the natural disposition reveals. We showed what has been handed down by Christian tradition, what the Supreme Pontiffs have repeatedly taught, and what was then in due measure promulgated by the Code of Canon Law.

Not long afterwards, to correct opposing opinions, the Holy See, by a public decree, proclaimed that it could not admit the opinion of some recent authors who denied that the primary end of marriage is the procreation and education of the offspring, or teach that the secondary ends are not essentially subordinated to the primary end, but are on an equal footing and independent of it. Pope Pius XII

Their "problems" will be our "problems."

"Here are the problems gay couples' kids will face"

The conclusions of a University of Texas study, which show that children raised by same-sex couples are less healthy and more inclined towards suicide and betrayal, have triggered a heated debate

Vatican Insider: MARCO TOSATTI, Rome, 1/11/2013

One of these two new studies is by sociologist Mark Regnerus of the University of Texas. His study used a methodology that was innovative both in quantitative and qualitative terms. It based its results on a larger sample on a national level and most importantly, it took into consideration the testimonies of (by now grown up) children that were raised by same-sex couples. From the data presented which caused the greatest stir, it emerged that 12% of children brought up by same-sex couples contemplate suicide (against 5% of children with heterosexual parents), they are more inclined to be unfaithful (40% against 13%), they are unemployed more often (28% against 8%) and they are more likely to visit a psychotherapist (19% against 8%). They are also more often under social service surveillance compared to peers who are raised by heterosexual couples. In 40% of cases they will catch a sexually transmitted disease at some point (against 8% of peers raised by heterosexual couples) and they are generally less healthy, poorer and more likely to smoke and commit criminal offences.

"And if Satan also be divided against himself, how shall his kingdom stand?"

"Mutual respect... Freedom to practice one's religion... Freedom to follow one's conscience without suffering ostracism or persecution," is extended to every error but, has and will never be extended by the Novus Ordo hypocrites toward Catholic tradition and truth.

Ever since the Second Vatican Council, the Catholic Church has placed special emphasis on the importance of dialogue and cooperation with the followers of other religions. In order to be fruitful, this requires reciprocity on the part of all partners in dialogue and the followers of other religions. I am thinking in particular of situations in some parts of the world, where cooperation and dialogue between religions calls for mutual respect, the freedom to practise one's religion and to engage in acts of public worship, and the freedom to follow one's conscience without suffering ostracism or persecution, even after conversion from one religion to another. Once such a respect and openness has been established, peoples of all religions will work together effectively for peace and mutual understanding, and so give a convincing witness before the world.

Pope Benedict XVI, St. Mary's University College, London, September 17, 2010

"A Dark Cloud of Fog Instead of a Head"

I saw a strange church being built against every rule.... No angels were supervising the building operations. In that church, nothing came from high above... There was only division and chaos. It is probably a church of human creation, following the latest fashion, as well as the new heterodox church of Rome, which seems of the same kind... I saw all sorts of people, things, doctrines, and opinions. There was something proud, presumptuous, and violent about it, and they seemed to be very successful. I did not see a single Angel nor a single saint helping in the work. But far away in the background, I saw a laughing figure which said: 'Do build it as solid as you can; we will pull it to the ground'.... Among the strangest things that I saw, were long processions of bishops. Their thoughts and utterances were made known to me through images issuing from their mouths. Their faults towards religion were shown by external deformities. A few had only a body, with a dark cloud of fog instead of a head. Others had only a head, their bodies and hearts were like thick vapors. Some were lame; others were paralytics; others were asleep or staggering.

Blessed Anna-Katarina Emmerick, Yves Dupont, *Catholic Prophecy*

Purgation Now with Merit, or Purgatory Later Without

When I look to God, I see no gate to Paradise, and yet he who wishes to enter there does so, because God is all mercy. God stands before us with open arms to receive us into His glory. But well I see the divine essence to be of such purity, far greater than can be imagined, that the soul in which there is even the least note of imperfection would rather cast itself into a thousand Hells than find itself thus stained in the presence of the Divine Majesty. Therefore the soul, understanding that Purgatory had been ordained to take away those stains, casts itself therein, and seems to itself to have found great mercy in that it can rid itself there of the impediment that is the stain of sin. No tongue can tell nor explain, no mind understand, the grievousness of Purgatory. But although I see that there is in Purgatory as much pain as in Hell, I yet see the soul that has the least stain of imperfection accepting Purgatory as though it were a mercy, as I have said, and holding its pains of no account as compared with the least stain that hinders a soul in its love. I seem to see that the pain that souls in Purgatory endure because of that in them which displeases God (that is, what they have willfully done against His great goodness) is greater than any other pain they feel in Purgatory. And this is because they see the truth and the grievousness of the hindrance that prevents them from drawing near to God, since they are in grace. St. Catherine of Genoa, *Purgation and Purgatory*

What was soon to be called, "The Spirit of Vatican II" - the corruption of faith and worship

Religion must be renovated. That is the persuasion of all those who, today, are still dealing with religion, whether they be outside of its concrete expression: a faith, and observance, a community, or be within a religious profession or discussion. It all depends on what one intends for renovation. Pope Paul VI, August 12, 1964

Hermeneutics of Continuity/Discontinuity

Pope Francis Believed and taught by his personal magisterium:

In the call to be evangelisers, all the Churches and Ecclesial Communities discover a privileged setting for closer cooperation. For this to be effective, we need to stop being self-enclosed, exclusive, and bent on imposing a uniformity based on merely human calculations. Our shared commitment to proclaiming the Gospel enables us to overcome proselytism and competition in all their forms. All of us are at the service of the one Gospel.

In this moment of prayer for unity, I would also like to remember our martyrs, the martyrs of today. They are witnesses to Jesus Christ, and they are persecuted and killed because they are Christians. Those who persecute them make no distinction between the religious communities to which they belong. They are Christians and for that they are persecuted. This, brothers and sisters, is the ecumenism of blood.

Mindful of this testimony given by our martyrs today, and with this joyful certainty, I offer a cordial and fraternal greeting to His Eminence Metropolitan Gennadios, the representative of the Ecumenical Patriarch, His Grace David Moxon, the personal representative in Rome of the Archbishop of Canterbury, and all the representatives of the various Churches and Ecclesial Communions gathered here to celebrate the Feast of the Conversion of Saint Paul.

Pope Francis to ecumenical gathering

The Catholic Teaches by the infallible Magisterium of the Church:

The most Holy Roman Church firmly believes, professes and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the "eternal fire which was prepared for the devil and his angels" (Matthew 25:41), unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can profit by the sacraments of the Church unto salvation, and they alone can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church.

Pope Eugene IV, *Cantate Domino* (1441)

Virtue cannot grow in the company of vice. If the one is to flourish, the other must perish. Clear away, then, what is superfluous and vicious, and that which is wholesome and virtuous will at once spring up. Whatever you withhold from your lusts will turn to the profit and advantage of your spiritual life. Therefore let us take heed to cut down by a diligent self-examination the noxious growth of, faults, vices, and defects, if we wish to see the flowers of every virtue bloom forth in the garden of our souls.

St. Bernard

All Are Called to be Co-Redeemers with Christ

God has entrusted to each one of us a share in the great redemptive work of Jesus. As consecrated souls, we are especially called to cooperate in Christ's work. First of all, we must cooperate with grace, so that the fruits of the redemption can be fully applied to our souls. This is the work of our own personal sanctification. It is not limited to this one aspect, however. We are called to sanctify ourselves in order to be able to bring others to sanctity. Each one of us has a mission to fulfill for the good of others and for their sanctification. We must collaborate with Christ in extending the fruits of the Redemption to as many souls as possible. This work is entrusted to us by the heavenly Father, and we must apply ourselves to it with the interior disposition of Christ: a total, generous, exclusive dedication, a dedication capable of making even the greatest sacrifices. All actions are of value only insofar as they help toward the accomplishment of this work. Anything that does not contribute to our own sanctification or to the sanctification of others is useless, a waste of time, and should be courageously eliminated.

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

And yet, the fathers of Vatican II professed to worship the same god as the Mohammedans!

He [Muhammad] seduced the people by promises of carnal pleasure to which the concupiscence of the flesh goads us. His teaching also contained precepts that were in conformity with his promises, and he gave free rein to carnal pleasure. In all this, as is not unexpected, he was obeyed by carnal men. As for proofs of the truth of his doctrine, he brought forward only such as could be grasped by the natural ability of anyone with a very modest wisdom. Indeed, the truths that he taught he mingled with many fables and with doctrines of the greatest falsity. He did not bring forth any signs produced in a supernatural way, which alone fittingly gives witness to divine inspiration; for a visible action that can be only divine reveals an invisibly inspired teacher of truth. On the contrary, Mohammed said that he was sent in the power of his arms—which are signs not lacking even to robbers and tyrants. What is more, no wise men, men trained in things divine and human, believed in him from the beginning. Those who believed in him were brutal men and desert wanderers, utterly ignorant of all divine teaching, through whose numbers Mohammed forced others to become his followers by the violence of his arms. Nor do divine pronouncements on the part of preceding prophets offer him any witness. On the contrary, he perverts almost all the testimonies of the Old and New Testaments by making them into fabrications of his own, as can be seen by anyone who examines his law. It was, therefore, a shrewd decision on his part to forbid his followers to read the Old and New Testaments, lest these books convict him of falsity. It is thus clear that those who place any faith in his words believe foolishly. St. Thomas Aquinas, *Summa Contra Gentiles*

Question: Why did St. Pius X call Modernism "the synthesis of all heresies?"

Answer: Heresy is the denial of a dogma. Modernism denies all dogmas therefore it is the "synthesis of all heresies".

"First so that men in the future might realize how powerful I am in placating Divine Justice and obtaining mercy and pardon for every sinner who comes to me with a contrite heart. For I am the Mother of Mercy and in me there is only goodness and love. When tribulations of spirit and sufferings of the body oppress them and they seem to be drowning in this bottomless sea let them gaze at my holy image and I will always be there ready to listen to their cries and soothe their pain. Tell them that they should always run to their Mother with confidence and love..."

Blessed Virgin Mary to Mother Mariana, Quito, Ecuador, February 2, 1610

".... I make it known to you that from the end of the 19th century and shortly after the middle of the 20th century.... the passions will erupt and there will be a total corruption of customs (morals)....

"They will focus principally on the children in order to sustain this general corruption. Woe to the children of these times! It will be difficult to receive the Sacrament of Baptism, and also that of Confirmation..."

"As for the Sacrament of Matrimony... it will be attacked and deeply profaned... The Catholic spirit will rapidly decay; the precious light of the Faith will gradually be extinguished... Added to this will be the effects of secular education, which will be one reason for the dearth of priestly and religious vocations.

"The Sacrament of Holy Orders will be ridiculed, oppressed, and despised... The Devil will try to persecute the ministers of the Lord in every possible way; he will labor with cruel and subtle astuteness to deviate them from the spirit of their vocation and will corrupt many of them. These depraved priests, who will scandalize the Christian people, will make the hatred of bad Catholics and the enemies of the Roman Catholic and Apostolic Church fall upon all priests..."

"Further, in these unhappy times, there will be unbridled luxury, which will ensnare the rest into sin and conquer innumerable frivolous souls, who will be lost. Innocence will almost no longer be found in children, nor modesty in women. In this supreme moment of need of the Church, the one who should speak will fall silent."

Blessed Virgin Mary to Mother Mariana



The Principle Muslim objections to the Catholic Faith – Utterly carnal!

"We preach Christ crucified, unto the Jews indeed a stumbling block, and unto the Gentiles foolishness" 1 Cor 1:23.

These, then, are the points, which, as you affirm, are attacked and ridiculed by the unbelievers. For the Muslims (Saraceni), as you say, ridicule our claim that Christ is the Son of God, since God does not have a wife; and they think us mad, assuming we profess there are three gods. They also mock our belief that Christ, the Son of God, was crucified for the salvation of the human race, because if God is omnipotent, He could have saved the human race without the suffering of His Son; He could also have so constructed man that he could not have sinned. They rebuke Christians because daily at the altar they eat their God and because the body of Christ, were it even as big as a mountain, should long since have been consumed.

St. Thomas, De Rationibus Fidei (The Reasons for Our Faith)

Behold, then the whole of Christian perfection: *love and sacrifice*. Who cannot with God's grace, fulfil this twofold condition? Is it, indeed, so difficult to love Him Who is infinitely lovable and infinitely loving? The love that He asks of us is nothing extraordinary; it is the devotedness of love - the gift of oneself - consisting chiefly in conformity to the divine will. To want to love is to love. To keep the commandments for God's sake is to love. To pray is to love. To fulfil our duties of state in view of pleasing God, this is likewise to love. Nay more, to recreate ourselves, to take our meals with the like intention is to love. To serve our neighbor for God's sake is to love. Nothing then is easier, God's grace helping, than the constant exercise of divine love and through this, steady advance toward perfection. Rev. Adolphe Tanquewrey, S.S., D.D., The Spiritual Life

Vatican II and the Leap of Faith for the Hermeneutics of Continuity

ON CATHOLIC UNITY

Vatican II pastoral opinion:

And we now ask: What does it mean to restore the unity of all Christians?... This unity, we are convinced, indeed **subsists** in the Catholic Church, without the possibility of ever being lost (*Unitatis Redintegratio*) the Church in fact has not totally disappeared from the world. On the other hand, **this unity does not mean what could be called ecumenism of the return**: that is, to deny and to reject one's own faith history. Absolutely not! Pope Benedict XVI, to Protestants at World Youth Day, August 19, 2005

Catholic Doctrine:

... the union of Christians **can only be promoted by promoting the return** to the one true Church of Christ of those who are separated from it... Pope Pius XI, *Mortalium Animos*

ON RELIGIOUS LIBERTY

Vatican II pastoral opinion:

The Council further declares that the right to religious freedom has its foundation in the very dignity of the human person... This right to religious freedom is to be recognized in the constitutional law whereby society is governed. Thus it is to become a civil right. **Declaration on Religious Liberty, *Dignitatis Humanae***

Catholic Doctrine:

And from this wholly false idea of social organization they do not fear to foster that ***erroneous opinion, especially fatal to the Catholic Church and the salvation of souls, called by our predecessor, Gregory XVI, insanity***, namely that the liberty of conscience and worship is the proper right of every man, and should be proclaimed by law in every correctly established society... Each and every doctrine individually mentioned in this letter, by Our Apostolic authority We reject, proscribe and condemn; and We wish and command that they be considered as absolutely rejected by *all* the sons of the Church. **Pope Pius IX, *Quanta Cura***

ON SALVATION

Vatican II pastoral opinion:

The separated churches and communities as such, though we believe they suffer from the defects already mentioned, have been by no means deprived of significance and importance in the mystery of salvation. *For the Spirit of Christ has not refrained from using them as means of salvation* which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church. **Decree on Ecumenism, *Unitatis Redintegratio***

Catholic Doctrine:

The most Holy Roman Church firmly believes, professes and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the Devil and his angels, *unless before death they are joined with her...* **Pope Eugene IV, Council of Florence**

ON ACCOMODATION OF CATHOLIC TRUTH TO THE WORLD

Vatican II pastoral opinion:

May the faithful, therefore, live in very close union with the men of their time. Let them strive to understand perfectly their way of thinking and feeling as expressed in their culture. Let them blend modern science and its theories and the understanding of the most recent discoveries with Christian morality and doctrine.... Thus their religious practice and morality can keep pace with their scientific knowledge and with an ever - advancing technology... *Decree on the Church in the Modern World, *Gaudium et Spes**

Catholic Doctrine:

The Roman pontiff can and must reconcile himself with human progress, with liberalism and with modern and human culture. – condemned. Blessed Pope Pius IX, Syllabus of Errors

ON RELATIONS WITH FALSE RELIGIONS

Vatican II pastoral opinion:

Upon the Moslems, too, the Church looks with esteem...They adore the one God...though they do not acknowledge Jesus as God they revere Him as a prophet.... In addition they await the day of judgment when God will give each man his due.... and give worship to God especially through prayer, almsgiving and fasting. **Decree on the Relation of the Church to Non-Christian Religions, *Nostra Aetate***

Catholic Doctrine:

*...that false opinion which considers all religions more or less good and praiseworthy... Not only are those who hold this opinion in error and deceived, but also in distorting the idea of true religion they reject it, and little by little, turn aside to naturalism and atheism...from which it clearly follows that one who supports those who hold on these theories and attempt to realize them, is altogether abandoning the divinely revealed religion. Pope Pius XI, *Mortalium Animos**

Whosoever committeth sin, is the servant of sin (Jn. 8, 34).

No man can serve two masters. For either he will hate the one, and love the other : or he will sustain the one, and despise the other (Mt. 6, 24).

He that is not with me, is against me: and he that gathereth not with me, scattereth (Mt. 12, 30).

If any man will come after Me, let him deny himself (Mt. 16, 24).

When we pray, "Thy Will Be Done".

And so I wish you to understand with Whom you deal, so to speak. Remember what it is the good Jesus offers to the Father for you and what you give Him when you ask that His will be done in you, for the two are but one thing. Do not be afraid that it is His will to give you riches, pleasures, and honors, or any other worldly advantage. He loves you too much for that. He values your gift to Him so highly and is so eager to repay you generously that He gives you His kingdom, even in this life. Would you like to see how He treats those who sincerely make this petition? Then ask His glorious Son, Who offered this same prayer to Him in the Garden. With firm resolution and with His whole will, He prayed that the Father's will be done. Behold how the Father accomplished it. He delivered Him to labors and sufferings, to maltreatment and persecution until, finally, the Son ended His life on the Cross. You see here, my daughters, what He gave to Him Whom He most loved. From this we learn His will.

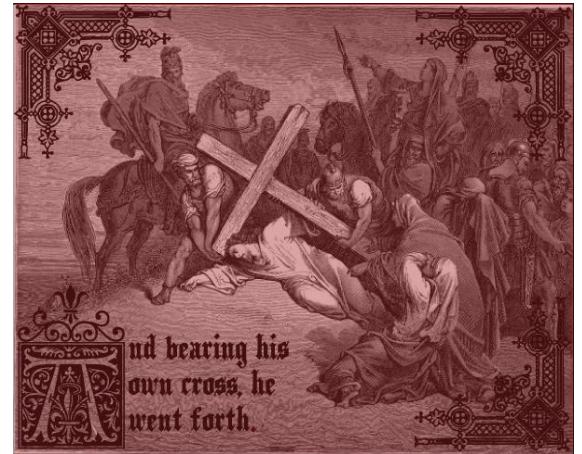
St. Teresa, *Way of Perfection*

Sacred Scripture is the art of arts, the science of sciences: it is the Pandora of Wisdom. In our own time, St. Theresa, a woman endowed with the spirit of prophecy, and renowned throughout all Spain for the glory of her miracles, and the sanctity of her life, was taught by God that all the troubles of the Church, all the evils in the world, flow from this source, that men do not, by clear and sound knowledge, and serious consideration, penetrate into the verities of Sacred Scripture.

Rev. Cornelius de Lapide taken from Rev. Francisco de Ribera, *Life of St. Teresa*

'''Most sweet God, in honor of your holy passion I beg You, if You love me, to reveal to me what I am to answer to these churchmen. As to this clothing I well know by what commandment I began to wear it. But I do not know the manner in which I am to quit it. Therefore, may it please you to teach me'.... As to the Church militant, I wish to show it all the honor and reverence that I can. As for referring my deeds to the Church militant, I must needs refer them to our Lord, who caused me to do what I have done. I am a good Christian. The offenses you bring against me I have not committed: as for the rest, I refer it to our Lord.'''

St. Joan of Arc, her prayer to God and answer to her accusers



When I consider the words which Jesus Christ addressed to His heavenly Father in prayer, saying that He did not pray for the world," I pray not for the world" [John xviii, 9] ----- and again that, when praying for His disciples that His prayer might be more efficacious, He emphasized the fact that they were not followers of the world, "They are in the world, but they are not of the world" ----- I confess that no words of our Saviour in the whole Gospel terrify me more than these. For I perceive that it is necessary for me to separate myself from the world, so that Jesus Christ may intercede for me. And if I am a lover of the world, I shall be excommunicated by Jesus Christ and shall have no part in His intercessions and prayers. These are the words of Christ Himself: "I pray not for the world, but for those who are not of the world."

Let us really understand these words: that Jesus Christ excludes us from His kingdom if we belong to the world, that is to say if we wish to follow the maxims of the world which are nothing but vanity and deceit and fill man with pride; the maxims of the world which the prophet says "turn aside the way of the humble." [Amos ii, 7] Meanwhile Jesus Christ is our advocate with the Father in so far as, renewing our Baptismal vow, we renounce the world and accept the maxims of the Gospel which are true and tend to make man humble. To serve both God and the world is impossible, because we could never please both ----- "he will hold to the one and despise the other." [Luke xvi, 13]

To pretend to serve God and the world is the same as to imagine that we can be both humble and proud at the same time. Vain dream! Fr. Cajetan Mary da Bergamo, *Humility of Heart*

All Are Called to be Co-Redeemers with Christ

God has entrusted to each one of us a share in the great redemptive work of Jesus. As consecrated souls, we are especially called to cooperate in Christ's work. First of all, we must cooperate with grace, so that the fruits of the redemption can be fully applied to our souls. This is the work of our own personal sanctification. It is not limited to this one aspect, however. We are called to sanctify ourselves in order to be able to bring others to sanctity. Each one of us has a mission to fulfill for the good of others and for their sanctification. We must collaborate with Christ in extending the fruits of the Redemption to as many souls as possible. This work is entrusted to us by the heavenly Father, and we must apply ourselves to it with the interior disposition of Christ: a total, generous, exclusive dedication, a dedication capable of making even the greatest sacrifices. All actions are of value only insofar as they help toward the accomplishment of this work. Anything that does not contribute to our own sanctification or to the sanctification of others is useless, a waste of time, and should be courageously eliminated.

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

- Did you receive, in the grotto of Lourdes, or after then, any revelations related to the future and fate of France? Did not the Blessed Virgin deliver any warning for France, any threats?

- No

- The Prussians are at our gates; does that not cause you any fear?

- No.

- There is thus nothing to fear?

- I only fear bad Catholics.

- You do not fear anything else?

- No, nothing else.

St. Bernadette Soubirous, 1870, Conversation regarding the Prussian invasion of France