



LEAGUE OF SAINT PETER DAMIAN

June 23, 2019

Dear Brothers and Sisters in Christ,

Welcome, once again, to the League of Saint Peter Damian, and thank you for inviting the League into your home.

Two-thousand nineteen *anno Domini* is the year of the League's formation.

Catholics who register with the League during 2019 are considered founding members.

This month's Study Guide #4 is a 21st century commentary on Saint Peter Damian's *Book of Gomorrah (Liber Gomorrhianus)* and a rebuttal to the claims that sodomites, lesbians, and other purveyors of deadly sexual vices must be "welcomed" and "respected" and "integrated" into Catholic parish life.

Please note that this will be the last major posting on the subject of sodomy this year as we have already covered almost all the key points of Peter Damian's treatise on the subject.

In our upcoming double issue of Study Guide 5 & 6 for July and August 2019, we will highlight another of Peter Damian's most famous works, *Liber Gratissimus*, on the grave vice of simony – the exchange of supernatural treasures for temporal advantages.

Please be sure to read the "Action Line" at the end of this guide concerning the new (mis) translation of the sixth petition of the Lord's prayer.

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STUDY GUIDE #4

“It is truly great to die for Christ, but not less noble to live for Him”

A Commentary on the “Integration” of Sodomites into Parish Life: Time to Stop Welcoming the Wolf Into the Fold

Introduction

*Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.*

Alexander Pope

Of all society’s institutions, none is as important to the Homosexual Collective as organized religion, most especially, the Roman Catholic Church.

Religion is the supreme arbitrator and validator of human behavior. The secular State declares what is “legal,” but only the Church can declare which acts are moral and which are immoral and sinful.

Hence, the sodomite Borg’s preoccupation with infiltrating, colonizing, subverting and metastasizing the Catholic Church using the same strategies that have proven effective in the penetration of secular institutions in order to bring it under the Borg’s sphere of influence.

The very fact that so-called “gay ministries” exist today in a growing number of Catholic parishes, especially in large, urban cities like San Francisco, New York and Chicago, is a testimony to the ability of heretofore sexual outlaws to successfully organize, politicize and

legitimize deviant sexual behaviors in the eyes of many Catholics especially teens and young adults.

In last month's Study Guide #3, we included a number of fairly recent comments from the Bergoglio camp calling for the "integration" of sodomites and lesbians and other groups of organized perversion into parish life.

In contrast to the above comments, last month's study guide also included quotes from Saint Peter Damian's *Book of Gomorrah* condemning clerical and ecclesiastical homosexuals as a special source of scandal to faithful Catholics.

Peter Damian gives not the slightest hint that active, unrepentant practitioners and promoters of this diabolical vice should be "welcomed," "embraced" and "integrated" into parish life, much less that pro-homosexual "ministries" be established in Catholic parishes.

USCCB Pushes "Gay Ministries"

Most of the impetus and support for so-called "gay ministries" has come from national episcopal conferences, which is not surprising considering the key role that they have played in condoning and promoting homosexuality among clerics and laity.

At their November 13-16, 2006, annual fall meeting in Washington, D.C., the American bishops approved the document/program *Ministry to Persons With a Homosexual Inclination: Guidelines for Pastoral Care*. The 23-page document had been in the works since the fall of 2002, and it has never been rescinded.

"Gay ministries" such as the NACDLGM (National Association of Catholic Diocesan Lesbian and Gay Ministries) based in Berkeley, California (name changed to CALGM – Catholic Association for Lesbian and Gay Ministry in 2008), and New Ways Ministry, which is not a "ministry" or "religious" entity in the traditional sense of the word, but rather a political and ideological agency, have been operational at the national and diocesan levels of the American Church for several decades with uniformly disastrous results. Still, the *Guidelines* were easily passed by voice vote with only a perfunctory attempt at opposition by a handful of bishops. Several attempts made prior to the vote to mobilize anti-sodomy members of the hierarchy and

provide them with documented evidence of the dangers posed by these false “ministries” failed miserably.

The *Guidelines*, as written, are fundamentally flawed and dishonest beginning with the original title which should have read, – *Ministry to Persons With Homosexual or Lesbian or Bisexual or Transsexual or Transvestite or Intersexual or Pederast or Sado/Masochist/Bondage/Domination, Kink, or Whatever Inclination (s): Guidelines for Pastoral Care*. That is to say, the term “gay” is “inclusive,” and includes all form of deviant sexual behaviors.

Despite a veneer of God-language, the language of the *Guidelines* is decidedly *Gayspeak*.

The grave sin of sodomy in all its forms, as designated by Saint Peter Damian in *Book of Gomorrah*, has been replaced with the new “sin” of “homophobia,” and the “sin” of “transphobia,” along with the grave “sin” of “erotophobia,” defined as “society’s prejudice and fear of childhood eroticism that deprives the child of sex by limiting adult access to children as sexual beings.”

Guidelines Promote “Gay” Myths

The *Guidelines* are replete with “gay” myths of “victimhood” and “injustice” and “hatred.” It is the long-suffering faithful laity, **not** the active sodomites, who are called to “conversion,” that is, they are to undergo a “re-education” whereby they can be “cured” of their “homophobic” prejudices against the vice of sodomy and reconditioned to “embrace” homosexuals and homosexuality.

The *Guidelines* fail to tell the hard truth about the genesis of homosexual violence which is largely self-inflicted. The craven, effeminate language used by the drafters of the USCCB *Guidelines* as they cower before the Homosexual Collective, especially in their section on “gay” violence, is an insult to every faithful Catholic.

Domestic violence, that is, violence between homosexuals, including lesbian relationships, is the primary source of violence in same-sex relationships. Homosexuals engage in a wide range of anti-social behaviors including, rampant promiscuity, illicit drug use, the use of sadomasochist pornography to fuel perverse patterns of habituated self-abuse, and the solicitation of prostitutes

including under-age young boys – all of which fan the fires of violence. Organized crime plays an important role in the life/death of the Homosexual Collective. Blackmail and extortion threats continue to be associated with homosexual activity especially when the pervert in question is a cleric or religious of high rank as was and is the case with the now-deposed Cardinal Theodore McCarrick.

It is no coincidence that the pseudo-Catholic organization called Dignity, which has maintained close contact with the USCCB staffers, has spawned “Defenders of Dignity” dedicated to the “integration” of “leather sexuality” into the “Christian” sadomasochist/bondage/dominance community. Defenders claim that the “leather experience” can “produce a richer spirituality for us and the Church.”

Guidelines Hurt Homosexuals Trying to Live a Chaste Life

While the *Guidelines*, as written, are a boon to the Homosexual Collective, they are harmful to the individual homosexual, especially those who are repentant and seek to lead a truly Catholic life. The statement that the homosexual has “no moral obligation to seek therapy” is yet another indication of the pro-“gay” bias of the drafters of the *Guidelines* and the Committees who approved them. Ditto for the statement that there is “no scientific consensus on therapy or the cause of homosexuality.” This is an outright lie that further serves to advance the Collective’s “born that way” mantra.

On a purely spiritual level, the *Guidelines* are truly deadly. It is a rule of the spiritual life that we either advance or decline. For a homosexual with inordinate and compulsive passions the obligation to seek assistance at every level possible to overcome his unnatural passions and find his way back to wellness and sanctification is self-evident. It does not reflect well on the USCCB that the American bishops would even consider, much less approve, of a proposal that seeks to confirm a sinner in his sin.

Further, the *Guidelines*’ teaching that only homosexual acts are always sinful is not Catholic teaching. A person can sin by thought, word and deed. Willfully entertained lustful thoughts including those engendered by viewing homosexual pornography, a common staple of the “gay” life, is a serious sin.

The still-functioning USCCB *Guidelines* put much emphasis on “pastoral care,” but this worn-out slogan appears to be a one-way street since it is obvious that the “pastoral care” is directed at homosexuals, not the general welfare of the parish, especially the welfare of adolescent boys and girls who are a primary target of recruitment by the Homosexual Collective.

“Gay Ministries” are Trojan Horses in Catholic Parishes

In summary:

- “Gay ministries” systematically strip parishioners of the last vestige of natural revulsion that normal people experience when initially confronted by sexual perversions.
- “Gay ministries” transform parishes into political and propaganda cells for “gay” activism.
- “Gay ministries” discourage the individual homosexual from breaking with the Homosexual Collective that frowns upon “defectors.”
- “Gay ministries” recruit - like the Army – especially among vulnerable youth.
- “Gay ministries” exploit parish financial resources and church facilities.
- “Gay ministries” undermine authentic Church teachings on faith and morals.

Life and Death in a “Gay” Parish

Most Holy Redeemer Church lays just a few blocks from the center of San Francisco’s notorious homosexual Castro District with its strip of gay bars and porn houses. The area just across and up the street of the church where the church convent used to be is a favorite cruising ground for area “gays.”

Today MHR is administered by the pro-homosexual, “gay” affirming Missionaries of the Precious Blood (C.P.P.S.). It is Catholic in name only.

But this was not always the case.

The corner stone for Most Holy Redeemer Church was laid in 1900. The parish was created to serve the heavily ethnic population of Irish, Italian and German immigrants in the Eureka Valley. In time, a convent was built to accommodate the Sisters of Charity, B.V.M. who staffed the parochial school.

Because of its strategic location in relation to the Castro, MHR has always had its share of homosexual men and women in the congregation, especially following the end of the Second World War when port cities like San Francisco began to attract large numbers of homosexuals in search of anonymity and a large pool of sexual partners.

But that's a far cry from what Most Holy Redeemer Church or MHR, as the congregation calls it, has become. It is an official "gay" parish – the "inclusive" prototype envisioned by the drafters of the 2006 USCCB *Guidelines* under four consecutive Archbishops: John Raphael Quinn † (1977-1995); William Joseph Levada (1995 -2005); George Hugh Niederauer † (2005-2012) and Salvatore Joseph Cordileone (2012 - present). The initial "Gay and Lesbian Outreach Committee" was formed in 1981 under Archbishop Quinn. It was a precursor of parish "gay ministries."

Parish Life Revolves Around "Gay" Ideology and AIDS

Parish life and parish resources and parish "ministries" at MHR are centered on AIDS and the spiritual, social and political needs and interests of its predominantly "gay" male and female congregation. For example there is a "Midlife Gay Men " and a "New Leaf" ministry for counseling homosexuals, lesbians, bisexuals and transgenders. The only "ministry" MHR has never had is one related to saving unborn children from capital punishment.

The Legion of Mary and Our Lady's Sodality has disappeared. The parochial school has long since been closed. The building was at one time leased to the "pro-choice" Society of Friends (Quakers) as a private elementary school.

The Sisters of Charity left in 1979 and are now "gone with the wind." They were replaced by the "Sisters of Perpetual Indulgence," an organization of homosexual drag queens nationally known for their blatant anti-Catholic and blasphemous parodies.

The convent has been converted to an AIDS hospice. Since 1981, AIDS and AIDS deaths have dominated the MHR scene.

In 2000, MHR was “wreckovated” at the cost of \$1 million. The pews surround a floating altar table on three sides with the tabernacle located ... wherever.

“Masses” at MHR are highly “innovative.” Same-sex partners lip kiss and embrace at the “sign of peace.” The congregation remains standing for the Consecration. Individual confession is available, but communal penance services are more popular.

Over the years, contingents of MHR parishioners have marched in the June “Gay Pride” Parade with the blessings of their pastor.

Auxiliary Anti-God Associations

Obviously, pro-homosexual “ministries” do not operate in a vacuum. As virtue attracts virtue, so vice attracts vice. These bogus “ministries,” gravitate to and attract a host of other anti-Catholic barnacles that have attached themselves to the Barque of St. Peter.

MHR maintains close relations to outside pro-homosexual organizations such as the homosexual Metropolitan Community Church of San Francisco, an affiliate of the Universal Fellowship of Metropolitan Churches. The MCC has held its Wednesday evening Taizé services in the sanctuary of the church. At one time, MCC-HIV support group conducted its meetings at MHR.

Ellard Hall, MHR’s large social facility located under the main sanctuary of the church has been the scene of obscene and blasphemous homosexual “charity” gigs and lectures conducted by outside groups who rent MHR facilities.

In February 2008, the Inter-Club Fund’s 42nd Annual Awards Dinner took place at Ellard Hall, as it had for a number of previous years. The Inter-Club Fund is made up of seven groups – perverts all –including Dykes on Bikes; The Defenders, a sadomasochist leather group; and the ever-present Sisters of Perpetual Indulgence.

More recently, on July 15, 2017, MHR hosted a “writers salon” featuring MHR parishioner Linda Poezl, “a professional surrogate partner,” aka, professional prostitute, who has sexual relations with male clients, and who produces a plethora of lesbian literature (pornography). Four years earlier at MHR, Poezl teamed up with homosexual Jesuit priest Father Donal Godfrey,

author of *Gays and Grays-The Story of the Gay Community at Most Holy Redeemer Catholic Church*, to discuss the film *The Sessions*, a story about a disabled man and his “sex surrogate.”

Four months earlier, Lou Bordisso, author of *Sex, Celibacy, and the Priesthood: A Bishop's Provocative Inquisition* graced MHR with his presence.

If there is any question in the reader's mind as to how bad things are at Most Holy Redeemer and the Archdiocese of San Francisco, and the Vatican, where “the buck stops” here is a quote on the issue of celibacy by Bordisso, a former “bishop” of the schismatic American Catholic Church:

I suggest that the church consider alternative models [of chastity] that not only recognize the reality of the sexual activity of Roman Catholic priests but also recognize both traditional (sexual abstinence) and a contemporary (sexually active) definition of celibacy. These “alternative models” include “occasional genital-sexual activity,” and “ongoing genital sexual activity.”

Sex Abuse Scandal at MHR

Wherever large numbers of active homosexuals congregate, criminal acts of pederasty are never far behind. MHR is no exception to this rule.

On March 10, 1994, the San Francisco police notified the San Francisco Archdiocese that Monsignor Patrick O'Shea, one of the city's most politically well-connected priests was under investigation for child sexual abuse. In addition to the sexual assault charges that were shortly brought against him, he also had to face charges of stealing \$200,000 in church funds.

O'Shea who headed the archdiocese's “Outreach Program” for “gays” and lesbians and served as Director of the Propagation of the Faith, was accused of the molestation of at least eleven young boys.

In 1972, while he was serving at Most Holy Redeemer, O'Shea molested two brothers, ages eleven and fourteen. He brought the two boys up to his trailer at Lake Berryessa, plied them with alcohol, forcibly restrained them and then sexually assaulted them. The archdiocese did not contest the charges against the priest. On October 13, 2005, the brothers settled for \$1.3 million

each. The settlement came just after the archdiocese had settled four suits filed by other victims of O'Shea for \$4 million.

Even though archdiocesan officials knew that O'Shea had a "problem" with young boys, the priest continued to be shuffled from one San Francisco parish to another where he chalked up more victims until his arrest in 1994.

.On March 29, 2002, the State Superior Court dismissed 224 molestation counts against O'Shea due to the statute of limitations, but the archdiocese continued to pay out huge settlement fees for civil case that did not go to court.

O'Shea was eventually defrocked by Rome. He spent two years in jail awaiting trial. In February 2004, he was sentenced to four years in jail for grand theft and tax fraud. However, he was given four years credit for years already served and was released and put on parole.

As of 2018, the Archdiocese of San Francisco has spent more than \$87 million to settle sex abuse claims, most involving the crime of pederasty.

Isn't about time for the Vatican to take action against so-call "gay ministries" in Catholic parishes beginning with MHR, and put into action the program laid out by Saint Peter Damian almost 1000 years ago to reform the Catholic clergy?

Saint Peter Damian pray for us.

Meditation for July& August 2019
The Council of Trent Catechism on The Lord's Prayer
The Sixth Petition
"And lead us not into temptation"

To our great horror and sorrow, Pope Francis has issued a new translation of the sixth petition of the Lord's prayer, which has been already been recently adopted by the Italian and French Episcopal Conferences. The traditional translation, "lead us not into temptation" has been retranslated by the current occupant of the Chair of Saint Peter to "do not allow us to fall into temptation."

The following (abbreviated) instruction on the meaning and implications of the traditional translation of the sixth petition, "Lead us not into Temptation" is taken from *The Catechism of the Council of Trent* edited under Saint Charles Borromeo and published by the decree of Pope Saint Pius V. The translation is by John A. McHugh, O.P. and Charles J. Callan, O.P. A complete electronic version is available thanks to the Catholic Society at: http://www.catholicsociety.com/documents/Catechism_of_the_Council%20of_Trent.pdf.

THE SIXTH PETITION OF THE LORD'S PRAYER : "*And lead us not into temptation.*"

We are said to be led into temptation when we yield to temptations. Now this happens in two ways. First, we are led into temptation when, yielding to suggestion, we rush into that evil to which some one tempts us. No one is thus led into temptation by God; for to no one is God the author of sin, nay, He hates all who work iniquity; and accordingly we also read in St. James: Let no man, when he is tempted, say that he is tempted of God; for God is not a tempter of evils.

Secondly, we are said to be led into temptation by him who, although he himself does not tempt us nor cooperate in tempting us, yet is said to tempt because he does not prevent us from being tempted or from being overcome by temptations when he is able to prevent these things. In this manner God, indeed, suffers the good and the pious to be tempted, but does not leave them unsupported by His grace. Sometimes, however, we fall, being left to ourselves by the just and secret judgment of God, in punishment of our sins.

God is also said to lead us into temptation when we abuse, to our destruction, His blessings, which He has given us as a means of salvation; when, like the prodigal son, we squander our Father's substance, living riotously and yielding to our evil

desires. In such a case we can say what the Apostle has said of the law: The commandment that was ordained to life, the same was found to be unto death to me.

Of this an opportune example is Jerusalem, as we learn from Ezekiel. God had so enriched that city with every sort of embellishment, that He said of it by the mouth of the Prophet: Thou wast perfect through my beauty, which I had put upon thee. Yet Jerusalem, favored with such an abundance of divine gifts, was so far from showing gratitude to God, from whom she had received and was still receiving so many favors, was so far from making use of those heavenly gifts for the attainment of her own happiness, the end for which she had received them, that having cast away the hope and idea of deriving spiritual profit from them, she, most ungrateful to God her Father, was content to enjoy her present abundance with a luxury and riotousness which Ezekiel describes at considerable length in the same chapter. Wherefore those whom God permits to convert into instruments of vice the abundant opportunities of virtuous deeds which He has afforded them, are equally ungrateful to Him. 350

But we ought carefully to notice a certain usage of Sacred Scripture, which sometimes denotes the permission of God in words which, if taken literally, would imply a positive act on the part of God. Thus in Exodus we read: I will harden the heart of Pharaoh; and in Isaias: Blind the heart of this people; and the Apostle to the Romans writes: God delivered them up to shameful affections, and to a reprobate sense. In these and other similar passages we are to understand, not at all any positive act on the part of God, but His permission only.

Objects of the Sixth Petition

What We Do Not Pray For

These observations having been premised, it will not be difficult to understand the object for which we pray in this Petition.

We do not ask to be totally exempt from temptation, for human life is one continued temptation. This, however, is useful and advantageous to man. Temptation teaches us to know ourselves, that is, our own weakness, and to humble ourselves under the powerful hand of God; and by fighting manfully, we expect to receive a never-fading crown of glory. For he that striveth for the mastery is not crowned, except he strive lawfully. Blessed is the man, says St. James, that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. If we are sometimes hard pressed by the temptation of the enemy, it will also cheer us to reflect, that we have a high priest to help us, who can have compassion on our infirmities, having been tempted himself in all things.

What We Pray For In This Petition

What, then, do we pray for in this Petition ? We pray that the divine assistance may not forsake us, lest having been deceived, or worsted, we should yield to temptation; and that the grace of God may be at hand to succor us when our strength fails, to refresh and invigorate us in our trials.

We should, therefore, implore the divine assistance, in general, against all temptations, and especially when assailed by any particular temptation. This we find to have been the conduct of David, under almost every species of

temptation. Against lying, he prays in these words: Take not thou the word of truth utterly out of my mouth; against covetousness: Incline my heart unto thy testimonies, and not to covetousness; and against the vanities of this life and the allurements of concupiscence, he prays thus: Turn away my eyes, that they may not behold vanity.

We pray, therefore, that we yield not to evil desires, and be not wearied in enduring temptation; that we deviate not from the way of the Lord; that in adversity, as in prosperity, we preserve equanimity and fortitude; and that God may never deprive us of His protection. Finally, we pray that God may crush Satan beneath our feet. 351

Dispositions which should Accompany this Petition

The pastor ought next to admonish the faithful concerning the chief thoughts and reflections that should accompany this prayer

Distrust Of Self And Confidence In God

It will, then, be found most efficacious, when offering this Petition that, remembering our weakness, we distrust our own strength; and that, placing all our hopes of safety in the divine goodness and relying on the divine protection, we encounter the greatest dangers with undaunted courage, calling to mind particularly the many persons, animated with such hope and resolution, who were delivered by God from the very jaws of Satan.

When Joseph was assailed by the criminal solicitations of a wicked woman, did not God rescue him from the imminent danger, and exalt him to the highest degree of glory? Did He not preserve Susanna, when beset by the ministers of

Satan, and on the point of being made the victim of an iniquitous sentence? Nor is this surprising; for her heart, says the Scripture, trusted in the Lord. How exalted the praise, how great the glory of Job, who triumphed over the world, the flesh and the devil ! There are on record many similar examples to which the pastor should refer, in order to exhort with earnestness his pious hearers to this hope and confidence.

Remembrance Of The Victory Of Christ And His Saints

The faithful should also reflect who is their leader against the temptations of the enemy; namely, Christ the Lord, who was victorious in the same combat. He overcame the devil; He is that stronger man who, coming upon the strong armed man, overcame him, deprived him of his arms, and stripped him of his spoils. Of Christ's victory over the world, we read in St. John: Have confidence: I have overcome the world; and in the Apocalypse, He is called the conquering lion; and it is said of Him that He went forth conquering that He might conquer, because by His victory He has given power to others to conquer.'

The Epistle of St. Paul to the Hebrews abounds with the victories of holy men, who by faith conquered kingdoms, stopped the mouths of lions, etc. While we read of such achievements, we should also take into account the victories which are every day won by men eminent for faith, hope and charity, in their interior and exterior conflicts with the demons, -- victories so numerous and so signal, that, were we spectators of them, we should deem no event of more frequent occurrence, none of more glorious issue. It was with reference to such defeats of the enemies that St. John wrote: I write unto you, young men, because you are

strong, and the word of God abideth in you, and you have overcome the wicked one.'

Watchfulness

Satan, however, is overcome not by indolence, sleep, wine, reveling, or lust; but by prayer, labor, watching, fasting, continence and chastity. Watch ye and pray, that ye enter not into temptation, as we have already said, is the admonition of our Lord. They who make use of these weapons in the conflict put the enemy to flight; for the devil flees from those who resist him. 352

The Author of victory over Temptation

But from the consideration of these victories achieved by holy men which we have mentioned, let no one indulge feelings of self-complacency, nor flatter himself that, by his own single unassisted exertions, he is able to withstand the temptations and hostile assaults of the demons. This is not within the power of human nature, nor within the capacity of human frailty.

The strength by which we lay prostrate the satellites of Satan comes from God, who maketh our arms as a bow of brass; by whose aid the bow of the mighty is overcome, and the weak are girt with strength; who giveth us the protection of salvation, whose right hand upholdeth us: who teacheth our hands to war, and our fingers to battle. Hence to God alone must thanks be given for victory, since it is only through His guidance and help that we are able to conquer. This the Apostle did; for he said: Thanks to God, who hath given us the victory, through our Lord Jesus Christ. The voice from heaven, mentioned in the Apocalypse, also proclaims God to be the author of our victories: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; because the

accuser of our brethren is cast forth; and they overcame him by the blood of the Lamb." The same book declares that the victory obtained over the world and the flesh belongs to Christ the Lord, when it says: They shall fight with the Lamb, and the Lamb shall overcome them. But enough has now been said on the cause and the manner of conquering (temptation).

The Rewards of Victories over temptation

When these things have been explained, the pastor should instruct the faithful concerning the crowns prepared by God, and the eternal and superabundant rewards reserved for those who conquer. He should quote from the Apocalypse the following divine promises: He that shall overcome shall not be hurt by the second death; and in another place: He that shall overcome, shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels. A little after, our divine Lord Himself thus addresses John: He that shall overcome, I will make him a pillar in the temple of my God: and he shall go out no more: and again: To him that shall overcome, I will give to sit with me in my throne; as I also have overcome, and am set down with my Father in his throne. Finally, having unveiled the glory of the Saints, and the never ending bliss which they shall enjoy in heaven, He adds, He that shall overcome shall possess these things.

Action Line for July and August 2019

Whether or not Pope Francis will impose his (mis)translated version of the sixth petition of the *Our Father* on the universal church is not known. But there can be no question that his actions will cause great confusion in Catholic pews not only in Novus Ordo parishes, but in Traditional parishes as well. Confusion is of Satan. Let us do our part to thwart his efforts.

We are therefore asking all League members to give the widest circulation to the above instruction from the *Catechism of the Council of Trent* to every Catholic priest and layman you know. The *Catechism* is in the public domain, so copyright is not an issue. However, the source and credits should be included in any transmission as we have done in this study guide as a common courtesy.

The End