



The Catholic Voice

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The “Synod On The Eucharist” Closes: What Was Accomplished?

By REV. KEVIN VAILLANCOURT
Editor, *The Catholic Voice*

On October 23, the much reported “Synod on the Eucharist” came to a conclusion in Rome. Its final session included a summary of the various discussions held by the 256 modern-church cardinals and bishops who were in attendance for the three week event. “Expert” theologians, priests and numerous non-Catholics were also in attendance. In the end, a list of fifty propositions, based on these discussions, was sent to Benedict XVI for his review and public commentary. But just what was this Synod, how did it come to be, and what were the topics reviewed by those in attendance?

The “Synod on the Eucharist” was the eleventh event of its kind since the end of Vatican II. It is the practical fulfillment of novel idea of the Modernists known as *collegiality*. As the archbishop of Milan, Cardinal Montini made mention of a wish to develop an “ongoing collaboration of the episcopate that is not yet in effect, which would remain personal and in union, but given the responsibility of governing the whole Church.” When he became Paul VI, the establishment of a synod to share the governing of the Church with the pope became a reality. Collegiality was born when the Synod of Bishops was established on September 15, 1965, and the nature of the Church and the Papacy changed with it.

While these synod-meetings have taken place at irregular times since Vatican II, this “Synod on the Eucharist” was called by John Paul II as a collaborative meeting that would bring his “Year of the Eucharist” to a close. John Paul’s death in April did not result in any changes in these plans.

When the schema for the “Synod on the Eucharist” was drawn up, a number of topics were proposed. Among them were reviews of the impact of the liturgical changes after Vatican II on the

spiritual life of the faithful, the shortage of priests in the modern church, the value of World Youth Day, clerical celibacy, intercommunion and the “ecumenical value of the Eucharist,” putting an end to liturgical abuses, the Eucharist and social justice, and many other similar topics. At the close of the synod, the results of all these discussions were summarized in a document composed of fifty propositions — strong counsels, if you will — that the synod fathers wished Benedict XVI to review and comment upon.

It is not my intent to review all of the topics discussed at the “Synod on the Eucharist,” nor to break down each of the concluding propositions to discover how the modern bishops propose Catholics should regard “the Eucharist” in their daily lives. Rather, I will limit my review to those topics usually reviewed in *The Catholic Voice* based on the published Statement of Purpose. Although my review of these topics will be brief, I’m confident my reader will notice that this synod is but a public expression of the modernist teachings surrounding “the Eucharist” (not the *Holy Eucharist*) since Vatican II, in an effort to make them more secure in the minds and hearts of modern Catholics. I am equally confident that those who love the traditional teachings of the Roman Catholic Church will find the discussion of these topics to reveal, once again, that modernist teachings are being forced on Catholics in their churches today, presenting them with a Faith that is vastly different from that which was handed down by the Apostles to us.

Curbing “Liturgical Abuse”

The subject of “liturgical abuse” is an interesting one to find listed in the schema for this synod. It seems to me that it was included to appease the more conservative minded Catholics in the world today, for while discussion of “abuses” in the liturgy did take place, one would be hard pressed to find a definition for “liturgical abuse” to be mentioned. Ah, but then, asking for a definition of terms is far too scholastic for these modern scholars who are steeped in Modernism. I can’t believe this is a mere oversight, for while the synod members can offer us the assurance that they spoke loudly against “abuse” in “the Eucharist,” this does not mean that these abuses will be corrected, abuses committed even by many of the synod members themselves. I’ll return to this point later.

One matter discussed under the topic of “abuse” seems to have been the increased use of “inculturation” in the “the Eucharist.”

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The “Eucharist Synod” opening ceremonies in St. Peters Basilica. Synods — a novel product of Vatican II as an effort to fulfill “collegiality” — have become a discussion forum on topics often too volatile to be heard by most Catholics.

STRC News: Donation Drive *Thank You*; 2006 Calendar In The Mail

The following are some important announcements of interest to those who support the work of the Society of Traditional Roman Catholics.

Thank You: Annual Request For Donations

In our last issue, we announced our annual Donation Drive, asking you, our readers, to assist us with your donations so that our newsletter can continue to reach as many Catholics as possible. The Board of Directors of the Society of Traditional Roman Catholics would like to take this opportunity to thank all who sent in donations in answer to this request. We know that ours is not the only cause seeking financial aid, especially during a time of economic uncertainty and rising costs. This is why your generous efforts to assist our apostolate have that much more meaning to us. Be assured of our prayers and a remembrance at Masses offered for our benefactors.

2006 Calendar To Arrive Before End Of Year

One of the works of our apostolate is to make available a traditional liturgical Roman Catholic calendar for those who give us a minimum annual financial support. The 2006 calendar

is being sent out to all who have helped us during 2005 with a minimum donation of \$25.00. We pray you find this beautiful calendar to be a source of great spiritual benefit, and that you will give it an honored place in your homes. Additional calendars are available for a donation, but the supply is limited.

Do You Have A Story To Tell?

During the past several issues of our newsletter, we have made available the personal testimonials of men and women who have been led, by the grace of God, away from the modern errors and back to the practice of the traditional Roman Catholic Faith. These stories have been both interesting to read and edifying, either to those practicing our traditional Faith or to others who struggling to obtain it. Would you like to share your "story" with our readers? Perhaps you might think that your journey on the "path to Tradition" is too commonplace and unremarkable. Not so. Even the simplest of stories (as if anything is "simple" when God works in our lives!) can be of benefit for others to read. If you would like to share your story with others, please mail it to us in care of James De Piante, or email to: tradition@strc.org. †

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Are you a new reader of *The Catholic Voice*? Do you want to know where we're "coming from"? Or, would you like more ammunition in the fight to defend the Tridentine Latin Mass? Whatever the case, we have reprinted several articles for those involved in the Traditional Movement. We now have these articles available:

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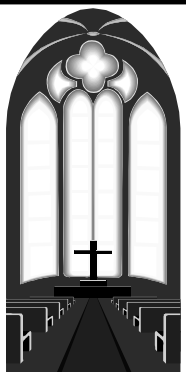
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A very important work by Patrick Henry Omlor.

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A perfect introductory piece, produced specially by STRC for distribution among Catholics not familiar with the Traditional Movement of the Roman Catholic Church.

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The Kyrie Eleison Is A Prayer Directed To The Most Holy Trinity

By JAMES CALLAHAN
For The Catholic Voice

Editor's Note: The following is part of a continuing series of reflective articles by James Callahan on the Holy Sacrifice of the Mass.

Having prayed the *Introit* prayer, which begins with the Sign of the Cross as the theme for the Proper of the Mass is expressed, the priest returns to the center of the altar, hands folded, and prays the *Kyrie eleison*, alternating these responses with the server(s). This prayer was taken from the Eastern Liturgy and kept in its original language, Greek. Why was this prayer adopted into the Latin Rite, retaining its original language? Probably because it was heard so often repeated in the Eastern Liturgy, and this prayer impressed the bishops of the Latin Rite with its wonderful implications and melodious tone.

The *Kyrie* was first introduced into the Latin Rite around the fourth or fifth centuries in Galatia. Bishops offering the Mass (as it was arranged at that time) would invoke the *Kyrie* whenever and wherever they deemed it reverent to do so, or in keeping with the theme of the Mass. Consequently, the *Kyrie* was often repeated during Mass, depending upon the celebrant, his devotion and the practice kept in his area of the world. (Of historical note: The only "fixed" prayers in the early church were the prayers of the Canon. The Mass of the Roman Rite which we know today comes to us from Pope St. Pius V and the Council of Trent. These prayers of the Mass were "codified" to prevent the possibility of some unapproved and possibly questionable variations to the form of our public worship, but the Mass we attend today has few variations from early Masses.) Some authors attribute the official introduction of the *Kyrie* into the Latin Rite to Pope St. Gelasius; others give this honor to Pope St. Sylvester.

The *Kyrie* is a prayer directed to the Most Holy Trinity, imploring us a share of divine mercy of God from all Three Persons individually. It is interesting to note that, while the prayer implores the mercy of God the Father and God the Holy Ghost addressing Them as *Lord*, it addresses God the Son in His human nature: Christ, the Anointed One, the God-Man, the Redeemer

and Savior. The prayer recognizes Christ as God because, as the Second Person of the Blessed Trinity, it is through this divine nature that He can have mercy on us. The prayer recognizes Christ as Man for, in His human nature, this is the only way we can say He has redeemed and saved mankind by becoming one of us. Both titles, *Redeemer* and *Savior*, reveal the singular mercy of Jesus Christ, and the tremendous love of Almighty God, for His sinful creatures.

Why do we call upon God for mercy nine times in the *Kyrie* prayer? According to Father James Meagher, the priest "calls nine times for mercy, for himself and the people, that their sins may be wiped out, and that they may, during Mass, praise the Lord, like the nine choirs of angels. He calls nine times for mercy, for there are nine kinds of sins committed by us which he asks God to forgive, original, venial and mortal; sins of thought, word and deed; sins of malice, weakness and of ignorance; these are the nine kinds of sin committed by men." (*Teaching Truth by Signs and Ceremonies*)

We can ask ourselves two questions: Why is the plea for mercy in the *Ordinary* of the Mass and not the *Proper*? And, why is the *Kyrie* placed in *this* particular part of the Mass? First of all, we cannot have the Holy sacrifice of the Mass without asking God's mercy in one or more of its prayers. The Mass, like the whole Life, Passion, Death and Resurrection of our Lord, is the tremendous act of Divine mercy unfolded before us. During the Prayers at the Foot of the Altar, we were introspective in our prayer, i.e., deepening our Faith, firming up our Hope, and confessing our sins in an outpouring of love. We were ever mindful of these necessary dispositions in order to partake in this Supreme Sacrifice. Did we not at the same time ask God for His mercy? Didn't we ask Him to "deliver us from the unjust and deceitful man?" Yes we did, but there is more.

With the prayer of the *Introit*, we turned our attention to God. We became God-centered. Even when the priest walked up the steps to the altar, he was continually beseeching God to have mercy, taking away his sins. But the *Kyrie*, the principle prayer for mercy in the Holy Sacrifice of the Mass, is in the *Ordinary* of the Mass because this prayer is said in every Mass and on every feast day throughout the year (with only two exceptions). In others words,

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The Board of Directors of the Society of Traditional Roman Catholics extends its Christmas greetings, with a promise of a special remembrance at Holy Mass, for all our readers, and their loved ones, on Christmas Day. Venite Adoremus!

The Novelty Known As “Inculturation” Received High Praise

(Continued from Page 1)

Inculturation is that novelty which seeks to incorporate unique, and often pagan symbolism into the liturgical practices of modern Catholics. Recalling the use of “native dress” and dance in the Synod for the Bishops of Oceania in November, 1998 (which we reported on in the June, 1999, issue of *The Catholic Voice*), the bishops of Australia and New Zealand were upset that some of the “curial” members in Rome took exception to this style of worship. “That some curial officials took exception to the sight of tattooed Samoan men in traditional dress dancing in the basilica was perhaps indicative of the gulf which can exist between those striving for



An example of inculturation in American liturgy: a priest is shown wearing a “cheese-head” as a symbol of his solidarity with certain football fans.

inculturation in the liturgy and those making judgments on it from outside the culture and from within their own cultures,” wrote Cardinal Tom Williams from Wellington, New Zealand. Archbishop John Olorunfemi Onaiyekan of Abuja, Nigeria, issued a stirring defense of inculturation in the African church, urging the synod to focus less on abuses than on accomplishments. “Solemnity and sacredness can be expressed not only in plain chant and the organ, but also the gong, the xylophone, and the tam-tam,” Onaiyekan said. Onaiyekan also appeared to call for some degree of decentralization in governing the process of inculturation. “The role, right and responsibility of the local bishop as the primary mystagogue in relation to the Eucharist need to be recognized and upheld,” he said. Bishop George Cosmas Zumaire Lungu of Zambia largely seconded Onaiyekan’s point about the desirability of inculturation. Similar words in defense of inculturation were heard from representatives of other parts of the world.

Praise and defense of inculturation, but no expressions of outrage: liturgical abuse was spoken about, but I guess the definition of “abuse” is found in the eye of the beholder.

The Abuse Known As “Intercommunion”

We have often reported in *The Catholic Voice* about the Modernist “double-speak” found in the condemnation of *intercommunion*: the notion of sharing “the Eucharist” with those who are not Catholic. It doesn’t take me to tell you that this practice is a worldwide occurrence, and that even modern church leaders who decry this “abuse” are themselves guilty of it. Take, for example, the recent case of “communion in the hand” for Brother Roger Schutz, the now deceased leader of the ecumenical Taize community in France.

Brother Roger, a practicing Calvinist, was the founder of an interreligious community of men during World War II. This pan-religious group (consisting of Catholics and members of other denominations) developed their own style of chant and meditation which is the “rage” of the modern church all over the world. On the feast of Pentecost, 1948, the papal Nuncio of France gave

permission for Brother Roger’s group to use the Catholic parish church of Taize for their place of prayer and worship. However, in the mid-1950’s, the Holy Office (under Cardinal Alfredo Ottaviani) ordered the ecumenists expelled from the church and the local bishop to resign. Before much could happen, Pope Pius XII died and a “new spirit” blew through Rome, and nothing more was said about the affair in Taize, except words of high praise. John XXIII exclaimed in a private audience with some of the Taize brothers: “Ah, Taize, that little springtime!”

I mention all this background to underscore just how scandalous the act of “communion in the hand” was, and how it is an expression of “shared eucharist” that was heard quite often at the synod. Those who watched the funeral ceremonies of John Paul II saw the crowd of “dignitaries” up near the table (or, altar, depending on how you look at it). Some news reports called special attention to the fact that Brother Roger was in his wheelchair, closest to the front. When it came time for “communion,” Brother Roger was wheeled up to the front to receive “the Eucharist” from his friend and supporter, Cardinal Ratzinger. Ratzinger gave Brother Roger “communion in the hand,” and little mention was made of it until some “conservative” groups questioned the “abuse.” The most recent statements from the Vatican about this event was that it was a “mistake”: Brother Roger should not have been brought forth. However, the Catholic News Service gives us more of an understanding of what Ratzinger had in mind when he acceded to Brother Rogers open-hand gesture to receive “the Eucharist”: In a statement from the Vatican on this event, it was noted that “it did not seem possible to refuse [Brother Roger] the most Blessed Sacrament.” Why? In that split-second necessary to make the decision to go ahead with “communion in the hand” or not, Ratzinger opted to let Brother Roger receive “communion in the hand” because the same Vatican statement “noted that Brother Roger shared the Catholic belief in the real presence of Christ in the Eucharist.” Thus, Brother Roger, a practicing Calvinist, somehow believed what all other Calvinists do not, Ratzinger knew this, and, following Canon 844 of the 1983 Code of Canon Law (the code he helped re-write), he gave “the Eucharist” to this non-Catholic simply because, “under certain circumstances,” it is permissible to do so. And this is an expression of traditional Roman Catholic teaching, in line with the professions of the Council of Trent — something we were all told at the beginning of the “Synod on the Eucharist” that all their discussions represented?

Taize Is Granted Another Favor

While on the subject of ecumenical abuse (my discussion of it — the synod members mentioned nothing of what I am about to say), the interreligious community at Taize was granted another favor. Brother Roger was murdered on August 16 by a woman



Brother Roger receives “communion in the hand” from Cardinal Ratzinger at the funeral ceremonies for John Paul II in April, 2005.

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Theological “Experts” Offer Shocking Viewpoints At Synod

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who had come to attend some religious ceremonies at the “Chapel of Reconciliation” in Taize. The following day, a message was sent to the community by Cardinal Sodano (the current Secretary of State at the Vatican) that Benedict XVI, after “learning with deep emotion of the tragic death of Brother Roger,” offered up “to God a fervent prayer for the rest of the soul of this untiring witness to the Gospel of peace and reconciliation.” Benedict XVI also assured the community that their founder was “in the hands of eternal goodness, of eternal love, and that he has attained eternal joy.” He told them he “joins in prayers with the Brothers of the Community of Taize . . . and entrusts them to the Lord that they may find the strength to continue the work of reconciliation begun by Brother Roger.” As a “token of his comfort in this painful trial,” Benedict XVI “gladly bestowed on them the apostolic blessing.” As a further insult to our traditional Catholic heritage, on August 22 it was announced from the Vatican that Cardinal Walter Kasper, the President of the Pontifical Council for Promoting Christian Unity, was being sent to Taize to concelebrate the funeral ceremony for Brother Roger with four Catholic priests who were members of this ecumenical sect. There is still debate over the fact of Kasper allowing “intercommunion” for those present for the funeral, but the fact that he was even present for an ecumenical liturgy is scandalous enough. Now this was not among the many “abuses” decried at the synod — no, such acts like this are considered to be correct and wonderful in the modern church.

New Practices And Definitions For “The Eucharist”

As I mentioned above, the opening addresses of the “Synod on the Eucharist” assured everyone that the teachings being presented reflected the same teachings on the subject of the Holy Eucharist at the Council of Trent. Talk is cheap, or rather, Modernist-talk is deceptive. If the subjects for “debate” during the Synod are any indication, the modern church has moved far, far away from the traditional understanding of the doctrine of the Holy Eucharist, and most modern Catholics do not realize it.

For example: during a period of time for “practical suggestions,” some bishops recommended that the Church return to the ancient custom of using “real bread” for the Eucharist rather than unleavened bread (when was this the custom?). Archbishop Anthony Sablan Apuron of Papua New Guinea reported that some of his people actually believe priests lie when they call people to “eat and drink,” because they administer “flat, tasteless bread and just a sip of wine.” Similar “practical” suggestions were offered for “communion in the hand” services and the distribution of “the Eucharist” for divorced and remarried Catholics.

When the subject turned to matters of Catholic doctrine, the synod’s severe departure from the Tridentine doctrine became more apparent among its “expert” theologians. Fr. Peter-Hans Kolvenbach, Master General of the Jesuit Order, offered two theological reflections. First, Kolvenbach said, ecumenical conversation with the churches of the Reformation might be helped by referring to the Mass as a “sacramental sacrifice,” that is, a sacramental *representation* of the sacrifice of Christ on the cross.

Protestants have sometimes criticized Catholic Eucharistic theology for seeming to assert that Christ’s once-and-for-all sacrifice is “repeated” on the altar. Second, Kolvenbach suggested that seeing the moment of consecration in the Mass not as a matter of a physical instant in time, but a “sacramental time” in the eyes of God, could help overcome traditional Catholic/Orthodox debates over whether the bread and wine become the Body and Blood of Christ during the recitation of the words of Christ from the Last Supper, or the *epiclesis*, meaning the calling down of the Holy Spirit over the gifts. In other words, it was “suggested” that the Catholic Church retreat from Her traditional doctrinal teachings in favor of ecumenical unity. Remember, the Modernists always start with a “suggestion,” leading eventually to a complete change in Catholic teaching.

Another “theological expert” at the Synod offered his reflections on the subject “How is Jesus present in the Eucharist?” Salesian Fr. Francis J. Moloney, foundation professor of theology at the Australian Catholic University, supplied this answer, which, he said, comes in two parts: in memorial and the sacrifice. According to this “expert,” the memorial is not a memory but is “a recalling today and now,” and the sacrifice is *not* a repetition of the unique sacrifice of Jesus Christ on Calvary, but a *memorial*, now, of this sacrifice. So, instead of the Tridentine definition for the Holy Eucharist that it is a Sacrament and a Sacrifice (the *real*, unbloody renewal of the sacrifice of Calvary on our altars), Fr. Moloney wanted those present for the synod to understand that “the Eucharist” is merely a *memorial*. How did he come by such knowledge of this doctrine? He tells us: “I worked for 18 years with Cardinal Joseph Ratzinger.” “I have never met a more intelligent man,” he added.

One Thing Missing

About midway through the synod, it became glaringly apparent that, of all the topics that could be discussed during a synod on “the Eucharist” in our times, one important one (well, important to some Catholics anyway) was not even mentioned. Nothing was said about the value and importance of the “Old Mass”: the Tridentine (Roman) Mass that so many traditional Catholics keep “demanding” from modern Rome to be allowed for all priests everywhere in the world. On October 15, Cardinal Dario Castrillon Hoyos, Prefect of the Congregation of the Clergy and President of the *Ecclesia Dei* Commission, proposed that, in the final draft of propositions that language be inserted that praised the “Old Mass” as a “legitimate rite of the Church,” comparable to the various Eastern rites that already exist. Instead, one of the final propositions, making no mention of the Tridentine Latin Mass, states that the Second Vatican Council “provided the necessary basis for a progressive and adequate liturgical reform.” The lone voice of Cardinal Hoyos went unheard, perhaps letting him know that, if most of the synod members had their way, the *Ecclesia Dei* Commission would be shut down and he would be out of a job. It is not that there is little desire for the Latin Mass among the Modernists — there is an outright *hatred* for it, to the point of ignoring it as if it never happened. †

Recalling The Fortieth Anniversary Of Vatican II's *Nostrae Aetate*

By REV. KEVIN VAILLANCOURT
Editor, *The Catholic Voice*

On October 28, 2005, Benedict XVI sent a public message to Cardinal Walter Kasper, the President of the Commission for Religious Relations with the Jews, on the occasion of the fortieth anniversary of the promulgation of *Nostrae Aetate* by Paul VI, near the end of the Second Vatican Council. Known also as the document *On the Relationship of the Catholic Church with Non-Christian Religions*, this document was responsible for initiating points of “dialogue” with the other religions on a more level playing field. This declaration was not solely directed to more “open” relations with the Jewish people — it also called for an extension of these efforts toward members of all non-Christian religions, including the practitioners of Islam, Buddhism, Hinduism and the like. In the words of Benedict XVI (himself one of the main architects of this document at Vatican II), *Nostrae Aetate*:

. . . stressed the need to overcome past prejudices, misunderstandings, indifference and the language of contempt and hostility. The declaration has been the occasion of greater mutual understanding and respect, cooperation and, often, friendship between Catholics and Jews. It has also challenged them to recognize their shared spiritual roots and to appreciate their rich heritage of faith in the One God, maker of Heaven and earth, who established his covenant with the Chosen People, revealed his commandments and taught hope in those messianic promises which give confidence and comfort in the struggles of life.

Two days later (October 30), Benedict XVI spoke more on this subject. On the occasion of his “Angelus Address,” during which he remarked on the anniversary of the promulgation of five of the documents of Vatican II, Benedict XVI noted that:

The declaration *Nostrae Aetate* is also of great importance, as

We Implore Mercy From God At The Beginning Of The Sacrifice

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this solemn petition for divine mercy will always be a part of sacrificial prayer.

In all these prayers, the underlying thought is that, though God’s mercy and justice are of His essence, His justice is inevitable; no one can escape it. But His mercy is not. As St. Thomas says: “In meeting the needs of creatures, He manifests His justice... And in giving what counteracts miseries and defects, God shows His mercy.” In other words, “In supplying all that His creatures require, God manifests justice. In making abundant supply of things required, God removes the misery of narrow circumstances; this again is mercy.” Can we believe that we will obtain God’s mercy in any other way except through humble prayer for it? “And His mercy is from generation to generation to them that fear Him.”

Now, to give us a better understanding as to why the *Kyrie* is placed in this particular part of the Mass, let us recall an event in the Life of our Lord. “Now it came to pass, when He drew nigh to Jericho, that a certain blind man sat by the way side begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he

it affects the attitude of the ecclesial community *vis-a-vis* non-Christian religions. Based on the principle according to which “all peoples form one community,” and for which the Church has the mission “to foster unity and charity” among peoples, the Council “rejects nothing of what is holy and true” in the other religions, and announces to all Christ “Way, Truth and Life,” in whom men find the “fullness of religious life.” With the declaration *Nostrae Aetate*, the Fathers of Vatican II proposed some fundamental truths: recalled with clarity the special bond that unites Christians and Jews (no. 4), confirmed their esteem for Muslims (No. 3), and for the followers of the other religions (No. 2); and confirmed the spirit of universal fraternity that prohibits religious discrimination or persecution (No. 5).

Dear Brothers and Sisters, while I invite you to take up these documents again in your hands, I exhort you to pray with me to the Virgin Mary so that she will help all believers in Christ to always keep alive the spirit of the Second Vatican Council, to contribute to establish in the world that universal fraternity that responds to the will of God on man, created in the image of God.

A news release for the same day from Zenit mentioned that “Benedict XVI appealed to Catholics to keep the real spirit of the Second Vatican Council alive, as the fortieth anniversary of the closing of the ecclesial event approaches.”

Benedict XVI seems to be completely caught up in *Nostrae Aetate*, and this despite the fact that this declaration expresses ideas that are quite foreign to traditional Roman Catholic teaching, such as 1. *Nostrae Aetate* is based on the “principle” of the universal brotherhood of all men, 2. that Vatican II presented some “fundamental truths” such as the “special bond that unites Christians

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cried out, saying: ‘Jesus, son of David, have mercy on me.’ And they that went before rebuked him, that he should hold his peace; but he cried out much more: ‘Son of David have mercy on me.’ And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, saying: ‘What wilt thou that I do to thee?’ But he said: ‘Lord, that I may see.’ And Jesus said to him: ‘Receive thy sight: thy faith hath made thee whole.’ And immediately he saw, and followed him, glorifying God. And all the people, when they saw it gave praise to God.” (St. Luke, 18, 35-43)

Immediately after the *Kyrie* comes the *Gloria in excelsis Deo*. After the blind man received the mercy of Christ, he immediately glorified God. And what did the people do? They gave praise to Christ and the Holy Trinity. Remembering this will shed light on the importance of the *Kyrie* and its role of bridge over the gap to the *Gloria*. This is the *Kyrie*’s rightful place in the Mass. “Lord, that I may see.” “O God, who dost manifest Thine almighty power most chiefly in sparing and showing mercy: multiply upon us Thy mercy: that, as we hasten towards Thy promises, Thou mayest make us partakers of the heavenly treasures. Through our Lord Jesus Christ...” (Collect, Tenth Sunday after Pentecost) †

Nostrae Aetate Brought A New “Attitude” Of Belief To Catholic Life

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and Jews,” and that we should have “esteem” for the followers of other religions, and 3. that the Mother of God is somehow supposed to be our intercessor for this cause of false ecumenism. Benedict is right about one thing: *Nostrae Aetate* called for a “new attitude” on the part of Catholics toward members of the non-Christian religions, and even those religions themselves.

The “Revolution” Caused By *Nostrae Aetate*

To better understand these glowing words of praise for this erroneous conciliar document — praise that only a father could direct toward one of his off-spring — a short review of the events begun with the promulgation of *Nostrae Aetate* is in order.

Even a cursory review of religious magazines for the clergy, religious and laity prior to the Second Vatican II reveals a near embarrassment that many Catholics seemed to feel toward the “Catholic message”: that with the coming of Christ and the proclamation of the Gospel, the Catholic Church *alone* is the society established by God to which all men must belong in order to achieve the salvation of their souls. Embarrassment was also directed toward the “attitude” the Church took toward all who were not members of the one, true Faith: this “attitude” was one of *exclusivity* — that She alone possessed true doctrine and true light, and that the doctrines and practices of all other religions were false and incapable of inspiring men to true goodness and holiness. What is more, a gradual, but persistently growing effort to downplay the danger of indifferentism towards the non-Catholic religions was evident in the years leading up to Vatican II — in America at least — where more and more Catholics adopted the pluralism of our society (that all religions are equal, and that we all worship the same God) as the proper means by which a Christian American citizen expresses himself about his religious duties in the world today.

What may have been expressed only in very careful and even secretive language prior to the Council all came out in the open with the new “spirit” invoked at Vatican II, particularly through *Nostrae Aetate*, for the Modernists clarified and defined their vision of the Church on October 28, 1965, the feast of Sts. Simon and Jude, the date of its promulgation. The theme of *Nostrae Aetate* was the universal salvation of all men in a church that can only be likened to a “super-church” — a church for all men of all creeds. In fact, we are told in *Nostrae Aetate* that this “super-church” is all part of God’s providential design to present this new plan of salvation to all:

All nations are one community and have one origin, because God caused the whole human race to dwell on the face of the earth. They also have one final end, God, whose providence, manifestation of goodness and plans for salvation are extended to all. (*Nostrae Aetate*, para. 1)

The “principle” of the universal brotherhood of all mankind, along with the universal salvation of all mankind (simply because all men have God for their “final end”), is likewise expressed in other conciliar documents. By taking their teaching as a whole, one has a better idea of the false “spirit” of Vatican II toward the nature of

the message of salvation, the nature of the Catholic Church itself, and the relation the Church should have with other religions in our time. For example: It is a doctrine of Vatican II that there is “partial communion” to be found in the various “ecclesial communities” of the world with the Church of Christ, in which the Catholic Church *subsists*, as in a “super-church”. *Lumen Gentium* (No. 7) defines the meaning of “subsists in” by stating:

Nevertheless, many elements of sanctification and of truth are found *outside* of its visible confines [that is, outside the Catholic Church]. Since these are *gifts proper to the Church of Christ*, they are forces impelling towards Catholic unity.

Embracing the teaching that there are elements of “truth” and “goodness” in other religions is an essential part of the “spirit of Vatican II.” This “ecumenical gospel” has been drummed into the heads of modern Catholics for more than thirty years. The apostolic teaching that “goodness” and “truth” (qualities of God Himself) are found only in His Church has been done away with. Now, Catholics are called to admire those things we see in other religions that make their members “holy” — naturally, maybe, but not supernaturally — simply because holiness is gift proper to the

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Nostrae Aetate Has Replaced The Church's Apostolic Teachings

(Continued from Page 7)

Catholic Church, but God has somehow caused it to be shared in those places of worship that oppose the Gospel of Jesus Christ. The Catholic Church, according to the Modernists, must recognize the “movement of the Spirit” in these other religions, for they prove that the Church is no longer the sole source of holiness for all mankind; instead, the Church of the Modernists is but the “originator” of holiness, and goodness and truth. These charisms “subsist” in the Catholic Church (the Modernists say), but they are not found in Her alone. Do we not see that from this false doctrine has sprung up the nearly common acceptance of the doctrinal error of the “universal salvation of all mankind”? According to this doctrine, not only do all men “go to Heaven” no matter what life they have lived (for even the modern liturgy sadly makes no mention of praying for the repose of the soul of one who has died, lest that soul be languishing in Purgatory), but we are told we must “celebrate” at death the life of the deceased, for he, like all who die before him, is automatically “with the Lord.”

More “Attitude Adjustments”

Nostrae Aetate became the written justification for the previously revised *Prayers of the Faithful* in the Good Friday Liturgy. To pray for the “perfidious Jews” on Good Friday was another source of embarrassment for modern Catholics, for such language was considered too harsh and too “judgmental” to be part of our formal, public prayer. Non-Catholics hailed the elimination of certain prayers from the traditional Good Friday Liturgy as a milestone in the approach Catholics take toward those whom they used to cite as “the perfidious Jews” or as “infidels and idolaters.” *Nostrae Aetate* confirmed for them that these prayers were gone, never more to return.

The term *perfidious Jews* was incorporated into the Good Friday Liturgy centuries ago as a means of reminding Catholics, on that solemn day, to pray for those responsible for delivering Christ up to His death on Calvary. While some had declared their *direct* responsibility for this action (“His Blood be upon us and upon our children.”), those *indirectly* responsible for the Crucifixion nevertheless bear the guilt of them all for their wholesale rejection of the Messiah. Their rejection of the long-awaited Messiah was a *perfidious* act, and our prayers on Good Friday are prayers in reparation for their crime, as well as for the conversion of those Jews who are now alive, and who are children of the curse the Ancients of Jerusalem called down upon all future Jewish generations.

It is an apostolic tradition that, as a result of this rejection of Jesus Christ and His Gospel teachings, the Church founded by Jesus Christ replaced the Church of the Old Testament. In other words, the New Law has replaced — superceded — the Old. Ever since the promulgation of *Nostrae Aetate*, this teaching has been rejected by the Modernists, and is the founding principle for a new doctrine that is now incorporated into the public teachings of the modern church.

The traditional Catholic doctrine that the Church has replaced Israel as the path chosen by God for the salvation of men has been

called, in our time, *supersessionism*. According to a recent study published by the Center for Christian-Jewish Learning at Boston College, supersessionism was “repudiated” in 1965 by the Second Vatican Council declaration *Nostra Aetate*. In other words, previous teachings (even though based on apostolic tradition) were found to be in error, and they have been rejected by the modern church as no longer an expression of Catholic doctrine. In a report issued by this Center, it was stated that by no longer holding the Jews collectively responsible for the crucifixion of Jesus Christ, the ancient “tendrils of the anti-Jewish theological system” were put to rest:

Neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed during His Passion . . . Jews should not be spoken of as “rejected” or “accursed”, as if this is followed from Holy Scripture. Consequently, all must take care, lest in catechizing or in preaching the Word of God, they teach anything which is not in accord with the truth of the Gospel message, or the spirit of Christ.

It is the *rejection of supersessionism* that Benedict XVI espouses when he declares that Catholics of today must focus on the “common bond” they have with the Jewish people. What “common bond”? Ours is not merely the God of the Old Testament, but more completely the God of the New, known through the Revelation of Jesus Christ, and confirmed in our hearts by God the Holy Ghost. While we draw much inspiration and teaching from the ancient Scriptures, and revere them as being among the inspired books of Revelation, Catholics are called to live the Gospel message: that Jesus Christ is the Messiah, the Son of the Living God and God Himself, and that God has told us that He exists in Trinity and expects to be worshipped by all in this way. The God of the Jews today (and Moslems, too, for that matter) is not the God who revealed Himself to us in Jesus Christ, and so to say that we all worship the “same God” is a falsehood. Other Gospel teachings are not shared by the Jews, for neither do they look upon the Church and its sacramental system as the means for our salvation and holiness. In rejecting these basic teachings of Christianity, as well as the inspired writings in the Epistles of St. Peter and St. Paul, the Jews adopted a new religion, and are no longer considered God’s Chosen People. That salvation “comes through the Jews” has been replaced by the words of Christ: “He who hears you hears Me, and he who rejects you rejects Me and Him who sent Me.” Does this anger the Jews of today? Of course, but that does not make this apostolic teaching less true. *Nostrae Aetate* has changed all this in the minds of modern Catholics, and it has set a new “spirit” and a new “attitude” among them. Obviously, then, the anniversary of the promulgation of this declaration is not a cause for celebration among traditional Catholics.

“Esteem” Held For Other Religions

Nostrae Aetate was promulgated as a blueprint for the “spirit” that would guide religious “dialogue” for the years to come. Reading a choice selection of statements from this declaration will help us

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The Spirit Of *Nostrae Aetate* Is The “Spirit” of Dialogue With Error

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see just how far the “spirit of Vatican II” as expressed in *Nostrae Aetate* is from the consistent teaching of the Catholic Church throughout the centuries. Since *Nostrae Aetate* was a call to “dialogue” with the other religions, its “value” will be found in the promotion of this “dialogue,” for without it there will be no peace among men:

There can be no peace among the nations without peace among the religions. There can be no peace among the religions without dialogue between the religions. There can be no dialogue between the religions without investigation of the foundations of the religions.

The history of the foundation of the other religions is readily known to all. Of what use, then, is “dialogue” except to justify the notion that all other religions opposed to the Gospel and the Church of Jesus Christ are somehow already one with it through “holiness”?

Nostrae Aetate tells us that one of the founding principles of “dialogue” with the Moslems will be in those natural principles of justice, peace and harmony:

In the course of centuries there have been quarrels and hostilities between Christians and Muslims. But now the Council begs them both to forget the past and to work together for mutual understanding. For the sake of the whole human race let Muslim and Christian work together for social justice, for morality and for peace and freedom.

But ours is not a religion based merely on natural principles. Jesus Christ called all men to a high level of personal holiness when He said “You are to be perfect as your heavenly Father is perfect.” We are to base our holiness on the holiness of God Himself as a compliment to the supernatural life of sanctifying grace in our souls. No, “for the sake of the whole human race,” let Catholics once again work for the salvation of the souls of men, not that they become merely good, natural people.

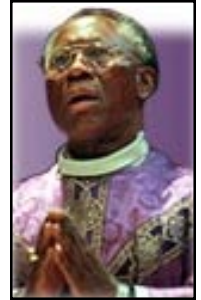
Nostrae Aetate taught that Hinduism is also to be admired for its spirit of “contemplation.”

Hindus contemplate the mystery of God and express it through a rich treasury of myth and through philosophical enquiry. They seek liberation from the anguish of our human condition through self discipline through profound contemplation through loving commitment to God.

And Catholics have never had a system of contemplation themselves? Is the “science of the saints” to be rendered useless in light of the practices observed by the followers of an animist religion? One has only to see the severe decline in true Catholic spirituality among our modern Catholics to witness the fruit of “dialoguing” with the practitioners of false religions.

Nostrae Aetate had high praise (“esteem”) for the teachings of Buddhism and the “spirit of enlightenment” fostered by the tenets of this false religion:

It is not generally known, but Cardinal Francis Arinze, former President for Interreligious dialogue and now Prefect of the Congregation for Divine Worship and the Sacraments, sends out greetings and good wishes to the other “Faith Communities” for the birthdays of the Buddha; Gurunanak (Sikh); Baha’u’llah (Bahai); or the end of Ramadan (Muslim); Divali (Hindu) etc., on behalf of “all Catholics” throughout the world.



In the many forms of Buddhism they recognize that this world of time can never satisfy them. And they are taught to achieve a state of absolute enlightenment.

Are we to place no value on the Light of the Gospel, and the indwelling of the Holy Ghost through grace?

In the end, *Nostrae Aetate* put forth a clarion call to all Catholics to dialogue with other religions, even if such action might promote a spirit of indifferentism:

Similarly all over the world, other religions struggle to answer the restless searchings of men’s hearts. And they put forward various ‘ways’, doctrines, rules of life and sacred ceremonies. The Church rejects nothing that is true and holy in these religions. It respects these ways of life, these rules, these teachings... The Church urges its members to co-operation and dialogue with members of other religions. As witnesses to Christ, they must acknowledge and encourage the good in these cultures which are not Christian.

One has only to read the Gospels to understand that he who is a “witness to Christ” as the Apostles were must fearlessly proclaim and defend the truths of Revelation taught by Christ, while rejecting all others as false. There is no “way” to salvation and personal holiness but through Jesus Christ and His Church.

Ours Is Not A Spirit Of Personal Hatred

It was *Nostrae Aetate* that initiated the “spirit” of making apologies to all other religions for the “evils” done by the Catholic Church over the centuries. Modern Catholics have become convinced that the pre-Vatican II Church was an angry organization, filled with “prejudices, misunderstandings, indifference and the language of contempt and hostility,” as Benedict XVI reminded them a short while ago. Nothing is further from the truth. While it may be possible that certain members of the Church did not individually live up to the principles of Charity as they should, it has always been the policy of the Church (if you will) to treat those outside the Faith with a love that is uncompromising in belief. “Hate the sin; love the sinner,” has ever been the guiding principle for all followers of Christ toward those who are not members of His Church, or who have fallen from the practice of their Faith. Had this principle been stressed in pastoral teachings during the years leading up to Vatican II, then *Nostrae Aetate* would not have made the inroads it has, and Catholics today would be guided by a better “spirit.” †

A Catholic Reading Of The Declaration *Dominus Jesus* – Part II

By PAULA HAIGH
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(Editor's note: What follows is Part II of an extensive presentation of the texts of the Declaration *Dominus Jesus* by Cardinal Joseph Ratzinger on August 6, 2000. Comments and commentary by the author are interspersed throughout. The text used is from Pauline Books and Media, Boston, the Vatican translation, and is set off by different type. We continue with a review of Paragraph 7: on the differences between divine Faith and "belief" as defined by this document.)

The principles from St. Thomas are greatly elaborated by Bishop George Hay (1729 – 1811) in his book *The Sincere Christian*, and by Fr. Michael Mueller in *The Catholic Dogma* (1888). Both of these theologians not only elaborate upon the principles of St. Thomas but provide innumerable examples from their own experience to illustrate them. Here is a passage from Fr. Mueller:

Now we Catholics believe in a Christ in whom we have absolute, divine faith; and this absolute, divine faith we have not only in Christ himself, but also in all He has done for our salvation, and teaches us through His one, holy, Catholic and Apostolic Church. Now a Protestant can have no *divine* faith in Christ nor in His teaching. For, "to reject but one article of faith taught by the Church," says St. Thomas Aquinas, "is enough to destroy faith, as one mortal sin is enough to destroy charity; for the virtue of faith does not consist in merely adhering to the Holy Scriptures, and in revering them as the Word of God; it consists principally in submitting our *intellect* and *will* to the divine authority of the true Church charged by Jesus Christ to expound them. 'I would not believe the Holy Scriptures,' says St. Augustine, 'were it not for the divine authority of the Church.' 'He, therefore, who despises and rejects this authority, cannot have true faith. If he admits some supernatural truths, they are but simple opinions, as he makes them (the truths) depend on his private judgment.'" (*ST*, II-II, Q.5, art. 3)

"Indeed, a religion," says Cardinal Manning, "which men put together for themselves, a Christianity which men make by picking and choosing a doctrine here and a doctrine there, a *form of belief* which is made by the selection of texts from Holy Scripture, are all human. The fragments out of which such religions are made may be taken out of the word of God; nevertheless, they have ceased to be the word of God as soon as any human intellect and human hand has taken them to pieces, and put them together, and for this reason: Suppose that any man should take the four Gospels, and out of them select certain texts, and put them together, could that be a fifth gospel? No, the Gospel of St. Matthew was written by St. Matthew, that of St. Mark by St. Mark, that of St. Luke by St. Luke, that of St. John by St. John, and any men who endeavored to make a fifth gospel would make a gospel of his own and not of any Evangelist, because he would not know the sense, meaning, and coherence of the texts so as to make that gospel an inspired book. *These texts were dictated to inspired writers by the Spirit of God*, and it would be a fragmentary Christianity made out of the fragments of the truths; it would

simply be a *religion of human institution, and no truth which comes from men can be the matter of our faith.*" (Mueller, pp. 92—93)

This is but a sample of the rich treasure of Catholic doctrine contained in the books by Bishop Hay and Fr. Mueller. And most of what they explain is based on the *Summa* of St. Thomas, II-II, Questions 1 through 7, *On Faith*, Question 10 *Of Unbelief, Heresy and Apostasy*, and III, Questions 66 – 69 *On Baptism*.

But there is nothing of this marvelous clarity and richness of doctrine in the Declaration or, for that matter, in any of the documents after and belonging to the Second Vatican Council. With this Council, the Church entered into an entirely new universe of discourse, and it is like passing from noonday light into murky, foggy twilight for those of us who are familiar with traditional Catholic literature.

Fr. Matthias Scheeben (1835 – 1888) describes the difference between the Catholic and the non-Catholic soul in terms of the deepest realities:

When it is asserted of other societies that the member joining it becomes like a plant that is transplanted in a new soil, or grafted onto a new trunk, the figure is to be taken in a very diluted and weakened sense. For in such cases the soil and the trunk of the society can do no more than give a new bent to the member's growth, and aid him in the developing of existing aptitudes. These societies cannot transform the new member's innermost being and nature or the root of his life. All that is possible is a moral suasion by moral influence. But when a person becomes a member of the Church, he is taken up to the bosom of God in Christ and through Christ; he is planted in a *heavenly soil* and grafted on a *divine trunk*; he enters into a new, *supernatural* sphere where his nature is transformed and transfigured. A wholly new life is infused into him, and this new life is nourished and cultivated under the sun and dew of a new heaven. The Holy Spirit, it is true, reigns in the members of the Church by guiding, assisting, and healing them. But such aid is granted only on the basis of that elevation and transfiguration of man *beyond his nature* which is effected by the Holy Spirit. Its purpose is to inaugurate and foster the divine life which must first be implanted in human nature by Him, and to furnish and adorn the divine temple which must first be built by Him (*Mysteries of Christianity*, p. 545).

Protestants and other non-Catholics and non-Christians have nothing that even remotely resembles this supernatural transformation in their rites and doctrinal realities. All is on a merely human, psychological level. Only in the one, true Church of Christ—which is the Catholic Church—does this transformation by Grace and Growth in holiness occur.

Number 8 of the Declaration reads:

The hypothesis of the inspired value of the sacred writings of other religions is also put forward. Certainly, it must be recognized that there are *some elements* in these texts which may be *de facto* instruments

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***Dominus Jesus* Recognizes Something Impossible In Catholic Theology**

(Continued from Page 10)

by which countless people throughout the centuries have been and still are able today to nourish and maintain their *life-relationship with God*. Thus, as noted above, the Second Vatican Council, in considering the customs, precepts, and teachings of the other religions, teaches that "although differing in many ways from her own teaching, these nevertheless often reflect a ray of that truth which enlightens all men."

The Church's tradition, however, reserves the designation of inspired texts to the canonical books of the Old and New Testaments, since these are inspired by the Holy Spirit. Taking up this tradition, the Dogmatic Constitution on Divine Revelation of the Second Vatican Council states: "For Holy Mother Church, relying on the faith of the apostolic age, accepts as sacred and canonical the books of the Old and New Testaments, whole and entire, with all their parts, on the grounds that, written under the inspiration of the Holy Spirit ... they have God as their author, and have been handed on as such to the Church herself." These books "firmly, faithfully, and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the Sacred Scriptures."

Nevertheless, God, who desires to call all peoples to himself in Christ, and to communicate to them the fullness of his revelation and love, "does not fail to make himself present in many ways, not only to individuals, but also to entire peoples through their spiritual riches, of which their religions are the main and essential expression even when they contain gaps, insufficiencies and errors." Therefore, the sacred books of other religions, which in actual fact direct and nourish the existence of their followers, receive from the mystery of Christ, the elements of goodness and *grace* which they contain. (# 8)

What the Declaration recognizes here with respect to "other religions" is what Catholic theology claims to be impossible. For even when "fragments" of goodness and truth are gathered by men into some kind of belief-system, these very fragments lose their truth-value and their goodness-value by contamination with contextual errors and perversions. Examples abound. The Eastern religions cannot possibly attain the *supernatural* heights of Catholic mysticism because the object of their contemplation is — Nothingness! Therefore, their highest attainment must be a type of self-hypnosis. This may help nervous people to relax, but it avails nothing for eternal life, even indirectly, because it is an activity *turned away* from the only source of true Life and Blessedness, the most Blessed Trinity reached through the most Sacred Humanity of the God-Man, Our Lord Jesus Christ.

A more subtle example is that of the Protestant Creationists. These men are doing outstanding work in the physical sciences, and their ultimate aim is to vindicate the references in Holy Scripture that pertain to the natural sciences and to general history. But what is the result? Despite the impact they are definitely making upon the Evolutionary Establishment, their efforts remain *fragmentary* in the whole scheme of things, and their "Christianity" is still but a man-made belief-system *because* they are separated from the one Church that Christ founded and which is the only Church which is vivified by the Holy Ghost, the only Church that is Christ's Body, the only Church with which the Father is well-pleased. We assert with supernatural confidence that one day there

will take place the incorporation of the truths of empirical science into the systematic theology of the Church, empirical truths that will fully vindicate all the references in Holy Scripture to cosmology, geology, biology, genetics, etc., and support the supernatural truths of religion in the manner of the preambles to Faith and as nature supports and gives evidence of the supernatural order in all its glory. At present, the great body of empirical science that supports the literal Scriptures hangs loose from its proper setting in traditional Catholic theology. One thinks especially of data supporting the six days of Creation, the universal deluge and the experiments proving the young age of the earth and the universe.

The last paragraph of # 8 cannot possibly be true for, as noted previously, the forces animating such belief-systems are either merely human or more likely demonic.

The best examples of "sacred books" that are really mythic vestiges and re-workings of the Primordial Revelation given to Adam, are the Hindu Vedas. They preserve the ancient deification of the four elements prominent in the first chapter of the Book of Genesis: Heaven (Air, Fire), Earth, Water and Fire (sun, moon and stars). The Vedas are said to predate the Mosaic Books of the Bible, but their initial contents were taken into the East by the descendants of Sem, where over the centuries from Babel, they intermingled with descendants of Cham. Long years of separation from the faithful Semites, and mingling with corrupted people, the Hindu scriptures became themselves corrupted.

Cardinal Wiseman, writing his *Lectures on Religion and Science* in the 1830's, relates an incident that provides the real key to the nature of the Sacred Books of the East:

At the time when the Buddhist patriarchs first established themselves in Tibet, that country was in immediate contact with Christianity. Not only had the *Nestorians* (5th century) ecclesiastical settlements in Tartary, but Italian and French religious men visited the court of the Khans, charged with an important mission from the Pope and St. Louis of France. They carried with them church ornaments and altars to make, if possible, a favorable impression on the minds of the natives. For this end, they celebrated their worship in the presence of the Tartar princes, by whom they were permitted to erect chapels within the precincts of the royal palaces. An Italian Archbishop, sent by Clement V, established his see in the capital, and erected a church to which the faithful were summoned by the sound of three bells, and where they beheld many sacred pictures painted on the walls.

Nothing was easier than to induce many of the various sects which crowded the Mongul court to admire and adopt the rites of this religion. Some members of the imperial house secretly embraced Christianity, *many mingled its practices with the profession of their own creeds* (inculturation!), and Europe was alternately delighted and disappointed by reports of imperial conversions and by discoveries of their falsehood.... it is no wonder that the religion of the Lamas, just beginning to assume splendor and pomp, should have adopted institutions and practices already familiar to them, and already admired by

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Dominus Jesus Fails To Proclaim The Truths Necessary For Salvation

(Continued from Page 11)

those whom they wished to gain. The coincidence of time and place, the previous non-existence of that sacred monarchy, amply demonstrate that the *religion of Tibet is but an attempted imitation of ours*. (Pp. 256 - 257 in this writer's *Wiseman Papers*).

We see from this account that the claims of the current Dali Lama are utterly deceptive. His religion is nothing but a degenerative disease far advanced, having sprung up originally on the rites and ceremonies of Christianity itself, going back even as far as the 5th century with the Nestorians, and definitely related to the missionary efforts of the 14th and 15th centuries.

As for the "sacred books" such as the Koran, the Book of Mormon, and even Tolkien's *Silmarillion*, these are but ancient and modern fantasies in the epic tradition of literature. They consist of inventions and many borrowings that exploit the deeds of human heroes and barely preserve vestiges of the Primordial Truths in the most bizarre forms.

II. The Incarnate Logos and the Holy Spirit in the Work of Salvation. Numbers 9 and 10.

To its credit, the Declaration rejects the profoundly blasphemous view that Jesus of Nazareth was but one of many historical manifestations of "The Infinite, the Absolute." This is Hindu *avatarism*. But it is also a form of Kantian-Hegelian evolutionary-progressive philosophy in which historical actualities are manifestations in the concrete, of the Absolute-Infinite.

The Declaration cites the First Council of Nicaea and the Council of Chalcedon in defense of the Catholic doctrines of the Blessed Trinity and the Incarnation of the Second Person, the Word, the Logos, in human nature. Unfortunately, the Declaration quotes the encyclical of John Paul II, *Redemptoris Missio*, # 6, where he says: "In the process of discovering and appreciating the manifold gifts — especially the spiritual treasures — that God has bestowed on every people, we cannot separate these gifts from Jesus Christ, who is at the center of God's plan of salvation."

Looking at the plethora of mythologies and false religions, it seems imprecise, at best, to assume that "spiritual treasures" have been bestowed by God "on every people." Originally, going back to Noah, the heads of the nations did indeed carry with them the legacy of the Primordial Revelation when they migrated into distant lands. But in all nations except the Semites, the inheritance of "spiritual treasures" was squandered, corrupted or reduced to barbaric naturalism. This is the evidence of history.

After briefly refuting the ancient heresy of separating the divine and human natures in the hypostatic union of the Divine Person of Christ, though not in the precise terminology of the Scholastics, the Declaration goes on to affirm "the unicity of the salvific economy willed by the One and Triune God," a "unicity" at the "source and center of which is the mystery of the Incarnation of the Word, mediator of divine grace on the level of creation and redemption (Cf. Col. 1:15-20) . . ." There is some ambiguity in the mention of "divine grace on the level of creation and redemption"

without any reference to the Fall of our First Parents by which they lost the state of habitual-sanctifying grace to which they had been raised at Creation. But this may be an indirect or implicit reference to the theology of John Paul II which overlooks the Fall and establishes the entire human race in habitual grace at Creation. (Cf. Fr. J. Dormann, in his four volumes on the theology of John Paul II.)

Aside from these minor difficulties, there is nothing in this section that startles the traditional Faith of Catholics. Quoting from *Gaudium et Spes*, and claiming continuity with the Council of Trent on Original Sin, the Declaration states:

The Church's Magisterium, faithful to divine revelation, reasserts that Jesus Christ is the mediator and the universal redeemer: "The Word of God through whom all things were made, was made flesh, so that as perfect man he could save all men and sum up all things in himself. The Lord . . . is he whom the Father raised from the dead, exalted and placed at his right hand, constituting him judge of the living and the dead"

This is not much of a show of continuity with Trent whose Decree of June 17, 1546, "Concerning Original Sin," contains five anathemas, the third of which alone should put this Declaration to shame for its imprecision and lack of doctrinal clarity and fullness:

If anyone *asserts* that this sin of Adam — which in its origin is one, and being transfused into all by propagation, not by imitation, is in each one as his own — is taken away either by the powers of human nature, or *by any other remedy than the merit of the one mediator, our Lord Jesus Christ, Who hath reconciled us to God in His own Blood, made unto us justice, sanctification, and redemption; or if he denies* that the said merit of Jesus Christ is applied, both to adults and to infants, by the Sacrament of Baptism rightly administered in the form of the Church; *let him be anathema*; "for there is no other name under Heaven given to men, whereby we must be saved." (Acts 4:12)

Likewise, in the First Anathema, wherein the existence and eternal enmity of the Devil is declared:

If anyone does not confess that the first man, Adam, when he had transgressed the commandment of God in Paradise, immediately lost the holiness and justice wherein he had been constituted; and that he incurred, through the offense of that prevarication, the wrath and indignation of God, and consequently death, with which God had previously threatened him, and together with death captivity under his power who thenceforth had the empire of death, that is to say the devil, and that the entire Adam, through that offense of prevarication, was changed in body and soul for the worse: *let him be anathema*.

Well, the entire theology of Vatican II is very far from proclaiming such truths as these which are, indeed, necessary for our salvation.

But with section 12, our Catholic Faith faces major difficulties, and not just those of omission. After referring briefly to an "hypothesis" wherein the Holy Ghost is given a greater or "more

(Continued on Page 13)

Dominus Jesus Promotes Error Of Universal Salvation Of All Men

(Continued from Page 11)

universal breadth” of activity than that of the Incarnate Word in our salvation, the Declaration affirms the “salvific incarnation of the Word as a trinitarian event.”

The Second Vatican Council has recalled to the consciousness of the Church’s faith this fundamental truth. In presenting the Father’s salvific plan for all humanity, the Council closely links the mystery of Christ from its very beginnings with that of the Spirit. The *entire work of building the Church by Jesus Christ the Head, in the course of the centuries* is seen as an action which he does in communion with his Spirit.

There is introduced here an idea that is sprinkled throughout the documents of Vatican II, hardly emphasized enough to be noticed, but one which is quite fully elaborated in Cardinal Ratzinger’s book *Truth and Tolerance*. It is the idea that the Church has been a-building “in the course of the centuries” whereas we know that the entire Deposit of Faith of which the Church is Guardian and Defender, is present from the beginning, at Pentecost. The Church has grown numerically and geographically. This is not in question. But She has not grown qualitatively, or in the fullness of the presence of the Holy Ghost Who animates Her from His union with Her Head, Who is Christ. This idea of the Church growing in every way over the centuries is also the main idea of Cardinal Newman in his *Essay on the Development of Doctrine*. And it is this idea of an evolutionary progression of Christianity, along with the anticipatory and preparatory characteristics of all the non-Catholic religions, that is behind the “dynamism” of the New Theology as opposed to the “rigid stasis” of the pre-conciliar Church.

The Declaration goes on to approach what was John Paul’s primary doctrine, or obsession, — universal salvation:

... the salvific action of Jesus Christ, with and through his Spirit, extends beyond the visible boundaries of the Church to all humanity. Speaking of the paschal mystery, in which Christ even now associates the believer to himself in a living manner in the Spirit and gives him the hope of resurrection, the Council states: “All this holds true not only for Christian, but also for all men of good will in whose hearts grace is active invisibly. For since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partners, in a way known to God, in the paschal mystery.”

This “possibility” is indeed, the “obediential potency” in all men, a capacity in the creature to be elevated by God to the supernatural state of divine grace which is above its nature and its natural potencies (Cf. Parente). It is also the same as that “sufficient Grace” given to all men whereby they might be saved. (Cf. Roulleau, p. 48) However, nowhere in the Declaration is there a word about man’s freedom to reject this salvific grace. *And it is this omission that gives the cast of heterodoxy to the Declaration.*

In his writings, Fr. Denis Fahey explains how the Royalty and Priesthood of Christ can be exercised by the Church only in a limited manner. (Cf. also *ST*, III, Q. 8, a. 6) In this way, Christ’s influence surpasses in extent here below, the influence of the ministers of the visible Church. And because of this, when conditions

and circumstances warrant, Baptism may take place without the sign, but with only its effectual graces, and in this case it is not a Sacrament (Cf. *ST*, III, Q. 66, a. 11 & 12, and Q. 68 - 69). But there is nothing of this in the Declaration, and this would have been a good opportunity for such questions to be decided, either as universal salvation, which heresy is strongly implied by the entire spirit of Vatican II, *or*, which would be most unlikely for the conciliar church, in favor of the traditional doctrine as explained by St. Thomas, Pius IX in *Quanto conficiamur*, and by all theologians in good standing since. Especially noteworthy for orthodox explanations are the works of Bishop George Hay and Fr. Michael Mueller, as noted previously.

But then, what is the Declaration saying? One indication of what it is saying can be gleaned by a contrast with what Fr. Fahey holds. Fr. Fahey says that “the Church always remains the centre from which the Divine Life, which is found in its fulness in Christ, radiates throughout the world. By right, the Church is universal and her influence here below ever seeks to be co-extensive with that of her Divine Head and Founder. *“All men are subject to [that is, under obedience to] the Priesthood and Kingship of Christ, even while yet outside the Church. . .”* (*Kingship of Christ*, p. 30) This is but a recognition of the fact that even when men disregard and disobey the laws of God and the precepts of the Church, they remain, *by reason of their very creaturehood, subject to their Creator and Redeemer in His Church*. In this traditional view of reality, the Church occupies a place that it no longer occupies in the conciliar church.

There is a tendency in all of Cardinal Ratzinger’s writings to de-emphasize the Church, almost to forget that it is the very Body of Christ in this world and on this earth. For him, it is always Christ and the Gospels — as if Christ never founded a Church as the unique and sole means of salvation. Pope Pius XII says in *Mystici Corporis*, # 8, that “the unsearchable riches of Christ are preserved in the Church.”

What, for example, is “the consciousness of the Churches Faith”? Does the Church, as the Bride of Christ and as His very Body, ever need to be recalled to these fundamental truths which constitute the Deposit of Faith of which she alone is the Defender and Guardian? Fr. Scheeben says “the Church as such cannot err; the errors of her members . . . *do not touch the Church herself.*” (*Mysteries*, p. 557) How, then, can doctrines important to the Faith fall from “consciousness”? Her “consciousness” is that of Christ Himself.

It is precisely this “static” unchanging, immutable Body of Truth that is forgotten by many members of the modernist hierarchy today. And so we come near to the heresy of universal salvation in *Gaudium et Spes* which is quoted. However, it fails to recognize the fact that while it is true God offers to all men the possibility of being saved, not all men accept this offer, because freedom of the will is also part of being human. Quoting *Redemptoris Missio*, #29, it is said that “Christ, the Word, who took flesh by the power of the Spirit so that as perfectly human he would save all human beings and sum up all things. . .” †

(Continued in our next issue.)

Letters To The Editor

Why List Of Saints Is Found On Back Page; Essence Of The Form

Isn't Your List Of Saints Redundant?

Editor, The Catholic Voice:

Thank you for every issue of *The Catholic Voice*. I read it from cover to cover, and then pass it on to my family and friends. Recently, one of them asked me a question about the content of your newsletter that I could not answer: If STRC makes available a liturgical calendar for those who read *The Catholic Voice*, isn't it redundant to add the list of saints on your back page? I told the man who asked that you do this to call attention to certain saints whose feasts occur during the next quarter of the year. Is this correct?

G.G.

Weed, CA

Editor's Note: Thank you for your kind comments about our newsletter. Yes, it is part of our apostolate to each year make available a traditional Roman Catholic wall calendar to be used in the home and elsewhere. The practice to make a quarterly liturgical calendar available in the newsletter is something that we have done since the beginning of the publication of *The Catholic Voice*, and before we started our "calendar apostolate," we included this list of liturgical feasts in each issue to remind our readers of the traditional feasts approaching that quarter (as opposed to the Modernist "revised" calendar that came into being after Vatican II). We have decided to keep this section in our newsletter, placing it on the last page of every issue, to serve as an easy reminder of some upcoming feastdays, perhaps to edify those who sort the mail and simply because not everyone has a calendar.



"Thank You" For Publication

Editor, The Catholic Voice:

Enclosed please find a modest donation to aid the STRC in the ongoing work of sustaining *The Catholic Voice* in its mission to nourish the faithful. As a Catholic survivor in the less fortunate East, I extend many thanks to Father Vaillancourt for his shining spirit and unflagging courage. Yours for the Restoration,

B.F.

Springfield, PA

Editor's Note: Thank you for your kind donation to assist us in the works of our apostolate. As we have mentioned so many times before, we would not be able to continue sending out *The Catholic Voice* throughout our country and the entire world without the support of those who regularly send in their donations. We know it takes a spirit of commitment and a belief in what we at STRC are trying to accomplish for our readers to send in their donations, despite the rise in personal expenses in most households today. Thank *you* for this spirit!



Clarifying An Important Point

Editor, The Catholic Voice:

I am writing regarding certain contents of an otherwise good article I have recently read. It was a four-page article entitled, *The Novus Ordo: Is It A Mass Or A Sacrilege?* I want to make certain

pertinent remarks concerning it.

It has been a teaching of the Church that with the words of Consecration you have what is properly referred to as the essence of the form, i.e., those words required to effect the transubstantiation of the bread and wine into the Body, Blood, Soul and Divinity of Our Lord, Jesus Christ, and the substance of the form (i.e., the entire Canon as stipulated by the Council of Trent). However, the recitation of only the essence of the form is proper, whenever for want of time, the recitation of the entire form would be inappropriate, such as in battlefield conditions, the necessity of Holy Viaticum for a dying person, and the like.

However exceptional such cases may be, it is required that the entire form should be recited by the priest. Given what is happening in churches where the *Novus Ordo* is said, the priest — whether or not he confects the Blessed Sacrament — commits a mortal sin. And, in communicating, he commits another mortal sin. St. Thomas Aquinas taught that the most grievous sin is the sin committed against the Blessed Sacrament, as it is a sin committed directly against God Himself. He states: "He who sins grievously crucifies unto himself the Son of God, making Him a mockery." God is not mocked!

Priests such as this will be repaid by Almighty God as they so justly deserve unless they turn from their wicked ways and return to the True Mass!

I hope this helps to clarify certain points published in your otherwise excellent article.

D.H.

Garfield, NJ

Editor's Note: Thank you for writing, although the article to which you refer was not published by STRC, nor does it seem that it ever appeared in *The Catholic Voice*. Those who have read our newsletter for any period of time are aware that our position on the *Novus Ordo Missae* of Paul VI is that it is an invalid form of Catholic worship. It is not enough to say that it is sinful, or even that it is sacrilegious, for these terms would imply that, even if it is objectively sinful, the *Novus Ordo* still has some merit in validity, and that God is called down on the altar each time it is said. We cannot agree. There are those who make excuses for the "form" of the modern liturgy by stating that, even though the words "for all" are recited instead of the traditional form "for many," the use of "for all" does not of itself invalidate the *Novus Ordo*. Why? Because (they say) all that is necessary is that the priest says the words "This is My Body," and "This is My Blood." However, those who present this "theory" on what some have called the "short form" usage do not see that their opinion is inconsistent with the teachings of the Church in *De Defectibus* and other places. We invite you and our readers to review our past newsletters, or to write to The Catholic Research Institute, P.O. Box 589, Veradale, WA 99037, for more information. †

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Grace Notes: How A Simple Carol Helped To Halt *The Great War*

Excerpted and adapted from an article in the
Edinburgh Evening News, by Neil Griffiths

On Christmas Eve in 1914, a group of bedraggled Scottish soldiers spotted Germans clambering into the open with no sign of hostile intent.

They were on the Western Front, near Lille. Baffled, they held their fire but the Germans came right up to the trench and offered cigars. The near-mythical Christmas truce had begun, when men laid down their weapons, shook hands and embraced the season's message of peace on earth.

If it seems incredible to us, to the men themselves it seemed beyond comprehension.

There were plenty of reasons why the truce should never have happened – explicit orders, wartime hatred and good military sense – but there were many reasons which fostered precisely the opposite. Extraordinary circumstances often lead to extraordinary events.

The first Battle of Ypres, in October and November, had brought horrific casualty figures. The British lost more than 50,000 men, and the Germans perhaps twice as many, but a lull followed as both sides awaited replacements for the savage losses. The huge armies dug in and watched each other as close neighbors, able to hear one another's chatter and smell their cooking.

The lull brought an inertia and a curiosity about the enemy. Did he too have rats, lice and floods? What of his food? What was he really like? These were the first stirrings of fellow feeling brought about by isolated men sharing extreme circumstances.

Back home, both Britain and Germany were thoroughly enjoying the war and, by way of participating, swamped the mail with presents for the troops. In fact the public went berserk.

In the six days preceding Christmas, every soldier, sailor and nurse was sent cards by the King and Queen, plus a present from a special fund associated with Princess Mary, the 17-year-old daughter of George V. This dislocated distribution systems in three countries – ammunition and food were delayed because of it. Christmas had become an obsession.

Germany's deep love for Christmas manifested itself in swamping their supply lines with half a million fir trees, a commodity particularly suited to fouling up any postal system. The spirit of the season was, though, unstopably afoot.

The final attack by the British, on December 19, at Ploegsteert Wood, ended in a local armistice in which both sides helped each other bury their dead.

The British High Command took fright that the Christmas wind-down might be a fiendish Hun trick and warned "the enemy may be contemplating an attack".

That this was applicable to every single other day helps explain why it was ignored. The Germans, too, issued identical warnings. On Christmas Eve, frost hardened the mud and froze the pools. When night fell, almost simultaneously, the Germans mounted trees on their parapets and lit candles and lanterns.

Thousands of British watched in fascination as the wondrous sight was joined by the distant haunting sound of men singing *Stille Nacht*.

British and German soldiers meet in "No Man's Land" on Boxing Day, 1914. This was photographed by 2nd Lt. Cyril Drummand, RFA



There cannot have been a moment like it in either the history of war or in the performing arts. Every survivor spoke of the abiding impact of that one carol.

In many cases, the British responded with a carol of their own, applause or calls for more. Almost always the second was *Tannenbaum*. When the British sang *O Come All Ye Faithful*, the Germans accompanied with the Latin version, *Adeste Fideles*.

Christmas Day dawned calm, still and very cold. Services were held, but the singing was muted for fear that truce of the night before was an aberration, however the process quickly repeated itself. Almost all accounts suggest the Germans initiated the moves. The day was spent identifying and burying the dead.

Rations and cigarettes were swapped, even though the British hated the German tobacco. Buttons and regimental flashes were exchanged, the ultimate souvenir being a *pickel-haube* (the spiked helmet).

The romantic notion that a game of football was played has a weak basis in fact. There are references to how neighbors played, but nothing states who and where.

In frozen churned-up mud nothing more than a kick-about could have been possible anyway, but it represents the ultimate – akin to the ancient Greeks laying down arms for the sacred Olympics. In this context it may be a powerful folk memory which transcends the facts – it should have happened but didn't.

In some areas, the truce continued until January 10, but it couldn't last. At its simplest it was a triumph of the human spirit, when the ordinary soldier called off the conflict for Christmas, when the will for peace prevailed over the might of war.

In the year that followed, poisonous gas was introduced, Zeppelins bombed London, and one of the first U-boats sank the *Lusitania*.

When Christmas came there were numerous orders forbidding fraternization. There was no truce in 1916, and a heavy military bombardment ensured no-one attempted one.

By 1917, friendly meetings were unthinkable. By 1918, the Armistice had been signed and the memory of the Christmas truce of 1914 slipped into legend, a moment from the forgotten golden age when even the participants suspected it never happened.

But it did happen – when man's fundamental decency surfaced briefly in the midst of hell – and should never be forgotten.

Neil Griffiths is the press officer of the Royal British Legion Scotland. †

To download back issues and timely articles from past issues of

The Catholic Voice, go online to:

www.strc.org

Statement of Purpose

The CATHOLIC VOICE is the newsletter of the Society of Traditional Roman Catholics, a non-profit corporation, incorporated under the laws of the State of North Carolina.

The Society is a Catholic Apostolate, of both laity and clergy, established to work for the full restoration of traditional Catholic rites, most especially the Holy Sacrifice of the Mass of the Council of Trent, the ancient Latin Mass.

We, the directors and officers of the Society, pledge our fidelity to the Roman Catholic Church and to her teachings as handed down by the Sacred Magisterium through the centuries. We dedicate ourselves and the works of our apostolate to the Blessed Virgin Mary, the Mother of God.

We place our efforts under the patronage of St. Joseph, Patron of the Universal Church, and offer all we do in the name of Jesus Christ for the greater honor and glory of God. We invite all Catholics to join in our work.

From The Traditional Roman Catholic Calendar

These are only some of the special liturgical feasts we will celebrate in the next few weeks. A complete list of all the liturgical feasts is listed in the calendar which is distributed every year by the Society of Traditional Roman Catholics.

- St. Francis Xavier December 3
- Immaculate Conception December 8
- Our Lady of Loretto December 10
- Our Lady of Guadalupe December 12
- Ember Days of Advent December 14, 16 & 17
- St. Frances Cabrini December 22
- Nativity of Our Lord Jesus Christ December 25
- St. John the Evangelist December 27
- Holy Innocents December 28
- Circumcision January 1
- Holy Name of Jesus January 2
- Epiphany of Jesus January 6
- Chair of Unity Octave January 18 - 25
- St. Agnes January 21
- Purification BVM February 2
- Our Lady of Lourdes February 11
- Septuagesima Sunday February 12
- St. Matthias February 24
- St. Gabriel of Our Lady of Sorrows February 27
- Ash Wednesday March 1

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