



The Catholic Voice

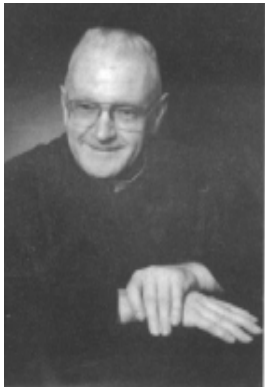
A quarterly newsletter of the Society of Traditional Roman Catholics, produced under the patronage of St. Joseph.

P.O. Box 130
Mead, Washington 99021 USA

Volume 22, Issue 4
December, 2006

Traditional Catholics Mourn The Loss Of Three More Devoted Priests

Since the publication of our last issue, three more priests who did much to aid the work of the traditional Catholic Faith passed from our midst. They were all dearly loved and will be missed, not only by those whom they serviced in their priestly ministry, but by all those whose lives they touched throughout our country and the entire world. Please pray for the repose of their souls.



RIP FR. FRANCIS LE BLANC

It was September 28, 2006. Word quickly spread via email and phone calls that “the Padre” was dead. Fr. Francis Le Blanc passed away in peace on this day with the Last Rites of the Church, having bravely battled his last illness in much the way he battled against the hierarchy of the modern church. He was 82 years old.

Fr. Le Blanc was a priest dedicated to the work of not merely maintaining the traditional Catholic Faith, but he was always looking for ways he could to spread it far and wide. He was ordained to the Priesthood on April 30, 1950, in New Brunswick, Canada. He was very involved in parochial work and even served as a military chaplain. In the early 1980’s, Father “retired” to Phoenix, Arizona. His life was not one of rest, but of great labor for the traditional teachings of the Roman Catholic Church. In 1987 he incurred the wrath of the local Modernist bishop when he built a large facility in the desert area of El Mirage, just west of Phoenix. He was excommunicated, censured and more all because he was strong in condemning the errors of the local bishop and because he offered a viable threat against the Modernists in his area. The International Shrine of Our Lady of the Sun was erected as a haven for true Catholic worship and as a center for the apostolic works Fr. Le Blanc carried on. His influences was felt far and wide, and many came to visit him (both clergy and lay) and to seek his advice. He was buried with ecclesiastical and military honors on the grounds of his beloved shrine on October 5, 2006.



RIP FR. EUGENE HEIDT

October 20, 2006, was the day Fr. Eugene Heidt began his eternal rest from his labors as a traditional Roman Catholic priest. He was buried a few days later from his beloved church of St. Thomas Becket in Veneta, Oregon. He was 73 years old.

Fr. Heidt separated himself from the modern church after he was forced to take a sabbatical as a result of the constant challenges he presented to

the Modernist Archbishop Levada, at that time in San Francisco. Father pointed out to him numerous problems taking place in the diocese, including the apparent approval of homosexual clergy in some of the parishes. Father wanted to spend his sabbatical reviewing traditional Catholic teachings, but Levada told him he had to go for “re-education” via the *Credo* course, or else through a mentoring program in a local monastery. He refused both plans. When he was discovered offering the true Latin Mass in Oregon, he was “let go” from San Francisco, only to be heartily accepted in Veneta. This was in 1988. He remained true to his traditional Priesthood to his dying days. God grant him eternal rest!

RIP FR. JAMES WATHEN

On November 7, 2006, Fr. James Wathen, an independent traditional Catholic priest, died of kidney failure as a consequence of the lymphatic cancer that he had been battling for the last several years. The previous day he had celebrated his 74th birthday.

Fr. Wathen never performed the Novus Ordo service. After reading P.H. Omlor’s 1968 blockbuster, *Questioning the Validity of the Masses Using the New, All-English Canon*, which demonstrated the invalidity of the Novus Ordo service, Fr. Wathen discerned that the Novus Ordo service was not only a total departure from the Catholic Faith, but that to attend the Novus Ordo was in total defiance of the First Commandment of God. As a result of his discernment, he wrote in 1971 one of the seminal works of the Traditional Catholic Movement, entitled *The Great Sacrilege*, which supported Omlor’s work in demonstrating the invalidity of the New Order service.

When asked why so many who were once Catholics had failed to grasp this concept, Fr. Wathen used always to reply: “Because the people do not realize how evil is the Novus Ordo.” Fr. Wathen was of the firm belief that the Novus Ordo service is the fulfillment of Daniel’s prophecy about the “abomination of desolation”: “When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand” (St. Matthew 24:15). [Taken from: TRADITIO Traditional Roman Catholic Internet Site (www.traditio.com).] †



STRC News: Donation Drive *Thank You*; 2007 Calendar In 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. The amount of donations was down from that of past years. 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.

2007 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.

Church Unity Prayers January 18 to 25

Besides promoting the traditional Latin Mass, the STRC seeks to educate Catholics about the principles of true Christian unity as opposed to the false ecumenism of Vatican II. It is the duty of all to work and pray for the true reunion of all under the one fold of Jesus Christ, our Good Shepherd. One means of doing this is to observe the Church Unity Octave — a special time of public prayers for the return of all to the True Catholic Faith. A specific prayer was requested to be recited each day of this octave by Pope Leo XIII (found on p. 11). Let us all join together in confident prayer during this important time of grace.

Serving At The Altar Tape And CD Set

For over ten years, STRC has provided a special “kit” for those learning how to serve the Roman (Tridentine Latin) Mass. More than 2,800 copies of *Serving At The Altar* have been produced, thus contributing to the work of the Restoration by providing a means for achieving consistency in serving Holy Mass. Up until this time, we have offered a cassette tape with each “kit” so the server-in-training could follow along and perfect his Latin pronunciation. Now, due to many requests, we are offering a CD of this Latin instruction instead of the cassette tape, AND we will continue to offer the cassette tape version as well. So, when ordering your copies of *Serving At The Altar*, **you must specify which media format you prefer:** cassette or CD. *If no preference is given, the cassette tape will be sent.* †

Three Important Reprints:

The Mysterious Mysteries of the Rosary:

Reasons for rejecting the “Luminous Mysteries”. By James De Piante

A Catholic Reading of the Declaration *Dominus Jesus*

by Paula Haigh

Considerations On The Upcoming “Universal Indult”

by Fr. Kevin Vaillancourt

Minimum donation: \$5.00 each, includes postage.

Order now from: STRC, P.O. Box 130, Mead, WA 99021 USA

Past Articles Of *The Catholic Voice* Available As Reprints

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:

1. Defending The Tridentine Mass

Our case regarding the invalidity of the Novus Ordo fully explained.

2. The Destruction of the Mass and Some Historical Parallels

The attempt to destroy the Mass was tried before.

3. The Ecumenist Heresy

A very important work by Patrick Henry Omlor.

4. The *Special Edition* of *The Catholic Voice*

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

All of these reprints are available for a donation. Please request the article by name. For quantity discounts, contact us by mail at the address on Page 1. †



Serving at the Altar

Learning to Serve at Low Mass with one Server

Available now for a \$14⁹⁵ donation to STRC.

Please specify if you want a CD or a cassette tape. If you do not specify, a tape will be sent.



The Catholic Voice is a publication of the Society of Traditional Roman Catholics, and is published quarterly, as funds are available. There is no subscription fee, but donations are requested to help us continue our work. Board Officers of the STRC are Larry Martin, *President*, James De Piante, *Secretary*, Jim Callahan, *Treasurer*, Fr. Kevin Vaillancourt, *Newsletter Editor*, and Don Donadio. Unsolicited manuscripts are welcome, but are subject to the editorial policy of the STRC Board of Directors. There is no stipend paid for unsolicited manuscripts, and material submitted cannot be returned. *Pro Multis* pins supporting our work can be obtained from STRC for a minimum donation of \$5.00.

The Loss Of The Ember Days And Its Effect On Catholic Life

Those who have made monetary donations during 2006 to extend the work of the Society of Traditional Roman Catholics and to help defray the costs of publishing our newsletter will receive in the mail a copy of the 2007 traditional Roman Catholic calendar as a “thank you” from us for supporting our work. When we say this is a “traditional” Catholic calendar, we don’t mean this primarily because those who use it will be able to follow the traditional feasts of the Church Year in force prior to Vatican II (because the “new” calendar has been so altered that it is hard to identify it as a Catholic calendar that keeps alive the wondrous traditions of our Holy Faith). No, besides being able to follow the traditional *feasts* for the current liturgical year, one will also be able to follow the traditional *fasts* and times of penance that Catholics have observed for centuries.

On February 17, 1966, Paul VI issued his apostolic constitution *Poenitemini* which outlined the new “rules” for fast and abstinence, including a “fresh” understanding of the modern notion of penance and the “penitential days.” The “new” calendar reflects the teachings of this document by either eliminating most of the traditional penitential observances, or else by altering the manner in which the traditional penances (imposed on Catholics by our Mother, the Church, for centuries) are kept. Thus, a good “litmus test” for any religious calendar to live up to the claim of being a “traditional Roman Catholic calendar” is to see if these *traditional* observances are kept. Some of these observances include the Friday abstinence (*every* Friday of the year), the length and quality of the Lenten fast, and (more to our point in this article) the observance of the quarterly Ember Days.

The Ember Days are days of fast and abstinence that occur four times a year, generally at the time of the change of the seasons of the year. These penances take place on the Wednesday, Friday and Saturday designated each quarter. The observance of the Ember Days is unique to the Roman Rite, which probably explains why the Modernists were so intent on eliminating them, since they wanted to remove from the Roman Liturgy nearly anything that distinguished it from the Eastern Rites or even from the non-Catholic observances.

Tradition tells us that the Ember Day observances come to us from apostolic times. They seem to be one of those practices which the Apostles retained of the Jewish observances as recorded in Zacharias 8:19. Abbot Gueranger tells us in his work *The Liturgical Year*: “The intentions which the Church has in the fast of the Ember Days are the same as those of the Synagogue; namely, to consecrate to God by penance the four seasons of the year.” Quoting Pope St. Leo the Great, Gueranger writes: “A special fast was fixed for this time of year (Advent), because the fruits of the earth had then been gathered in, and that it behoved Christians to testify their gratitude to God by a sacrifice of abstinence, thus rendering themselves more worthy to approach to God, the more they were detached from the love of created things. ‘For fasting,’ adds the holy Doctor, ‘has ever been the nourishment of virtue. Abstinence is the source of chaste thoughts, of wise resolutions, and of salutary counsel. By voluntary mortifications, the flesh dies to its concupiscences, and the spirit is renewed to virtue. But since fasting alone is not sufficient whereby to secure the soul’s salvation, let us add to it works of mercy towards the poor. Let us make that which we retrench from indulgence, serve unto the exercise of virtue. Let the abstinence of him that fasts become the meal of the poor man.’”

What wonderful and inspiring teachings do we find in the writings of the ancient Fathers and Doctors of the Church! We in our time are at such a loss when we do not have teachers of the same caliber, or at least those who fashion their preaching on those works from men who are part of the Church’s magisterial teachings. While the Modernists made every hew and cry that the new liturgy would return to Catholics the practices of the ancient times for modern man’s benefits, why is it that the ancient considerations of the importance of prayer, sacrifice, fast, abstinence, almsdeeds and more have all but been eliminated from the Catholic vocabulary? Catholics today have become worldly and selfish because they have lost the tradition found in our traditional penitential practices. We who profess to be “traditional” Roman Catholics should never lose the spirit of penance nor the days on which the Church’s traditional penitential acts are kept.†



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!

Is The *Novus Ordo Missae* A Catholic Mass? Let's Compare Them: Part 2

By DR. RAMA COOMARASWAMY, M.D.
Used with permission of the author

The Penitential Rite

First of all, the reader should be aware that in current catechesis, the distinction between mortal and venial sin has been completely obscured by the introduction of the term “grave” sin. And, needless to say, the gravest sin would appear to be that which is committed *against one’s fellow man*. It is forgotten that every sin, even those against one’s fellow man, is a sin against God. Again, the traditional Act of Contrition – be it imperfect or perfect – has been altered so that the formula is no longer familiar to the penitent. Thus the attitude of the younger generation of Catholics towards sin is somewhat altered and distorted. Older Catholics are often unaware of this. It however does somewhat explain why confessions are down while communions are seemingly up. (It is hard to trust such figures when the “mass” attendance has dropped some 80%.)

The traditional Confession reads as follows:

I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints and to you, brethren that I have sinned exceedingly in thought, word, and deed. (The priest strikes his breast each time as he says) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

To this the server answers: “*May almighty God have mercy on thee and, having forgiven thy sins, bring thee to life everlasting.*”

The new penitential prayer reads as following:

I confess to almighty God and to you, my brothers and sisters, that I have sinned through my own fault (he strikes the breast) in my thoughts and in my words and in what I have done and in what I have failed to do, and I ask the blessed Mary ever virgin, all the angels and saints, and you my brothers and sisters to pray for me to Lord our God.

Of course the priest-president has options A, B and C. He can for instance simply say: “*Lord, we have sinned against you*” to which the people respond “*Lord have mercy.*” The priest-president continues, “*Lord show us your mercy and love,*” and the people respond “*Grant us your salvation.*” At first sight, option A doesn’t look so bad. It is true that we no longer confess to Our Lady who is the essence of purity, to St. Michael who is the most powerful defender against evil, and to the saints. However there are other significant changes. The people and the priest are meant to say this confession together. There is no separation of the laity from the priest.¹⁰ At the end the priest says: “*May almighty God have mercy on us, forgive us our sins, and bring us to*

On July 19, 2006, Dr. Coomaraswamy died after a battle with cancer. His writings have helped many to better understand the errors of our times. We continue this sample of his works (with his permission before he died) in memory of the work he had done for the Church in our time. May he rest in peace.

everlasting life.” Again we have a prayer that we are familiar with. However it is a prayer that can be said by anyone, and used to be said by the server.¹¹ It is not a prayer which only an ordained priest may effectively say. It is not a prayer of power to forgive us our venial sins. It is not the *Indulgentiam*: “*May the almighty and merciful Lord grant us pardon (+) absolution and remission of our sins,*” which is, of course, the prayer which the priest uses in Confession. In discussing this the Roman theologians responsible for the so-called *Ottaviani Intervention* had the following to say:

“In the *Confiteor*, which has now become collective, he [the priest] is no longer judge, witness and intercessor with God; so it is logical that he is no longer empowered to give the absolution, which has been suppressed. He is integrated with the *fratres*. Even the server addresses him as such in the *Confiteor* of the “*Missa sine populo.*”

It will be remembered, that as said in the introductory paragraphs, clearly sacerdotal functions have been either diluted or eliminated.

In the traditional Mass there are still further prayers. After the Confession and Absolution, the priest says: “*Thou wilt turn again O God and quicken us.*”

Server: “*And Thy people will rejoice in Thee.*”

Priest: “*Show us, O Lord, Thy mercy.*”

Server: “*And grant us Thy salvation.*”

Priest: “*O Lord, hear my prayer.*”

Server: “*And let my cry come unto Thee.*”

Priest: “*The Lord be with you.*”

Server: “*And with thy spirit.*”

Priest: “*Let us pray.*”

The Priest then prays: “*Take away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart we may be worthy to enter into the Holy of Holies. Through Christ our Lord. Amen.*” At this point the priest goes to the altar and kisses it. Then he says a second prayer: “*We beseech Thee O Lord, by the merits of those of thy saints whose relics are here, and of all the saints that Thou wouldst vouchsafe to pardon me all my sins. Amen.*”

After this the priest goes to the Missal and signing himself (unless it is a Requiem Mass, where he signs to the Missal in place of the body) and says the *Introit*. The *Introit* is a short prayer, generally taken from the psalms, and having some connection with the season of the ecclesiastical year or the festival of the day and closes with the *Gloria*.

Now all these additional prayers, as well as the *Introit*, have been deleted. (One could argue that the “Entrance Song,” which is sung by the choir, functions in this capacity. One could argue it . . .) Be that as it may, we next proceed to the *Kyrie* with which we have some familiarity, and which follows next. The *Kyrie*: *Lord have Mercy, Christ have Mercy, Lord have Mercy*. Reduced from

10. There is nothing intrinsically wrong with the laity praying or confessing with the priest, but in the present context this practice again stresses that the priest-president is “presiding” over the ceremony and that the priest has no separate function from the laity.

11. Father Jungmann explains “that the *Misereatur* was retained, as this prayer, unlike the *Indulgentiam*, could be said by any layman.” *The Mass*, p. 167.

The Corruptions In The *Novus Ordo* Are There For A Bad Purpose

(Continued from Page 4)

the original nine but still retained in principle. This prayer is understood to be addressed to the three Persons of the Trinity, though others teach that it is addressed to the nine choirs of Angels.

This is followed by the *Gloria*, as it is in the traditional Mass. While the Latin is unchanged, the English translation is false and teaches a false doctrine. Instead of saying, as the Latin does, *Peace on earth to men of good will* – for if we do not have a good will, we can never have peace – it now tells us that *peace on earth is to all men*, which is unfortunately theologically *impossible*. There is an important doctrinal principle involved here. Grace is indeed offered to all men, but men have free will, and can refuse grace. Without grace there can be no peace. Those who doubt this have but to walk down any city street with open eyes.

The Readings

The traditional Mass is divided into two parts: the *Mass of the Catechumens* and the *Mass of the Faithful*. In early days, the Catechumens were those preparing for Baptism and as such were admitted to the instructions or readings. Only the baptized were admitted to the *mysteris*. However, in the course of time, the dismissal of the catechumens was no longer required. Interestingly enough, the NOM is also divided into two parts: the *Liturgy of the Word* and the *Liturgy of the Eucharist*, which word has the advantage of also meaning “thanksgiving.”

The labeling of the first part of the NOM as the “Liturgy of the Word” has a certain amount of legitimacy to it, for the Word of God is spoken to us through Scripture. However, the “Word” in the context of the Mass has always been used specifically with reference to the Sacred Species, which is to say, the (Consecrated) Body and Blood of Christ. This is that same *Word* that St. John speaks of when he said, “In the beginning was the Word. . .,” and as St. Ambrose says, “. . . [T]hrough the reception of that Word by which we are nourished unto life everlasting. And so we eat the Body of Christ that we may be partakers of eternal life”¹² The changing of name usage in this manner, while not overtly heretical, clearly functions to take our attention away from the reality of what occurs at a true Mass.

In the early Church a variety of readings, mostly Scriptural, were read during the first part of the Mass. Indeed, the *Acts of the Apostles* refer frequently to this practice. Initially, readings from the Old Testament were combined with the Epistles of the New to show their connection, but with the course of time it became the practice, most of the time, to use only those of the New. Still however, at certain seasons of the year, such as “quarter time,” the old practice is reverted to.¹³ This was also a practice among the Jews who would read the Pentateuch during their services.

It is universally admitted that the Epistles read today in the traditional Mass were drawn up by St. Jerome at the request of the Sovereign Pontiff, Pope Damasus. The readings selected

were those considered most important, and repeated on a yearly cycle; they became familiar to all who heard them throughout their lives. They were always read in Latin first (which was a protection against corruption) and then an English or native language translation given.¹⁴ With the NOM, however, four things happened: 1) They are no longer read in Latin before being read in English so that there is no fixation of meaning; 2) Following the pattern of the Lutherans, the number of readings has been increased and placed in a three year cycle which means, of course, that the familiarity and remembrance of the most significant passages are destroyed; 3) In the traditional Mass, the readings are related to the feast of the day or season of the year. With the three year cycle, this relationship is completely lost; 4) Most of new translations of the Scriptures have been introduced with an ecumenical intent. The *New American Bible* has been the official source of these readings, and this translation of the Scriptures is full of errors (to either satisfy Protestants, or to bow to political correctness of the modern day). As time went on, still more changes in the readings took place, and the various versions of the *Lectionary* demonstrate the need of the Modernists to keep everything in a state of change (or evolution). For one example, in the Douay version of the Scriptures (the traditional Catholic English translation), Hell is mentioned some 350 times. In the King James Version (the Anglican and Episcopalian version) it is mentioned 150 times. In the New American Bible, it is mentioned once, and that in a section which is never read!

One last point. When the priest faces the altar, the Epistle is read on the right, while the Gospel is read on the left. Since the altar faces the East, this has considerable symbolic significance.¹⁵

14. This practice dates back to the early Church as we know from the Martyrdom of St. Procopius who was a “lector” whose function was to read the translation.

15. At the “Last Supper” Christ and the Apostles faced the Temple, as was customary among the Jews. The High Priest of course never faced the people when entering the Holy of Holies. St. Thomas Aquinas tells us that the facing the east was because: 1) The way in which the heavens move from the East to West symbolizes God’s majesty; 2) It symbolizes our desire to return to Paradise; and 3) Christ, the Light of the World, is expected to return from the East. (II-II, Q84, 3 ad. 3). Durandas informs us that the Epistle was read on the right side for its contents were offered to the Jews, but when rejected, the Gospel was taken to the left side of the altar when it was offered to the Gentiles. Beyond this there is the orientation of North and South that follows from such an arrangement which carries still further significance. Msgr. Gaume in his *Catechism of Perseverance* explains that the north wind represents the breath of the evil spirit; and that Scripture itself teaches us this signification, since it addresses the devil thus: *O Lucifer, thou didst say in thy heart, I will establish myself on the side of the north.* (Isa. xiv:13). Hence the reader of the Gospel turns towards the left side of the Church, which is usually the north, to show that he purposes to destroy the evil influences of the devil’s breath. For the Jews the Holy of Holies was the “center” of the world. In Catholicism, every tabernacle becomes this center. Thus Christ arises in the east; the North and South represent extensions as does the West which is where under normal conditions the Nave exists.

12. Homily on Luke, Book 10, chap.22. Feast of St. Apollinaris.

13. It is still retained in the Mozarabic and Ambrosian Rites, and in some of the Eastern Rites.

(Continued on Page 6)

False Translations Of The Scriptures Used In The *Novus Ordo*

(Continued from Page 5)

After the Gospel, in the NOM the *Graduale* and *Tract* have been replaced with the *Responsorial Psalms* which are perhaps some of the most painfully sung verses – verses no one is familiar with – that have been imposed on Catholics since Vatican II. The content of these verses tend towards the inane and certainly, when compared to what they have replaced, almost always reflect a great loss. This is followed by the Homily, which in many ways has become a central part of the NOM service (much like that of the non-Catholics).

The Creed

The *Creed* starts out with an immediate mistranslation – *We believe* instead of *I believe* – reflecting a communitarian approach. The fact remains that every oath (such as the Oath of Allegiance) is in the first person *and not in the plural* precisely because it reflects a commitment on the part of the *individual*. I am not responsible for what my neighbor believes. [Editor's Note: Since this was written, one of the latest versions of the *Novus Ordo* has been corrected in this area, returning the beginning of the Creed to its familiar word: "I" believe. While some declare this a great victory for "tradition," it should be seen for what it is: a smokescreen that keeps Catholics distracted from the *real* errors in their modern liturgy and in other teachings from modern Rome.]

The time honored phrase "consubstantial" has been changed to "one in being." This tends to confuse the nature of the Blessed Trinity, for if they are one in being, they are not separate persons. It will be argued that *one in being* means the same thing – but this is precisely what the Council Fathers at Nicea refused to accept. The word "consubstantial" is of hallowed usage since the Council of Nicea (325 A.D.), where it was used to distinguish Catholic doctrine from the Arian heresy. The heresiarch Arius, like many liberal Protestants, denied the divinity of Christ, and hence the term "consubstantial" has anti-ecumenical connotations. Pope St. Damasus (366-384) anathematized all who refused to use the term "consubstantial."

As the new translation proceeds, we find the usual translation: "was incarnate by the Holy Ghost of the Virgin Mary AND WAS MADE MAN changed to "by the power of the Holy Spirit he was born of the Virgin Mary and became man." This change may not seem significant, but in point of fact, we are all born by the power of the Holy Spirit, and any Unitarian could say this phrase with sincerity. Moreover, we are instructed to bow our heads at this point, where before we were required to kneel (genuflect) because of the great significance of this Incarnation.

The Bidding Prayers

These start out with the phrase "*as a priestly people, we unite with one another to pray for the Church and the needs of the world.*" *Bidding prayers* were part of legitimate Catholic practice in the middle ages, and indeed the term comes from the Saram Rite (Pre-Reformation English Rite). However what one can hear during these prayers can be somewhat surprising, to say the least.

The Offertory

The Mass of the Faithful starts with the *Offertory* and indeed, they must be present from its start if – charity aside – they are to fulfill their Sunday obligation. There is considerable confusion about the nature of the Offertory because it is at this time that the faithful also offer their gifts for the maintenance of the priest. However, the real offering is that of Christ Himself. The Mass, as it were, recapitulates the entire life of Christ from His birth through His Death and Resurrection, and our participation in the Mass is potentially to be baptized with Him, to be crucified with Him and to be resurrected with Him. The Mass is not just the unbloody Sacrifice which took place at the Last Supper – for it was at the Last Supper that the Mass was established; but rather the Mass is the recapitulation of the entire life of Christ from His birth to His Resurrection and Ascension. As Father Cochem says: "If our eyes were enlightened by faith, this sacred spectacle of the Mass would fill us with intense joy. For Holy Mass is a brief compendium of the whole life of Christ, and a renewal of all the mysteries comprised in it; not, indeed, a fictitious portrayal of past events, but a real and actual repetition of all that Christ did and suffered on earth."¹⁶ Just as Christ is continually sacrificing Himself in Heaven for us – perpetually offering to the Father a "clean oblation" of Himself; so also is He continually being born on earth and in us. As one sainted Dominican put it, "it is no use Christ being born on earth, if He is not born in me." If there is no Offertory, then the Living Christ is not being *offered up*.¹⁷

It is with this in view that the priest unveils the chalice (not a "cup"), and takes the gold-plated paten with a host upon it, holds it at the level of his heart, and says the following prayer:

"Receive, O Holy Father, almighty and everlasting God, this spotless host which I, Thy unworthy servant, offer unto Thee, my living and true God, for mine own countless sins, offenses and negligence, and for all here present, as also for all faithful Christians, living and dead, that it may avail for my own and their salvation unto life everlasting."

What a marvel of doctrinal exactitude! Along with the actions of the priest, this prayer makes it clear that what is offered at the Mass is the "spotless host" or victim. Second, the propitiatory (atoning) nature of the Mass is explicit – it is offered for our sins. Third, it reminds us that the Mass is offered "for the living and the dead"; and fourth, that it is the priest who offers the Sacrifice

16. Fr. Martin von Cochem, *The Incredible Catholic Mass*, TAN, Rockford, Ill., 1997

17. At this point it is perhaps useful to consider and provide an example of how one can indeed apply Christ's life to ourselves. According to the Blessed Johannes Tauler, the story of the Flight into Egypt is full of meaning for us. In the Gospel story, the angel warned Joseph that although Herod had died, his son Archelaus had taken the throne and still sought to kill the Christ-child. Tauler viewed this entire drama as taking place within the soul – even though the Herod in our souls is dead as a result of Baptism which engendered the Christ-child within us, Archelaus still continues to live within our souls and still seeks to kill the Christ-child. Thus it is that, like the Magi, after the encounter with Christ, they had to travel a different path. (Continued on Page 7)

The Prayers Of The Offertory Are Fully Corrupted In The Novus Ordo

(Continued from Page 6)

as a mediator between man and God. Doctrinal exactitude, of course, is incompatible with ecumenical intent. Those Protestants who reject the idea of Purgatory would hardly be happy with such a prayer.

In the NOM, this prayer has been entirely deleted. One of the reasons Paul VI offers for doing so when he promulgated the NOM is to make “the doctrinal content of the Mass more clear.”(!) In fact, of the twelve Offertory prayers in the traditional Rite, only two are retained in the new “mass.” And why were they eliminated? Because, as Luther said, they “smacked of Sacrifice... the abomination called the ‘offertory,’ and from this point on, almost everything stinks of oblation.” The *General Instruction for the Roman Missal* (“new mass”) provides us with an understanding of just what occurs in the Offertory of this doubtful rite. In a section entitled *The Preparation of the Gifts*, it is made clear that the purpose of these two retained prayers is to allow for the “faithful” to bring the bread, wine and the monetary collection to the table.¹⁸ Within the new rite, there is not so much as a hint that it is the Divine Victim which is offered. Rather, it is “the bread and wine,” the “work of human hands” which gains our attention. To speak of this bread becoming the “staff of life,” or the wine becoming our “spiritual drink,” implies absolutely no spiritual transformation, much less *transubstantiation*.

Let us consider the two prayers that have been retained. The first one is *In Spiritu Humiliatis* (“In the Spirit of Humility”). Now this prayer is taken from Daniel (III:39-40) and refers to the personal sacrifice – at most, “a sacrifice of praise and thanksgiving” – made by Azarias and his companions in the fiery furnace. As such, this prayer is totally acceptable to Protestants and was retained by them in the “reformed” Lutheran and Anglican (Episcopal) services. Should anyone doubt its acceptability to the Modernist mind, he has but to consider the interpretation placed on this prayer by Father Joseph Jungmann, S.J. – a liberal, and one of the most scholarly members of the *Concilium* responsible for the new “mass”:

The prayer “In a spirit of humility” which had always served as an emphatic summary of the process of offering, and as such was recited with a deep inclination, has been retained unchanged for the very reason that it gives apt expression to the “invisible sacrifice” of the heart as the interior meaning of all exterior offering.

The other retained prayer is the *Orate Fratres* – “pray brethren that my sacrifice and yours may be acceptable...” The *Concilium* wished this removed, but it was retained to mollify the theologians responsible for the so-called Ottaviani Intervention. In the Latin this is unchanged, but the innovators managed to do their damage in the vernacular translation. It now reads “Pray brothers and sisters that OUR sacrifice may be acceptable...” Once again the distinction between priest and laity is obscured

18. There is a certain ambiguity in the wording of the General Instruction. DOL 1439, and especially footnote R10, removes this ambiguity.

and the communitarian nature of the new rite is stressed. As for the use of “brothers and sisters,” this is but an acceptance of the current nonsense about the Church being a dominantly male hierarchical structure. St. Paul’s admonition to “play the man” applies equally to both sexes, for in a functional and psychological sense, any given woman may be “manly” (heroic) and any given man “effeminate” (cowardly). As St. Thomas Aquinas said: “The image of God belongs to both sexes, since it is in the mind wherein is no sexual distinction” (*Summa* 1.46.1 ad 3).

The deleting of prayers, of course, does not achieve the introduction of heresy *per se*, though the deliberate removal of time-honored and meaningful prayers in liturgical practice cannot take place without a corrupted intent or significance. †

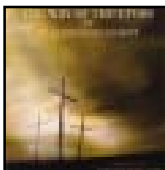
(To be continued in our next issue.)

Want To Contact Us? Here's How:

By Letter: P.O. Box 130, Mead WA 99021-0130 USA
By Fax: (509) 489-4060
By email: tradition@strc.org **Web site:** www.strc.org

To download back issues and timely articles from past issues of *The Catholic Voice*, go online to: www.strc.org



THE 14 STATIONS OF THE CROSS
A POPULAR LENTEN DEVOTION



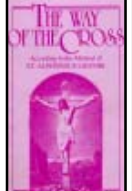
The Way of the Cross
 Recitation of the 14 Stations of the Cross as written by St. Alphonsus, plus many Lenten and Easter hymns.

CD \$16.00

Stations of the Cross for Children
 Full color pictures are hand drawn by a Missionary Sister of the Holy Ghost.
\$2.50 each; Set of 2 \$4.25

14 Stations of the Cross Picture Sets
4" x 6" \$6.00 8" x 10" \$15.00



The Way of the Cross
 St. Alphonsus Liguori
 Most popular version for adult use.
\$1.50 each

Please **do not** use the enclosed STRC envelope for orders to the Catholic Research Institute. Send order, with payment, **ONLY** to address below.

MISSIONARY SISTERS OF THE HOLY GHOST
CATHOLIC RESEARCH INSTITUTE
P.O. Box 589
VERADALE, WA 99037
WEB SITE: WWW.ASISNA.COM/CR

POSTAGE NOTICE:
PLEASE INCLUDE A DONATION TO COVER THE COST OF POSTAGE & HANDLING.

Ecumenical “Dialogue” Is An Important Tool Of The Modernists

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

Centuries ago, the ancient Greek philosophers had an interesting way in which they solved their disagreements with one another: they did it by dialogue. Understand this, when Plato wrote his *Dialogues*, they were not copies of speeches or conversations he had with Socrates or other philosophers. Rather, they were a new form of literary work designed in the style of rhetoric and instruction. There was an implicit disagreement between Plato and the others to whom he wrote, and his *Dialogues* were meant to help resolve this conflict.

Since Vatican II, the term *dialogue* has wormed its way into the modern Catholic’s vocabulary, and it should not be confused with the meaning once held by the ancient Greeks. In the past, the philosophers “dialogued” about differences of interpretation in the “search for wisdom,” while the Modernists use this term in a way that is quite new. It is used today in the *ecumenical* sense, meaning that Catholics are encouraged to “dialogue” with members of other religions as a means of “overcoming all tensions altogether,” by recognizing “the religious values that we all have in common and, with loyalty, respecting the differences.” In other words, the “dialogue” of the Modernist is not over matters of opinion (such as is found in the various tenets of philosophy of old), but it is to strike a “balance” whereby Catholics will learn to emphasize those points of belief we have in common with other religions (“in common” according to a *very broad* understanding of the term) while, at the same time, downplaying any doctrinal differences we may have between us.

This ecumenical interpretation of dialogue (as found in the Vatican II documents such as *Nostrae Aetate* and *Lumen Gentium* and others) has no place in the vocabulary of the true follower of Jesus Christ and a loyal member of the Roman Catholic Church. What the Modernists seek to emphasize as beliefs held “in common” are, for the most part, truly opposed to our apostolic traditions and should be classified as “differences” — not of *opinion*, but of *dogmatic belief*.

The kerffuffle caused on the occasion of Benedict XVI’s September 12, 2006, speech at the University of Regensburg arose when he quoted the ancient Byzantine emperor Manuel II Paleologus on the inherent evil in the teachings and practices of Mohammed. Apparently this was part of the “old” Catholic way of belief toward Islam, for when the worldwide furor arose over these words, Benedict XVI quickly back peddled, assuring Muslims throughout the world that this was only an “academic quotation,” and that he did not *personally* believe the same way. Instead, he used this occasion to call together an interfaith meeting between his people and some representatives of Islam to “heal the wound” caused by the “misinterpretation” of this speech, and to reestablish “dialogue” between these two “great religions.”

In the course of his September 25, 2006, speech, Benedict XVI renewed his “respect for Muslim believers,” and (quoting *Nostrae Aetate* — a document he helped write at Vatican II — and which he says *officially* expresses the *Church’s teaching* in this regard) the “appreciation” Catholics have for Muslims “who worship the one God.” If this is now part of the *official* teaching



The result: An “interfaith dialogue” on September 25, 2006, by Benedict XVI with representatives from twenty Muslim countries to “heal the wound” caused at Regensburg.



The “Regensburg Lecture” on September 12, 2006, sparked severe protests in the Muslim world, especially about the reversal of “tolerance” as taught by Vatican II.

of the modern church, then it is grave error (heresy) for, since the Revelation of Jesus Christ, Catholics worship the Triune God, while the Moslems worship the “one god” of their own making. We say that we worship “in spirit and in truth” (and this is true), therefore we cannot even *unofficially* have *esteem* and *appreciation* for those who worship a different god than we do. We can have no “dialogue” with infidels, nor are we allowed to place their religion on the same footing as ours — not without denying the basic tenets of our Holy Faith.

It is in light of these events that the following article is important for us to review. Just as any witness to the Regensburg events readily notices the quantum shift in beliefs regarding the members of Islam (radical jihadists or the “calmer” types) as demonstrated pre- and post-Vatican II, such a shift in beliefs is also found in the attitude of the modern Catholic (clergy or lay) toward members of other religions. The “spirit of ecumenism” leads these people to “dialogue” according to the principle of down-playing our doctrinal differences while accentuating our “common” beliefs. Such a practice was *never* adopted by the Catholic Church prior to Vatican II -- *even less than 10 years before this false council*. However, the Modernists have been at work to influence the attitude of Catholics by encouraging them to engage in ecumenical dialogue (as it is understood today). Numerous articles, conferences, speeches and the like were forthcoming in the 1940’s and 50’s for the purpose of breaking down Catholic resistance to the changes the Modernists had planned once they could manipulate the official teachings of the Church according to their own beliefs. To their credit, many good Catholics stood strong in their adherence to the apostolic teachings of the Church, and they listened to the pronouncements from Rome about the errors of the Modernists in regard to false ecumenism. However, a growing number allowed themselves to be influenced by the Modernist “siren’s song,” and they began to pursue “ecumenism” and “dialogue” as the path the “spirit” set before them for modern man. They would preach this new doctrine, and they would decry the “harshness” of those who still believed and practiced according to the “old” ways. They

(Continued on Page 9)

Upholding The “Less Encouraging” Papal Pronouncement Against Error

(Continued from Page 8)

offered prayers for “enlightenment” that these “rigorist” Catholics would abandon the “old” ways and embrace the new.

What follows is a reply given to the efforts of a priest who was greatly influenced by the Modernists in the area of dialogue and false ecumenism. Appearing in the September, 1954, issue of *American Ecclesiastical Review*, the author — Fr. Francis J. Connell, C.S.S.R. — exposed the Modernist pity-posturing of one Fr. Elmer O’Brien, S.J., when he (O’Brien) referred to writings by the Popes and the Holy Office prior to Vatican II to stem the tide of “dialogue” and false ecumenism as “less encouraging” papal pronouncements. Fr. Connell (who wrote the expanded versions of the *Baltimore Catechism*, among other things) makes special note of this language — “less encouraging” papal teachings — and explains how Fr. O’Brien’s “concerns” are not consistent with the traditional teachings of the Church regarding Her unity and Her God-given mission to bring all men under Her fold. It is a revealing study in that it demonstrates that there were good priests who made valiant efforts to uphold the true teachings of the Roman Catholic Church, but that their efforts were much akin to the little boy sticking his finger in the small hole of the dike as it was ready to burst forth its flood waters. Modernism had only suffered a small setback through the condemnation of Pope St. Pius X in his encyclical letter *Pascendi*. They changed their manner of influencing the beliefs of Catholics by using more subtle — and highly successful — means, including, but not limited to, the publications read by the clergy and the religious of that time.

I present a reprint of this article so that we can review the important teachings of the Church against false ecumenism, and can thus help modern Catholics, who have drunk freely at the well of false ecumenism, to realize they have been imbibing from a poisonous fountain whose waters flooded over the visible Church many years ago. Fr. Connell’s presentation of these truths presents a clear dichotomy between the doctrines of the Modernists and the doctrines of the True Church of Jesus Christ.

Are There “Less Encouraging” Papal Pronouncements?

By FR. FRANCIS O’CONNELL, C.S.S.R.

From *American Ecclesiastical Review*, September, 1954

In his “Review of Theology” presented in *Thought*, Spring issue, 1954, Fr. Elmer O’Brien, S.J., makes the following comment on *Catholic Ecumenism*, a doctoral dissertation from The Catholic University of America, by Fr. Edward Hanahoe, S. A.:

It is all too easy for Catholics, in reading such works as these [certain Protestant works on Ecumenism] to explode with impatience in several different directions at once. This, I fear, Father Hanahoe frequently does in his volume, a sort of anthology of the less encouraging papal pronouncements on the subject for which we must all be grateful. (*Thought*, XXIX, n. 112 (Spring, 1954), 133)

The statement that Father Hanahoe frequently explodes with

impatience in the course of his dissertation can be challenged. The work is objective, free from what could justly be characterized as “frequent explosions of impatience.” Moreover, the designation of *Catholic Ecumenism* as an “anthology of papal pronouncements” is hardly an accurate description of the work. When we speak of an anthology we generally mean a work that is practically entirely made up of quotations. Now, the greater part of Father Hanahoe’s work is made up of his own comments and conclusions. It is true, of course, since a doctoral dissertation is a work of research, that the quotations from papal pronouncements pertinent to his theme constitute the most important part of his study and furnish the basis of his own findings; but they surely do not make up the major portion of the book’s content.

However, another phrase used by Father O’Brien in his brief notice of this work calls for a more extended comment because of its serious implications, and because it refers, not to Father Hanahoe’s own statements, but to the pronouncements of those who have occupied the Chair of Peter in the course of the past century. The phrase in question is “less encouraging papal pronouncements.” Father O’Brien does not explain this phrase more fully, but the significance of the words cannot be doubted. The papal pronouncements to which he refers are those issued by the Popes (or by the Holy Office by papal direction) from Pius IX to Pius XII inclusive. They are concerned with movements toward uniting in one body all those who profess to be Christians, for this is the subject of “Ecumenism.” The theme which is constantly and consistently repeated in these pronouncements is that there is only one true Church, and that the only way in which Christians are to be united, according to the will of God, is through the unqualified acceptance by all Christians of the teaching and ruling authority of that Church, the Catholic Church. Thus, Pope Leo XIII asserted: “The Church of Christ, therefore, is one and the same forever: those who leave it depart from the will and command of Christ the Lord: leaving the path of salvation they enter on that of perdition.” (*Satis Cognitum*) Pope Pius XII expressed the same truth in these words:

If the Church is inflexible before all that could have even the appearance of compromise, or of all adjustment of the Catholic faith with other confessions, or of its mixture and confusion with them, it is because She knows that there has always been and always will be one sole infallible and sure rock of the whole truth and of the fullness of grace come to Her from Christ, and that this rock, according to the explicit will of the Divine Founder, is Herself and simply Herself. (*L’Osservatore Romano*, November 9, 1948.)

It is this oft-repeated message of the Popes that is called “less encouraging.” It is surely not “less encouraging” to Catholics, but rather encouraging and heartening, since it confirms them in the conviction that they are members of the one true Church of Jesus Christ, the organization divinely established as the necessary means to eternal salvation. Consequently, the pronouncements must be “less encouraging” to non-Catholics. The papal declarations on “Ecumenism” cannot be called “less encouraging”

(Continued on Page 10)

True Christian Unity Is Accomplished By Accepting Church Teachings

(Continued from Page 9)

in the sense that they are harsh and vituperative. On the contrary, the spirit of Christian charity, of sincere love for the souls of those separated from Catholic unity is repeatedly manifested. Pope Pius IX, when urging separated Christians to return quickly to the one fold of Christ, declared that, like a good shepherd he must “love with a paternal love and embrace in our charity all men.” (*Jam vos omnes*) Pope Pius XII asserted that it was “from a heart overflowing with love” that he asked all non-Catholics to “withdraw from that state in which they cannot be sure of their salvation.” (*Mystici Corporis*, 1943, 243) The decree of the Holy Office *De motione oecumenica* states that the Church embraces “with a truly maternal affection” those who return to Her bosom. (*AAS*, XLII (1950), 142)

It would seem to follow, therefore, that the “less encouraging” feature of the papal pronouncements is the fact that they propose without compromise the doctrine that the only way to ecclesiastical

unity is to be found in the complete acceptance of the Church’s teachings, and entire submission to Her jurisdiction.

Now, it is true, for a non-Catholic to abandon his religious affiliations and join the Catholic Church frequently demands great sacrifice. But can an exhortation to make this sacrifice be called “less encouraging” when it opens the way to eternal happiness? Our Blessed Lord proclaimed obligations hard to human nature when He said: “He who does not believe shall be condemned” (Mark 16:16), and “If anyone wishes to come after Me, let him deny himself and take up his cross and follow Me.” (Matthew 16:24) Yet, it would be incongruous to declare such statements of Our Divine Savior “less encouraging.” Why, then, should we apply this expression to the Church’s proclamation that all are bound to seek affiliation with Her, inasmuch as She is merely repeating the teaching of Christ Himself? In the words of Pope Leo XIII:

If those about to come back to their most loving Mother (not yet fully known or culpably abandoned) should perceive that their return involves, not indeed the shedding of their blood (at what price nevertheless the Church was bought by Jesus Christ), but some lesser trouble and labor, let them clearly understand that this burden has been laid on them, not by the will of man, but by the will and command of God. (*Satis Cognitum*)

Moreover, where are we to seek “more encouraging” papal statements – statements that mitigate the doctrines of the necessity of the Church for salvation and the obligation of all men to be Catholics? Surely, there have been no Popes who have given a more lenient interpretation of these doctrines than those quoted by Father Hanahoe, since the doctrines in question are portions of the deposit of Divine Revelation. Of course, the Popes do not repeat these doctrines whenever they address non-Catholics. For example, Pope Pius XII, in his Christmas message of 1948, invited non-Catholics to join their efforts toward the procuring of peace,” (*AAS*, XLI [1949], 14) and said nothing about their obligation to return to the Catholic Church. But surely, this fact does not imply any change in regard to the “less encouraging” doctrines. The occasion did not call for the repetition of these teachings, which have been sufficiently proposed by the Popes when they were discussing “Ecumenism.”

It is to be feared that there are some Catholics who shun the “less encouraging” approach to non-Catholics, who in their endeavor to win favor of persons of other religious beliefs, or perhaps even to lead them into the Church, gloss over or keep back the doctrines that the Popes have so emphatically proclaimed in their statements on Christian unity. These Catholics are inclined to stress the points of identity between Catholic belief and other creeds, and to underestimate the points of difference. That such a tendency has been manifested in recent times by some Catholics is evident from the detailed rules laid down in the Instruction of the Holy Office regarding the “Ecumenical Movement” given on December 20, 1949:

TRUE PAPAL TEACHING ON THE USE OF RELIGIOUS “DIALOGUE”:

“...[I]t is clear that the Apostolic See cannot on any terms take part in their assemblies, nor is it anyway lawful for Catholics either to support or to work for such enterprises; for if they do so they will be giving countenance to a false Christianity, quite alien to the one Church of Christ. Shall We suffer, what would indeed be iniquitous, the truth, and a truth divinely revealed, to be made a subject for compromise? . . . These pan-Christians who turn their minds to uniting the churches seem, indeed, to pursue the noblest of ideas in promoting charity among all Christians: nevertheless how does it happen that this charity tends to injure faith? . . . So, Venerable Brethren, it is clear why this Apostolic See has never allowed its subjects to take part in the assemblies of non-Catholics: for the union of Christians can only be promoted by promoting the return to the one true Church of Christ of those who are separated from it, for in the past they have unhappily left it.”

**Pope Pius XI
Mortalium Animos
January 26, 1928**

(Cont. on Page 11)

Resentment Of the Truth Should Not Stop Us From Boldly Teaching It

(Continued from Page 10)

[The Bishops] shall be vigilant lest, through a false pretext that those things should be stressed whereby we are united rather than those whereby we are separated, a dangerous indifferentism be fostered They shall also ward off that dangerous manner of speaking, by which false opinions and vain hopes which can never be fulfilled are begotten—for example, by saying that those statements that are made in the Encyclical Letters of the Roman Pontiffs in regard to the return of the separated to the Church, the constitution of the Church, the Mystical Body of Christ, are not to be so greatly esteemed Therefore, the *whole* Catholic doctrine is to be proposed and expounded; by no means is that to be passed over in silence or concealed in ambiguous words which Catholic truth comprises regarding the true nature of justification and the way to it, the constitution of the Church, the primacy of jurisdiction of the Roman Pontiff, and of the only true union by the return of the separated to the one true Church of Christ.” (AAS, XLII [1950], 144)

Priests especially should take to heart these admonitions of the Holy See in giving instructions, both to Catholics and non-Catholics. Of course, there can be occasions when explanation of the Church’s attitude toward “Ecumenism” is not called for, and might even be inopportune. Thus, if a Protestant, sincerely convinced that his religious belief is correct, is approaching the end of life, and he realizes that arguments for the divinity of the Catholic Church would not be understood or appreciated, he could abstain from such an explanation and induce the dying man to make the essential acts of faith and contrition. But such occasions must be regarded as *exceptional* and *very rare*. Ordinarily, the priest who essays to explain the doctrines of the Catholic religion should explicitly include the truths of the necessity and the unity of the Church and the primacy of the Bishop of Rome.

The fact that some non-Catholics will manifest surprise or even resentment on hearing these doctrines should not deter the priest from expounding them when the occasion calls for it. From letters and articles that sometimes appear in magazines nowadays, it would seem that there are some non-Catholics in our land who believe that when a Catholic asserts that the Catholic Church alone is the true Church of Jesus Christ he is expressing a personal opinion rather than the common belief of Catholics. Is it possible that this attitude has arisen from the fact that Catholics are hesitant to bring out this doctrine in their religious discussions with those of other beliefs?

A recent statement by a prominent member of the hierarchy of the United States deserves mention in this connection because of the clear and unequivocal way in which it presents the doctrine on Catholic Unity. I am referring to the pastoral letter which His Eminence, Cardinal Stritch, sent to the clergy and laity of the Archdiocese of Chicago on June 29, 1954. While pointing out that Catholics will gladly cooperate with all their fellow Americans to promote the civil and social welfare of our country and to eliminate evils opposed to our spirit of democracy, the Cardinal emphatically states that the Catholic Church cannot regard itself

Official Prayer For Church Unity

(To be recited each day of the Octave, January 18 to 25)

ANTIPHON: That they all may be one, as Thou, Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. (John 17:21)

V. I say unto thee that thou art Peter,

R. And upon this rock I will build My Church.

Let us pray: O Lord Jesus Christ, Who saidst unto Thine Apostles peace I leave with you, My peace I give unto you, regard not our sins, but the faith of Thy Church, and vouchsafe to grant unto her that peace and unity which are agreeable to Thy will, who livest and reignest, God, forever and ever. Amen. 300 days indulgence, each day of Octave. †

as in the same situation as other religious bodies:

The Catholic Church does not take part in these organizations or in their assemblies or conferences. She does not enter into any organization in which the delegates of many sects sit down in council or conference to discuss the nature of the Church of Christ, or the nature of Her unity, or to propose to discuss how to bring about the unity of Christendom. She does not allow Her children to engage in any activity of conference or discussion based on the false assumption that Roman Catholics, too, are searching for the truth of Christ. For to do so would be to admit that She is but one of the many forms in which the true Church of Christ may or may not exist, that She does not preserve in Herself the unity of faith, government and worship willed by our Lord for His Church, that She does not know the true meaning and nature of that unity and of those other God-given properties by which She is distinguished, not only as the one but as the holy, Catholic, and apostolic Church founded by Our Blessed Lord and Savior Jesus Christ. Such an admission She can never make, for She is now, as She has always been, the only Spouse of Christ, the one and only Mystical Body of Christ, the one and only Church of Christ. (N.C.W.C news release, July 8, 1954.)

In fulfilling His task as Teacher, Our Blessed Lord was concerned primarily with imparting truth without ambiguity or obscurity. Even when men complained that His words were a “hard saying” He did not resort to equivocation or compromise of His message. This same spirit has characterized the Church down through the centuries : and it should be characteristic of priests, who are privileged to communicate the truths of Divine Revelation to their fellow men. If to some of our hearers the doctrines of the necessity of the Church for salvation and of the unity of the Church seem hard sayings, we must be willing to bear their blame and resentment as the portion of those who have been deputed by the Church to fulfill the command of Her Founder: “Go, therefore, and make disciples of all nations . . . teaching them to observe all that I have commanded you” (Matthew 28:20). †

More Rumors About The “Universal Indult”: Are They True?

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

It started up again toward the end of September. Stories abounded that “sometime soon” Benedict XVI would be making an announcement in which he would grant a “universal indult” for the recitation of the Latin Mass. Those who have followed this story know that the “indult” I speak of is a permission to allow any priest to offer the Latin Mass according to the 1962 version of the Roman Missal without specific permission needed to do this. While the modern church already has the *Ecclesia Dei* Indult for this purpose, the “new” indult is supposed to make the Latin Mass even more available for those who wish it. But why grant such an indult if one already exists? For the most part, Benedict XVI feels compelled to grant it to fulfill one condition laid down by the superiors of the Society of St. Pius X for this group’s “reconciliation” with the Modernists. [Two other “demands” were made by the SSPX — the lifting of the excommunications placed on the bishops of SSPX and the right to continue to “resist” the heretical teachings of Vatican II while still in the framework of the church that promotes them — but neither of these are publicly discussed as important in order for the “reconciliation” to take place.] This means that the “universal indult” is not coming about as a result of a new found love for traditional Catholic practices. Such an idea is quite far from the truth. Nothing has been said that modern Rome will abandon its Modernist ways along with the promulgation of the “universal indult”. In fact, the Modernist hierarchy have all insisted that the principles of the “new evangelization” and false ecumenism will push on even greater than before even if the indult is promulgated. It is clear that the granting of the “universal indult” cannot be seen by traditional Catholics as some sort of “victory” over the Modernists.

An Important Question

Before I go any further about the “universal indult,” I need to pause and ask some very important questions: Just how true is this story about a “universal indult”? Does there exist some sort of document giving its approval? Or, is this all a Modernist sham? I don’t ask these questions lightly, for I write them only a few days before going to press with this issue. Right now, if pressed to give an answer, I would have to say: “I don’t know,” and I don’t know anyone or any publication that can give me factual answers to clear up my doubts.

When the story about the “universal indult” first surfaced before Holy Week of this year, two “facts” kept being repeated:

- the decree for the “universal indult” has already been signed and is sitting on Benedict XVI’s desk, and
- the indult was going to be granted “very soon,” even as soon as Holy Thursday.

Those who remember my article on this topic in the June, 2006, issue of *The Catholic Voice* will remember that, at the time of that writing, little more had been said about the “universal indult” than was said before Holy Week leaving some to wonder

if it was all a hoax. I never have thought the story of the “universal indult” was untrue; however, what I have always questioned is the fact that it will ever be granted, and if it will be granted, in what form will it exist? The sole purpose (as I will discuss later) behind this “universal indult” is to appease the “traditionalists” who only want a Latin Mass within the framework of the Modernist church. Repeating what I said above (because it bears repeating): The indult is not being given out of any love for the Tridentine Latin Mass, nor because it is believed that *this* Mass is the only *valid worship* of Almighty God for Latin Rite Catholics while the *Novus Ordo Missae* of Paul VI is *invalid*, sinful and a mockery of all that is holy. As we have pointed out in this newsletter several times, the *Ecclesia Dei* indult was first granted by John Paul II in order to keep tradition-minded Catholics loyal to the modern church. The reasons for granting the “universal indult” are utilitarian — for the accomplishment of the end game of the Modernists, which is the overthrow of the one, holy, Catholic, apostolic Roman Church founded by Jesus Christ. Whatever needs to be done to keep people loyal to the modern church, that is what will be done, including the granting of the “rite of St. Pius V” for those who cannot find comfort in the “rite of Paul VI”. While many traditional Catholics are jumping up and down in anticipation of the “universal indult,” the proverbial fly in the ointment now, and has been for over 20 years, is its acceptance by the Modernist bishops throughout the world in their territories — especially by those who are committed to the “new evangelization” of Vatican II. The bishops of entire countries (including our own) have made it clear that the pathway for the fulfillment of the “new evangelization” does not go through the return of the Latin Mass, to the point that if a “universal indult” is granted, one which takes the collegial “authority” of the bishops out of the picture, these men will disobey, even to the point of open schism to preserve the “spirit of Vatican II.” Benedict XVI knows this, and this is why I question, not the existence of “universal indult”, but that this indult will ever be promulgated to begin with.

Evidence To Support This Abounds

My reader should keep in mind that I do not come by this line of thinking having had too much sparkling apple cider late one evening. I have been raised around politics and the games politicians play, and this whole story of the “universal indult” sounds just like the best (or worst) of any political series of events I have ever seen. There are stories that abound on both sides of this issue — all claiming to come from “credible” sources — that leave one’s head spinning from the claims that are made. This is all part of the Modernist plan, and too many good-minded Catholics are falling right into the trap they have laid — a trap that makes them think that the Modernists really aren’t that bad and that are “changing” and becoming more “traditional”. Hogwash.

(Continued on Page 13)

The “Universal Indult” And The Modernist Misinformation Campaign

(Continued from Page 12)

Let me give you a timeline so that you can following my reasoning on this:

- Past few years: The superiors of the SSPX have kept presenting the idea to modern Rome that if there ever will be a “reconciliation”, the first thing they want to see is the granting of a “universal indult”. Modern Rome takes this under consideration.

- Summer, 2005: Benedict XVI meets with representatives of SSPX. Among the matters discussed is the granting of a “universal indult”. The word is that Benedict XVI is in favor of this plan, especially if it would bring about an end to the “Lefebvre schism.”

- March, 2006: Rumors abound that a “universal indult” is in the offing, that the document granting it has already been signed, and that it will be promulgated “soon”.

- September, 2006: After a lengthy silence about the “universal indult,” rumors persist that the “signed document” will soon be made public and the “universal indult” will be granted, followed not too long after that by the reconciliation of SSPX with modern Rome. The biggest proponent of this is *Archivum Liturgicum*, stating they have “numerous informed sources” who said the indult would be granted in November.

- October, 2006: The rumor mills are hard at work about the existence of the “universal indult”. The Associated Press, quoting “a Vatican official,” said a “major concession to the ultraconservatives” was due to take place. The French bishops are “in shock” over the idea of granting a wider authorization to the celebration of the “Mass of St. Pius V”. The former Archbishop of Paris, Jean-Marie Lustiger and the Archbishop of Bordeaux (and head of the conference of French bishops), Cardinal Jean-Pierre Ricard, are received in audience by Benedict XVI. On October 25, the bishops of Strasbourg, Metz and the province of Besancon make their feelings known in a written statement: “The bishops are afraid that the generalization of the Roman Missal of 1962 would attenuate the guidelines of Vatican Council II. Such a decision would also risk endangering the unity among priests, and among the faithful as well.” The French bishops call for a plenary council meeting to discuss this issue.

- November 2006: The French bishops met in plenary council the first week of November to discuss what they see is an attack against the “liturgical renewal” of Vatican II. Cardinal Jean-Pierre Ricard returns from Rome with this important news for the French bishops: *There is no new indult. Nothing has been signed* by Benedict XVI or anyone else. He reassured the anxious bishops that Benedict XVI does not want to renounce the reforms of the Second Vatican Council by reviving the old Latin Mass. “The Church is not changing direction,” Ricard said. “This ‘project’ (the “universal indult”) stems from Benedict’s desire to do all he can to end the Lefebvrist schism. The decision to liberalize the possibility for priests to say Mass according to the 1962 Missal has not yet been made. The announced Motu proprio has not been signed. Its plan will be the object of various consultations. And, beginning now, we can make known our own fears and

hopes Contrary to the intentions that some attribute to him, Benedict XVI does not intend to double back along the path that Vatican Council II set for the church. He is solemnly engaged in following it.” These words seem very clear: there is no signed document known as the “universal indult,” and any discussion about it has been met to appease the weak-minded traditionalists (their term, not mine). How, then, could Mgr. Ignacio Barreiro write in the Latin Mass Society’s web site known as *The Road to Restoration* (for November, 2006) that “based on impeccable (!) sources . . . the long-prayed for universal indult will be promulgated before Christmas.” Mgr. Barreiro writes: “In these last three months, we can see a growing series of events that indicate that Benedict XVI is moving on a clear route of doctrinal and liturgical restoration . . . and we can reasonably expect that in the next couple of months, or even earlier, the so-called ‘universal indult’ will be promulgated.” But how can this happen if the “universal indult” doesn’t even exist? Or, is the report to the French bishops the real smoke screen, coming from less trustworthy sources in the Vatican? The Modernists are having a field day with us all, and those who say they are faithful to Catholic Tradition are often the ones letting them do it out of some confused loyalty to the Latin Mass, and *only* the Latin Mass.

To Repeat An Important Consideration

As I said in my June, 2006, article: If the “universal indult” appears on the scene, two questions will need to be addressed by true Roman Catholics: *Is the Latin Mass the most important part of our Catholic lives? Or, is the public expression of the true, apostolic Faith the most important aspect of our Catholic lives?* These questions are neither rhetorical nor unnecessary, for answering them correctly will reveal the correct manner of professing our Faith.

While the Roman (Tridentine) Mass (pre-1962) stands at the heart of our Faith as the correct means by which Roman Catholics express their public worship of Almighty God, it is not the *sum total* of all the truths of our Holy Faith. True, in the Mass, many of the sacred truths of our holy religion are reviewed and even explained, however, we cannot say that we worship God “in spirit and in truth” if the holy, apostolic Faith is not taught and professed whole and entire, with any mixture of error outside the Mass. God will not be pleased with any multitude of Latin Masses if they are said within the framework of the church of the Modernists. If anyone thinks opposite this, please explain to me how this can be true.

Satan is clever. As the “Prince of Lies,” he can make it appear that all sides of this issue are correct keeping people loyal to the errors he inspired at Vatican II. He can suggest to people various ways to think they are doing good — and honoring God as they do them — while at the same time ensuring their loyalty to his diabolical ways in the Modernist church. What a tragedy this! Only those who desire to remain faithful to *every aspect* of true Catholic teaching will avoid his snare. †

*Letters To The Editor***What About New Vatican Ruling On “Pro Multis”?; Prayers For Priests**

We Won . . . Didn't We?

Editor, The Catholic Voice:

Have you heard the good news? On November 18, the Vatican ruled that the phrase *pro multis* must now be translated as “for many” in all new translations of the Eucharistic Prayers. A letter has been sent to all the bishops directing them to prepare for the introduction of the proper translation in “the next one to two years.” Isn't this wonderful! After 40 years of fighting them on this issue, the modern bishops are now going to be forced by the Vatican to use the correct translation.

O. B.

via the internet

Editor's Note: By the time news reached us about this announcement from Cardinal Arinze, we were nearly ready to put the December issue of our newsletter to press. All of the columns are “locked in” — however, this announcement is worthy of some comment, with the assurance that we will treat of this matter more in detail in our next issue (March, 2007).

While it may appear that the efforts of many Catholics to call attention to the faulty translation of *pro multis* in the vernacular liturgies of the modern church is an apparent victory, it is not. At first blush, this announcement — like the one about the “universal indulgent” — is meant to satisfy those who have been critical about the Novus Ordo of Paul VI, especially the more “super-traditional” among us (like STRC and others) who have said all along that the words “for all” invalidate the Mass and thus renders transubstantiation impossible. Many (even traditional Catholics) have disagreed with us on this topic, choosing to look on the change in Christ's own words as “unfortunate” and “sinful,” but not invalidating. According to the Arinze letter, the Vatican is now insisting on the use of “for many,” NOT because it is theologically correct and the proper form of the Holy Eucharist in the Roman Rite. Rather, the change is made because it is “historically” correct and a more “natural translation” of the words *pro multis*. There is no admission of guilt here in forcing an invalid Mass on Catholics, nor is there a recognition that, even with “for many” being used, there is still the problem of the removal of *mysterium fidei* from the words of consecration for the wine, not to mention the promotion of false ecumenism that lives on. This is no victory.

† † †

Why Mention These Priests?

Editor, The Catholic Voice:

While we commend the efforts of *The Catholic Voice* to ask for prayers for some of the elderly priests who have recently died. I wonder why some of these priests were chosen. In my view, I don't think some of them were as traditional as they could have been, and while we should pray for them, is it right to uphold them in such a manner so publicly?

Anonymous

Rathdrum, ID

Editor's Note: The judgment of who is more or less traditional Catholic in his practice is one of the most baneful pastimes of many who form up a certain part of the Traditional Movement.

Often times, judgments are made of others (even of priests) because their practices do not “fit” with the personal devotions and practices of those making the judgments. Such judgments are not based on the Charity of the Gospels, and are the chief reason why the “Traditional Movement” has made little headway against the Modernists. God is not blessing us. We choose to remember these priests because the Charity of Christ urges us to do so since they worked to maintain the traditional Roman Catholic Faith and the True Mass in their own areas. While they may have had their own faults (and who among us does not?), this does not mean that they are not deserving of our prayers, especially after they have died.

† † †

A More “Devotional” Calendar For STRC

Editor, The Catholic Voice:

Enclosed is my donation to the STRC and for your work. Please do not send us a 2007 calendar. While the calendars you provide are very practical, they are not as devotional as we get from other sources. Thank you for all your work.

H.W.

St. Louis, MO

Editor's Note: When a choice could be made for a calendar to send to our donors, we chose the one produced by the Sisters of the Catholic Research Institute because it best follows the liturgical observances for a *traditional* Catholic calendar, and because the Church (prior to Vatican II) legislated the manner in which wall calendars were to be produced. One point that stands out is that the Catholic wall calendar is to be practical and not excessively devotional, so that the private devotions of a few are not “pushed” on those who use the calendar, and so a “competition” would not take place that one calendar is “more devotional” than another. Thank you for asking about this.

† † †

Modern Funeral Rites In Traditional Chapels

Editor, The Catholic Voice:

One of the members of our chapel passed away recently, and we had a “mixed funeral”, meaning that some of the family members who attend the modern services imposed certain practices on our traditional priest in place of the more traditional observances we are used to. For example, is it proper for traditional Catholics to be involved in the “Celebration of Life” practices we see in the modern liturgy?

C.L.

via the internet

Editor's Note: Fr. Fredrick Schulze wrote this in his *Manual of Pastoral Theology* for priests in 1948: “Catholics must not allow themselves to be misled by the spirit of the age into burying their dead after the fashion of worldlings, skeptics or infidels. These latter often display great pomp at funerals. Often families, even of ordinary means, go to immoderate expense in lavish display that ill becomes the occasion. The Church wishes us to look upon death as something sad and

(Continued on Page 15)

Grace Notes: Some Inspiring Thoughts About Christmas Matins

By JAMES DE PIANTE
For The Catholic Voice

(Excerpted from "The Liturgical Year" by Abbot Gueranger, O.S.B.)

[I]n the early ages of the Church every great Feast was prepared for by long Vigils; during which the people deprived themselves of their usual rest, and spent the hours in the Church, fervently joining in the Psalms and Lessons which made up the Office which we now call *Matins*. The Night was divided into three parts called *Nocturns*. At dawn of day they resumed their chants in an Office which was even more solemn than *Matins*: it was one of praise, and from this its characteristic, was called by the name of *Lauds*. This Service, which occupied a very considerable portion of the night, is still kept up, though at times less trying to nature; *Matins* and *Lauds* are publicly recited every day in Cathedral and Monastic Churches, and privately by everyone in Holy Orders. They are by far the longest portion of the Divine Office. The want of the old spirit of devoted appreciation of the Liturgy has made the Laity indifferent to being present at the celebration of *Matins*. Thus, there are few places where people assist at *Matins* except on Christmas Night.

The Office of Christmas Night has always been said or sung with extraordinary solemnity. Firstly, it was so just, that the moments immediately preceding the Hour when the Holy Mother gave birth to her Jesus should be spent in the most fervent prayers and watchings! But, secondly, the Church is not satisfied tonight with saying her *Matins* — [...] she follows them by the celebration of the Holy Sacrifice of the Mass, so that she may better solemnize the Divine Birth; and she begins her Mass at Midnight, for it was at that silent hour that the Virgin-Mother gave us the Blessed Fruit of her Womb.

In Rome, for many centuries — at least from the seventh to the eleventh — two *Matins* were sung, the first in the Basilica of St Mary Major. They commenced immediately after sunset. There was no *Invitatory*. As soon as they were ended, the Pope celebrated the first, or midnight Mass. No sooner was it finished, than the people accompanied him to the Church of St. Anastasia, and there he sang the second Mass, or, as it was called, *of the Aurora*. Again the Pontiff and people formed a procession—this time it was to St. Peter's— and having entered the Basilica, the second *Matins* were begun. They had an *Invitatory*, and were followed by *Lauds*. The other Hours having been sung, the Pope said the third and last Mass, at the hour of Terce, which is our 9 o'clock. [...]

Traditional Catholic Funerals Should Adhere To Traditional Catholic Practices

(Continued from Page 14)

momentous, as a just punishment for sin. . . . Make the people understand that if they wish to honor their dead, they should do so not by external show, but by prayer, as the funeral rite of the Catholic Church suggests. According to the rite, the corpse should be carried first to the House of God, and a Requiem Mass be said *praesente cadavere*. Then the body is to be blessed and carried to the cemetery, accompanied by the clergy and by friends and relatives, praying or singing mournful hymns. Before burial, the last farewell blessing is given, according to the Ritual. Is it proper to have a *funeral sermon*? The Ritual does not seem to encourage the practice; still there

How lively was the faith of those olden times! To people who lived unceasingly amidst the Mysteries of Religion, Prayer was a tie which knit them closely together, and made them pass hours in the Church without weariness. They understood the value of the Prayers of the Church; and the Ceremonies of the Liturgy, which complete the tribute of man's inward worship of his Creator, were not looked upon as, unfortunately, they now so often are, as a dumb show, or at best an unmeaning poetry introduced for effect.

[...] How often have not we ourselves been charmed at seeing the traditions of the old Catholic customs still kept up in some families. . . . We have seen, and it is one of the most pleasing recollections of our childhood, one of these families seated together, after the frugal evening collation, round a blazing fireside, waiting for the hour to come when the whole house was to go to the midnight Mass. A plain but savoury supper, which was to be eaten on their return home, and so add to the joy of holy Christmas Night, was prepared beforehand. A huge piece of wood, called the Yule-Log, was burning cheerfully on the hearth; it would last till the Mass was over, and warm the old men and the little children, as they came in chilled by the sharp frost. Meanwhile, till it was time for Mass, their conversation was upon the Mystery of this much-loved Night. They compassionated the Blessed Mother and the sweet Babe, exposed to the inclemency of wintry weather, and with no other shelter than that of a wretched stable. Then, too, there were the Christmas Carols, in the practice of which they had spent many a pleasant evening of Advent. The whole soul was evidently in these dear old melodies, and many a tear would fall as the song went on to tell how the Angel Gabriel visited Mary, and declared to her that she was to be Mother of the Most High God. And thus they spent the happy Eve, passing from conversation to song, and from one song to another, and all was on Mary or Jesus, Joseph or Bethlehem. Cares of life were forgotten, troubles were gone, melancholy was a sin.

In many of our readers, these reminiscences will excite a feeling of regret that the miseries of the world around us make such Catholic customs as these unrealities: at all events, they will show how the holiest of feelings of religion may blend with the best joys of family and home. The lesson is worth learning though the examples that teach it are too Catholic for these rough times. †

is no universal law forbidding it. However, if you choose to preach, beware of simply eulogizing the dead and of using phrases that are untrue and ridiculous." The "Celebration of Life" practices of the modern Church have no basis in traditional Catholic practice and should not be allowed at traditional Catholic funerals. For more information on proper traditional Catholic funeral practices, write to the Catholic Research Institute (P.O. Box 789, Veradale, WA 99037) and ask for details about their recently published booklet *The Roman Catholic Church Speaks On Funeral and Burial Services*. Every traditional chapel should have a copy of this booklet in their sacristies. †

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 20, 22 & 23
- 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
- Ash Wednesday February 21
- St. Matthias February 24
- St. Gabriel of Our Lady of Sorrows February 27

TO:

Change Service Requested

2319306

USA

Mead, Washington 99021-0130

Post Office Box 130

The Society of Traditional Roman Catholics

FROM:

NONPROFIT
U.S. Postage
PAID
MEAD, WA
Permit No. 130