



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 2
June, 2006

“Tradition” Is Redefined According To Evolutionary Principles

In his April 26, 2006, Wednesday audience, Benedict XVI used the opportunity to extend his “new series of catechism” to better explain what he means by “church.” For him, “church” is an “ecclesial communion aroused and sustained by the Holy Spirit” which “does not extend only to all believers of a certain historical moment, but embraces also all times and generations. Therefore,” he teaches, “we find ourselves before a double universality: the *synchronic* universality — we are united with believers in all parts of the world — and the universality called *dichronic*, that is, all times belong to us: Believers of the past and of the future form with us one and great communion.” This union of beliefs between the people of the past and those of the present (and even the future, I suppose) forms a “nexus between the experience of the apostolic faith, lived in the original community of the disciples, and the present experience of Christ in the Church.” The transmission of this “experience” which the Apostles received of old to the way this “experience” is shared by “believers” today is what is now defined as *Tradition*. “Tradition is not the transmission of things or words, a collection of dead things. Tradition is the living river that unites us to origins, the living river in which origins are always present . . .” In other words, Tradition is not (as has been defined up until now) a *permanent* body of teachings (called the Deposit of Faith) that has been faithfully and *without change* transmitted from that which was received by the Apostles from Christ Himself, to us in

present time through the Church, infallibly guided (as She is) by the Holy Ghost. Tradition is now re-defined as a transmission of the “experience” of one set of “believers” in the past to a new set of “believers” in the present (but still cosmicly united with each other throughout time) whose “experience” is ever moving, ever living, filled with a vital dynamic that is ever changing yet, somehow, united in continuity with this past. This love affair with things of the past that are living and changing throughout time to what we now experience in the present is one of the hallmarks of Modernist teachings that Pope St. Pius X warned us about in his encyclical on Modernism. And, to re-define Tradition for modern Catholics according this evolutionary principle is a success the Modernists of old perhaps could never dream of.

We say we are *traditional* Roman Catholics. This means that we adhere to a *set* body of beliefs (not living “experiences”) that are for us today the *same* as those given to the Apostles by Jesus Christ Himself. While our *understanding* of these doctrines can develop in time so that we can better intellectualize them, and even combat against heresies that are always springing up, we do not understand these doctrines in a way that is *different* from what the Apostles entrusted to the Church through the Holy Ghost. If this were not true, then we would have nothing solid on which to base our Faith, and the whole promise of Jesus to His Church should be considered a lie. This new definition of Tradition is set for a new church. It is not Catholic, and must be rejected. †

The “Universal Indult” And Rumblings In The Traditional Movement

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

Over the past few months, I have received numerous letters and messages from concerned Catholics asking my opinion on the proposed “universal Indult” which would allow (so it says) any priest to offer the Latin Mass according to the 1962 version of the Roman Missal without specific permission to do so. This concern has been around for a few years now, ever since modern Rome has, like a carrot on a string, dangled the idea in front of Catholics as something that is a “good idea” and “worthy of pursuit.” It was not until the speculation about the granting of a “universal indult” started near the beginning of this year’s Lent — under numerous versions and from various “sources” — that the document allowing the “universal Indult” was supposed to have been all prepared, needing only the signature of Benedict XVI to make it happen. What is more, as the story goes, the announcement regarding the “universal Indult” was supposed to have been made sometime during Holy Week 2006, a period of time that has come and gone. Since that time, no new rumors have come to light about this supposed document, and that is what has caused the flurry of excitement among many Catholics,

hoping against hope, they say, that the rumors are true and that this is not just another opportunity for the modernist hierarchy to get people’s hopes up about a “reform” of the modernist liturgies, only to see them dashed to the ground.

As I begin writing this piece, there has been no new news regarding the “universal Indult.” To try to determine the current status of this document, I went to the Internet — one of the leading sources for instant information available to us today. A quick search for information on the “universal Indult” and “Latin Mass” led me to numerous links for the writings, opinions and musings (“blogs” they call them) of Catholics throughout the world, including reports from the various news services on this topic as well. While I could not find anything that told me about the current status of the document in question, I did read page after page of opinions and stories about the “universal Indult” — its merits and demerits — that offered no information about the status of the document, but were very revealing about the status of Catholic thought on this subject, including opinions and proclamations from a variety of sources who, for the most

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STRC News: STRC President Encourages Prayer For Unity

While working recently to promote the restoration of the Tridentine Latin Mass in a couple of areas of our country, I came across some personally very disturbing reactions from traditional Catholics toward my efforts and toward the work of other Catholics today.

Assisted by one of the Board members, I wanted to work to promote the celebration of the Mass in areas nearby where it was not available very frequently, if even available at all. Using the STRC database, we found the densest readership for a nearby city without a weekly traditional Mass. We sent letters inquiring as to whether there would be interest for Father to say Mass there, and these were areas that the priest who services us noted that he had already received some inquiries himself. As the replies started to come in, we noticed a pattern: our offer to have Father contact them for Mass got turned down, and in one instance, even shoved back in our face. It seemed that one person, who seemed to speak for a group of people, was so in disagreement with what we wanted to do that he chastized us, warning us never to approach "his chapel" again. Oh well, another case of "No good deed goes unpunished." I was shocked and disturbed by these events.

Just recently I was trying to find Mass locations for family members looking for a Mass in the Pacific Northwest. They live in rather rural surroundings, so I knew it would be difficult. In my inquiries I was given some names of folks who

might have the details on Masses in the area. Again, I was quite disappointed to find the "if you go there, don't come here" syndrome alive and well. More than one family told me how they had been "uninvited" to attend a chapel anymore, a chapel that had Mass once or twice a month at best, because they had dared to contact other priests in an attempt to get the Mass more often each month. {They had not been looking for a priest instead of their own chapel, just one in addition to it!}

These are not the only examples of such responses. Many of you, I'm sure, have seen or heard of it, too. So is it really true? Are traditional Roman Catholics even more disunited in purpose today than they were, say, ten years ago? For years now one of STRC's goals has been to get traditional Catholics thinking in terms of reinforcing each other rather than dividing already small groups into even smaller ones. I can remember when groups in the parish didn't like each other too much, but they still went to Mass on Sunday. And even if you had a grudge against the parish priest, you showed up for Mass on Sunday. This "exclusive" business is not Catholic. Let us all work and pray for better times ahead.

Larry Martin †

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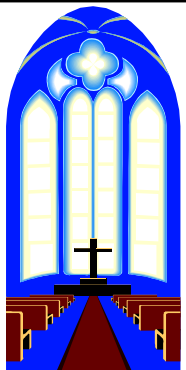
By James De Piante

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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

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

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. †



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.

There Are Many Contrarian Opinions On The “Universal Indult”

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part, claim to part of the “Traditional Movement.” While I know most people are often quite willing to give their opinions on various topics presented to them, what I read in the messages of many of these “bloggers” was nothing short of a free-for-all discussion on the Sacred Liturgy (including the “universal Indult”) that rarely cited approved, traditional ecclesiastical sources to back up the opinions being expressed. There were far too many “authoritative” proclamations from these “bloggers” on such subjects as the value of the a *Novus Ordo* ceremony said “reverently”, the “beauty” of the hybrid liturgy found on EWTN, the existence of the “rite of Paul VI” (aka the *Novus Ordo Missae*) as just another “rite” under the umbrella of the Roman Rite, that the “universal Indult” will cause the “rite of St. Pius V” to be numbered among these “approved” rites, and so forth. Not only were the questionable opinions freely posted on these web site discussion groups for all to read (without a demand, in some cases, for an alignment of one’s “opinion” with traditional Catholic teaching on the matter), but there were also messages from those in confusion over the modern liturgical mess who found comfort in the unsubstantiated opinions of this or that person. No wonder so many Catholics feel confused today. As for the “universal Indult,” most of those who posted messages on these “blogs” had their opinions and concerns about it — opinions that increased in variety as the “blog” grew in length.

Concerns About The “Universal Indult”

I would like to share a few of these opinions to give my reader some understanding of what an ever-growing number of today’s Catholics are thinking on this topic. As I see it, we will be wandering into a spiritual never-never land created by these poor souls either through a lack of proper Catholic education and formation, or through a weekly indoctrination from the modern pulpits and the modern “Catholic” media, using whatever formats these people frequent, or both. Don’t worry — I haven’t lost sight of my intent to answer the questions of those who wonder about my thoughts on the “universal Indult.” These will come in due time, accompanied by proper citations from traditional Catholic sources to shore them up. However, allow me to share a few lines about the worries and concerns of those on the Internet on this topic. It is worth reviewing.

As I expected, I was not surprised at the number of people writing in support of the “universal Indult” merely for the novelty of having the Mass in Latin available to them once again. “I personally like the Latin Mass as an art form,” writes one blog member. “It also has the advantage that neither the priest nor the community comprehends what the celebrant and the congregation understand through what is being Proclaimed, i.e., it is perfect for deep meditation. So long as it is not mandatory within a parish, there is no problem.” To this thought another person added: “WWJD,” using the acronym for “What Would Jesus Do” (a trite saying among fundamentalist Protestants and “evangelized” Catholics that is supposed to inspire right behavior in those who read it). In this case, since Jesus spoke Aramaic,

and not Latin, it seems that the WWJD is offered up as answer to the argument of those “purists” who prefer Latin to the vernacular in their liturgy: do as Jesus did at the Last Supper and everything will be fine.

There were a good number of “bloggers” who were opposed to the “universal Indult,” and that for a variety of reasons. “I will be deeply saddened if this happens,” I read in one spot. “A minuscule schismatic/splinter group that refuses to follow a valid Council ought not to be accorded the power to impose its cultic throwback to the Latin Mass (however OK and acceptable previously) on the post-Vatican II Church. There is no authority for this.” Another offered this commentary: “I vote ‘no’ because a universal Indult can lead to abuse by priests. Some may choose to only celebrate the Tridentine Mass, and this would divide us into two churches. The ‘62 Missal has, for some, also become a symbol of a revolt against Vatican II. This is not orthodoxy; it is disobedience.” Still another expressed his concerns: “I don’t want to see the *Novus Ordo* abandoned to the freaks and liberals. There were very sound reasons (!) why it was decided to issue the *Novus Ordo Missae*. What is needed is a renewal of the N.O.” Another said: “I dislike the (Latin) rite, not so much that it is in Latin, but that the dialogue is between priest and acolyte/altar server (male, of course). I sin, therefore I should say ‘Confiteo,’ and take responsibility for my action.” Lastly, I include this well thought out response: “A little ‘competition’ in the religious ‘marketplace’ would either force the liturgy abusers to shape up, or demonstrate that they have become the normative expression of faith. (If that proves to be the fact, I’m going eastern!)”

I am not giving much room here for those “bloggers” who wrote in opposition to the “universal Indult” because accepting it would also mean showing approval for the *Novus Ordo Missae*. While such comments were rare, they express some of my concerns as well, and so I will include them in what I write below.

A Different — But More Correct — Approach

My search through the various Internet links led me to this one: youngtraditionalcatholics.com. The sponsor of this site (a young, late-twenties Catholic, who is a recent “convert” from the *Novus Ordo* church) wrote his thoughts on a “universal Indult” in an article entitled *It’s Not Just About The Mass!* While welcoming the “return” of the Latin Mass (because it was never abolished anyway, we are reminded), he says that merely returning the Latin Mass will not solve some of the bigger and more fundamental problems that exist in the structure of the modern church. He writes: “One of the main reasons that so many people hold on to the ‘old Mass’ is because it is the crown jewel of everything that was right and wholesome in the world forty-plus years ago, since



Many are waiting anxiously for the promulgation of the “universal Indult”.

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It Is Not Enough To Say: *It Is The Mass Alone That Matters*

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from the Mass the sacraments branch out and help us in everyday life. So what does it mean if the Vatican ‘allows’ the usage of a Mass that was never abolished? To be honest: Nothing! When it comes to the majority of post-Vatican II churches, it would be nothing but ‘lipstick on a pig.’ Traditional and true Catholics were living the morals and beliefs of the pre-Vatican II world without such permission for the Mass. The sacraments and the basic moral teachings stem from, and lead to, the ‘Mass For All Time.’ You cannot expect to grant the widening of the use of the Tridentine Mass to do any good if you do not enforce the doctrine and the dogma that stems from it.” The author then proceeds to re-enforce his position by stating that “approved” errors in the modern church, such as rampant liturgical abuses, pedophile clergy, hierarchical approval of the “gay” life-style, false ecumenism, syncretism and so forth must be corrected, for it is not enough to give people a Latin Mass while perverting their Faith at the same time. “If the Vatican truly wanted to grab my attention,” he says, “and have me (as well as many other Traditionalists) think that they are serious about correcting problems within the modern church, the only course of action would be to declare the Second Vatican Council null and void.... Granting the ‘not-needed Indult’ is fine and good, but until the morality direction of the church is corrected, you can say the Mass in Latin all you want, but if you leave your morals and beliefs in the pew, it won’t do a bit of good. Remember: IT’S NOT JUST ABOUT THE MASS!”

I applaud the author of this piece for an honest and worthy Catholic response to this issue about allowing a “universal Indult.” However, let me take this consideration a bit further. Catholics for centuries have never accepted the notion that they were Catholics merely because the Mass was in Latin, and that the Latin Mass was accompanied by beautiful choirs and was offered in lovely churches. No, they were (and are) Catholics because they accept the traditional and apostolic teachings of the Roman Catholic Church as true, and these teachings are re-enforced for them by the way they worship (the Mass in Latin, for Latin Rite Catholics) — *not the other way around*. While the Latin Mass is the *heart* of our Faith (because it is the most sublime and true form of worship a creature can give to his Creator), it is not the *full measure* of our *entire* Faith. In other words, the Latin Mass is not part of those things we must all *believe* in order to save our souls (the Deposit of Faith), but it is what we must *do* in acting on those beliefs in our worship of the God in whom we believe. After all, the axiom “law of praying is the law of believing” is an important summary of how Faith enlivens worship, it is not replaced by it. If we think we are pleasing God by merely attending a Latin Mass in a church that teaches doctrinal errors and is a danger to our Faith, then we have set the bar of our standards for worship far too low. Let us not say: *It is the Mass that matters*, but: *It is the Mass offered in houses of worship where the true Catholic Faith is taught and defended that matters*. If we say this, it demonstrates that we are thinking and acting as Catholics have done for centuries.

First Things First

Let me get to the heart of the matter: In order to take advantage of a “universal Indult” in a post-Modernist world, Catholics still aligned with the modern church will have to “strengthen” that alignment in several key areas of the modernist way of doing things in order to attend that Mass in those churches. Such has been the practice ever since the *Ecclesia Dei* Indult was granted in 1988. Let’s review what those requirements are at present, for those in favor of the “universal Indult” must surely know that they will continue to be in force whenever that long-anticipated document is promulgated.

Before we take a look at those requirements, allow me a quick review of reasons leading up to a growing “demand” for the Latin Mass which made the granting of an “Indult” a necessity if Catholics were going to remain loyal to the new church of Vatican II. On April 3, 1969, Paul VI suppressed the Papal Bull *Quo Primum* (written by Pope St. Pius V) with his own Apostolic Constitution on the *Promulgation of the Revised Roman Missal*. This “revision,” he called it, of the Roman Missal was necessary in order to fulfill the decrees of Vatican II, primarily to promote more “participation” in the Liturgy. Just a few words — “previous decrees notwithstanding” — were needed to completely wipe out the centuries-old traditional form of worship enjoyed by Catholics of the Roman Rite, dismissing in particular the Bull *Quo Primum* entirely, something which Pope St. Pius V said could never be done, and which was always respected. It is also worth noting that Paul VI, through this decree, completely changed the form for the Sacrament of the Holy Eucharist on his own whim (“Thus in each eucharistic prayer, *we* wish that the words be as follows . . .”) by removing the words *mysterium fidei* from the formula for the consecration of the wine, and then allowing, at a later time, the ICEL to eliminate the words *pro multis* from that form as well.

In previous issues of *The Catholic Voice*, I (and other authors) have outlined that, while the Church has the power to change those prayers of the Mass which She Herself instituted, it has always been recognized that *no one* — not even a Pope or a Council — *has either the right or the authority to change the form of the Sacrament of the Holy Eucharist* as found within the Roman (Tridentine) Mass. The form used in the traditional Mass — the *entire* form — has long been demonstrated to be the words *absolutely necessary* for transubstantiation to take place, despite what modern “theologians” may say. They make many claims, after all, but cannot give us dogmatic teachings on this subject to back them up. While Paul VI’s new missal did provide for a liturgy in Latin, it was merely a Latin version of the *Novus Ordo Missae*, so that those who wanted a “Latin mass” could be satisfied. There are some today who wish to call this bastardized missal the “Rite of Paul VI,” and the Roman Missal that was eliminated the “Rite of St. Pius V”. They do this in order to legitimize the corrupted form of worship forced on modern Catholics, and keep them loyal to the modern church. After all, it was never the intent of the Modernists to establish a *new* rite, just to *reform* the old one, so why pretend otherwise? This “double rite” business

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Just What Will Be Expected In Return For A “Universal Indult”?

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is something that appears in documents closer to our time, and is another attempt at “revisionist history.”

On October 3, 1984, a document entitled *Quattuor Abhinc Annos*, was promulgated by the Congregation of Divine Worship outlining the conditions under which the “old” Latin Mass could be celebrated in the various dioceses of the world. While many of the Modernist “authorities” were very careful to admit that the Missal of St. Pius V had never been suppressed, either by Vatican II or by the liturgical commissions, still it was no longer considered the norm for Catholic worship. These conditions are: 1. It was up to the bishops of every diocese to allow the use of the Latin Mass (1962 Missal only, even though it violates *Quo Primum* by the insertion of St. Joseph’s name in the Canon of the Mass) in their territories, even if prior approval from the Vatican was obtained. It was also up to them *where* to allow it to be said, and at what *time*. 2. The Latin Mass could be celebrated only for those who requested it. And, 3. That those requesting the use of the Indult did not in any way challenge the validity of the modern rites. These three conditions have never been removed or modified, save the one requiring all those attending it to formally request the use of the Indult. Therefore, those who attend the Latin Mass said under the Indult are, *by their presence*, acknowledging that the *Novus Ordo Missae is side-by-side of equal merit, value and validity as the traditional Roman (Tridentine) Mass*. Therefore (again), my first concern about the granting of a “universal Indult” is that more and more Catholics will be bamboozled and will be kept loyal to the modern church, simply because they have an “approved” Mass in Latin to attend. To me, this is equivalent to worshipping in a bubble, looking only at the Latin and the singing and so forth, while attempting to ignore the corruption of the Catholic Faith that is so prevalent all around. These conditions were renewed in 1988, with John Paul II’s letter *Ecclesia Dei* because of the rupture caused by Archbishop Marcel Lefebvre. The case for keeping Catholics loyal to the modern church was getting more serious, and so modern Rome made sure it took the necessary measures to guarantee respect for the “rightful aspirations” of a few.

Things get worse. It will only be a matter of time before those taking advantage of the “universal Indult” will see the practices and teachings of the modern church thrown into their midst, and by the principle of “gradual introduction,” they will slowly, but surely, imbibe poison at the fountain that is known as the Modernist church until they absorb the errors that will certainly bring about their spiritual ruin. We can already see this taking place. In previous issues of *The Catholic Voice*, we have outlined abuses already in effect at those churches where the Latin Mass is said with the approval of modern Rome and the local bishop. In several churches, “altar girls” are serving the Latin Mass. Why? Because the use of “altar girls” is approved by modern Rome, and nothing can stop this novelty from taking place. Likewise, the notion of “permanent lay deacons” participating in the Mass like they do in the modern rites is already an established practice in some churches, such as St. Francis de Sales Church in the Atlanta area, operated by the

“approved” priests of the Fraternity of St. Peter. The sermons that will be delivered, and the advice given in the confessional (modern rite, not traditional, by the way) in the Indult chapels will mostly follow the modern pastoral methods, including the promotion of the diversity of religious tolerance, the prominence of the “social gospel” of works over the importance of personal sanctification, and so forth. Even now, in churches where the Indult is used along with the modern rites, those in attendance are treated to a mixing of “rites” in such a way that the calendar of the “old rite” is quietly observed along with the calendar of the “new rite.” The modern church has a new form of worship with a new calendar (ordered by Vatican II) that has changed the traditional dates for the many of the various feasts and festivals. For example, according to the modern calendar, such “recent” feasts as Mary’s Queenship and Christ the King are observed on days that are different from when they were first established. Can you imagine sitting in one of the “approved” churches where, on the “Last Sunday of Ordinary Time,” the feast of Christ the King is celebrated, only to be thinking, as one who is part of the “traditional group” in that “approved” church, that “we” celebrated this feast one month earlier! Such practices promote spiritual schizophrenia and disunity, ideals so contrary to that spirituality that the Sacred Liturgy has always promoted among faithful Catholics. All of this says nothing of the constant worry good Catholics will have while taking advantage of the “universal Indult” about the validity of the rites they attend. The modern ordination rites are highly doubtful, and many of the hosts used at the Communion granted by the “universal Indult” may have been “consecrated” according to the *Novus Ordo* formula. One cannot worship God in truth if there is a substantive doubt about the rites of worship themselves.

My Advice: Stay Away

Those who have asked for my thoughts on the proposed “universal Indult” now have some of them. It is time for those Catholics who say they want to preserve the traditional rites and Faith of the Roman Catholic Church to live according to what they say they believe. When the Church has been in trying circumstances in the past, and heretics have occupied the buildings, while at the same time preserving a Latin liturgy, Catholics have *refused* to attend Masses in those churches — *even if they were offered validly* — because the mere attendance at a valid Mass said in Latin *cannot be the minimum standard we hold ourselves to in this time of crisis*. We cannot place our faith in danger by pretending to worship God “in spirit and in truth” where the Apostolic Faith is not upheld. As we have seen in past ages of the Church, when Catholics remained true to the principles of their Faith in every aspect during the time of crisis, such action won graces for them and for the Church as a whole so that God was moved to assist His Church out of that crisis as a reward for the fidelity of the Just. With St. Athanasius, during the years of the Arian heresy, we say: *They have the churches, but we have the Faith!* Like him, and so many others, let’s stay out of those modern churches, even if there is a Latin Mass there, so that we can remain true to our Holy Catholic Faith. †

A Look At Some Pre-Vatican Proposals For Modernist-style Liturgical “Reform”

Editor’s Note: In our last issue we reprinted an article entitled Liturgy, Enthusiasm and Heresy, as found in a magazine for priests in the United States in 1954. It was printed less than ten years before Vatican II, and served as a warning to the clergy of the errors to be found in the “experimental liturgies” of the time. At that time we promised to print an article by another priest writing in the same magazine who defended the proposed liturgical “reforms” with great enthusiasm. What follows is that reprint. As you will read, it is surprising to note that, even after the promulgation of Mediator Dei by Pope Pius XII that such innovative and erroneous thinking could still exist among the Catholic clergy. Perhaps this serves as a proof of the reported “conspiracy of silence” and disinformation against Mediator Dei and Pope Pius XII by the Modernists.

By REV. H.A. REINHOLD

Taken from February, 1954, issue of *The Priest*

When discussing European movements, religious, social or political, we must bear in mind one fundamental fact which we are apt to forget: that Europe, West as well as East, has not only been shaken to its foundation, but that, in spite of its unprecedented “prosperity” it is a continent beset by a profound anxiety.

I don’t mean some more of the same anxiety we witness in the more excitable and less informed part of our own population, but a different one, a spiritual one. As a matter of fact most people I spoke to in 1952 and 1953 while in Europe were of the persuasion that the Red Empire was not thinking of war and invasion, but of wait and see, and the “red infiltration” issue was not uppermost in their minds, what with 10% of the voters of some countries being voting Communists — non-infiltration would have been as surprising to them as infiltration is to us.

The anxiety is deeper and of a different kind and is best expressed by Mounier’s word that the causes of defection from the Church by the masses are chiefly two; the unwillingness of the middle class Catholic to take the social reform program of the Church seriously, and the exclusion or near-exclusion of the faithful from an intelligent and active participation in the official and public worship of the Church.

Christian trade unions, Christian workers, societies, credit unions, political parties are trying to cope with the first problems. How much they succeed is the question and it deserves an analysis by someone more competent than yours humbly.

The second cause has been taken to heart by the Sovereign Pontiff, by his direction also by the Congregation of Rites, by the religious orders — Benedictines, Dominicans, Franciscans, Jesuits, and Redemptorists are pioneering — by the secular parish clergy including Oratorians, by whole seminary faculties and above all by the hierarchy. There would be a long list, but I will only mention such names as the Cardinals Nasalli-Rocca, Lercaro, Suhard, Feltrin, Schuster and such Bishops as Bishop Stohr, Weber and many, many more.

This is hard to understand for us who live in a country that has no revolutionary class, that has had peace in its borders for 90 years, that has lived under the same constitution for almost two centuries, that regards political parties with humor and

detachments, and that is by its whole makeup reverent of God, conservative, practical, and hostile to analysis and soul searching. We are just not in a mood of being anxious and get angry at anyone who disturbs our peace of mind. As long as our diocesan papers tell us that the number of converts grows year by year, that we arouse jealousy and that most of the Protestant resentment is just that; as long as our communion rails are crowded, our schools cannot hold the students, the number of priests is woefully short of the demands made on their time: why should we indulge in “anxiety” especially if it is an international term brought into vogue by such sleazy characters as the French existentialists?”

Today I am not going into the question whether or not there is any reason for us to be anxious too. We are no going to be anxious just to be up to date with our European, Asiatic, Australian, African and South American brethren, though we should try to understand them. If they in their anxiety and worry, tempered by faith and hope, speak of reform we probably think that it is most imprudent, nay disloyal, to consider such a thing in hearing of the enemy. Because we like to think, like all minorities, that the enemy can be foiled and that a nice, straight facade is essential to maintain standing, we are inclined to refuse to look around for needs of repair and improvement, at least while others can see us. In other words, our traditionally “apologetic” or “state of siege” attitude often prompts us to resent any suggestions, even meritorious ones.

A Serious Complaint

To what length Europeans and Catholics in missionary countries have gone to give things a good, hard look is best shown by the suggestions made for an adaptation of the Mass to make the most of it. All these suggestions never touch the essentials; the character of its second part of sacrificial banquet, nor has anyone suggested that its two parts of doctrinal or “word” service taken from the synagogue and of sacramental based on the last supper are obsolete. As a matter of fact the complaint is that for all practical purposes neither in High Mass nor in Low Mass does this character come out sufficiently for the people. And it has become obvious that even the laudable efforts of dialogue and congregationally sung Mass do not remove the obstacle entirely, good as they are. This seems to be an observation not of the much maligned “young” clergy, but of the highest authorities. The devout, well educated Christian with his big missal turning pages to keep up with the celebrant and savoring the text composition in solitary meditation, is not what we call a liturgical person, as is so often assumed. He is prevented from being this by his isolation with his book and his whole mental attitude. His mind, it is true, via his book, is connected with the priest at the altar. If that were all, 800 book-reading and meditating minds, synchronized but without other contacts, still and attentive but mutualized celebration, would constitute a celebrating liturgical throng, while the less educated who listen, respond, sing, look, and thus un-reflectedly participate in

(Continued on Page 7)

A Preview Of How “Liturgical Scholars” Viewed A “New Mass” Before Vatican II

(Continued from Page 6)

whatever happens in church would forever be liturgical outcasts.

But this is all theory. Since there are printed proposals and since in official round-table discussions and clerical “bull sessions” practical proposals have been made, what do these clerics want? It may all become clear by an outline of the kind of Mass they wish the Holy See would give them. Unless my memory deserts me, here it is.

A. The bell rings, and the celebrant enters, while the congregation rises to sing a simple hymn, based on the Introit of the Mass in its text. The melody is one of the popular hymns, but of the better kind conforming to the requirements of Pius X. After the priest has made, in silence, a profound inclination, he intones a simple *Kyrie* responded to by the congregation and alternated as we have it now. ⁽¹⁾ Then he mounts to the middle of the altar, preferably *behind* the altar as in Rome, and without *osculum* sings: *The Lord be with you*, etc... “Let us pray” is followed by a moment of silent prayer, after which the priest sings or recites a translation of the official collect, without commemorations. Then the celebrant goes to the Epistle lectern and bids the people sit down to listen to the (translated) Epistle. This lectern should, of course, face the congregation and be close to the altar rail to command full attention. The celebrant adds explanation to difficult passages. While the choir sings the official, translated Gradual, or the congregation a hymn based on this text to the tune of the Introit, the celebrant silently prays at the altar steps and goes to the Gospel lectern, where he follows the same procedure, bidding the people to rise in reverence to listen to the good tidings as written by the Evangelist. As all those consulted were in favor of a four year course of the whole New Testament instead of annual repetition of the same few pericopes, both priest and people will have, not only a great variety, but a better knowledge, of the prime source of revelation. So far only the Collect was at the altar.

It is generally considered that it is here where we have the psychological moment which finds us in the mood to see ourselves in the light of God’s Word and ready for an act of humility; therefore, after the sermon, there follows what now is the *Confiteor*, but shortened, followed by absolution and introduced by a liturgical formula — all in the people’s tongue of course! On ordinary days, the Apostles’ Creed would then follow; on days of major mysteries of the faith, the Nicene Creed, sung or recited as the parish is able to do it.

A Litany of Intercession

This was a transplantation of something very significant, but now entirely lost to the congregation what with the celebrant and assistants saying it “against” the singing or the choir. Now follows a feature which all seem to feel would be very popular: a litany of intercession, shorter of course than the “intercessions” on Good Friday, less repetitious than the similar ones in the Eastern liturgies, but giving all the “intentions” of normal parish life due expression. Here is a place for the *imperata*. A strict liturgical frame is naturally needed to prevent bad taste, emotionalism, and trite and trifling sentiments from inserting

themselves here. This truly popular prayer is still there in its atrophied form in that inconsequential and lost *Oremus* we sing before the Offertory verse without proceeding to do so.

As is easily visible, a great deal of time-consuming inaudible matter (*Judica, etc., Oremus, Gloria, Munda*) has been cut out, as well as the many occasions of altar-kissing and turning around. Technically speaking, the whole scriptural part, the prayer and word service, has been taken off the altar and would then be *in choro*, close to the people, who would be addressed immediately, instead of hearing translations as “an afterthought,” while the main reading and praying is performed against and facing the wall. This is in the best tradition as e.g. the Dominican High Mass still shows. Our present low Mass is, after all, a one-man service, and quite a private adaptation of High Mass, fit for little chapels with only a server in attendance, but less fit for a parish congregation.

B. Let us now turn to the actual mystery of the Mass as instituted in the Last Supper to which the first part of this Mass is a preparation and introduction.

With a little effort of the mind we can give a good interpretation to our present Offertory prayers as “proleptic,” or anticipatory of the following sacrifice, although the prayers really say more than is our intention. But that isn’t the worst. It is the accumulation and the uncoordinated state: some are in the first person singular, some plural; in the last one, while we are

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The “Scholar’s Mass” And The Modernist Worry Of “Redundancy”

(Continued from Page 7)

speaking with one person and in one person, Christ, of the Trinity, we still address the Trinity and repeat what we have said before. Then there is that puzzling *Orate, Fratres*, obviously only addressed to the assistants as it is not sung at High Mass, and, too, is repetitious. Nor is the length of the *Lavabo* psalm, and its slightly “pharisaic” mood, the best we can do. The whole Offertory seems too long and solemn for a mere “setting of the table,” which it is. It is confusing because it anticipates a bit too much.⁽²⁾

The proposals made by pastors and scholars alike all agree on this. The solutions all go in this direction. Some want to make thorough and consistent restoration of pristine simplicity, others want to preserve the best of the medieval accrescences. If the bread and wine were made ready on the credence table while the people make their offering in the collection, it would make good sense. The gifts are then taken to the altar by the priest (or deacon) in a procession, either performed with the sole accompaniment of the offertorial processional (a hymn sung by the congregation, or an *offertorium* by the choir.) Whether or not the priest should say silent prayers the while — over the bread, the mixing and the chalice — is a moot question. In general it was felt by all whom I heard that, while singing or reciting goes on, any effort of the priest to concentrate on his own prayers is a desperate and mostly hopeless venture. If this principle were applied, the majority was in favor not to let the priest start the Canon before the *Sanctus* is sung — which means, according to the best authorities, the simple one (XVIII) sung by the congregation.⁽³⁾

European periodicals have freely discussed the next part which starts with the end of the Canon properly speaking, as no changes for the Canon were contemplated, except the suppression of superfluous “Amen’s” and signs of the Cross — matters that would not be noticed by the congregation, anyway.

Proposed Changes

The changes desired are here: elimination of all signs of the Cross over or with the consecrated species, and a solemn conclusion of the Canon proper by signing or saying out loud the *Per ipsum*, etc. of the little elevation, so that the congregational “Amen” would really come *ex toto corde*.

If logic and good historical knowledge preside over the pastoral adaptation of that very enigmatic cluster of rites after the Lord’s Prayer, it would look like this: the *Libera*, as on Good Friday, is sung or said aloud, no signing with an empty paten takes place. After the people’s *Amen* (no silent one after the Pater) the priest says the prayer for peace (first of the three) silently — many want it dropped or *ad limitum* — and then sings “The Peace of the Lord be always with you,” followed by the *Pax*. (Remember, no signs of the cross with the sacred species.) When the *Pax* is given, the celebrant breaks the host in three, and during this ceremony the *Agnus Dei* is sung. The small particle is used for the chalice as now, the two larger ones serve for the priest’s and the assistants’ (Deacon, Subdeacon or server’s) communion. The

From *Mediator Dei* . . .

“8. Indeed, though we are sorely grieved to note, on the one hand, that there are places where the spirit, understanding or practice of the sacred liturgy is defective, or all but inexistent, We observe with considerable anxiety and some misgiving, that elsewhere certain enthusiasts, over-eager in their search for novelty, are straying beyond the path of sound doctrine and prudence. Not seldom, in fact, they interlard their plans and hopes for a revival of the sacred liturgy with principles which compromise this holiest of causes in theory or practice, and sometimes even taint it with errors touching Catholic faith and ascetical doctrine.”

impression is one of tidying up something now very hard to understand and even harder to explain.

There seems to be unanimous consent about the end of the Mass: that there should be a processional (enlarged *communio* sung by a choir or a hymn based on and it in text with a simple tune) during the distribution of Communion to the people, followed by one thanksgiving prayer (Postcommunion) sung or spoken from the altar, again followed by the blessing (first) and the *Ite Missa est* (no alternates), and that this should really be the end of the Mass, dropping such prolongation as the *Placeat*, two altar kisses, three *Dominus vobiscum*s, a second (last) Gospel and all the things that go with these repetitious and confusing rites.

As an innocent bystander, I was amazed at the moderation, consistency, historical sense, and pastoral spirit of these accommodations. The general impression was that *sacramenta propter homines* would win a battle, if some, at least, of these measures were taken. They would leave the ancient liturgy intact. They would restore without reverting to archaism. They would make it obligatory to the parish clergy to commune with their flock. They would eliminate what is hopeless to explain, if it could be explained at all. They would do what a valiant, experienced missionary, now banned from China, said so clearly at Lugano, September, 1953: “Give us a liturgy that explains itself.”

Notes

1. The “Gloria” to be reserved for the great feasts only.
2. It is generally assumed that the ancient Collect now misnamed *secretæ* should be sung or recited aloud. This would then be *the* Offertory prayer.
3. Remember: these things do not apply to Bishop’s functions or monasteries, but are meant for parishes, schools, and institutions whose congregations are lay people. †

Modern-style Attacks Against The Sacredness Of The Priesthood

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

The following examples demonstrate some current, quite blasphemous attacks against the Sacred Priesthood of Jesus Christ. A few years ago they may not have been given so much as an "honorable mention." However, the climate of the world's view toward Catholicism has changed these past few years, and the secular media is doing all it can to call into doubt the practices of the Roman Catholic Church, albeit the modernist organization (the world doesn't know any better). It may happen that we will meet weak Catholics who have heard of these events, or we may encounter non-Catholics who have always questioned the doctrines surrounding the Priesthood. In any event, modern news stories such as these will certainly win the support of those who oppose the Catholic Church, especially in light of the priest/pedophilia issue. We must be ready, as St. Peter reminds us, to not only defend our Faith, but even to give the reasons why we practice what we do. It is in this spirit that the following stories are reviewed.

Self Ordination

On July 2, 2005, a French woman theologian — flanked by two previously "ordained and consecrated" women — took part in a small ceremony on a riverboat in Lyon where she announced that she was "officially" ordained as a Catholic priest(ess) by these two women "bishops." "We consider ourselves Catholic," theologian Genevieve Beney said, "but we do not agree with the church law ... that says only a baptized male can be ordained a priest." The modernist archbishop of Lyon immediately excommunicated her. However, her husband remarked that his wife's act was "a magnificent adventure, an act of resistance against incomprehensible blockage by the Catholic Church." The two women "bishops" were "consecrated" several years ago by some modernist bishops who felt it was "urgently necessary that there be women bishops who can ordain other women to the priesthood."

My comment: There is a growing movement of anti-male feminists in the modern church who are taking such action (as you will read below). The "male-only" Priesthood is of divine institution, for Jesus only called men to share in His Priesthood. He did not bestow this honor even on His own Mother. The modern church has brought this problem on itself when it started allowing "altar girls" to assist in the liturgies, and has even included some of these women on the teachings staff of modern (even "pontifical") seminaries. Being allowed to "assist" in the modern liturgies, they were "inspired" to fulfill their destinies as "ordained clerics" no matter what others said.

Nine More Women "Clerics"

On July 26, 2005, another "ordination" ceremony took place on a boat on the St. Lawrence River, near Ottawa, Canada, in which nine more women were "ordained," this time as "priests and deacons," by the same two "women bishops" mentioned above. They were assisted by a third "woman bishop" whom they had consecrated not long before. Five men wearing stoles (the usual symbols to designate that one is an ordained priest) took part in the processions, but not in the "ordinations." Regina Nicolosi, one of the participants in the ceremony, and who was "ordained" as a "deacon," remarked: "I believe it's valid, even if it against the law of the Church, because it is an unjust law. ... I do not fear excommunication because I do not feel excommunicated. The location for the ceremony was so chosen because it was in international waters, and was not under the jurisdiction of any U.S. or Canadian diocese.

"We are one step forward to being the kind of church Jesus envisioned," "Bishop" Patricia Fresen said after the ceremony.

My Comment: These women "bishops" appear to have been "consecrated" by some modernist bishops who wanted to remain at a distance from such shenanigans. The women mentioned here (most of whom are Vatican II "nuns") are part of an international movement known as the *Women Priests Movement*. While it is still an official teaching in the modern church that women are barred from ordination, there is a growing number of people (men and women) who say that the former arguments are no longer as convincing as they once were. Gunther Simmermacher, Editor of the South Africa journal, *The Southern Cross*, noted: "Only mature and reasoned dialogue about the possibility of women priests can produce a convincing set of propositions that might finally settle the question definitively to the satisfaction of all Catholics." The trouble with this statement is that, for centuries, the "dialogue" about the "possibility of women priests" in the Roman Catholic Church has already been definitively settled. The Modernists are the ones stirring this up, and they are using the liberal Protestants to do their work for them. What is more, the woman mentioned above who "felt" that she was ordained, regardless what the Church said, echoes a growing trend in modern sacramental theology — if I "feel it is a sacrament, a valid Mass, etc., then it is, no matter what anyone else may say about it. However, the validity of a Sacrament is not based on someone's subjective feeling, but on the actual adherence to the rites of the Church by a proper minister.

Rent-A-Priest

Following the "traditional rituals" of the Roman Catholic Church, three priests gathered in a suburban park in Boston recently to conduct an outdoor liturgy. They wore white vestments with rainbow-hued stoles. As they concluded the ceremonies by lifting their hands in blessing, those in attendance could see that there was something unique about these men: they all wore wedding rings, and their families were in attendance during these "unofficial rites." These men are part of a national organization of "married priest" that numbers nearly 2,500 ordained priests who abandoned their parishes in order to get married. The name of the organization is *Celibacy Is The Issue*, and they make their services available online at rentapriest.com. They do not look upon their actions as a violation of the Vow of Celibacy which they all took as priests of the Roman Rite of the Catholic Church. Instead, they say they are "following a model set by priests, and even popes, in the earliest days of the Church." They say that as more people become rattled by the pedophilia scandals among the clergy and/or are disgusted with the failure of the modern church to get more involved "with the times," more of the laity are accepting the notion of married clergy, and are asking for their services. This is especially true in light of the shortage of priests in the modern church. Most of these priests say the modern liturgies in the homes of people, or in rented or outdoor facilities.

My Comment: While celibacy is a Church-made law (meaning that it can be eliminated if the Church sees it necessary for the good of the faithful), it is a law of the Roman Rite, and men ordained as priests in our Rite take this vow as part of their clerical commitment. Centuries ago, the Church imposed celibacy on priests of the Roman Rite as a means of helping them remember their Christlike commitment and to follow St. Paul's counsel that it is better for men who serve the altar not to be married so they can selflessly give themselves to their flock. What is most needed is to teach seminarians the true value of clerical celibacy.

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

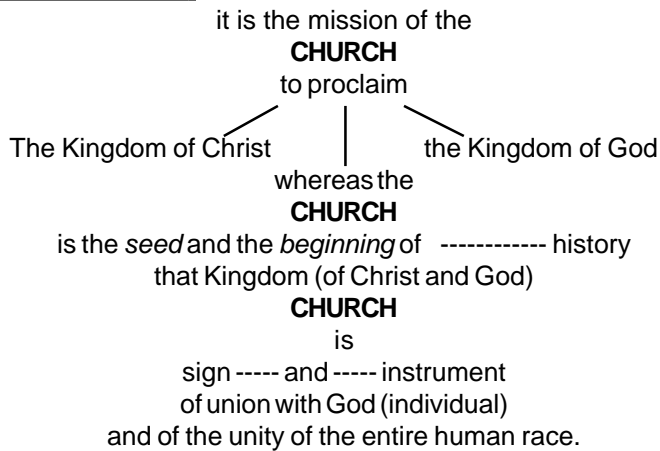
By PAULA HAIGH
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(Editor's note: What follows is Part IV of an extensive presentation of the texts of the Declaration Dominus Jesus by Cardinal Joseph Ratzinger on August 6, 2000. Comments and commentary by the author are interspersed throughout. The text used is from Pauline Books and Media, Boston, the Vatican translation, and is set off by different type. We continue with a review of Paragraph 12: on the errors of the universal salvation of all men and a corrupted view of the true nature of the Church of Jesus Christ as taught in Gaudium et Spes.)

V. The Church: Kingdom of God and Kingdom of Christ.

18. This is undoubtedly the most confusing of all the sections of the Declaration. It is perhaps best viewed by way of diagrams:

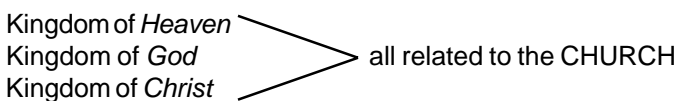
On the one hand:



On the other hand:

CHURCH

is People gathered by unity of Father, Son, Holy Spirit
is *Kingdom of Christ* already present
and its *seed and beginning* ----- history
Kingdom of God has an *eschatological dimension*.
It is really present in time,
but
its *full realization* will come only with the completion of history.



“... while remaining distinct from Christ and the Kingdom, the Church is indissolubly united to both.” “There can be various theological explanations of these terms... However, none of these possible explanations can deny or empty in any way the intimate connection between Christ, the Kingdom, and the Church...”

The confusion of terms in this section is caused by the author’s attempt to make of the Church both a static and a dynamic entity

within the horizontal sphere of history reserving the Kingdom of Heaven for the “eschatological dimension” -- a total omission of the all-important “dimension” of the Communion of Saints, that is, the supernatural communication between all the members of the Mystical Body of Christ.

First Corinthians 15 (22-28) is cited in reference to the sentence of St. Paul, referring to Christ’s **Royal Sovereignty**, “To whom everything must one day be subjected.” The historical dimension, which is that of all time, from Creation and Adam to the Last Judgment, is clear in St. Paul’s passage; though he is mainly defending the Resurrection against unbelievers:

22 And as in Adam all die, so also in Christ all shall be made alive.

23 But every one in his own order: the firstfruits, Christ: then they that are of Christ, who have believed in his coming.

24 Afterwards the end: when he shall have delivered up the kingdom to God and the Father: when he shall have brought to nought all principality and power and virtue.

25 For he must reign, until he hath put all his enemies under his feet.

26 And the enemy, death, shall be destroyed last: For he hath put all things under his feet. And whereas he saith:

27 All things are put under him; undoubtedly, he is excepted, who put all things under him.

28 And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all.

The historical dimension is all of time. The resurrected will be those who are members of Christ’s Body (Cf. Ephesians 4:4-16) throughout history, from Adam onwards—a detail the Declaration overlooks — striving for the perfection demanded by God. Until the “end” when Christ will deliver His Church, the Kingdom, to the Father. Meanwhile, Christ must reign until the end of the world because, as Pope Leo XIII emphasized, all men (and all good and bad angels) are subject to Him and thus to His Church on earth, even if they reject Him and His Church. And in the Resurrection, even the Sacred Humanity of Christ, will be subject to the Blessed Trinity, “that God may be all in all.”

Traditional Catholic theology also teaches us that the Church as the Mystical Body of Christ has *three* parts or aspects, for Her unity is inviolable: the Church Triumphant in *Heaven*, the Church Militant on *earth*, and the Church Suffering in *Purgatory*. This is the *Communion of Saints* and exists *fully operative in the present*. The “eschatological dimension” simply refers to the fact that every individual soul, whatever traits of “community” they bear with them, after death must be judged and pass from the Church Militant on earth either to the Church Suffering in Purgatory for necessary cleansing *or* to the Church Triumphant in Heaven.

The Declaration makes the error of placing the “full realization” of the Kingdom only at the end of history. It also explains the description of the Church as “seed and beginning” of the Kingdom in a confusing way whereas it only makes any kind of sense when the world-view is evolutionary. (Cont. on Page 11)

Dominus Jesus Expresses The Erroneous “Common Ground” Position

(Continued from Page 10)

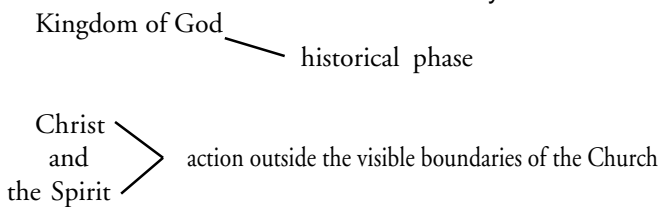
But Catholic theology sees the Church as perfect from the beginning. The Deposit of Faith and the resources of Grace that are the Sacraments do not grow or develop. They are present from Pentecost when the Holy Ghost filled the numerically small but complete Church with Himself — all Truth and all Grace. (Cf. John 14:26 and 16:13)

In the Catechism of the Council of Trent, the three supernaturally related aspects of the Church, which is the Communion of Saints, are discussed and there is a very provocative sentence at the end of the section entitled *Those Who are Not Members of the Church*. After pointing out that infidels, heretics, schismatics as well as all excommunicated persons are not members of the Church, it is said:

But with regard to the rest, however wicked and evil they may be, it is certain that they still belong to the Church. Of this the faithful are frequently to be reminded, in order to be convinced that, were even the lives of her ministers debased by crime, they are still within the Church, and therefore lose nothing of their power.

Finally, the traditional teaching about the nature of the Church could only be considered “out-dated” or “one-sided” by those whose mind is possessed by the evolutionary way of thinking. And such a mind is that behind that of the Declaration, though it is attempting to reconcile it with the “static” or vertical dimension of reality.

19. To state the *inseparable* relationship between *Christ* and the *kingdom* is not to overlook the fact that the *kingdom of God* — even if considered in its historical phase — is *not identified with the Church* in Her visible and social reality.



Working for and building the Kingdom means promoting God’s activity, which is present in human history and transforms it.

Conclusion of this section 19: *The Kingdom of God* is the manifestation and realization of God’s Plan of Salvation in all its fulness. We must avoid one-sided accentuations of either the kingdom of *God*, the kingdom of *Christ*, or the *Church*. Reasons:

1. An over-emphasis on the *kingdom of God* yields a “church for others” – one that does not pay enough attention to her own self. This is *theocentric* and according to this “Christ cannot be understood by those who lack Christian faith; whereas different peoples and different religions are capable of finding common ground in the one divine reality by whatever name it is called.”

2. An over-emphasis on the *Kingdom of Christ* sees Christ as “the man for others”.

“These emphases on the Kingdom also put great stress on the mystery of creation, which is reflected in the diversity of cultures and belief, but they keep silent about the mystery of redemption.”

“All these emphases on the *Kingdom* leave little room for the *Church* as they undervalue the Church and react “to a presumed *ecclesiocentrism of the past*.” They consider the Church Herself “only a sign ... not without ambiguity.”

All these theses are contrary to Catholic faith because they deny the *unicity* of the relationship which *Christ* and the *Church* have with the *kingdom of God*.”

Commentary: What we see here quite plainly is the attempt of the Declaration to bring about the Hegelian *synthesis* of the two kingdoms, of *God* and of *Christ* with the *Church*, all the while insisting that these ideological entities are both distinct and inseparable. And it is clear from the diagram, which brings out the distinctions, that the “kingdom of God” is the primary idea or entity of the *synthesis*.

But the most striking departure from Catholic doctrine is the affirmation of a “common ground in the one divine reality, by whatever name it is called.”

This conception of “one divine reality” in which presumably peoples of all cultures and religions are capable of finding a “common ground” *could be* interpreted as that *natural* apprehension of God’s existence implanted in the heart of every person. But this recognition has no efficacy for salvation. It’s object is not the Blessed Trinity with the Incarnate Word at the heart of God. Neither does the *obediential potency* — that sufficient grace given to every person. For the *sanctifying grace of justification* which requires divine Faith, is necessary, and this is *pursuant upon the actual grace* of invitation, or calling, if the soul is respondent to the grace. These conditions are based upon the *de fide* doctrine that membership in the Catholic Church is necessary for all men for salvation. (Ott, p. 312) The following is from Ott, p. 313:

In view of the stress laid upon the necessity of membership of the Church for salvation, it is understandable that the possibility of salvation for those outside the Church is mentioned only hesitantly

St. Thomas, *agreeing with Tradition*, teaches the general necessity of the Church for salvation On the other hand, he concedes that a person may be saved extra-sacramentally by baptism of desire, and therefore the possibility of salvation without actual membership of the Church by reason of a desire to be a member of the Church. (ST, III, Q. 68, a. 2; also Ott, p. 356)

It must be emphasized that all extra-sacramental baptisms are *ordered* to actual Baptism based on divine, that is *supernatural Faith*, the *sine qua non* for Justification by sanctifying grace.

It is one thing to proclaim, with St. Paul (I Tim. 2:4) that God wills all men to be saved (Cf. Ott, pp. 239-241), but it is quite another to intimate, as the Declaration does, that Jesus Christ can be understood “by those who lack Christian faith,” presumably because all “are capable of finding common ground in the one divine reality, by whatever name it is called.” The importance of this *Name* is illustrated by the case of Richard Jeffries, a natural mystic in the manner of the Romantic poets. Dom Cuthbert

(Continued on Page 12)

Dominus Jesus And The Relationship Of The Church To Other Religions

(Continued from Page 11)

Butler describes his case in detail in the Appendix of his book.. on *Western Mysticism* (Dutton, 1924). Jeffries prayed:

I conclude that there is an existence, a something higher than soul — higher, better, and more perfect than deity. Earnestly I pray to find this something better than a god. There is something superior, higher, more good. For this I search, labour, think, and pray. With the whole force of my existence, with the whole force of my thought, mind, and soul, I pray to find this Highest Soul, this greater than deity, this better than god. Give me to live the deepest soul-life now and always with this Soul. For want of words, I write soul, but I think that it is something beyond soul.

And it is “given as being a certain fact, that on his death-bed the *knowledge of God and of Jesus Christ came to him*; and when ‘he came to die that divine name uttered in fervent prayer was among the last words to pass his lips.” (pp. 336-7)

Is it heretical to believe that such a man who called upon that Name whereby alone we may be saved (Acts 4:12) was not allowed to be lost?

VI. The Church and Other Religions in Relation to Salvation.

20. The Declaration begins this crucial section by proclaiming truths of Faith:

From what has been stated above, some points follow that are necessary for theological reflection as it explores the relationship of the Church and the other religions for salvation.

Above all else, it must be firmly believed that “the Church, pilgrim now on earth, is necessary for salvation; the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and baptism (cf. Mk 16:16; Jn 3:5), and thereby affirmed at the same time the necessity of the Church, which men enter through baptism as through a door.” This doctrine must not set against the universal salvific will of God (cf. I Tim. 2:4); “It is necessary to keep these two truths together, namely, *the real possibility of Salvation in Christ for all mankind*, and the necessity of the Church for this salvation.” (John Paul II . . . *Redemptoris Missio*, 9, and *Catechism of the Catholic Church*, 846-847.)

This “real possibility of salvation in Christ for all mankind” prompts the Catholic reader of the Declaration to call to mind that fact that it is also *de fide* that “God, by an Eternal Resolve of His Will, predestines certain men, *on account of their foreseen sins*, to eternal rejection.” (Ott, p. 245) It is also *de fide* that the souls of those who die in the condition of personal grievous sin enter Hell,” (Ott, p. 479) and that “The punishment of Hell lasts for all eternity” (Ott, 481). Because of these unchanging and defined dogmas of Faith, universal salvation such as that envisioned by Origen in the 3rd century and by his present day followers, such as Hans Urs von Balthasar, and strongly implied in the encyclicals of John Paul II (Cf. J. Dormann), these

intimations of universal salvation must be judged heretical.

The Declaration continues:

The Church is the “universal sacrament of salvation,” since, united always in a mysterious way to the Savior, Jesus Christ, her Head, and subordinated to him, she has, in God’s plan, an indispensable relationship with the salvation of every human being. *For those who are not formally and visibly members of the Church, “salvation in Christ is accessible by virtue of a grace which, while having a mysterious relationship to the Church, does not make them formally part of the Church, but enlightens them in a way which is accommodated to their spiritual and material situation.* This grace comes from Christ; it is the result of his sacrifice and is communicated by the Holy Spirit (*Redemptoris Missio*, 10); *it has a relationship with the Church*, which according to the plan of the Father, has her origin in the mission of the Son and the Holy Spirit (Vatican II, *Ad Gentes*, 2 . . .)

The footnote here refers to *Ad Gentes*, 2, and adds: “The famous formula *extra ecclesiam nullus omino salvatur* is to be interpreted in this sense.” (Cf. Fourth Lateran Council, Cap. 1, *De Fide Catholica*: DS 802). (Cf. also the Letter of the Holy Office to the Archbishop of Boston: DS 3866-3872.)

Commentary: The “sense” in which *Ad gentes* is to interpret the dogmatic formula is difficult to discern. The closest I can come to interpret the formula by means of *Ad gentes* 2 is the following:

It pleased God to call man to share in his life and not men singly, without any bond between them, but he formed them into a people, in which his children who had been scattered were gathered together (Cf. Jn 11:52).

This tells us nothing of how individual souls outside the Church can be saved but rather intimates that souls are saved *en masse* rather than as individual persons with individual free wills. The classical traditional texts on this question are Lateran Four (1215, D 429-430) which refers first to the elect and to the reprobate and then re-iterates the traditional formula, affirming the necessity for the Holy Sacrifice of the Mass “by the divine power of *transubstantiation* . . . to accomplish the mystery of unity we ourselves receive from His (nature) what He Himself received from ours.” The power of the keys belongs to the priest alone who can accomplish this sacrament. “But the sacrament of Baptism” can be rightly conferred on anyone in the form of the Church which “is useful unto salvation for little ones and for adults.” Then the sacrament of Penance for those who have lapsed into sin after Baptism. The fact that Lateran Four places the dogmatic formula in the very midst of its affirmations concerning the priest and the Mass is most significant for it illustrates that the *context of salvation* is always the *Church*, that is, whether of desire or of blood, Baptism is ordered to membership in *the Church*, to the Holy Eucharist and all the other sacraments, just as it is for those baptized sacramentally. Thus, Lateran Four says:

One indeed is the universal Church of the faithful,
(Continued on Page 13)

Dominus Jesus Does Not Faithfully Express Catholic Doctrine On Salvation

(Continued from Page 12)

outside which no one at all is saved, in which the priest himself is the sacrifice.

The next quotation or declaration of the dogma is by Boniface VIII in the Bull *Unam sanctam*, 1302, which defines: “We declare, say, define and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff.” This was in 1302. (Cf. D 469)

The most emphatically clear is that of Eugenius IV in the Bull *Cantata Domino*, Feb. 11, 1441-2, in Denzinger 714, which says:

/The Church/ firmly believes, professes, and proclaims that those not living within the Catholic Church, not only pagans, but also Jews and heretics and schismatics cannot become participants in eternal life, but will depart “into everlasting fire which was prepared for the devil and his angels” (Matt. 25:41), unless before the end of life the same have been added to the flock; and that the unity of the ecclesiastical body is so strong that only to those remaining in it are the sacraments of the Church of benefit for salvation, and no fastings, almsgiving, and other functions of piety and exercises of Christian service produce eternal reward, and that no one, whatever almsgiving he has practiced, even if he has shed blood for the name of Christ, can be saved, unless he has remained in the bosom and unity of the Catholic Church.

In his book *Truth and Tolerance* (2003), then Cardinal Ratzinger termed this dogmatic principle “exclusivism” (Cf. page 80 and following) which, in “the dynamic of history” is said to deny the unity of mankind. But Cardinal Ratzinger, in his view of the history of mankind and thus of religion, never acknowledges that the *first* unity of mankind is based on the fact that all are descended from Adam, and Eve, our first parents, and that the *supernatural* unity of mankind is based upon this *first* natural unity stemming from Adam; whereas Jesus Christ, our Redeemer and Head of His Mystical Body, is therefore the Second *Adam*, just as Mary, Ever-Virgin, is the *Second Eve*. This divine parallelism is not to be found in the writings of Cardinal Ratzinger because our first parents, in his evolutionary view, are lost in the dynamic progression of humanity from the lemur or some other primate, and ultimately from the first magically produced cell, up to the earliest hominids and so on to the so-called Cro-Magnon and modern man. This is a radical departure from the traditional teaching of the Church, a departure that hardly any of those defending Tradition seem to be aware of at all!

The texts from St. Thomas on the dogmatic principle of no salvation outside the Church, should all be studied together, that is, the texts on *Baptism* (ST, III, Question 66-68) and those on *Faith*, on *Unbelief*, on *Heresy* and on *Apostasy* (ST, II-II, Questions 1-12). In these texts we see how necessary divine-supernatural Faith is for salvation as well as sacramental Baptism and the extra-sacramental baptisms of desire and blood in the absence of the Sacrament. This is something that these who emphasize the necessity for Baptism of Water fail utterly to acknowledge, and such failure leads to an extreme form of legalism and an emphasis upon an external rite that leads easily to rank superstition.

“It must, however, be confessed that these latter days have witnessed a notable increase in the number of the enemies of the Cross of Christ, who, by arts entirely new and full of deceit, are striving to destroy the vital energy of the Church, and, as far as in them lies, utterly to subvert the very Kingdom of Christ. Wherefore We may no longer keep silence, lest We should seem to fail in Our most sacred duty, and lest the kindness that, in the hope of wiser counsels, We have hitherto shown them, should be set down to lack of diligence in the discharge of Our office.”

Pope St. Pius X

Encyclical Against Modernism

With regard to invincible ignorance, it should be noted that according to St. Thomas, invincible ignorance neither saves nor damns a person. Fr. Michael Mueller (*The Catholic Dogma*, pp. 211 ff) explains this very well and quotes St. Thomas:

“What are we to think of the salvation of those who are out of the pale of the Church without any fault of theirs, and who never had any opportunity to know better?”

To this question we give the following answer: “Their invincible (inculpable) ignorance will not save them; but if they fear God and live up to their conscience, God, in his infinite mercy, will furnish them with the necessary means of salvation, even so as to send, if needed, an angel to instruct them in the Catholic faith, rather than let them perish through inculpable ignorance.” (St. Thomas Aquinas)

I am unable to locate the source of this quotation, but in the *Summa*, II-II, Question 10, article 1, he gives us the same principle concerning invincible ignorance:

Unbelief may be taken in two ways: first, by way of pure negation, so that a man be called an unbeliever, merely because he has not the faith. Secondly, unbelief may be taken by way of opposition to the faith; in which sense a man refuses to hear the faith, or despises it ... It is this that completes the notion of unbelief, and it is in this sense that unbelief is a sin.

If, however, we take it by way of pure negation, as we find it in those who have heard nothing of the faith, it bears the character not of sin, but of punishment, because such like ignorance of Divine things is *a result of the sin of our first parent*. If such unbelievers are damned, it is one account of *other sins*, which cannot be taken away without faith, but *not on account of their sin of unbelief*

In other words, souls are only damned for their *contempt and refusal of divine Faith*, which means first of all, Jesus Christ and His Body the Church, though many put belief in the Most Blessed Trinity first in the requirements of belief for salvation. One may see the Blessed Trinity, however, as including the Incarnation and the Mystical Body or Christ, the Church. †

(To be concluded in our next issue.)

*Letters To The Editor***Pre-Vatican II Efforts To Warn About Modern Errors Were Thwarted**

Thank You For Publishing Article

Editor, The Catholic Voice:

Thank you so very much for using my great uncle's (Fr. Albert Kaiser's) article in your last issue of *The Catholic Voice*. I was amazed and overwhelmed to see it in your great publication. I have one of his books in which he develops proof that God exists. Again, thank you so much. Sincerely in Christ,

J.K.

Knightstown, IN

Editor's Note: Thank you for writing. We were happy to share your great uncle's excellent presentation on the proposed changes in the Liturgy with our readers. It was even more pleasing to know that a member of his family is following up on his concerns about the Modernist's assault on the Mass and all that we believe as Catholics. Upon reading his article, as printed in *Priest* magazine just a few years before the terrible crisis in the Church began, it was easy to see how Fr. Kaiser wanted to warn his fellow priests about what was being proposed in the seminaries and diocesan council meetings. His words may have made a few of these men stop and think before fully accepting these changes, but, sadly, this was not true for all of them. The article we reprint in this issue on page 6 by Fr. Reinhold was written in reply to Fr. Kaiser's work, and subsequent issues of the *Priest* contained articles more in favor of the new liturgical proposals than in maintaining Sacred Tradition. It is sad we did not have enough good priests like Fr. Kaiser to make a more public stand against the *Novus Ordo Missae* when it was finally promulgated.

† † †

Looking For Information

Editor, The Catholic Voice:

I came across something that confused me, so I decided to write in because I think you can help me with an answer. Recently I came across some news of a conference on the "Anglican Use" liturgy later this year, and I was wondering what it was all about. The pictures on their web site look beautiful. Can you help me?

G.T.

St. Louis, MO

Editor's Note: The "Anglican Use" liturgy is another invention of John Paul II. When some Episcopalian clergymen wished to become Roman Catholic, they petitioned John Paul II for help. These men were married and had families, and wished to remain as such. Likewise, most of them had parishioners who wanted to convert to Catholicism with their ministers, and all of them were all so attached to the Anglican ritual that they were not sure they could worship as "Romans" were doing at the time, nor did they think others would follow them if they had to participate in the modern liturgy. Since Vatican II wrote of a "genuine appreciation of the legitimate patrimony of many among many of our separated brethren," John Paul II responded to these petitions by establishing a Pastoral Provision for Anglicans, and permitted these Episcopalian priests to be ordained by the modern rites of the new church and allowed them to use the liturgy as found in *The Book of Divine Worship*,

and not the modern Roman Missal. Thus, some parishes were formed in several dioceses of the United States as "Anglican Use Congregations." Yes, many of them have Latin chant and beautifully constructed churches, and at least one of these Anglican Use parishes has a Latin liturgy of some sort, which is attracting many. We should view this as another novelty of the Modernists by establishing a new "rite" in the modern church, and a justification for creating the new "rite" of the "Mass of St. Pius V" that so many Indult folk are asking for.

† † †

Indult Masses Growing In Popularity

Editor, The Catholic Voice:

I recently read an online story about another Latin Mass being allowed, this time in the Arlington, VA, area. This is an "Indult Mass," said according to the 1962 missal. The author stated that people crowded into the church because they were happy to have another Latin Mass to attend. Don't you think this will send a message to Rome that granting this Indult for the Latin Mass to all priests worldwide should be done as soon as possible?

J.R.

email

Editor's Note: Despite the crowds of people coming for the Indult Masses, wherever they seem to be appearing next, we cannot encourage participation in them, so you will not see us reporting in favor of the "universal Indult," whenever that may come to pass. It has long been a practice in our newsletter not to encourage attendance at the Indult Mass (and this opinion is restated in this issue on page 1). For example, in December, 1993, we informed our readers that an Irish bishop reported hearing from the President of the *Ecclesia Dei* Commission that it (the commission) was "to work itself out of existence" once the older people who wanted the Latin Mass died off. This news shocked our readers, and it was never denied by anyone who promotes the Indult Mass. While such a statement may not be heard by Commission members today, the attitude toward the Latin Mass in modern Rome has not changed, as demonstrated at last fall's Eucharistic conference in Rome. It seems time for Catholics to face the facts they have been running away from for so long: the use of the Latin Mass is tolerated, at best, by the modern church hierarchy so as to keep those "attached" to the "old Mass" within its framework. As we learned at the election of Benedict XVI, there is no going back from the "reforms" of Vatican II, and how can a good Catholic place himself in the midst of such doctrinal error simply for the sake of a Latin Mass? The centuries-old Catholic attitude has always been that one cannot place his Faith in danger simply because he wants to go to Mass in a church building that is overrun by the enemies of the Church. If we hope to see a Restoration of the Church and Her liturgy, it must start with Catholics taking the practice of their Faith seriously. †

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The *Agnus Dei*: A Powerful And Forgotten Sacramental

By A Sister of the Passion and Cross
For The Catholic Voice

The *Agnus Dei* (Latin for *Lamb of God*) is a powerful sacramental of the Catholic Church. It is a tradition from antiquity and dates back to near the beginning of the 4th century.

The name *Agnus Dei* is given to special disks of beeswax stamped on one side with the image of a lamb and a cross — which represents Our Lord — the Lamb of God — and with the Holy Father's coat of arms or the image of a saint on the other side.

The *Agnus Dei* was made from the beeswax which remained from the Paschal candles of the previous year's use in the papal chapels and the Basilica of St. Peter, and was solemnly blessed by the Pope. The ceremony took place during the Easter time in the first year of the reign of the Sovereign Pontiff, and once every seven years thereafter.

Years ago on Holy Saturday, the Pope prepared the wax from the previous year's paschal candles, adding just a touch of balsam and chrism. The ceremony of blessing the *Agnus Deis* was performed in Rome on the Thursday of Easter week: the Pope first blessed water. He then recited special prayers and blessings over a great number of ornately decorated lambs made from the beeswax. The Lambs were then carried on silver bowers with great solemnity by his attendants who immersed them in the blessed water. The prelates in attendance lifted them out of the water and dried them. They were put in a special place until the Saturday of Easter Week during the Mass of the Holy Father when he distributed them — first to the Cardinals, next to the bishops, and finally to the prothonotaries. From the hands of these persons, the *Agnus Deis* found their way by subdivision and distribution, to all parts of the world.

More recently (1900's) the wax was prepared by monks, and was then solemnly blessed by the Pope and distributed. Many traditional Catholic customs prior to Vatican II, such as the *Agnus Dei*, have since been abandoned.

Today, the beeswax from the large *Agnus Dei* is used to make the little *Agnus Dei* (Lamb of God) heart-locket medals. Pious persons, usually nuns, have lovingly and carefully divided the large *Agnus Dei* into small pieces. The heart-shaped locket that is used to encase and protect the small *Agnus Dei* is embossed with a cross and the Lamb of God. It contains a small piece of the beeswax solemnly blessed by the Pope in Rome with special prayers for those who carry it on their person in honor of Our Lord Jesus Christ — the Lamb of God. The blessed beeswax is pressed into the heart lockets by the Sisters and then sealed with an acrylic to help preserve and protect it.

The *Agnus Dei* is one of the most ancient and most powerful sacramentals of the Church, and its devout use fosters piety and protects us from both temporal and spiritual evils.

In an article entitled *The Forgotten Sacramental* by Charles Hugo Doyle, the author provides a summary of the special virtues of the *Agnus Dei* sacramental, as cited by Popes Urban V, Paul II, Julius III, Sixtus V and Benedict XIV, which include the following:

- They foster piety, banish tepidity, preserve from vice and

dispose to virtue.

- They cancel venial sins and purify from the stain left from grievous sin after it has been remitted by the Sacrament of Penance.

- They banish evil spirits, deliver from temptation and preserve from eternal ruin.

- They are a protection from a sudden and unprovided death.
- They dispel fears occasioned by evil spirits.
- They are a protection in combat, and have power to ensure victory.

- They deliver from poison and from the snares of the wicked.
- They are excellent preventatives against sickness and are also an efficacious remedy — especially in cases of epilepsy.

- They hinder the ravages of pestilence, of epidemics and infectious diseases.

- They quiet the winds, dissipate hurricanes, calm whirlwinds, and keep away tempests.

- They save from shipwreck and danger of lightning and floods.

- That in prosperity and adversity, pious Christians may be fortified with Divine protection.

An anecdote is recalled here of Pope St. Pius V, who had recourse to this expedient when the Tiber was flooded and seemed likely to submerge the city. We are told that when an *Agnus Dei* had been thrown into the river, the angry waters at once subsided.

In the *Agnus Dei*, as an object blessed by the Church — a sacramental — two things are to be considered: first, the power conferred upon it as a sacramental, of being an instrument of God's grace; and secondly, the power it possesses of awakening in the person who uses it with proper dispositions and sentiments of faith, devotion and confidence, so efficacious in calling down the blessings of heaven.

The *Agnus Dei* represents Our Lord, and he who would wear it devoutly should strive to imitate His lamb-like virtues: meekness, innocence, and indifference to the world. It serves to call to our minds the promises of Baptism. The *Agnus Dei* is not a reward of virtue, but a means of acquiring it.

The *Agnus Dei* sacramental is a wonderful gift for those receiving the Sacrament of Baptism, Holy Communion, and Confirmation, and is also efficacious in protecting both mother and child during pregnancy and childbirth.

The *Agnus Dei* is available in two sizes: small or large. The small *Agnus Dei* is suitable to where on one's person while the large one is more appropriate for use in a room or a house.

An offering is requested to cover the costs of making the *Agnus Dei* available to the faithful. **Minimum Requested Offerings:** **Small *Agnus Dei*** : \$10.00 each plus \$4.55 (USA only) shipping and handling for 1-5; \$5.25 (USA only) for 6-10. **Large *Agnus Dei*** : \$35.00 each plus \$4.55 (USA only) shipping and handling for 1-4 *Agnus Dei*. For Canadian and Foreign shipping rates, please email the Sisters at JesuMaria@aol.com. **Internet site:** www.adorationmonastery.org .

To obtain an *Agnus Dei*, please send your request and offering to: **Monastery of the Most Blessed Sacrament, P.O. Box 366, New Middletown, OH 44442-0366 USA. †**

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.

- June 4 Pentecost Sunday
- June 7, 9 & 10 Ember Days
- June 13 St. Anthony of Padua
- June 15 Corpus Christi
- June 27 Our Mother of Perpetual Help
- June 29 Sts. Peter & Paul
- July 2 Visitation BVM
- July 14 St. Bonaventure
- July 16 Our Lady of Mt. Carmel
- July 22 St. Mary Magdalene
- July 25 St. James, Apostle
- July 26 St. Anne, Mother BVM
- August 1 St. Peter in Chains
- August 2 St. Alphonsus Liguori
- August 4 St. Dominic
- August 5 Our Lady of the Snows
- August 6 Transfiguration of Jesus
- August 9 St. John Vianney
- August 10 St. Lawrence
- August 11 Comm. of St. Philomena
- August 15 Assumption BVM
- August 22 Immaculate Heart of Mary

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