



The Catholic Voice

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Changes In Lenten Observance Lead To Loss Of A Penitential Spirit

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

As this newsletter reaches the homes of our readers throughout the world, the great season of Lent has begun.

Having completed the season of Septuagesima, we are prepared to have ashes placed on our foreheads, acknowledging our sinfulness, and praying that we can, in some way, make reparation for these terrible, personal crimes through a loving and penitential period of forty days of prayer and sacrifice. We know that a sincere confession of our sins is not enough to cleanse us: while the Sacrament of Penance remits the penalty of these sins as to their moral guilt before God, we are still required to make reparation for these crimes in that they have outraged the Divine Majesty. The *temporal punishment* due to these sins is not completely forgiven in Confession — this must come through prayer and good works, lest our time in Purgatory be prolonged due to our own fault. What better time to accomplish this great work than during the Lenten Season?

Besides making reparation for our sins, this forty day period of sacrifice helps us prepare for Holy Week, and the annual renewal in the Sacred Liturgy of the mysteries of our Redemption. During the week that is called *holy* we recall, day-by-day, that part of the life of Jesus Christ that is most expressive of His love for us. By reviewing the events from Palm Sunday, through Holy Thursday, Good Friday, Holy Saturday and the Easter Vigil in the prayerful and penitential spirit developed in our hearts during Lent, a deeper impression is made upon us as to the true nature of sin and how important it is that we die to sin so that we can rise to a new life in Jesus Christ on Easter morning. To better assure us that we will not waste the graces we have gained during Lent and Holy Week, each one of us is called to publicly renew our Baptismal Promises at the conclusion of the Easter Vigil ceremonies, trusting that from this time forward we will live as true Children of God who better appreciate all that God, in His mercy, has done for us.

What I have written above is but a summary of the traditional Catholic doctrinal and devotional teachings for the Season of Lent. I find it important to offer this review, not merely to impress on our minds the spiritual value of this holy season, but to explain to those who have been afflicted by the Modernist perversion of Lent since Vatican II that, in all likelihood, they do not fully understand the traditional Catholic teachings regarding this annual period of prayer and penance, and thus they are laboring under a false illusion of what Lent means for them in their Catholic lives.

Our First Point Of Division

The Modernists robbed Catholics of their traditional Lenten

observances almost as quickly as they worked to destroy the Holy Sacrifice of the Mass. On February 17, 1966, Paul VI issued his apostolic constitution *Poenitemini* which outlined the new “rules” for fast and abstinence, including a “fresh” understanding of the modern notion of penance and the “penitential days.” Up until this time, the Lent of Roman Catholics was marked by a period of forty days of fast and abstinence, beginning with Ash Wednesday, and continuing right up through Holy Saturday, Sundays excluded. According to the pre-Vatican II observance, *each* day of Lent is a day of penance, with the laws of fast and abstinence being rigidly observed under pain of sin. This has been a practice from the earliest ages of Christianity for our Mother, the Church, wants each of Her children to embark upon a period of prayer and reparation for sin under Her command simply because most Catholics would not perform these important works voluntarily. With the promulgation of *Poenitemini*, this one great public “identifier” of Catholic spiritual life (the Latin Mass being another one) was replaced by a more relaxed spirit of simplified penance, which, we were told, was more in keeping with the needs of modern man.

Poenitemini relaxed the Catholic spirit of prayer and sacrifice in the following ways (as found in the 1983 Code of Canon Law, #s 1249 to 1253):

- “Penitential Days” are established for the purpose of exercising greater acts of piety, charity and self-denial. The quarterly Ember Days were abolished.
- Fridays of the year, along with Lent itself, form what are known as the “Penitential Days.”
- Abstinence from flesh meat on each Friday of the year is to be observed as directed by the bishops of each country. On November 18, 1966, the NCCB determined for Catholics of the United States that the Friday abstinence (all non-Lent Fridays) is not mandatory, but merely “recommended.” The abstinence obligation begins at the completion of one’s fourteenth year.
- There are only two days of fast each year: Ash Wednesday and Good Friday. Fasting (only one *full* meal allowed each day) is for *adults* (the word used by the Code, meaning that the obligation could begin at 18 years of age or 21 — it doesn’t say), ending at the completion of one’s sixtieth year.

It should be noted that a great many “traditional” Catholics (at least in the United States) follow these post-Vatican II rules for fast and abstinence.

“Progress” Through Regression

Not long after the new laws for fast and abstinence went into

(Continued on Page 5)

STRC News: *Special Edition* And Bulk Issues Of Newsletter

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

Special Edition: A Tool For Our Apostolate

Nearly ten years ago, an attendee at a national conference suggested that the STRC Board of Directors compile a printed piece that our subscribers could distribute to others. The request was for a comprehensive explanation of the central errors of modern liturgy and of false ecumenism. A few months later, we announced that the *Special Edition* of *The Catholic Voice* was available. The response from our readers to this educational tool was great as they distributed the Special Edition in those churches where the modern liturgy is in use. We are pleased to say that the *Special Edition* has been one source among many that has been instrumental in helping Catholics return to the traditional Faith and form of worship in the Tridentine Latin Mass. If you would like copies of the *Special Edition*, please write to the address below and include a donation of \$25.00 for 50 copies.

Promote *The Catholic Voice* In Your Chapel Or Parish

We often hear stories from our readers how they pass around issues of *The Catholic Voice* among family members, friends and fellow parishioners each time a new issue arrives in the mail. We

are told that, by the time each issue "makes the rounds," it is often quite tattered and marked up with highlights. Here's a suggestion: Why not order bulk copies of each issue to be distributed at your parish church or chapel? This way more people will have "original" copy of our newsletter, and will perhaps share it with an even larger number of interested people. To be placed on our bulk mailing list for each issue as it is printed, please send a donation to cover the cost of printing and mailing, telling us how many bulk copies you would like to receive.

Do You Have A Story To Tell?

During the past several issues of our newsletter, we have made available the personal testimonials of men and women who have been led, by the grace of God, away from the modern errors and back to the practice of the traditional Roman Catholic Faith. Would you like to share your "story" with our readers? Even the simplest of stories (as if anything is "simple" when God works in our lives!) can be of benefit for others to read. If you would like to share your story with others, please mail it to us in care of James De Piante, or email to: tradition@strc.org. †

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Please contact us at STRC for details.

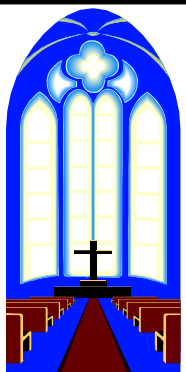
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By James De Piante

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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

A very important work by Patrick Henry Omlor.

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

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

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



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

The *Gloria*: A Sublime Hymn Of Prayer And Praise To God

By JAMES CALLAHAN
For The Catholic Voice

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

All the prayers of the Mass, both the prayers of the Ordinary and the Propers, are beautiful. They reveal Eternal Wisdom from the Old and New Testaments, the apostolic heart and mind, the devotions of the saints and the fruits of the meditations of the Doctors of the Church and holy popes. But, depending upon one's devotion to a particular part of the Ordinary of the Mass, or a certain Proper, or the Liturgical Year, or even the added impetus of Gregorian Chant, some prayers gain a certain amount of beauty over others. Many prayers should be memorized, if not all of the Ordinary (especially in Latin) and daily recalled. Temptations bombard us daily, so why should we not use these prayers to fight or ward off temptations and bolster us for the day ahead? Are not these prayers temptation fighters when the Mass itself conquers the tempter, the source of many temptations? Further, all the prayers of the Mass should be meditated upon to fathom the depths of their wondrous beauty; empowering us to deepen our Faith and strengthen our souls and backbones to measure up to the fight in these tumultuous times for our salvation, the salvation of others and the liberty and exaltation of our Holy Mother the Church.

We now come to one of the more beautiful prayers or hymns (when accompanied by a practiced schola or choir) of the Mass, the *Gloria*. When this sublime prayer is put to Gregorian Chant, the meaning rises to new heights not found in the recitation of the prayer alone. While not discounting the value and excellence of this wonderful prayer of itself, the chanted *Gloria* unites the sensory part of the soul, sanctifying those passions in us which help us "experience" in ourselves the prayers that we pray. (Other examples of this are the *Pater Noster*, any of the Prefaces at a High Mass, and the *Ave Maria*.)

The true author of the *Gloria* is disputed. We know that the first part of the prayer was sung by the Angelic Choir to the shepherds tending their flocks in hills and valleys near Bethlehem as they announced the birth of our Redeemer-God, Jesus Christ. Some say the rest of the prayer was written by St. Telesphorus; others, by St. Hilary of Poitiers. Or this beautiful prayer was written by some other great saint forever unknown to us. St. Hilary probably put the prayer to music for the churches in the West. Because all the early Masses were sung (low Masses developed later), the hymn was first sung at Christmas Mass, then sung again at Easter. It eventually became customary to sing it at all Masses, excepting Masses of penance and of the dead.

The *Gloria* takes us back in time to Bethlehem and Christ's birth to the Blessed Virgin Mary. *Gloria in excelsis Deo*. These exalted words are the first Christmas Carol ever sung. *Et in terra pax hominibus bonae voluntatis*. They express the perfect state of life on earth. Let your imagination open to the scene before you: There on the hills and in the valleys were the shepherds resting with their flocks. Suddenly, the piercing brightness of the Angelic

Choir in heavenly song bursts asunder the blackness of that early winter morning. The wedding of heaven and earth takes place. The Son of the Eternal Father, the Prince of Peace, the Word, is made Flesh in Bethlehem of Judea. The Angels that stand and sing before the face of God announce to the lowly shepherds that Jesus Christ is born. Words alone cannot describe the scenes in the field or at the crib in the stable. Time and space are opened to eternity. On this morning in Bethlehem, not even the darkness which enveloped the whole earth by the sin of Adam could seal out the True Light that "shines in the darkness." On this cold dark morning in Bethlehem, the Providence, Mercy and Love of God dissolve the darkness of sin into a new bright light with the birth of a Baby. God's Providence shows through because, after the Fall, God interwove into the tapestry of human history the signs and prophesies of the coming of the Redeemer. Do we ever give a thought to the fact that our parents and all our grandparents had to come together and meet at a specific time and place for us to be born? Let us stand in awe at the workings of God's Providence, when for thousands of years the signs and words of the prophets would come together that "the Scriptures might be fulfilled". We see God's Mercy by His giving us the "true light that enlightens every man who comes into the world." He has sent His Own Son to be the Way, the Truth and the Life. And God showed His love for us by binding Himself to His promise of sending His Son as our Redeemer .

The priest, standing in the middle of the altar, between the Old Testament side (the Epistle side), and the New Testament side (the Gospel side), representing Christ Who united the Old and New Testaments, the Angel of Great Counsel, announces to all the faithful present at Mass the tidings of great joy. At a Low Mass, the priest recites the prayer; at a High Mass, the priest intones the first four words of the Angelic Hymn. "For while all things were in quiet silence, and the night was in the midst of her course, Thy almighty Word leapt down from heaven from Thy royal throne..." In Bethlehem, God brought Jesus Christ, His Son, down from Heaven into a crib; at Mass, the priest brings Jesus Christ down from Heaven upon the altar.

The *Gloria* is sometimes referred to as *The Greater Doxology*. *The Lesser Doxology* is the short prayer "Glory be to the Father, etc." The word *doxology* is made up of two Greek words, meaning to "speak praise" to God. This comes from the first words of the prayer after the Angels' song, *laudamus te*, "we praise Thee". The *Gloria* is the full expression of the creature praising and glorifying its Creator. Outside of faithfully and unhesitatingly doing the will of its Creator, what greater act can the creature perform than praising, blessing, adoring, glorifying and giving thanks to God for His great glory? The perfect fulfillment of the creature is in how it reflects its Creator in prayer and action. (We remember how Mary, after the visit from the Archangel Gabriel, "went with haste" to the home of her cousin, Elizabeth and how Joseph, after being advised by an angel in a dream, "arose, and took the Child and his Mother by night, and retired into Egypt.") Just as the mirror reflects the rays of the sun

(Continued on Page 4)

Tradition, Hope, Despair And The Stockdale Paradox

By JAMES DE PIANTE
For *The Catholic Voice*

“Hope springs eternal.”

It’s an old saying, and a good one. It tells us something important about mankind – that we can look beyond adversity to the time when all will be well, sometimes in spite of all evidence to the contrary.

Hope is the expectation of attaining something desirable, which, though hard to attain, is possible of attainment. It is natural to man to have hope. Even the pagan, the infidel, the atheist has hope at a natural level.

At a supernatural level, the theological virtue of Hope is the confident expectation that, with God’s help, we can achieve eternal happiness and will have the means at our disposal of attaining it.

Our hope at a natural level has to be tempered by the realization that everything that we might hope for must be ordered to our salvation. Unfortunately, our ability to understand what is ultimately good for us (ordered to our salvation) is limited, and so we might hope for something that seems good for us, but actually is not. God, in His infinite wisdom, knows what we need in order to attain eternal happiness and He supplies what we need in order to attain it. This is the very definition of Hope. So everything we might hope for in the natural order must be (and is) conditioned by God toward our supernatural end. What we hope for in the natural order must accord with supernatural

Hope, and this is true of the most mundane and even trivial thing that we might hope for.

Sometimes the connection between something we might hope for and our salvation may be difficult for us to understand. But God understands perfectly, and so He will either permit us to attain it, or not, according to His will, which is necessarily ordered to our salvation. This realization will help us keep perspective so that we won’t hope excessively for something that, unbeknownst to us, is not ordered to our salvation.

We understand that these are times of great adversity – for the Church, and for us as Catholics. The restoration of order within the Church is apparently desirable, certainly possible, and certainly hard to attain. And so we have great hope that order will one day be restored within the Church. We love the Church and so it pains us to see Her suffer. Of course we want order restored in the Church and on the surface it may seem obvious to us that the restoration of order within the Church is certainly ordered to our salvation, and to the salvation of a great many souls. But if that were certainly the case, then order would promptly be restored in the Church. The current state of the Church is exactly the state that we need it to be in. It cannot be otherwise. We must believe that God is a God of Providence, a loving God who arranges our lives such that we will save our souls. This is exactly Hope, and to think otherwise is against Hope. Certainly, we may

(Continued on Page 14)

The *Gloria* Is A Prayerful Proclamation Of Faith In The Trinity

(Continued from Page 3)

back to their source, or just as the pane of glass allows the rays of the sun to pass through unimpeded, the acts of the creature in prayer and action should glorify the “Lord God, the Heavenly King, God the Father Almighty”. As our Blessed Lord said of Himself: “I do always the things that please Him.”

During a High Mass, when the celebrant has finished reciting the *Gloria* at the altar, the choir is still singing it. He leaves the altar with his servers and takes his seat at the sedilla. The choir continues singing our praises to the Triune God and we, with the celebrant, can follow their efforts in meditative silence. Frequently this occurs as we make our first acknowledgement of the Son, The Word: *unigenite*, the “only begotten Son”! The Son of God, *Jesu Christe*, was begotten from all eternity in the hypostatic union of the Word with created humanity in Jesus Christ. This is the name given Him by the Archangel when Mary conceived Him. The Divine Person with His Divine nature assumed a human nature now having one Divine Person with two natures. Perhaps the original author of the *Gloria* wrote this prayer at Mass to tell members of the early Church that all who oppose this doctrine (like the Arians) were in heresy. In our time, every day in which the True Mass is offered and the *Gloria* is recited or sung, the priest and the choir are reminding us that the modern Arians — the Muslims, the Modernists and all others who deny the Divinity of Jesus Christ or even hint at the slightest limitations of His words or doctrines — are also heretics.

St. Teresa of Avila said that she regretted that she had not meditated enough upon the Sacred Humanity of Our Lord. We cannot praise Him enough for His Sacred Humanity. It is in His Sacred Humanity that He takes away the sins of the world. It is in His Sacred Humanity that we are advised to come to Him to be refreshed. In His Sacred Humanity we are called to the Way, the Truth and the Life. It is in His Sacred Humanity that we receive the Most Holy Eucharist. Without the Word being made Flesh, we could not become one with Him in Holy Communion. His Sacred Humanity sustains us. How can we not receive Him as often as He makes Himself available to us? Does this not give us a further example of why the Spiritual Communion throughout the day is so important? Could we possibly sustain our bodies by eating only once a month, or only at Easter time? In His Sacred Humanity, He shows His five wounds to the Father and whole court of heaven, receiving our prayers. He sits at the right hand of God because He alone is Lord and Most High. O Jesus, have mercy on us for Thou alone art Holy.

The priest, while seated, shows reverence for the name of Jesus by removing his biretta and bowing his head when the choir sings that Holy Name. He also does the same when the text beseeches God to “receive our prayer”.

The prayer concludes by including the Holy Ghost in the glory of God the Father. So be it, Amen. The Holy Ghost is also remembered in this prayer. What a wonderful way for us to conclude our hymn of prayer and praise to Almighty God! †

Poenitemini Was A Modernist “Trial Ballon” Promoting Change

(Continued from Page 1)

effect, a number of apologists in favor of this relaxation quickly explained that the Church found it necessary to relax the ancient observances throughout the centuries according to the needs of each time, and so the 1966 changes were nothing more than a continuation of that practice. I couldn't disagree more. The changes initiated by *Poenitemini* do not follow the regressive pattern noted in certain areas of Church discipline since the 1500's; rather, they mark one of the first efforts of the Modernists to change Church discipline for the sake of change, paving the way for the “super-church” outlined in the teachings of Vatican II. They also represent a heady time after Vatican II when the Modernists floated “trial balloons” that were calculated to determine the level of resistance among Catholics toward changes in traditional discipline. Since they were successful in changing the Catholic mind toward penance and such penitential acts in the Lenten observance, they were emboldened to make further changes, especially in the Mass and Sacraments.

There is something to note about the sophistic logic of the Modernists regarding the removal of the traditional Lenten observances from modern Catholic life. The relaxation of the Lenten observance over the centuries seems to have been regarded as a “necessary evil” among the clergy, religious and faithful. Popes mourned their acts of dispensation because they knew each relaxation in penance and discipline opened the door for mischief. While relaxation as to types of food and times for eating were initiated, great care was taken never to remove the forty days of fast and abstinence during Lent. The forty day imitation of the fast of Our Savior was too sacred to tamper with. As Pope Benedict XIV remarked in *Non ambigimus* (May 30, 1741): “The observance of Lent is the very badge of Christian warfare. By it we prove ourselves not to be the enemies of the Cross of Christ. By it we avert the scourges of divine justice. By it we gain strength against the princes of darkness, for it shields us with heavenly help. Should mankind grow remiss in their observance of Lent, it would be a detriment to God's glory, a disgrace to the Catholic religion, and a danger to Christian souls. Neither can it be doubted that such negligence would become the source of misery to the world, of public calamity, and of private woe.” Thus, while the Church relaxed the actions by which Catholics engaged in public acts of penance, She never tampered with the *days* of penance themselves, most especially the sacred forty day fast of Lent. By reducing the number of fast days to two (Ash Wednesday and Good Friday), and the number of abstinence days to only the Fridays of Lent, the Modernists stole from Catholics their common means of growing in grace and self-discipline and in making reparation for sin. What is more (and perhaps even worse), the Modernists developed new pastoral motives for these simplified penitential acts, motives which changed the interior spirit that governed the performance of these acts, making them more natural than supernatural.

We recall that God does not reward us merely for the acts that we do but for the intentions behind the performance of those acts. Christ taught us that the act of giving a cup of cold

water to a thirsty person is the source of a natural reward (a “thank you,” and perhaps a warm and fuzzy feeling inside), while giving that same cup of water “in His Name” brings us supernatural blessings. We are all called to grow in supernatural merit — a grace that comes when we perform a naturally good action from a supernatural motive (in Christ's Name, for the love of God, in reparation for sin, etc.). Without the supernatural motive behind our actions, we become “unprofitable servants” in the eyes of God, and we waste the time He gives us. As this applies to the subject under discussion, unless our penitential works are performed for a supernatural motive, then even the little that is done by way of penitential acts bears no fruit, and it starves the soul of those graces necessary to make true progress in the spiritual life.

Following the promulgation of *Poenitemini*, the pastoral reasons for performing the simplified penitential works of Lent became more natural in purpose than supernatural. While these acts of penance were supposed to be performed as sinners seeking forgiveness for their sins, the understanding of the nature of these sins changed. Instead of being offenses against God (which Catholics were told were quite difficult to commit), most sins today are defined as being crimes against one's neighbor, or the “community of man” among whom one dwells. Similarly, the Lenten deprivation of food through fasting and abstinence is now not so much an act of sacrifice to strengthen oneself in the practice of virtue and in imitation of Jesus Christ, but it is an opportunity to place oneself in “solidarity” with the poor and deprived people of the world who, today, are starving and have no food or meat. Most Catholics who observe the Modernist version of Lent do so from merely natural motives: they congratulate themselves when they eat a simple meal of bread and soup on the Fridays of Lent, they volunteer in parish soup kitchens to feed the poor as a means of raising one's social conscience during Lent, and they even work on various social projects to help eliminate man's injustice toward man as their work of piety during Lent. Natural motives bring natural rewards, and a life thus deprived of the supernatural lights that come through grace becomes dull and listless in the service of God.

Is it any wonder that so few Catholics today find peace through penance and the continual denial of themselves for the love of God? Do we not see that the will of man is not strengthened against sin and vice largely because modern man's notion of penance is foreign to traditional Catholic teachings — teachings which made saints of all who followed them? Far too many Catholics today do not mount to God through the progressive efforts of renunciation of sin and self and the practice of virtue, because they believe they can skip over such “mundane and unenlightened practices” while embracing “union” and “mysticism” that is more selfish than sanctifying. One cannot mount to the high degrees of perfection without first mastering self and fallen human nature. To think otherwise is a delusion.

As Lent begins, I recommend that all who pride themselves in being “traditional” Catholics should spend this time in the true, pre-Vatican II observances. Your full and lasting peace and happiness in God's service at Easter will depend on it. †

Liturgy, Enthusiasm And Heresy: Some Errors In Liturgical Movement

Editor's Note: What follows is a reprint of an article found in a magazine for priests in the United States. 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. The Novus Ordo Missae and its doctrinal errors were not created merely a few years after Vatican II -- they were already well formulated long before. We will follow this up in our next issue with an article by another priest who defended the proposed liturgical "reforms."

By REV. ALBERT F. KAISER, C.P.P.S.

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

In twentieth century Germany, Austria, and France arose a chain of doctrinal, moral, mystical, psychological, and social errors in the liturgical movement. Broadly speaking there were two classes of extremists, those whose enthusiasm tended to sacramentalize every rite, every prayer, every Scripture reading; and those who tried to exclude all non-liturgical, non-sacramental things from religious worship. These latter are the principal object of the present essay as also of the encyclical, *Mediator Dei*. They prated about objective worship but failed to understand that the objective and subjective must be merged in one coherent whole. They were exclusivist in worship, liberal and novel in doctrine, antiquarian in taste, and activist in approach. In the end they embraced heretical notions on the community of cult, community of priesthood, community of Christ, and it seems, touched on the pantheistic community of God. In short it was a sort of syncretism attempting to integrate liberal Protestantism, Hegelianism, quietism, into one so called dynamic liturgical apostolate.

Part I: Presence Of Christ In The Liturgy

As to the liturgical researchers and writers of the school of Maria Laach, we can see only verbal, not doctrinal, connections between these researchers and the later heretical "school" of Doerner and Borgman. Don Odo Casel in *Kult Mysterium* developed a theory which we consider essentially true in so far as it held that, not only the grace of Christ is conferred, but also His divine mysteries are reenacted in the Mass and Sacraments. Christ is indeed present in the divine mysteries. We, however, disagree with corollaries that Christ is present sacramentally in every liturgical act because we see no real (but only a symbolic) parallel between each historic act of Christ and its alleged corresponding act in the liturgy.¹ We do not deny Christ's *spiritual* presence in secondary rites, in prayers and Scripture readings. He is undoubtedly present in a spiritual sense in many of these things, but we deny that He is *sacramentally* present except in the Sacraments. Catholic theologians and catechists do not teach that Christ is present sacramentally in the so-called *Foremass*, as Parsch seems to hold. Christ becomes present sacramentally at the Consecration. Hence any other real, spiritual presence preceding the Consecration cannot be sacramental.²

Mediator Dei, in speaking of Christ's presence in the liturgy, invariably ascribes it to the Mass and Sacraments, and not to the rites, prayers, and Scripture readings, as such. In No. 22 of the Vatican edition we read: "Like her divine Head, the Church

is forever present in the midst of her children." The Pope then aptly and tersely applies this principle to the seven Sacraments. In No. 21 he calls the Sacraments the seven principal fountains of salvation.

It is one thing to garble partial texts and quite another to quote them in their entirety, in context and with the Pope's own explanation. We cannot understand how Wm. Heidt, in an otherwise illuminating paper on the scriptural backgrounds of *Mediator Dei*, can quote the Holy Father to prove the Word of God is sacramental. And by "Word of God" he manages to include secondary rites, prayers, and, by implication, the *Foremesse*.³

The Pope does indeed write that Christ is present at every liturgical *function*. This does not mean in every liturgical act, except in so far as Christ is vicariously present in the priest who performs the act. The Pope does say that Christ is present during the celebration of the Mass, not in every rite and prayer of the Mass. Christ becomes sacramentally present at the Consecration, and therefore is not sacramentally present in the prayers, Scripture readings, and rite that precede and lead up to the Consecration. In No. 29 the Pope writes: "It is an unquestionable fact that the *work* of our Redemption is continued, and that its *fruits* are imparted to us *during* the *celebration* of the *liturgy*, notably in the *august Sacrifice* of the altar. *Christ acts each day* to save us *in the Sacraments* and in His *holy Sacrifice*. By means of them He is constantly atoning for the sins of mankind, constantly consecrating mankind to God" (M.D. No. 29-30).

Even though the Pope applies these principles to refute and confute the heretics, they are so worded as likewise to apply to the extreme enthusiasts who call every means of grace *sacramental* in the strict sense, as can be gleaned from Heidt's thesis and the alleged proofs for it from Ignatius of Antioch, Augustine, Jerome, Bishop Etherius; from the liturgy and from the Pope's Encyclical.⁴ After carefully studying the text in the light of the context, and finding no proofs whatsoever for the sacramentality of Scripture, we conclude that all this textual picking needles out of a haystack and ignoring the purpose and context of each writing from which the isolated quotation was lifted, leaves us as cold and unimpressed as do the revelations of Parsch concerning the sacramentality of Scripture and the Mass of the Catechumens. The Pope's encyclical is a wholesome bit of fresh air after the rarified atmosphere of all this perfervid and untheological enthusiasm. But let us get down to the historical and doctrinal deviations in Germany and Austria.

Part II: Historical and Doctrinal Deviations

Following monastic research, and in a way paralleling it, there developed the practical apostolate, which aimed at popularizing and vernacularizing the liturgy. Dr. Pius Parsch of Vienna, and Father Joseph Casper of the Byzantine rite, were active in this field, emphasizing the psychological aspects of the liturgy and thereby appealing to the popular will and the modern mind.

(Continued on Page 7)

Modern Liturgy Became A Substitute In Striving For Personal Holiness

(Continued from Page 6)

Under Nazi pressure and in the atmosphere of national socialism, it is quite natural that the popular appeal would not altogether be free from a tendency to nationalize and socialize religion, after laicizing it. Political gatherings were forbidden by the Nazis and therefore the sole outlet for Catholic and Protestant get-togethers against a common enemy were the liturgical and Catholic Action group meetings, which in a way helped to save many from succumbing completely to national socialism. It helped save the faith of many, while on the other hand others yielded to liturgical novelties and errors propagated by overzealous activities and exclusivists.

In 1941, even Romano Guardini “who himself had done much to popularize the human and psychological aspects of the liturgy among youthful groups—now complained to the Bishop of Mainz concerning the growing excesses, which he classed as liturgism, dilettantism, and practicism.” Liturgy was trying to steal the whole show, or rather was trying to edge out Christian dogma, personal holiness, and private devotions, including meditation, private prayer, etc. which were considered superfluous and “necessarily” unliturgical. This arrogant exclusivism, or dilettantism, looked mainly, and at times solely, to practical, social, and psychological betterment—a poor substitute for moral and ascetic holiness. The rage of the day was the so-called, dynamic method of teaching and preaching which in itself was a needed reform, if only it had not lost its essential dogmatic and moral content and orientation. It was a pity that many of the preachers of God’s Word were not equipped to follow in the footsteps of Father J. A. Jungman, S.J. of Innsbruck (author of *Liturgical Worship*) whose dynamic lectures on sacramental theology were admirable. Instead of imitating Jungman, some of the “Kerygmatic” preachers merely denounced the less dynamic but more orthodox, as lazy drones and loiterers.⁵

Theological Errors

In the hands of preachers of dissension, and writers like Doerner and Borgman, this exaggerated and dilettant exclusivism veered away from dogma and personal holiness and sought refuge in psychological and social ideals. It veered away, or sought to veer away, from Christ-centered worship to man-centered priesthood and community religion savoring of liberal Protestantism. Its popular appeal now bore tragic fruit in Borgman’s *Liturgie and Seelsorge*, and Doerner’s *Sentire Cum Ecclesia*. Unapproved teaching and practice had reached its climax.

In 1942, Bishop Conrad Groeber of Freiburg, in a memorandum to the German hierarchy, deplored:

1) the serious division between the exclusive liturgists and the “orthodox theologians.” Furthermore, he noted and deplored the new definition of faith as sensation, emotions, or interior intuition;

2) the penchant of criticizing contemporary forms of religious life, including developments in the liturgical cult, plus a desire to return to primitive Christianity with its bare altar, etc.;

3) veering from Scholastic philosophy to Hegelianism — the

latter was considered more vital, the former only of historic interest and value;

4) use of oriental philosophies and Protestant terms in connection with dogma;

5) veering away from the historic redeeming Christ and His symbol, the Crucifix in our churches, to a new concept of the so-called Triumphant Christ — whose image should replace the Crucifix on the altar;

6) a new concept of the Eucharistic Christ outside of time and place, and not connected with the historic Redeemer (and it would seem disconnected from the real triumphant Christ in heaven);

7) a new concept of the Church of the people served by a mere mouthpiece of the parish — the Church becomes a biological organism rather than the historically divinely established hierarchial kingdom of truth, dispenser of sacramental grace and guide to salvation.⁶

To these seven complaints of Archbishop Groeber can be added others, especially the idea that the presence and approval of the people were integral to the Mass, and hence the private Mass was disallowed. The human priest was merely the people’s

(Continued on Page 8)

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***Mediator Dei* Was Both Instructional And A Timely Warning**

(Continued from Page 7)

mouthpiece. The people all shared in the power of saying Mass, even though they didn't expressly claim the power of consecrating. They misapplied the term *co-offer*, which is correct only when the word "spiritually" is added. The "Dialogue Mass" was sometimes interpreted and used to give the impression that the people's presence and approval, even their *Amen*, was an integral part of the Mass. We can hardly imagine any enthusiast going so far as to think the people's approval was essential to the Sacrifice as such. The Pope, however, expressly repudiates the idea that even the people's presence is essential to the Sacrifice as such, which is purely a priestly function. Naturally the full purpose of the Mass presupposes the presence of the people, and the law of the Church requires their presence under pain of mortal sin *per se* on Sundays and Holydays, but this also presupposes the people are there as *spiritual co-offerers* and not as *co-priests*. They are there to worship God by a spiritual participation in the fruits of the Mass.

The vernacular was to prevail in the administration of the Sacraments, and even in the celebration of the Mass. This was a far cry from the present desire to vernacularize and re-arrange more logically "the order of events from the *Pater Noster* to the end of Mass" — plus other changes, all of which are to be submitted to the Holy See for a solution, in harmony with modern "needs."⁷ But the German and Austrian innovators didn't wait, nor even ask, for the Pope's permission. In their mania for the vernacular, they vernacularized not only the missal for the pews, but even for the altar and the entire Mass. The ultimate results in heresy point up the dangers of sudden and unauthorized changes in ritual. They also, to an extent, justify the Pope's contention that Latin is a beautiful and manifest sign of unity, and an effective antidote for any corruption of doctrinal truth (M.D. 59-60). The extremists then forgot, as now our enthusiasts still forget, that unity of faith and uniformity of liturgical rite and practice go hand in glove. One liturgical language tends to preserve both unity and uniformity.

Hence the Pope severely rebuked those who, on their own authority, attempted to vernacularize the altar-missal, who transferred feast days, who deleted or tried to delete Old Testament texts from prayerbooks approved for public use, on the assumption they were out of date or ill-suited to modern tastes and modern times — and also those who, in their zeal for Gregorian plain chant, forbade all polyphonic music, even the approved type.

False Antiquarianism Severely Rebuked

To show the inconsistency of these individualists, some went to the opposite extreme. They portrayed an unreasonable mania for ancient and obsolete rites, under the pretext of getting back to original sources. The Pope justifies research, in so far as it clarifies the wording of texts and sheds light on the inner meaning of feasts. But these antiquarians were rebuked for desiring the bare table altar, for frowning on images in church, for substituting dark green for black vestments at Mass, for deliberately designing

the Crucifix to exclude all trace of suffering and death. These objectives are neither wise nor laudable but deviating; not sincerely Catholic, but indicative of senseless antiquarianism similar to that leading up to and emanating from the Jansenistic Council of Pistoja — and withal worthy of severe papal rebuke and wholesome severity on the part of the bishops. "Perverse designs and ventures of this kind tend to paralyze and weaken the process of sanctification... Let no one arrogate to himself the right to make regulations and impose them on others at will. Only the Pope... and in obedience to him, the bishops, have the right and duty to govern the Christian people" (M.D. 61-65).

Part III: The Use Of "Non-Essential" Devotions

Mediator Dei is not only a refutation of the vagaries and errors resulting from an exaggerated flare for novelty on the one hand, and hide-bound attachment to antiquity on the other, but also a significant synthesis of doctrine and liturgy. All through the encyclical we can see how the Holy Father clearly distinguishes between the divine and human, between the essential and the accessory, between the redeeming efficacy of the Sacrifice and Sacraments and the important yet indispensable, contributory value and efficacy of non-sacramental things. Even though many of these things are not essential to the Sacrifice or Sacrament as such, they are yet very important taken collectively as integral parts either of Christian doctrine, or of uniform liturgical practice, or even of spiritual and moral significance in Christian daily living. Hence, in relation to the whole, even secondary things can be of such overwhelming importance that only the Supreme Authority can modify them.

That does not prove their sacramentality, however, but rather their co-relational value and importance. They have both an intrinsic value in themselves and an extrinsic, co-relational value in so far as they make an important contribution to unity of faith and uniformity of practice. The Holy Father says that introducing new rites and changing time-honored ones may involve the (entire) religious life of society, divine worship, and the salvation of souls. "Therefore no private person, even clerics, have any authority to regulate external practices of this kind, which are intimately bound up with Church discipline and with the order, unity, concord of the Mystical Body, and frequently with the integrity of Catholic faith itself." (M.D. No. 58)

The faithful, having received the character of Christian in Baptism and of soldier in Confirmation, do not possess the character of Priesthood. They do, however, actively share in the redeeming and sanctifying fruits, benefits and graces of the Sacrifice. They share by their self-oblation their intention, their spirit of union with Christ, their zeal to abide in the state of grace, or recover it as soon as possible when lost, and their constant effort at coming closer and closer to Christ in holiness of life and sanctity of doctrine. There can be no true holiness without at least essential soundness in doctrine. Father Davis, S.J., says: "All holiness must be built on the truth."⁸ The sanctifying power of even the sacramental mysteries derive, as

(Continued on Page 9)

The Sacred Liturgy Is Our Great Source Of Spiritual Life And Grace

(Continued from Page 8)

the Pope says, “not from any ability of our own, but by the power of God are they endowed with the capacity to unite the piety of members with that of the Head, and to make this, in a sense, the action of the whole community — Christ acts each day to save in the Sacraments and Sacrifice. By means of them He is constantly atoning for the sins of mankind, constantly consecrating it (mankind) to God” (M.D., No.29).

Christ Whole And Undivided

The Church is a living spiritual organism that needs to grow and develop in divine grace, in union with Christ its Head, and in union with His members. As the human body requires a variety of food, so the soul requires the whole Christ as He comes to us in His earthly, priestly, redeeming life, emblazoned on the pages of the New Testament as He was foreshadowed and symbolized in the Old Testament. In the Old, He is symbolized by the Patriarchs, Prophets, and especially the Priesthood of Mechisedech. In the New, He comes forth as God’s authorized teacher, healer, redeemer, food and medicine of the soul. And since Christ’s redeeming work is for all, therefore all may participate in its fruits, blessings and graces, through the channel of the Church and the ordained priesthood. Scheeben calls Christ’s hypostatic or personal union with His human nature the basic sacrament and source of divine life. In His Mystical Body, the Church, He shares His grace with us. Christ’s sacramental presence and sacramental operations center in the Eucharistic sacrifice and Sacrament.

A perfect harmony is realized between divine faith in the mind and the divine life in the soul, brought about by the integration of Scripture, dogma, moral and ascetics with the liturgy. True liturgy brings out, not only the identity between the redeeming Christ on the Cross and the Eucharistic Sacrifice and Sacrament, but also man’s union with Christ in time and place and with the Eucharistic Christ on the altar. For Christ is not divided, but “one and the same yesterday, today and forever.” Sacramental liturgy becomes the highest form of divine worship and the sublimest channel of divine grace and union with Christ. But the Pope insists on the age-old truth that liturgy does not exclude the value and need of other forms of worship and other means of sanctification. It presupposes and requires private worship and private devotion. These must merge with the spirit and content of the liturgy.

The Exklusivist Hersey Condemned

“It is false, insidious and pernicious to conclude that all Christian piety must be centered in the mystery of the Mystical Body of Christ — with no regard for what is personal or subjective.” The principle that Christ in His mysteries is the center of worship does not eliminate Him as also the center of our personal holiness, nor free us from cooperating with the grace of Christ. In other words the mysteries are not mere “objective” sesames or charms, but challenges to personal likeness of Christ. (M.D., No.’s 29, 30, 23)

In 114 the Pope condemns the contention that the Holy Sacrifice requires not only the communion of the priest but also that of the faithful in order to be valid and integral. He condemns as still more erroneous the captious argument that the Mass is not merely a sacrifice but also a supper of brotherly love in the sense that the latter is the culminating point of the celebration. The utter folly of these impossible conditions for validity or even integrity of sacrifice are obvious. If Christ didn’t make the validity depend on the worthiness of the human priest, surely He would not make it hinge on the caprice, the wickedness or refusal of any or all the faithful to receive or even to attend.

This social supper theory flows from the heretical concept of the “community of priesthood,” as well as from an exaggerated view of Holy Communion as a communal act. Primarily it must be a religious act of worship and only secondarily a social act. Primarily, Holy Communion unites us with Christ and only through Christ with our fellowmen. This social supper theory entails a double confusion. A baptized member of Christ is confused with the ordained priest of Christ. The fundamental spiritual union with Christ is equated to a social union with men. A third confusion follows: the very priesthood of Christ, based on dogma and divine institution, was in danger of becoming a synonym for the “priesthood of the people” — likewise condemned by the Council of Trent. Hence the confusion of lay and ordained priesthood ultimately leads to a discarding of the historical priesthood of Christ altogether. And the so-called “objective holiness” of the Sacraments will obviate the need of personal holiness. Public worship will make private devotion unnecessary, and the end is a total neglect of all holiness, both public and private. In short, this new brand of etherealized and socialized Eucharist is part and parcel of the communal worship and communal priesthood, both of which, like a devil’s brew, intoxicate man into the belief he can create his own Christ and be his own Church.

NOTES AND REFERENCES

Note 1. In the 1952 Liturgical Conference at Mont-Sainte Odile near Strassbourg, Father Doncoeur, S.J., distinguishes between real and merely artificial symbols. He advocates strengthening of the real symbols, such as that of the table, the bread and wine and all others that have an intrinsic connection with the action and sacrifice as such. On the other hand, merely artificial and so-called mystical symbols that have little or no intrinsic connection with the Mass, says he, should be eliminated. (See *Theology Digest*, Vol. 1, No. 2, p.118.)

Note 2. Speaking of the Voice of God in the Mass, Father Feret, O.P., contends that God’s voice is found, not so much in the words as in their meaning, and still more in the actions of the Mass, through which God speaks to us. The Mass in an event, an eloquent active deed of God... Everything in it ought to be true and authentic... exultant, pleading, universal, inspiring, saving... It is therefore important to understand at every turn the meaning, the value and importance of the words and actions of the Mass. (Ibid. p. 118.)

Note 3. *Catholic Biblical Quarterly*, Jan., 1950, pp. 59-61.

Note 4. Ibid.

Note 5. See Montague: Observations on Mediator Dei, in *Irish Ecc. Record*, July, 1948, pp 579-581.

Note 6. Ibid., pp. 581-582. Cf. in this connection: “Do the People Say Mass?” in *THE PRIEST*, March, 1947, pp.179 ff.

Note 7. For further information on presently proposed changes in the missal, etc. see “Liturgical Conferences,” in *Theology Digest*, Vol.1 No. 2, pp. 114-118. These conferences were held at Maria Laach, 1951, and Mont-Sainte-Odile, near Strassbourg, 1952.

Note 8. See Act of Faith, in *Theology Digest*, Vol. 1, No. 2, pp. 120-121. †

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

By PAULA HAIGH
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(Editor's note: What follows is Part III 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.)

The view of reality we find in traditional theologians of the Church, such as Fr. Scheeben and Fr. Fahey, as well as in the encyclicals written before Vatican II, *is not the same view as that of the Declaration*. We have two quite different world-views, and of course, insofar as they are contradictory, they cannot both be true. In the traditional view, the visible Church is the one necessary means of salvation, and it is God's Will that all men be drawn into Her Fold. Provision is made, by the Baptism of Blood and Desire, for those outside the Church to come in by means of the grace of divine Faith and the desire to be united with the one true Church, if circumstances prevent the Baptism of Water which is the one Sacrament of Baptism. This is an extraordinary mercy of God but nevertheless, it is one entirely consistent with His desire that all men be saved who correspond with His grace, the sufficiency of the obediencial potency in the hearts of all men.

But in the world view of the Declaration, which is based on an evolutionary-progressive view of history, Christ, with the Father and the Spirit act together as the "one and triune God," and extend to "all humanity and the entire universe the salvific value of the Incarnation." God, then, it is implied, does not need the Church, and so neither does mankind. In this way, if such teaching continues and is emphasized, the Church will disappear just as she has from the world of Protestantism. As for the other "cultures and religions," they are seen as preparatory and anticipatory, in true evolutionary fashion, and against the real history as given us in Revelation and true history, all other religions, of whatever time and place, are thus tending toward the salvific value of the Incarnation. On the contrary, however, "all the gods of the heathen are devils" and as such, sure and certain pathways to perdition by reason of their corruptions and perversions of the Truth. This holds for Protestantism as well as for all New Age pantheisms growing out of the Neo-Gnostic Eastern religions. It is obvious that all false religions, that is, all religions other than the One True religion founded by Christ in His Church—that all are based either on *fear* or *pride*. *Fear* is very prominent in Islam. The ever-growing humanism, of our technologically dominated world indicates a monstrous *pride* which refuses to submit mind and heart to the human-divine institution founded by the God-Man, Christ, preferring individual private opinion, especially that of one's own Self.

Paula Haigh has written extensively on topics of great concern to traditional Roman Catholics.

III. Unicity and Universality of the Salvific Mystery of Jesus Christ.

13. This is a confusing section of the Declaration mainly because the author has no sound philosophy to support his theology. This theology is essentially a Protestant one, centered on Christ alone, as Savior, the trinitarian Logos by the mission received from the Father and who, with the power of the Holy Spirit, "bestows revelation and divine life... to all humanity and to every person." (# 15, p. 29) It is difficult to understand how the dogma of Hell can be explained when it is held that "divine life... is bestowed upon every person." In this theology, there is no difference between the natural and the supernatural orders, nor is it revealed what part, if any, the freedom of the human will, an essential part of human nature, plays in the individual drama of salvation. It is one thing to hold, with the Church, that God offers every human being the possibility (sufficient grace) for eternal salvation, but it is something else to claim that "divine life" is bestowed on "every person." And neither does this new theology make any pronouncements on the eternal condition of unbaptized babies. The New Theology, in fact, in its vaunted return to the Fathers, thinks as if the second millennium of Christianity never existed or that it grew organically out of the first. The result of such attempts to by-pass the one thousand years of Scholastic theology and to embrace in its place the "pathology of human reason" that is, modern philosophy, is just what we see today in the implementations of the Second Vatican Council and its ideology.

IV. Unicity and Unity of the Church

16. In this chapter and in the two following (IV,V and VI) we are given the conciliar church's theology of *the Church*. It is one not easy to understand because there is some truth mingled with much error — a rhetorical-sophistical methodology typical of erroneous systems.

In the following excerpts, the long lists of Scriptural references are omitted for the sake of readability, and so it begins:

16. The Lord Jesus, the only Savior, did not only establish a simple community of disciples, but constituted the Church as a salvific mystery: He himself is in the Church and the Church is in him... Therefore, the fullness of Christ's salvific mystery belongs also to the Church, inseparably united to her Lord. Indeed, Jesus Christ continues his presence and his work of salvation in the Church and by means of the Church...which is his body... And thus, just as the head and members of a living body, though not identical, are inseparable, so too Christ and the Church can neither be confused nor separated, and constitute a single "whole Christ." This same inseparability is also expressed in the New Testament by the analogy of the Church as the Bride of Christ..

Therefore, in connection with the *unicity* and *universality* of the salvific mediation of Jesus Christ, the *unicity* of the Church founded by Him must be firmly believed as a truth of Catholic faith. Just as there is one Christ, so there exists a single Body of Christ, a single Bride of Christ: "a single Catholic and apostolic Church." Furthermore,

(Continued on Page 11)

***Dominus Jesus* Sees “Elements Of Sanctification” In Other Churches**

(Continued from Page 10)

the promises of the Lord that He would not abandon His Church... and that He would guide her by His Spirit... mean, according to Catholic faith, that the *unicity* and the *unity* of the Church—like everything that belongs to the Church's integrity—will never be lacking.

Comment: I can find no explanation of the distinction between *unicity* and *unity* in traditional sources. Therefore, it is questionable whether or not the doctrine that incorporates these two concepts is really binding in Faith, that is, “must be firmly believed as a truth of Catholic faith.” The Declaration continues:

The Catholic faithful are required to profess that there is a historical continuity—rooted in the apostolic succession—*between* the Church found by Christ *and* the Catholic Church:...

Whenever the theologians of Vatican II introduce *history* into their discourse, one is wise to be on the alert for some hint of heterodoxy, if not outright heretical teaching. And so, in the passage just quoted, it was totally unnecessary to distinguish between “the Church founded by Christ” and “the Catholic Church” — as if the difference in names constituted a real difference. There can be no real difference of any kind, except numerical and geographical, between the Catholic Church and the Church founded by Christ during His life, His Passion, Death, Resurrection and Ascension.

The Declaration goes on to quote from *Lumen Gentium*, the passage containing the concept of *subsist in* and an attempt to explain this new idea applied to the Church:

This is the single Church of Christ, which our Savior, after his resurrection, entrusted to Peter's pastoral care, commissioning him and the other apostles to extend and rule her ... erected for all ages as ‘the pillar and mainstay of the truth’... *This Church*, constituted and organized as a society in the present world, subsists in (*subsistit in*) *the Catholic Church*, governed by the Successor of Peter and by the bishops in communion with him.” (*Lumen Gentium* 8) With the expression *subsistit in*, the Second Vatican Council *sought to harmonize two doctrinal statements*: on the one hand, that the *Church of Christ*, despite the divisions which exist among Christians, [note that these “divisions” do not exist in the one, holy, Catholic and Apostolic Church but only amongst those “Christians” who have *separated themselves* from Her *Unity*] continues to exist fully only in the Catholic Church, and on the other hand, that *outside of her structure, many elements can be found of sanctification and truth*, that is, in those Churches and ecclesial communities which are *not yet in full communion* with the Catholic Church.

Here there is a footnote which attempts yet more explanation: The interpretation of those who would derive from the formula *subsistit in* the thesis that the one Church of Christ could subsist also in non-Catholic Churches and ecclesial communities is therefore contrary to the authentic meaning of *Lumen Gentium*. “The Council instead chose the word *subsistit* precisely to clarify that there exists only one ‘subsistence’ of the true Church, while outside her visible structure only exist *elementa Ecclesiae*, which—being elements of that same Church—tend and lead toward the Catholic Church” (Cong. for the Doctrine of the Faith, *Notification* on the Book “Church: Charism and Power” by Father Leonardo Boff:...)

The Declaration then continues:

Outside of her structure, *many elements can be found of sanctification and truth*,” that is, in those Churches and ecclesial communities which are not yet in full communion with the Catholic Church. But with respect to these, it needs to be stated that “they derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church.” (Decree *Unitatis Redintegratio*, 3, of Vatican II.)

This is the end of section 16, but it has not solved the main problems it raises with regard to the relation of the “other churches” to the Catholic Church. Pope Pius XI in *Mortalium Animos* (1928) would seem to deny that there can be *elementa Ecclesiae* or “many elements of sanctification and truth” outside the Mystical Body, for this would imply that the integrity of the Church's Mark of Unity could be “scattered”:

There is but one way in which the unity of Christians may be fostered, and that is by furthering the return to the one true Church of Christ of those who are separated from it; for far from that one true Church they have in the past fallen away. The one Church of Christ is visible to all, and *will remain*, according to the Will of its Author, *exactly the same as He instituted it*. The Mystical Spouse of Christ has never in the course of centuries been contaminated, nor in the future can she be, as Cyprian bears witness: “The Bride of Christ cannot become false to her Spouse; she is inviolate and pure. She knows but one dwelling and chastely and modestly she guards the sanctity of the nuptial chamber.” (*De Cath. Ecclesiae unitate*, 6) The same holy martyr marvelled that anyone could believe that “this unity of the Church built upon a divine foundation, knit together by heavenly sacraments, could ever be rent asunder by the conflict of wills. (ibid.) For since the Mystical Body of Christ, like His physical Body, is one (1 Cor. 12:12) compactly and fitly joined together (Eph. 4:15), it were foolish to say that the Mystical Body is composed of disjointed and scattered members. Whosoever therefore is not united with the Body is no member thereof; neither is he in communion with Christ its Head.

What seems to really be indicated in the Declaration's use of the term *subsistit in* is the existence of two entities, one of which subsists in the other — which concept, applied to the Christian churches, is entirely alien to the Truth. The Declaration continues:

17. Therefore, there exists a *single Church of Christ* which *subsists in the Catholic Church*, governed by the Successor of Peter and by the bishops in communion with him. The Churches which, while not existing in perfect communion with the Catholic Church, *remain united to her* by means of the closest bonds, that is, by apostolic succession and a valid Eucharist, are *true particular Churches*. Therefore, the *Church of Christ* is present and operative also in these Churches, even though they *lack full communion* with the *Catholic Church*, since they do not accept the Catholic doctrine of the Primacy, which, according to the will of God, the Bishop of Rome objectively has and exercises over the entire Church.

(Continued on Page 12)

***Dominus Jesus* Expands The Vatican II Error Of “Subsists In”**

(Continued from Page 11)

The use of “perfect” and “full” referring to the deficiencies of the Greek Orthodox schismatic churches, would indicate that the Holy Ghost can be so partitioned in His operation. But to say this is to say that the concept of *schism* has lost its true meaning as *cut off* and been reduced to a kind of qualitative and/or numerical falling short. Such is not the Catholic meaning of *schism*. And again, there is the “single church of Christ which *subsists in* the Catholic Church...” This usage becomes a pattern, the meaning of which can be nothing else than a lesser church, “the Church of Christ” *subsisting in* a larger Church, “the Catholic Church.” And, of course, this is a totally alien situation in Catholic theology. The Declaration goes on to speak of the Protestant churches:

On the other hand, the ecclesial communities which have not preserved the valid episcopate and the genuine and integral substance of the Eucharistic mystery, are not Churches in the proper sense; however, those who are baptized in these communities are, by Baptism, incorporated in Christ and thus are in a certain communion, albeit *imperfect*, with the Church. Baptism in fact tends *per se* toward the full development of life in Christ, through the *integral profession of faith*, the Eucharist, and full communion in the Church.

The Christian faithful are therefore not permitted to imagine that the church of Christ is nothing more than a collection—divided, yet in some way one—of Churches and ecclesial communities; nor are they free to hold that today the Church of Christ nowhere really exists, and must be considered only a goal which all Churches and ecclesial communities must strive to reach.

We note here that the unity of the Church is declared to be *not* a collection or aggregate capable of being divided. And yet, it is difficult to see how the one Holy Spirit Who is the Soul of the Church, can be divided into “elements of sanctification and truth” and “operative” *outside* the unity of the Church in “ecclesial communities” which profess so many doctrines in direct opposition to the Deposit of Faith preserved by the one true Church. The Declaration continues:

In fact, “the elements of *this already-given Church* exist, joined together in their fullness in the *Catholic Church* and, without this fullness, in other communities.”

This sentence affirms again and confirms the existence of *two churches*: one “already-given Church” and another which is the “fullness” and exists in “the Catholic Church...” I suggest that the “already-given Church” is the one that exists and grows, develops in history whereas the “Catholic Church” is, in fact, that fullness exists only in the “goal” of history. In this formula of *subsistit in* there is the sophistical sleight-of-hand that present the ecumenical theology of the Second Vatican Council. The Declaration continues to confirm this ecumenical theology:

Therefore, these separated Churches and communities as such, though we believe they suffer from defects, have by no means been deprived of significance and importance in the mystery of salvation. For the spirit of Christ has not refrained from using them as *a means of salvation* which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church.

The lack of unity among Christians is certainly *a wound for the Church* not in the sense that she is deprived of her unity, but “in that it hinders the complete fulfillment of her universality in history.” (Letter *Communio in Notio* and V-2 decree *Unitatis Redintegratio*, 3.)

And yet the impression is constantly given, especially by frequent references to Our Lord’s Prayer for Unity (John 17: 21-22), that the Church is somehow lacking in Her Mark of Unity due to the separation of the Protestants. But this latter separation is entirely due to a willful separation on the part of sheep that resemble goats more than sheep. (Cf. Matthew 25:32ff). The entire problem of ecumenism is a matter of the sheep hearing the Voice of the Shepherd and following Him into the One Fold. (John 10:16)

The two main doctrinal problems raised by this Chapter of the Declaration are: 1) the subsistence of the Church of Churches, and 2) the real status of those individuals and communities outside the Church.

To the first we might add what the *Catechism of the Catholic Church* (CCC) has to say on this concept. In numbers 795, 833-835 and 1377, it becomes clearer that what is being distinguished are the particular local or national Catholic Churches with relation to “the one and unique Catholic Church” which formed “in” and “out of them...” This Catholic Church exists, not as a simple sum of the others, but as one Church with “a variety of cultural, social, and human terrains...” She thus takes on different external expressions and appearances in each part of the world. And in *Pilgrim Fellowship of Faith* (2002), then-Cardinal Ratzinger does not mention the term *subsistence* or *subsistit in* but rather brings out the progressive “preparation for the Gospel in all religions” (p. 211) which reveals the evolutionary history of religion that underlies all the Cardinal’s historical theology. A key concept in the Declaration itself occurs in #21 wherein it is said that all other religions are “*converging with the Church toward* the eschatological kingdom of God.” (p. 42) This is a thoroughly evolutionary-progressive view of history and of the Church as an intrinsic part of the historical *process*—a view in direct opposition to that of Tradition and the plain teaching of Scripture which sees all other religions as corruptions of an Original Primordial Revelation, that given to Adam and his sons in Old Testament times, and that given to the Apostles in New Testament times. And such is the evidence of history itself.

A final interesting note on the concept of *subsistit in* is found in the issue of *Inside the Vatican* (May 2005), an issue devoted entirely to the speeches given by Benedict XVI when he was still Cardinal Ratzinger. On pages 134 and 135 of a speech that the Cardinal gave in May of 2004, on *Europe’s Spiritual Foundation*, we find the following:

Nowadays, practically no one would directly contest the precedence of human dignity and fundamental human rights with respect to any political decision; all too recent are the horrors of Nazism and its racial policy. *In the concrete ambit of the so-called progress of medicine, however, there subsist*

(Continued on Page 13)

***Dominus Jesus* Presents A Doctrine Contrary To Past Teachings**

(Continued from Page 12)

very real threats for these values: when we think of things such as cloning, or the conservation of human fetuses for purposes of research and organ donation, or the vast field of genetic manipulation, the slow consumption threatening human dignity cannot be disregarded by anyone at all. ...

In order to survive, Europe needs a new, critical and humble acceptance of itself; but only if it really wishes to survive. The multi-culturism now being encouraged and fostered with such passion comes across at times as mostly an abandonment and denial of what is one's own, a sort of flight from self. *Multi-culturism, however, cannot subsist without shared constants*, without points of reference based on one's own values. ...

From these instances of usage of the concept to *subsist*, it is clear that the entity *subsisting* is existing *within* a larger entity or complex of entities upon which it *depends*. And this confirms yet again the view that when one church is spoken of as *subsisting in* another church, there are, inexplicably, two churches involved, a situation impossible for the Catholic Church founded by Christ.

The second problem raised by the current ecumenism is that of the real status of all those individuals and communities that are by, their own admission and desire, *outside* of the Catholic Church.

One must go back to *Mortalium Animos* (1928) and especially to *Satis Cognitum* (1896) for the truth of these matters. Pope Leo XIII makes it all perfectly clear:

...Wherefore, by the will of its Founder, it is necessary that this Church should be one in all lands and at all times. To justify the existence of more than one Church it would be necessary to go outside this world, and create a new and unheard-of race of men.

Furthermore, the Son of God decreed that the Church should be His Mystical Body, with which He should be united as the Head, after the manner of the human body which He assumed, to which the natural head is physically united. As He took to Himself a mortal body which He gave to suffering and death in order to pay the price of man's redemption, so also He has one Mystical Body in which and through which He renders men partakers of holiness and of eternal salvation. ...*Scattered and separated members cannot possibly cohere with the head so as to make one body.* But St. Paul says: "All the members of the body, whereas they are many, yet are one body, so also is Christ." Wherefore this Mystical Body, he declares, is "compact and fitly joined together. The Head, Christ: from whom the whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part." (Eph. 4:15,16) *And so dispersed members, separated one from the other, cannot be united with one and the same head.* "There is one God, and one Christ; and His Church is one and the faith is one; and one the people, joined together in the solid unity of the body in the

bond of concord. This unity cannot be broken, nor the one body divided by the separation of its constituent parts." (St. Cyprian) And so set forth more clearly the unity of the Church, he makes use of the illustration of a living body, the members of which *cannot possibly live unless united to the head* and drawing from it their vital force. *Separated from the head they must of necessity die.* "The Church," he says, "cannot be divided into parts by the separation and cutting asunder of its members. What is cut away from the mother cannot live or breathe apart. What similarity is there between a dead and a living body?"

Another head like to Christ must be invented — that is, another Christ — if *besides the one Church*, which is His body, men wish to set up another. "See what you must beware of — see what you must avoid — see what you must dread. It happens that, as in the human body, some member may be cut off — a hand, a finger, a foot. Does the soul follow the amputated member? As long as it was in the body it lived; separated, it forfeits its life. *So the Christian is a Catholic as long as he lives in the body*: cut off from it he becomes a heretic — the life of the spirit follows not the amputated member. (St. Augustine)

The Church of Christ, therefore, is one and the same forever; those who leave it depart from the will and command of Christ the Lord — leaving *the path of salvation they enter on that of perdition*. "Whosoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church, and he who leaves the Church of Christ cannot arrive at the rewards of Christ ... He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to life and salvation." (St. Cyprian)

But He, indeed, who made this one Church, also gave it *unity*, that is, He made it such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body — "one body and one spirit, as you are called in one hope of your calling." (Eph. 4:4) Jesus Christ, when His death was nigh at hand, declared His will in this matter, and solemnly offered it up, thus addressing His Father: "Not for them only do I pray, but for them also who through their word shall believe in Me... that they also may be one in Us ... that they be made perfect in one." (John 17:20,21,23) Yea, He commanded that this unity should be so closely knit and so perfect, amongst His followers that it might, in some measure, shadow forth the union between Himself and His Father: "I pray that they all may be one, as Thou Father, in Me, and I in Thee." (John 17:11)

Agreement and union of minds is the necessary foundation of this perfect concord amongst men, from which concurrence of wills and similarity of action are the natural results. Wherefore, in His divine wisdom, He ordained in His Church *Unity of Faith*; a virtue which is the first of

(Continued on Page 15)

Right Ordered Hope In Our Time Of Crisis Likened To War Survival

(Continued from Page 4)

also hope that someday order will be restored in the Church. But the Church is certainly in the state it must be in today for us to attain salvation.

There have been a great many rumors of late to the effect that something big is about to happen in Rome vis-à-vis Tradition. Never mind the particulars, these things come round every so often. But whatever it is, it is cause for, so it would seem, great hope that progress will soon be made toward restoring order in the Church, and so there is cause for great joy. I hate to spoil all the fun, but permit me to doubt. This is more than mere cynicism – although modern Rome’s track-record for dashing our hopes gives one ample cause for cynicism. It goes much deeper than that. The most important thing to keep in mind is that, good news or bad, we must maintain a certain equanimity, trusting in God’s Providence and having firm Hope in our salvation. What happens, happens. Either way, we are certain that God has arranged things just so, just for each of us, just for our salvation. Any anxiety we might feel about the state of the Church is evidence of a lack of confidence in His Providence, and a lack of Hope. On the other hand, the pain we feel at seeing the Church we love in Her current state can be a source of grace. The state of the Church can be either a source of such anxiety, or a source of grace, depending only on our reaction to it.

Ironically, unwarranted or excessive hope in something this big, whatever it may be, that may or may not happen, can lead us to despair, and here, we have to be on our guard. That may seem paradoxical, so let me explain. Better still, let Jim Collins explain. Jim Collins is the author of a business book called *Good to Great*. In this book, he explains a phenomenon he refers to as the *Stockdale Paradox*. I will quote it directly:

The name [Stockdale Paradox] refers to Admiral Jim Stockdale, who was the highest ranking United States military officer in the “Hanoi Hilton” prisoner-of-war camp during the height of the Vietnam War. Tortured over 20 times during his eight-year imprisonment from 1965 to 1973, Stockdale lived out the war without any prisoner’s rights, no set release date, and no certainty as to whether he would even survive to see his family again. He shouldered the burden of command, doing everything he could to create conditions that would increase the number of prisoners who would survive unbroken, while fighting an internal war against his captors and their attempts to use the prisoners for propaganda. At one point, he beat himself with a stool and cut himself with a razor, deliberately disfiguring himself, so that he could not be put on videotape as an example of a “well-treated prisoner.” He exchanged secret intelligence information with his wife through their letters, knowing that discovery would mean more torture and perhaps death. He instituted rules that would help people to deal with torture (no one can resist torture indefinitely, so he created a step-wise system—after x minutes, you can say certain things—that gave the men milestones to survive toward). He instituted an elaborate

internal communications system to reduce the sense of isolation that their captors tried to create, which used a five-by-five matrix of tap codes for alpha characters. (Tap-tap equals the letter a, tap-pause-tap-tap equals the letter b, tap-tap-pause-tap equals the letter f, and so forth, for 25 letters, c doubling for k.) At one point, during an imposed silence, the prisoners mopped and swept the central yard using the code, swish-swashing out “We love you” to Stockdale, on the third anniversary of his being shot down. After his release, Stockdale became the first three-star officer in the history of the navy to wear both aviator wings and the Congressional Medal of Honor.

You can understand, then, my anticipation at the prospect of spending part of an afternoon with Stockdale. One of my students had written his paper on Stockdale, who happened to be a senior research fellow studying the Stoic philosophers at the Hoover Institution, right across the street from my office, and Stockdale invited the two of us for lunch. In preparation, I read *In Love and War*, the book Stockdale and his wife had written in alternating chapters, chronicling their experiences during those eight years.

As I moved through the book, I found myself getting depressed. It just seemed so bleak—the uncertainty of his fate, the brutality of his captors, and so forth. And then, it dawned on me: “Here I am sitting in my warm and comfortable office, looking out over the beautiful Stanford campus on a beautiful Saturday afternoon. I’m getting depressed reading this, and I know the end of the story! I know that he gets out, reunites with his family, becomes a national hero, and gets to spend the later years of his life studying philosophy on this same beautiful campus. If it feels depressing for me, how on earth did he deal with it when he was actually there and did not know the end of the story?”

“I never lost faith in the end of the story,” he said, when I asked him. “I never doubted not only that I would get out, but also that I would prevail in the end and turn the experience into the defining event of my life, which, in retrospect, I would not trade.”

I didn’t say anything for many minutes, and we continued the slow walk toward the faculty club, Stockdale limping and arc-swinging his stiff leg that had never fully recovered from repeated torture. Finally, after about a hundred meters of silence, I asked, “Who didn’t make it out?” “Oh, that’s easy,” he said. “The optimists.” “The optimists? I don’t understand,” I said, now completely confused, given what he’d said a hundred meters earlier. “The optimists. Oh, they were the ones who said, ‘We’re going to be out by Christmas.’ And Christmas would come, and Christmas would go. Then they’d say, ‘We’re going to be out by Easter.’ And Easter

(Continued on Page 15)

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Look At What Is “Approved” For Stained Glass Windows In Modern Churches

Pictured here is one of the eighteen windows that can be seen in the newly-constructed church at St. Ambrose Catholic Community in Buffalo, New York. All eighteen are a tribute to the “spirit” of Vatican II and the “gospel” of false ecumenism. Below is an explanation for what is depicted in this window as found at the “community’s” web site: <http://www.stambrosesbflo.org>.

On October 28, 1965, Second Vatican Council issued an official Decree on the relation of the Church to non-Christian religions. The Latin designation for the document, “NOSTRA AETATE,” is taken from the opening words of the proclamation: “In this age of ours, people are drawing more closely together ... the Church examines with greater care the relation she has to non-Christian religions.” The document is a masterpiece of understanding. The Fathers admit that the Holy Spirit is free to operate and breathe where the Spirit wills. The document regrets past misunderstandings among Jews, Hindus, Muslims and Buddhists and specifically cites the good their followers have accomplished. God the Father and Son dominate the window. With outstretched arms, in traditional sign of sending the Spirit, they bless Moses and Mohammed pictured together in the center of the window. The familiar crescent hangs over the head of Mohammed. The falcon-headed character is a remnant of the mythological beliefs of ancient Egypt. He is identified as Horus, the son of Isis. The dancing and whirling figure to the right is the Hindu God Shiva. The final figure at the bottom center depicts the Prince Siddhartha Gautama, more familiarly known as the “Buddha.”

False Optimism Will Only Lead To Great Anxiety Over Our Crisis

(Continued from Page 14)

would come, and Easter would go. And then Thanksgiving, and then it would be Christmas again. And they died of a broken heart.”

Another long pause, and more walking. Then he turned to me and said, “This is a very important lesson. You must never confuse faith that you will prevail in the end—which you can never afford to lose—with the discipline to confront the most brutal facts of your current reality, whatever they might be.” To this day, I carry a mental image of Stockdale admonishing the optimists: “We’re not getting out by Christmas; deal with it!”

Certainly, we can see the analogy to our own situation. We do not know and can not know when it will end. We must have hope, however, “that we will prevail in the end.” We must also have “the

discipline to confront the brutal facts of our current reality.”

If we start, at every rumor, rejoicing that our release from our own Babylonian Captivity is nigh, that, “We will be out by Christmas,” then we will surely die of a broken heart.

The brutal facts of our current reality are these: This crisis in the Church is terrible, deep and unprecedented. It is unlikely in the extreme that we will see order restored in the Church in our lifetimes. It is, on the other hand, very likely that we will see the crisis deepen, and become more terrible still. Trusting in God’s Providence, and having Hope for our salvation, we know, however that the crisis is not now, nor will it ever be any worse than God wills that it should be. This is, after all, God’s Church, and He, better than we, knows how to care for it and restore the public order of faith and true worship when it is His will. †

Dominus Jesus Confuses The Catholic Mind About “Unity”

(Continued from Page 13)

those bonds which unite men to God, and whence we receive the name of *faithful* — “one Lord, one faith, one baptism.” (Eph. 4:5) That is, as there is one Lord and one baptism, so should all Christians, without exception, have but one faith.

These words of Pope Leo echo and expand upon the word of the *Schema* on the Church that was presented to the First Vatican Council and which reads:

...we declare that the visible and perceptible society whereof we speak is the very same as that Church of the divine promises and mercies which Christ was pleased to distinguish and enrich with so many prerogatives and privileges.

Her constitution is so clearly determined that not one of those societies which *have withdrawn from the unity and*

communion of her body can in any sense be called a part or a member. She is not divided or dismembered by the different societies that call themselves “Christian”; she is one whole, gathered together and closely united within herself (totam in se collectam penitusque cohaerentem), and her conspicuous unity is the outward manifestation of the undivided and indivisible body which is the Mystical Body of Christ Himself. (Page 561-562 in Mersch)

A footnote to Mersch: On page 566, Mersch quotes a passage from *Satis Cognitum* in which the word *unicity* is used in place of *unity* in the translation which I have. And so, *unicity* may be a Latinism, but its emphasis as distinct from *unity*, in the Declaration, is troubling, to say the least. †

(Continued in our next issue.)

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.

- Ash Wednesday March 1
- St. Thomas Aquinas March 7
- St. Patrick March 17
- St. Joseph (*transferred*) March 20
- St. Gabriel the Archangel March 24
- Annunciation BVM March 25
- Palm Sunday April 9
- Holy Thursday April 13
- Good Friday April 14
- Easter Sunday April 16
- St. Mark (*Greater Litanies*) April 25
- St. Joseph the Worker May 1
- St. Athanasius May 2
- Finding of the Holy Cross May 3
- St. Pius V May 5
- Sts. Philip & James May 11
- St. Robert Bellarmine May 13
- Rogation Days (*Minor Litanies*) May 22, 23 & 24
- Ascension Thursday May 25
- Queenship BVM May 31

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