

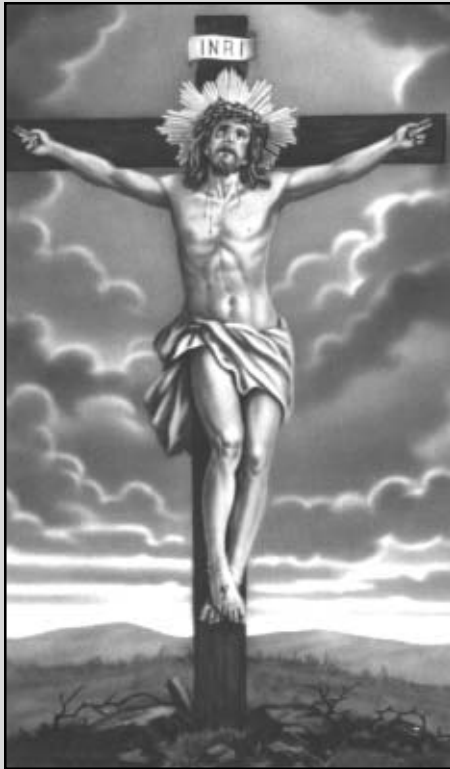


The Catholic Voice

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

P.O. Box 130
Mead, Washington 99021 USA

Volume 26, Issue 1
March, 2010



We adore Thee, O Christ, and we praise Thee, because by Thy Holy Cross Thou hast redeemed the world.

A Special “Thank You” To You, Our Benefactors, For All Your Help

In the November, 2009, issue we put out the “clarion call” to all who read *The Catholic Voice*, explaining our financial difficulty, and asking for your help. At that time we explained that the economic downturn, the financial burdens felt by all, increased costs in publication and mailing, and more put us in a tremendous bind to the point we could not publish another newsletter without sufficient donations. On the one hand, we knew that so many of our readers have felt the “pinch” of these times, and thus had to make choices how to use what little money they had, while on the other, the number of those who could donate regularly was dwindling. We were forced to make a hard decision, and that was to publish each issue of our newsletter only as we have the funds to do so. So many of you responded to our plea for help, thanking us for our work, with the promise of prayers and support so that “we would not go away,” that we have found it possible to get this issue out on time. Thank you to those who responded with larger donations as well as to those who gave “of their substance.” The same generous spirit that inspired all to give brought in enough money to send this issue out, with about 25% extra for what we need to publish the next issue in June.

May God reward the charity of all who support our work. We humbly ask you not to stop, but to become a regular donor to STRC, so the work of our apostolate can continue. ✠

Another Visit To The Roman Synagogue: The Scandal Continues

By REV. KEVIN VAILLANCOURT
For *The Catholic Voice*

At the risk of setting off a firestorm from modern Catholics and non-Catholics alike by writing on this topic, I find that a review of the subject of the scandalous visit of Benedict XVI in January to the Jewish synagogue in Rome is necessary, if only to defend the traditional Catholic doctrine on this matter and to expose the weak position taken by the Modernists in “Christian-Jewish” relations. The spirit of false ecumenism that erupted at Vatican II, which seeks for a “unity” based more on what Catholics have “in common” with other religions than “on what divides us,” has so infected the beliefs and practices of Catholics throughout the world that they take little issue with sinful and scandalous practices, such as worshipping in common with non-Catholics. This compromises traditional Catholic doctrine and worship so as not to embarrass ourselves with those not of our faith, to seek “dialogue” without a hint toward conversion and Baptism and such like practices, take place in the name of Catholicism. In fact, it appears that criticism of ecumenical practices, especially when they touch on “Christian-Jewish” relations, is to be numbered among the most serious sins of our day, perhaps

among those that will never be forgiven unless one succumbs to the ecumenical spirit.

Synagogue Visits: An Unprecedented History

January 17, 2010. On this day, Benedict XVI visited a Jewish synagogue for the third time since taking over the Chair of Peter. The first time was during his visit to Cologne, Germany, in August, 2005, while the second occurred in April, 2008, during his trip to New York City. His visit to the synagogue of Rome recalled the unprecedented April 13, 1986, journey of John Paul II to the same synagogue “asking for forgiveness” and wishing “to commit ourselves to genuine brotherhood with the people of the Covenant.” This theme was repeated during John Paul II’s Holy Land visit in March, 2000, speaking of the common duty “to strive to keep open the space for dialogue, for reciprocal respect, for growth in friendship . . .” Benedict XVI also visited the Holy Land (May, 2009) renewing the Vatican commitment to “interreligious dialogue,” a hallmark effort of the leaders of the modern church since the Second Vatican Council as stated in the

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STRC News: A New Supply Of *Pro Multis* Pins Have Arrived

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

Note To New Subscribers

We wish to apologize to those who signed up to receive *The Catholic Voice* during our lengthy hiatus due to lack of funds to publish the next issue. Perhaps you did not realize that ours is a quarterly publication, and that because our third issue came out so late last year, we did not publish a fourth one. Because we usually send out our newsletter in December with the liturgical calendar for the upcoming year, the first issue of the new year is not published until March (then again in June, September, and finally December). We had several people write, telling us they received their November, 2009, issue, and then nothing more after that. Please be assured that as our level of donations improves, we can resume our regular schedule of publication four times a year, and you should see your next issue by mid-June. If you have online access, you can check the status of the next newsletter by logging on to our website: www.strc.org.

Pro Multis Pin

In 1992, STRC had a special pin manufactured for traditional Roman Catholics that can be used as an easy identifier wherever

we are. Called the **Pro Multis Pin** (seen at the right), it fits snugly on a jacket lapel, on a tie, or other article of clothing. This pin received its name from the two most important words (*pro multis* — for many) from the Canon of the Mass that were changed by the ICEL innovators. They invalidated the Mass by changing the words of Jesus Christ for the Consecration of the wine, eliminating these important words and replacing them with the equivalent of *for all*. Thus, this pin identifies Catholics who are opposed to this sacrilegious change of the form of the Holy Eucharist and who are working and praying for the restoration of the true Roman (Tridentine) Mass and our holy, traditional Faith. We have ordered a new batch of pins, which will be available for a minimum donation of \$4.50 each.



Seminarian Studies Burse

God is calling young men to His service as Roman Catholic priests faithful to Tradition, but some of them are prevented in their efforts to study and progress toward Holy Orders simply because they cannot afford the costs necessary for training in a traditional Catholic seminary. And, since traditional seminaries receive *no* support (except for free will donations) to assist these young men in their studies, much less help pay for all of the other necessary expenses related to running a seminary, we can see that the training and education of new priests may be either delayed or denied for lack of funding. If you are able to contribute to a *Seminarian Studies Burse* for the purpose of educating young Catholic men as priests, in *any* amount, please send your donation to the STRC and we will sponsor a seminarian in your name. †

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 Sky Grows Darker Yet

The text of a speech by Patrick Henry Omlor. A great summary.

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. †

Several Important Reprints:

The Mysterious Mysteries of the Rosary:

Reasons for rejecting the "Luminous Mysteries". By James De Piante

A Catholic Reading of the Declaration *Dominus Jesus*

by Paula Haigh

Summorum Pontificum: Is It Traditional Teaching? and NEW -- Exploding The Myth: Traditional Mass vs. Novus Ordo -- both by Fr. Kevin Vaillancourt

Critical reviews of the motu proprio on the Latin Mass

Minimum donation: \$5.00 each, includes postage.



Serving at the Altar

Learning to Serve at Low Mass with one Server

Available now for a \$14⁹⁵ donation to STRC.

The serving instructions come to you on an audio CD. There are no video instructions. Cassette tapes are no longer available.



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.

From *The Liturgical Year*: A Reflection For Passion Sunday

By ABBOT GUERANGER, O.S.B.
From *The Liturgical Year*

The holy Church begins her night Office of this Sunday with these impressive words of the royal prophet: *Today if you shall hear His voice, harden not your hearts.* Formerly, the faithful considered it their duty to assist at the night Office, at least on Sundays and feasts; they would have grieved to lose the grand teachings given by the liturgy. Such fervor has long since died out; the assiduity at the Offices of the Church, which was the joy of our Catholic forefathers, has now become a thing of the past; and even in countries which have not apostatized from the faith, the clergy have ceased to celebrate publicly Offices at which no one assisted. Excepting in cathedral churches and in monasteries, the grand harmonious system of the divine praise has been abandoned, and the marvellous power of the liturgy has no longer its full influence upon the faithful.

This is our reason for drawing the attention of our readers to certain beauties of the Divine Office, which would otherwise be totally ignored. Thus, what can be more impressive than this solemn Invitatory of to-day's Matins, which the Church takes from one of the psalms, and which she repeats on every feria between this and Maundy Thursday? She says: *Today, if ye shall hear the voice of the Lord, harden not your hearts!* The sweet voice of your suffering Jesus now speaks to you, poor sinners, be not your own enemies by indifference and hardness of heart. The Son of God is about to give you the last and greatest proof of the love that brought Him down from heaven; His death is nigh at hand: men are preparing the wood for the immolation of the new Isaac: enter into yourselves, and let not your hearts, after being touched with grace, return to their former obduracy; for nothing could be more dangerous. The great anniversaries we are to celebrate have a renovating power for those souls that faithfully correspond with the grace which is offered them; but they increase insensibility in those who let them pass without working their conversion. *To-day, therefore, if you hear the voice of the Lord, harden not your hearts!*

During the preceding four weeks, we have noticed how the malice of Jesus' enemies has been gradually increasing. His very presence irritates them; and it is evident that any little circumstance will suffice to bring the deep and long-nurtured hatred to a head. The kind and gentle manners of Jesus are drawing to Him all hearts that are simple and upright; at the same time, the humble life He leads, and the stern purity of His doctrines, are perpetual sources of vexation and anger, both to the proud Jew that looks forward to the Messiah being a mighty conqueror, and to the pharisee, who corrupts the Law of God, that he may make it the instrument of his own base passions. Still, Jesus goes on working miracles; His discourses are more than ever energetic; His prophecies foretell the fall of Jerusalem, and such a destruction of its famous temple, that not a stone is to be left on a stone. The doctors of the Law should, at least, reflect upon what they hear; they should examine these wonderful works, which render such strong testimony in favor of the Son of David; and they should consult those divine prophecies which, up to the present time, have been so literally fulfilled in His person. Alas! they themselves are about to carry them out to the very last iota. There is not a single outrage or suffering foretold by David and Isaias, as having

to be put upon the Messiah, which these blind men are not scheming to verify.

In them, therefore, was fulfilled that terrible saying: "He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." The Synagogue is nigh to a curse. Obstinate in her error, she refuses to see or to hear; she has deliberately perverted her judgment: she has extinguished within herself the light of the Holy Spirit; she will go deeper and deeper into evil, and at length fall into the abyss. This same lamentable conduct is but too often witnessed nowadays in those sinners, who, by habitual resistance to the light, end by finding their happiness in sin. Neither should it surprise us, that we find in people of our own generation a resemblance to the murderers of our Jesus: the history of His Passion will reveal to us many sad secrets of the human heart and its perverse inclinations; for what happened in Jerusalem, happens also in every sinner's heart. His heart, according to the saying of St. Paul, is a Calvary, where Jesus is crucified. There is the same ingratitude, the same blindness, the same wild madness, with this difference: that the sinner who is enlightened by faith, knows Him whom he crucifies; whereas the Jews, as the same apostle tells us, knew not the Lord of glory. Whilst, therefore, we listen to the Gospel, which relates the history of the Passion, let us turn the indignation which we feel for the Jews against ourselves and our own sins; let us weep over the sufferings of our Victim, for our sins caused Him to suffer and die.

Everything around us urges us to mourn. The images of the saints, the very crucifix on our altar, are veiled from our sight. The Church is oppressed with grief. During the first four weeks of Lent, she compassionated her Jesus fasting in the desert; His coming sufferings and crucifixion and death are what now fill her with anguish. We read in today's Gospel, that the Jews threaten to stone the Son of God as a blasphemer: but His hour is not yet come. He is obliged to flee and hide Himself. It is to express this deep humiliation, that the Church veils the cross. A God hiding Himself, that He may evade the anger of men - what a mystery! Is it weakness? Is it, that He fears death? No; we shall soon see Him going out to meet His enemies: but at present He hides Himself from them, because all that had been prophesied regarding Him has not been fulfilled. Besides, His death is not to be by stoning: He is to die upon a cross, the tree of malediction, which, from that time forward, is to be the tree of life. Let, us humble ourselves, as we see the Creator of heaven and earth thus obliged to hide Himself from men, who are bent on His destruction! Let us go back, in thought, to the sad day of the first sin, when Adam and Eve hid themselves because a guilty conscience told them they were naked. Jesus has come to assure us of our being pardoned, and lo! He hides Himself, not because He is naked - He that is to the saints the garb of holiness and immortality - but because He made Himself weak, that He might make us strong. Our first parents sought to hide themselves from the sight of God; Jesus hides Himself from the eye of men. But it will not be thus for ever. The day will come when sinners, from whose anger He now flees, will pray to the mountains to fall on them and shield them from His gaze; but their prayer will not be granted, and they shall see the Son of Man coming in the clouds of heaven, with much power and majesty. †

January Visit To Rome Synagogue Made To Heal Wounds, New And Old

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conciliar document on “Christian-Jewish” relations, *Nostra Aetate*. In fact, the Chief Rabbi of Rome, Riccardo Di Segni, upon arranging for Benedict XVI’s visit, declared: “I expect a serious commitment from the pope to make progress in respect by trying to appreciate the positions and feelings of others. I expect him to commit himself to the continuation of dialogue.”

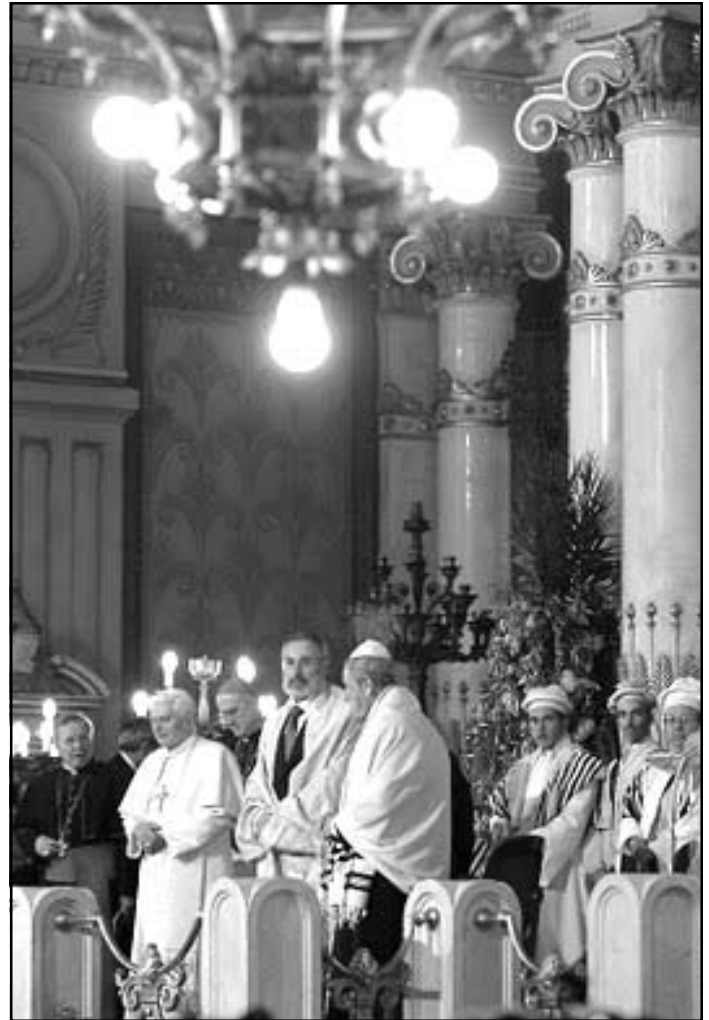
The Date Not Chosen By Accident

The date, January 17, 2010, was not chosen by happenstance for Benedict XVI to make his visit to the Jewish synagogue of Rome. In fact, the choice of this day has several significant meanings for the participants of this ecumenical exercise, which meaning is lost on those who live away from Rome.

For the Jews of Rome, January 17 is known as *Moed de piombo*: the commemoration of the day when a fire was ignited (out of hatred, they say) in the Jewish ghetto in 1793. Out of a lead-colored sky (piombo), a violent rainstorm fell and extinguished the flames, saving most of the structures and lives within the formerly fenced-in ghetto. Since their tradition states that the Christians started this fire out of hatred for the Jews, it was deemed this would be a good day for an ecumenical meeting to take place in order to “heal” past wounds, and give the Catholic Church another opportunity to apologize for grave errors of the past committed by the Church against Jews everywhere.

January 17 has also been designated in Italy as a special day in “Christian-Jewish” relations all over Italy. Known as the *Day for the Exploration and Development of Dialogue between Catholics and Jews*, it has been in existence since 2001. The Jewish community has been promoting it, together with Italian bishops, and since 2005, both sides have tried to dedicate it, year after year, to one of the Ten Commandments, in the wake of the speech given by Benedict XVI in the synagogue of Cologne. This year’s theme followed the numbering of the Commandments according to the Jews, marking *their* Fourth in the list: *Remember the Sabbath day, to keep it holy*.

Lastly, January 17 is the day before the Catholic world begins the Church Unity Octave. Among Catholics faithful to the traditional teachings of the Church regarding true religious unity, this is a time for us to pray that the desire of Christ — that “all may be one” — will be quickly realized in this world through the intensifying of our prayers and sacrifices during the eight days from the feast of the Chair of St. Peter at Rome (January 18) to the feast of the Conversion of St. Paul (January 25). However, the modern church no longer uses this as a period of eight days to pray for the union of mankind *with* the Catholic Church. Rather, for them it is a period of time for ecumenical prayers and observances centered in the ancient basilica of St. Paul outside the Walls in Rome. This venerable basilica was turned over to the ecumaniacs a few years ago, and is now the center for the development and organization of ecumenical initiatives. Other religions of the world are allowed to enter these hallowed walls and celebrate their own rites, all in the name of ecumenism and “unity,” during this octave and at other times of the year as well.



The Turmoil Of 2009

There was an interruption in this goodwill gesture last year, however, when Rabbi Giuseppe Laras of the Jewish community in Milan refused to take part in the public event, blaming Benedict XVI for promoting “anti-semitic” behavior, first when he issued *Summorum Pontificum*, allowing the Latin Missal of 1962 to be used, including in it the prayer for the “perfidious Jews” on Good Friday. And even after Benedict permitted a new version of this prayer to be used for the Good Friday liturgy (of his own translation), the Rabbi was still not pleased with the language. He said that the prayer that God “may enlighten” the hearts of the Jews, “that they may recognize Jesus Christ as Savior of all men” is unacceptable, because it aimed at the conversion of the Jews to the Christian faith. On March 10, 2009, Benedict XVI wrote a letter to the modern bishops explaining his intention in this prayer, and thanking his “Jewish friends” for helping him “remove misunderstanding and reestablish friendship and trust.” This seemed to “mend fences” in the relationship — at least for some among the Jews, but not Rabbi Laras. He and a significant number of Jews in Italy would not participate in this year’s synagogue visit — in fact, they urged that it be canceled — because of two more things Benedict XVI did that are somewhat related: he lifted the excommunication of the “holocaust-denier”

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Visit Used As A Chance For “Elder Brother” To Correct “Younger”

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Bishop Richard Williamson, SSPX (who never sufficiently apologized for his beliefs, they say), and the modern beatification ceremony of Pope Pius XII before Christmas last year, a pope who they declare was “silent” in the face of Nazi extremism. On this latter point, Rabbi Pacifici used the opportunity when Benedict XVI entered the synagogue and stopped in front of the stone commemorating the deportation of a thousand Jews from Rome on October 16, 1943, to make this “observation”:

The silence of Pius XII in the face of the Shoah still gives us pain, as an unfulfilled act. He might not have stopped the death trains, but he could have transmitted a signal, a word of final comfort and human solidarity, to our brothers and sisters who were being taken to the ovens in Auschwitz.

It is acknowledged by some of the Jews that Pius XII kept silence so that more trouble would not be stirred up for the Jews, and that he did a lot to save the lives of many Jews in and around Rome. We learned this from living testimony of a few Jews thus rescued and who are still alive. These testimonials were given as late as a few days before Benedict XVI’s January visit, testifying to Pius XII’s acts of kindness and safekeeping. However, for the Jews of more strict observance, this is still not enough. They say it does not erase the fact of his “silence” during the deportation, and is certainly not in keeping with the proclamation of his “heroic virtues” during the modern process of beatification on December 19, 2009.

The “Spirit” Of The Visit

Just these few words give an understanding of the price to be paid if “Christian-Jewish” relations are going to succeed according to the surrender, or (as they say) “spirit,” of *Nostra Aetate*. It appears that if the Catholic Church wishes to pursue a path toward “unity,” then it will be at the time and according to the direction given by the Jews themselves, as explained by words and actions during the recent visit to the synagogue of Rome.

For example, when Benedict addressed Rabbi Pacifici and the Jewish community at Rome, he made sure to tell them that he came “to strengthen the bonds which unite us”:

Christians and Jews share, to a great extent, a common spiritual patrimony. They pray to the same Lord, they have the same roots, and yet they often remain unknown to each other. It is our duty, in response to God’s call, to strive to keep open the space for dialogue, for reciprocal respect, for growth in friendship, for common witness in the face of the challenges of our time, which invite us to cooperate for the good of humanity in this world created by God, the Omnipotent and Merciful.

Even though Benedict XVI, in the “spirit of Vatican II,” chose his words carefully so as to emphasize in what areas he believes Jews and Catholic have a common bond — a “common patrimony” — still we must remark that in most areas he is far removed from the facts. A case in point: it is known (or else it should be) that we do not all worship the same God. The God of the Jews is not of the Trinity. For us, we worship a God in whom

there are three Persons according to the manner He revealed Himself in Jesus Christ, the Son of God and God Himself. Once God revealed Himself to us as He is in Himself, that is “Three in One,” anyone who rejects this revelation rejects God Himself. Unless his prayers and acts of worship are directed to God as He has revealed Himself to us in Jesus Christ, then they are fruitless and even offensive to God, for such a one does not pray and worship as God Himself wishes us to do.

Rabbi Pacifici’s address to Benedict XVI and the Christians in assembly gives us a better understanding of the Jewish frame of mind toward “unity.” For them, it starts with the notion that while we may be “brothers” (and I think for them this is a stretch), they wish to remind us that they are our “elder brothers,” and they have great wisdom to share with us about this journey toward unity. After all, modern Rome has surrendered the high ground of being the “Chosen People” of the New Law, and the Jews say that, even though Rome is the “center of Christendom” after a fashion, the Jewish community of Rome is the largest of such communities in Italy, and is the heir to the religious group that inhabited Rome long before the arrival of Peter and Paul, Jews themselves who converted to Jesus. The Rabbi opens his address with these words after a reading from the Book of Genesis:

The narrative of Sefer Bereshit, Genesis, gives us some precious suggestions for understanding. As Rabbi Sachs explains, from the beginning to the end of the book, there is *leitmotif*ing together the different stories. The relationship between brothers starts out badly, with Cain killing Abel. Another pair of brothers, Isaac and Ishmael, live separated, the victims of inherited rivalry, but are united in their gesture of compassion when they bury their father, Abraham. A third pair of brothers, Esau and Jacob, have an equally conflicting relationship. They meet for a brief reconciliation and an embrace, and then their roads separate. Finally, there is the story of Joseph and his brothers, which begins dramatically with an attempted murder and sale into slavery, but is resolved with a final reconciliation when Joseph’s brothers admit their error and give proof of the willingness to sacrifice themselves, one for the other. If ours is a relationship of brothers, we should ask ourselves quite sincerely what point of this journey we have reached, and how far we still have to travel before we recover an authentic relationship of brotherhood and understanding, and what we have to do to achieve this.

So, while the modern Vatican is trumpeting the notion that Christians and Jews are brothers, the Jews are not so sure this relationship exists. And, if it exists, then of the pairs of brothers cited in the Rabbi’s speech, which one of each pair represents the Jews, and which one the Christians?

The Scandal Extends To Many Points

On January 13, a few days before the synagogue visit, Cardinal Kasper, the President of the Pontifical Commission for Religious Relations with the Jews, remarked during a press conference that

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Characters Of The Council: Rev. Edward Schillebeeckx, O.P.

This is the first of an ongoing series presented for the purpose of identifying some of the chief “players” of the Second Vatican Council, their teachings and practices. These “theologians” worked to shape the Council — before, during and after — according to their Modernist ideals. Now that a generation has passed since the close of Vatican II, and some of its most controversial teachings have made their way into the belief structure of modern Catholics, a study of the lives of some of these men, we pray, will help them see the errors of Vatican II and reject all that the Modernists have taught in defiance of true Catholic teaching.

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

In the 1960’s, he was the popular theologian whose name few people could pronounce, much less spell correctly. Edward Cornelius Florentius Alfonsus Schillebeeckx, O.P., was a theologian formed according to the methods found in the radical, Modernist houses of Belgium, the Netherlands and Paris, and who influenced the teachings of the Second Vatican Council directly, and even indirectly through “anonymous” writings. While never himself a *peritus* (a designated “expert” at the Council), he was one member of a large group of theologians possessed of such freedom of thought before, during and after the Council that it was said of them: “They could say what the Council was unable to say.” He passed away on December 24, 2009, at the age of 95, facing his God in that judgment which lasts but an instant, but which delves deeply into the works of a lifetime. At that time, Schillebeeckx saw Jesus as He really is, not the way he and his fellow Modernists have made Him out to be. But, I’m getting ahead of myself.

The Life That Makes The Man

Eduard Schillebeeckx was born in Antwerp, Belgium, on November 12, 1914. He was educated by the Jesuits at Turnhout and entered the Dominican Order in 1934. He attended the University of Louvain, mastering the subjects of theology and philosophy, where he first encountered the Modernist “spin” that was to be his guiding set of principles for the remainder of his life. He was ordained to the priesthood in 1941, finalizing his studies in other locations. It was while he was at the Dominican house at Ghent that he became strongly influenced by Dominicus De Petter’s courses in phenomenology. By 1946, he moved on to Paris where he met representatives of the *Nouvelle theologie* movement such as Marie-Dominique Chenu, Yves Congar, Karl Rahner, Hans Kung and others. Some of these men introduced Schillebeeckx to modern Catholic Theology as well as to the thinking of the Calvinist theologian Karl Barth.

From 1946 until 1958, Schillebeeckx wrote, defended and published several doctrinal theses, most of which expressed his belief in a more personal, pastoral theology. Influenced greatly by his studies in phenomenology, and the “relevance of faith” teachings of Chenu, he taught that what was needed in our times was a theology which takes into consideration the experiences of people rather than basing conclusions exclusively on abstract, intellectual concepts such as is found in Thomistic theology and philosophy. His works challenged “the more mechanistic



Rev. Edward Schillebeeckx, O.P. One of the main architects of changes thrust on the Church at Vatican II.

approach to the sacraments as mere dispensers of grace and stressed them instead as interactive meetings with Jesus.” By reflecting on the experiences of believers, Schillebeeckx pioneered theology to include the effort to establish a just social order. In this way, his works not only followed the pattern of condemned teachings as taught by Pope St. Pius X in *Pascendi gregis*, but they also anticipated the teachings of the Latin American liberation theologians of the 1970’s and 1980’s. Schillebeeckx seemed always to hold out a deep sympathy toward these “theologians.”

Schillebeeckx And The Second Vatican Council

Moving ahead to the convocation of the Second Vatican Council, Schillebeeckx became one of the most active theologians ever to influence a new system of thinking and believing for the entire Church. According to Robert McClory, writing in the *National Catholic Reporter*, following Schillebeeckx’s death:

When plans for the Second Vatican Council (1962-65) were announced, Schillebeeckx responded as coauthor of a statement, signed by the seven Dutch bishops, that anticipated virtually all the progressive changes that would come out of Vatican II on issues like liturgy, ecumenism and openness to other faiths and the encouragement of lay initiative. Although Schillebeeckx was not a *peritus* (expert) at the Council, he worked closely with Utrecht Cardinal Bernard Alfrink and others to emphasize the collegial nature of the episcopacy, as a balance to papal infallibility pronounced at Vatican I (1869-70). The Dogmatic Constitution of the Church reflected his views on the subject. Also during the Second Vatican Council, Schillebeeckx joined with fellow theologians Hans Küng, Karl Rahner and Yves Congar in launching the theological journal *Concilium*.

Schillebeeckx’s efforts ran him afoul of the conservative Cardinal Ottaviani, the chief Defender of the Faith in Rome, and under whom Schillebeeckx was rendered suspect of heresy before the Congregation of the Holy Office. When the Modernists humiliated the cardinal during the Council, the investigation of Schillebeeckx’s writings went away. However, he was counseled by his “friends” (among whom was Fr. Joseph Ratzinger from Germany) to continue to direct the Council through his works, although anonymously.

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Schillebeeckx Worked Hard As A Post-Vatican II “Progressivist”

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Post Conciliar Works, The Investigation, His “Silence”

McClory (cited above) summarizes the years following the Council in this way:

After the council, the Netherlands became the most progressive country in the world in implementing Vatican II initiatives, and Schillebeeckx, often behind the scenes, was at the center of this movement. Perhaps the most ambitious was the effort to form a Dutch National Pastoral Council, an ongoing body with 56 members (some clergy, some laity) elected by diocesan pastoral councils, and another 28 members chosen by the council itself.

Despite a lengthy, elaborate, nationwide preparation, the national pastoral council never got off the ground after the Vatican Congregation for the Clergy declared that members should be appointed by the bishops, not elected, and that the council should not have a permanent character, and should not present itself as in any way representing the body of the faithful. The congregation said, “All believers have the right and duty to take an active part in the mission given to the church ... but they do not have either the right or duty to give advice to the hierarchy in their exercise of their pastoral task.”

Schillebeeckx’s personalist thinking was very much a part of the *New Dutch Catechism*, which became a worldwide Catholic best-seller in the mid-1960s, but the book failed after the Vatican persuaded bishops not to grant an imprimatur to translations of the catechism and suggested much of its content was suspect.

Over the years, Schillebeeckx continued to produce volumes, largely on scripture, history and doctrine. His most influential work, *Jesus: An Experiment in Christology*, was considered questionably orthodox by the Vatican in 1984 and the Congregation for the Doctrine of the Faith summoned Schillebeeckx to Rome. The Congregation questioned him again in 1985 regarding his views on the Resurrection of Jesus, and again the following year for his understanding of ministry in the church. But he was never officially charged or found guilty.

Such it was until he died. Schillebeeckx spent his time writing and teaching. He lived for almost fifty years in Nijmegen, Netherlands, teaching his brand of theology at the Catholic University. Afterwards, he wrote numerous works on a variety of subjects. Far from being irrelevant, the works of Schillebeeckx are making a comeback, according to the opinions of those who were raised on “Schillebeeckx theology,” and who still teach it in “Catholic” universities and seminaries throughout the world. In fact, it is reported that the Schillebeeckx Foundation in the Netherlands is producing an eleven-volume English translation of this “theologian’s” works, many of which have not been available to the English speaking public all these years. As if the modern church has any need of becoming more “progressive”!

A Schillebeeckx Sampler

Fr. Schillebeeckx’s works encompassed a wide variety of subjects,

all of which promoted and defended his ultra-progressivist teachings. After all, why shouldn’t he continue to churn out volume after volume of doctrinally corrupt works since the modern Vatican has done nothing to check his heretical teachings? In fact, it seems that the ill-fated efforts of the Sacred Congregation of the Doctrine of the Faith (CDF) between 1976 and 1986 only served to embolden Schillebeeckx and his Modernist cohorts, allowing his errors to be presented unchecked to many years’ worth of students in “Catholic” universities and seminaries. Now we see why it is that Schillebeeckxian Modernism is taught in so many modern Catholic parishes today as the foundation of “Catholic doctrine.” When the ultra liberal Peter Hebblethwaite produced the book *The New Inquisition: The Case of Edward Schillebeeckx and Hans Kung* in 1980, it became a rallying cry for the Modernists against the secrecy of the proceedings, and that Schillebeeckx’s talks before the members of the CDF were like having a “dialogue with the deaf.”

What follows is a sample of some of Schillebeeckx’s works which demonstrate his doctrinal errors. People on both sides of the issue regarding Schillebeeckx’s orthodoxy recognize that his writings are “too scholarly” for most people, leaving much room for both misunderstanding and exaggeration. Be that as it may, the language of Schillebeeckx hides his blatant doctrinal errors in a manner intellectual Modernists are wont to employ. His words are admired today as “profound” and “deep” by students and professors alike, while his writing style is imitated in most “official” documents of the modern church. Perhaps this is done on purpose, so that Catholics, after reading a few lines, will give a foggy-headed approval to what was read, adding to their comments what they think the author meant. We can compare it to the way an “art critic” will admire a Picasso painting, giving his own style of “interpretation” and “appreciation,” while the “average” person sees only a jumbled mess. I promise my reader that I will not follow that path, but will present works that clearly (well, as clearly as Schillebeeckx can be) develop his erroneous teachings so that the name of *Schillebeeckx* will not live on in traditional circles as one associated with true Catholic teaching.

Collegiality And Changing The Nature Of The Church

It was already noted above that Schillebeeckx and his companions developed a new theology on authority in the Church and called it *collegiality*. As with any Modernist, Schillebeeckx was profoundly opposed to the centralization of authority in the Church under one man, the Pope (known by him as “papalism”), and that the various Congregations of Church government all answered to him, and him alone. Schillebeeckx worked on a treatise to be presented at the Council that placed all authority in the Church under the pope *and* the hierarchic college of bishops as one body, eliminating the ancient belief (as re-stated at the Vatican Council of 1870) that the bishops assist the pope in governing the Church in the dioceses to which they are appointed by him, and that they provide *consultative* advice to the pope when asked, not *administrative* rulings which the pope is bound to accept. Writing

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Schillebeeckx Is Responsible For Many Erroneous Teachings On The Faith

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in his book, *The Real Achievement at Vatican II*, Schillebeeckx comments that the new teaching of collegiality as found in the third chapter of the Dogmatic Constitution of the Church at Vatican II is “A great step forward compared with the teachings of the First Vatican Council.”

When he wrote *Five Problems that Challenge Today's Church* (Herder, 1970), Schillebeeckx was quite clear in his radical teaching about collegiality and how it should be observed by the bishops. For him, it was the expression of how real authority in the Church is to be exercised — from the bottom, up, not from the top, down:

We can say that authority in the Church comes from the community but, we must add, from this specific communion which is a Christian *communio* whose factor of union is Christ. In this sense, the authority comes from Christ. As I understand it, the authority that comes from Christ and the authority that comes from the community are one and the same; notwithstanding it is always authority. Even in a purely human community, the *demos* [the people] and the authority form a whole. But in this whole there is a difference of function, a distinction in *diakonia* [service]. In my opinion, the same thing applies to the Magisterium of the Church (E. Schillebeeckx, p. 48).

Later in the same book he writes:

In practice, we can say that the democratic element is appearing ever more clearly in today's Church. We find this, above all, in the foundation of the institutional structure, in different ecclesiastic provinces and local churches, and in the relations between the Bishops and the faithful. In many places a more democratic structure is already apparent. This presupposes that the Bishop himself already has a new concept of how his authority functions. Once the episcopal image gradually takes its form within a democratic perspective, the supreme authority in Rome will be able to permit the local churches, to a large extent, to resolve their own problems themselves In restoring to each Bishop the former title of *vicar of Christ*, the dogmatic Constitution of the Church (*Lumen gentium*) in fact laid the foundation for a theology of the local church, wherein the universal Church is represented” (*ibid.*, p. 41)

Schillebeeckx's notion of a church liberated from a one-man dictatorial structure in favor of the “democratic” form of ruling appears to be what was clearly condemned in Pope Pius IX's *Syllabus of Errors*.

The “Evolved” Nature Of Jesus Christ

Schillebeeckx was never satisfied with the “old scholastic definitions and terms,” especially as they surrounded the knowledge of Jesus Christ and who (and how) He really is. For example, regarding the Eucharistic Presence of Jesus, Schillebeeckx determined that inventing and popularizing the use of new terms would solve a “much wider problem” for modern man as he contemplates how the Person of Jesus Christ could be present in eucharistic symbols of bread and wine. According to his method, the

traditional scholastic term which explains the miraculous change of the nature of bread and wine into the Body, Blood, Soul and Divinity of Jesus Christ, namely *transubstantiation*, had to be replaced with either *transignification* (consecration achieves a change of meaning) and *transfinalization* (consecration changes the purpose of the elements). For Schillebeeckx, these terms better explain the “God-in-man” (not the “God-Man”) person who is the Jesus of history as understood today by the Modernists. Don't we find this teaching echoed in the words of Fr. Joseph Ratzinger when he explained about “Eucharistic devotion” in his 1965 lecture in Salzburg, Austria, entitled *Die Sacramentale Begründung Christliche Existenz*:

Eucharistic devotion such as is noted in the silent visit by the devout in church must not be thought of as a conversation with God. This would assume that God was present there locally and in a confined way. To justify such an assertion shows a lack of understanding of the Christological mysteries of the very concept of God. This is repugnant to the serious thinking of the man who knows about the omnipresence of God. To go to church on the ground that one can visit God who is present there is a senseless act which modern man rightfully rejects.

The errors of Schillebeeckx have affected more people than we can imagine over the years.

And there's more: For Schillebeeckx, the scholastic definition of Jesus Christ (which has been an essential part of Catholic dogmatic teaching since the foundation of Christianity) is a crude manner of expressing the Incarnation. Abandoning the notion of the hypostatic union whereby we explain the supreme mystery of how true God and true man unite in one being, Jesus Christ, without diminishing the nature of the Eternal Godhead and the created nature of man, Schillebeeckx teaches that Jesus is an “eschatological prophet” — the “parable of God and the paradigm of humanity”:

When Jesus is called the paradigm of true humanity, this means that Jesus has lived out in advance, before us, what we have to bring about in creative fidelity, and in circumstances different from those he himself knew.

Thus (according to Schillebeeckx), in Jesus Christ there is an “evolutionary” process experienced first in Him, and later discovered in humanity (us), but in a way Jesus could never have known in His own time. Such notions of “evolutionary experiences” and changes are at the heart of Modernist teaching, explained and condemned by Pope St. Pius X.

How Did He Get Away With Such Teachings?

Michael Maasdorp, writing for the website *Radical Findings* (a product of the Society of the Sacred Mission, an ecumenical center found in Durham, England), expresses amazement that Schillebeeckx “got away with” all of his heretical teachings without the modern church suppressing his work. He writes:

[I]t is clear that Schillebeeckx's intention was not to support any claim by the Church to possess absolute knowledge. The Church's claim to be the body of the elect should be

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By Modern Law, There Are No More Automatic Ecommunications

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questioned. If such a religious claim is made, it can be valid only in the context of “the universal election of all humankind.”

If not, threat, danger and violence toward people of a different faith are inherent to the self-understanding of being elected of individuals, peoples and communities of faith. Christian-religious imperialism should be radically condemned for humane reasons.

To sum up: Schillebeeckx offered for his time a step away from the stultifying, dependence-creating stance of the Roman Catholic Church. What surprises me is that he got away with it, becoming a popular and widely-read author. But it has been the task of others, not constantly threatened by official sanction, to work out the [sic] where the road he walked is going.

If you read the works of some of Schillebeeckx’s companions in Modernism, you would think that he did not “get away with” anything, because of the “persecution” he received from the CDF. Yet, for all the efforts of that body of “theologians” to discern the “true meaning” of his volumes and volumes of erroneous writings, transcribed lectures and more, they ultimately did nothing to correct him nor to warn the faithful of the dangers to faith found in his writings. Instead, they let him continue to teach at a “Catholic” University in the Netherlands for many, many years, thus influencing hundreds, nay thousands of Catholics there and throughout the world according to his heretical style of teaching. Even when he retired, he was allowed to continue writing, propagating still more non-Catholic “theological” works nearly until the day he died. Since traditional Catholic teaching is that those who teach and defend works that are clearly in opposition to the infallible teachings of the Church are to be considered heretics and to be “avoided,” as no longer being members of the Church of Jesus Christ (as St Paul remarks in II Timothy), how can “teachers” like Schillebeeckx still be regarded as Catholics in good faith and allowed to spread their errors everywhere? The answer to this is amazing.

Enter Vatican Protocol 10279/2006

The 1917 Code of Canon Law (see 2314 & 2315) is quite clear about the penalties imposed on those who profess, propagate and defend doctrines condemned as heresy by the Church. And this is as it should be, because not only are all bound to profess their faith openly and entirely, but also correctly. The Church, as our Mother, wants to make sure that the sheep (that’s us) are not led into poisonous pastures, nor are deluded by hirelings who willingly teach and defend false doctrines in order to deceive many. The chief of these penalties is *ipso facto* excommunication, and if the offender is a cleric and will not repent after being admonished, and/or who demonstrates contempt for the Church, Her authority and teaching office, then further penalties are incurred such as deposition from office and a formal declaration that the unrepentant person is *infamous*.

One cannot incur these penalties by accident, such as if one

professes a heretical belief without knowing that it is heretical, and then, when admonished about this, quickly abandons it out of obedience to the Church. The penalties mentioned above apply to those who publicly teach, defend and propagate errors against divine and Catholic faith. In other words, they are *pertinacious*, and when warned about them they will not amend, or who demonstrate contempt for the Church and Her teachings, such as we have seen above in the case of Fr. Schillebeeckx. When, at the time of Vatican II, Cardinal Ottaviani found the works of Schillebeeckx worthy to be under suspicion of heresy, a canonical process was immediately instigated during which Schillebeeckx would have been required to denounce his errors or else be suspended *a divinis*. Had he lacked further repentance, then the penalties for public heresy would have been inflicted on him. But, as we saw, compatriots in these errors came to Schillebeeckx’s aid, and the whole case was dismissed during the Council, without any further investigation into the orthodoxy of his teachings.

Perhaps it was the Schillebeeckx case that caused a change in procedure after the Council for tackling the thorny issue of heretical teachings, propagated and defended, that appeared in

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A Look Into The Rise (And Errors) Of “Catholic” Pentecostalism: Part II

By BETTY R. HAMMER

Editor’s Note: Although this article was written by Betty Hammer over 25 years ago, its message is still very important in the Church today. Pentecostalism is one of the major forces that are changing the very nature of modern Catholicism, so that, even with the approval of bishops and priests, the conciliar church is looking more and more Protestant as the years go on.

Catholics who wish to defend the traditional Church doctrine against the Pentecostals must first understand that people get involved in this movement largely from the emotionally-charged atmosphere it brings to their lives. Mistaking the excitation of human sensibilities for the “movement of the spirit,” Pentecostals will lay on hands, speak in unknown tongues, interpret these unknown tongues “according to the spirit,” and engage in sensible and even sensual activity, all in the name of religion. On one level, they have turned Faith into something that is guided by the senses, while on the other hand they make such a requirement of sensible feelings that it causes many Pentecostals to lose the supernatural aspect of religion altogether. Therefore, perhaps one of the first apologetical defenses against Pentecostalism is to demonstrate how this belief system brings a destruction of supernatural faith.

In addition to this, when speaking to Catholics who are wrapped up in Pentecostalism, an appeal must be made to the role of the Church in the life of each Catholic. Since to the Church alone was given the promise of guidance by the Holy Ghost, and to St. Peter and his successors alone the promise of personal, individual guidance by the Holy Ghost, all other manifestations of spiritual guidance, apart from these doctrinal understandings, are erroneous. St. Paul warned the Corinthians (I Cor. 14: 6-19, 22-23) that the gift of tongues is for the profit of unbelievers, not believers, and that, if misused, it is a source of great schisms in the Church. It is for this reason that the Catholic Church, the sole guardian of the Deposit of Faith, has forbidden her children to either lend support to the spiritists and/or to attend such meetings, even if only out of curiosity. Those who, knowing this, still participate in the gatherings of the Pentecostals, sin both through disobedience and against faith.

(In our last issue we concluded with a discussion of the facts of Church History as they apply to several saints graced by God with the authentic gift of tongues. St. Francis Xavier, the Apostle of India, was thought by his listeners to be speaking in a variety of languages. He replied with a smile: “Yes, my friends, you are right, all of you. I am speaking my mother tongue, the only one I know, save for Latin and a little Hebrew. It is God who translates it for you and renders it intelligible to you.” Let’s continue with the conclusion of this infomative piece of modern apologetics.)

St. Vincent Ferrer converted literally thousands to the Faith fulfilling St. Paul’s words that “tongues are intended as a sign to unbelievers.” “Catholic” Pentecostals are supposed to be believers — why the use of “tongues”? Indeed, what we hear today at “Catholic” Pentecostal prayer sessions is a disedifying,

The “gift of tongues” was imposed on the Blessed Virgin Mary and the Apostles on the day of Pentecost by the power of the Holy Ghost. This was a unique gift given them for the good of the Church and the salvation of souls.



unintelligible gibberish; it is a source of scandal and could very well lead many unsuspecting Catholics into schism.

Lex Orandi, Lex Credendi

Laying on of hands is used in the Sacrament of Holy Orders by Bishops ordaining men to the Priesthood. Catholic Bishops, successors of the Apostles, are transmitting the sacerdotal powers of the priesthood of Jesus Christ with the imposition of hands.

The Sacrament of Confirmation also requires the laying on of hands by the confirming Bishop, because Bishops alone possess the plenitude of the Priesthood. A priest may become the extraordinary minister of Confirmation, if he be delegated for this purpose by the Pope.

Pope Innocent III declared: “The anointing of the forehead with Chrism indicates the imposition of hands, which is also known by the name of Confirmation, because the Holy Ghost is given by it to develop and strengthen the Christian.”

Laying on of hands is a common practice among “Catholic” Pentecostals who claim, on no authority but their own, that they are transmitting the Holy Ghost. Fr. Edward D. O’Conner, C.S.C., writes in his booklet, *The Laying on of Hands*: “Thus almost all those who have received the baptism in the Holy Spirit in a manifest way have received it by being prayed over with the laying on of hands.” Further in the same booklet, Fr. O’Conner states: “. . . it (the laying on of hands) represents the fact that one person transmits grace to another.” If an individual can be baptized by the Holy Spirit by the laying on of hands, then the logical conclusion is that one does not have to be baptized by water. (A belief contrary to Catholic teachings as found in the Scriptures. *Ed.*)

Any Catholic can plainly see that “the laying on of hands” in the Pentecostal movement is nothing more than a parody, or a take-off on the Sacraments of Holy Orders, Baptism, and particularly the Sacrament of Confirmation. Pentecostals have absolutely no guarantee that they are transmitting the Holy Ghost or grace through this particular gesture. Whereas, the Council of Florence declared *de fide*: “For the effect of Confirmation is to give the Holy Ghost to us to strengthen us, just as He was given to the Apostles on the day of Pentecost.” (From the *Decree for the Armenians*, 1439)

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The “Pentecostals” Deny The Value Of Sacramental Confirmation

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If, in the Sacrament of Confirmation, Catholics receive the Holy Ghost just as the Apostles did on Pentecost day, what is the need for the Pentecostal movement with its false claims?

Catholics who take part in Pentecostal prayer sessions, who seek “baptism of the Spirit” by the laying on of hands, are either knowingly or unknowingly, in practice and belief, denying the reception of the Holy Ghost in the Sacrament of Confirmation and its permanent and indelible character on the soul.

In addition to bestowing the Holy Ghost on its participants by laying on of hands, this same magical formula is used for forgiving sins, even serious sins, in some Pentecostal prayer groups.

Let me explain. While attending a “Catholic” Pentecostal prayer meeting, it was announced by a young lady wearing tight, black-knitted pants: “We have received a telephone call asking us to come and help a man who has attempted to shoot his wife.” The priest conducting the prayer service, and the young lady hurriedly left the prayer meeting. After about 45 minutes they returned with a very distraught looking Latin American man. On entering, the young lady held up a revolver and said: “We persuaded the police to let us bring the husband here with us rather than go to jail.” This struck me as rather strange, that the police officers would allow an attempted murderer to go off to a Pentecostal prayer meeting rather than to jail, where attempted murderers usually go. One began to wonder if this was a contrived situation.

The young lady then invited some of the group to come and lay hands on the Latin American (he appeared to be a Cuban refugee) and pray for him. The priest leader and the Latino sat on a sofa behind a room divider, while about 20 Pentecostals gathered around and laid hands on him. Those that could not touch the Latin touched the priest; those who could not touch the priest or the man simply touched each other. In this extremely cozy and emotional setting all prayed for the man.

Later, during the Eucharistic Service, performed by four priests sitting on a sofa using a modern coffee table as an altar, the Latin American appeared in the Communion line and there was an applause of approval from the group.

At no time did this writer see or have knowledge of the Latin American going to Confession before entering the Communion line, even though it was announced to the entire group that he had attempted to murder his wife.

In my complete anguish of soul I mentioned immediately to some of the Pentecostals that the Latin American had not gone to Confession before receiving Holy Communion. I was informed, “Oh, you don’t understand, he received the Holy Spirit when we laid our hands on him. He didn’t have to go to Confession once he received the Spirit.” When asked if the priest leader or anyone had told them this, the Pentecostals answered, “No.”

When asked how do you know?, they answered, “We understand this is what happens; we just know this is how the

Holy Spirit forgives sins.”

Of course, this is an obvious fallacy in the thinking of Pentecostals, brought about through Protestant type prayer meetings, and the substitution of the “Holy Spirit” by the laying on of hands for the Sacrament of Penance.

Even when a priest lays his consecrated hands on a sick person to pray for the sick, he is not administering a sacrament, nor a sacramental; it is simply an intercessory prayer. This gesture has no value whatsoever when performed by a lay person.

It is interesting to know that individuals who adhere to Mesmerism speak in tongues, lay on hands and insufflate (to breathe upon, as in baptism) in their mesmeric healing process.

Father Carl E. Schmoeger writes on the practice of Mesmerism, in the life of Venerable Anna Catherine Emmerich (Vol. I). (Mentally substitute Pentecostalism for Mesmerism and see what happens.)

Ven. Anna Catherine related the following vision in relation to Mesmerism: “I was in a spacious hall, like a Church, crowded with people. Some grave looking personages were going around and obliging others to leave the Church. I was surprised and on asking why they sent away people who looked so good and knew how to speak so beautifully, one of the grave-looking men answered: ‘They have no right here; they are in delusion and even if they spoke with the tongues of angels, yet their doctrines are false.’ The stranger, Dr. N...., was among those to be turned out. I felt very sorry for him and I ran to his assistance. Some persons near tried to prevent me, saying it would not be proper, but I would not be restrained. I said: ‘His soul’s salvation is at stake’—and I kept him from being expelled.”

This vision was remarkably verified; for, in spite of their seeming inclination toward Catholicism, in spite of their plausible arguments, most of the members of the Circle, bewitched by the mesmeric system, died out of the Church. Dr. N.... alone, helped by Ven. Anna Catherine’s prayers, found another and more solid basis for his faith than mesmerism, to which he had heretofore ascribed the wonders wrought by God in His Saints, Father Limberg (Anna Catherine’s spiritual director) never after tried any other experiment on his spiritual daughter than that of the Church’s blessing. And the doctor also was cured of his enthusiasm for the new theory. His journal contains after this date only the following lines on the subject: “You make use of the imposition of hands and insufflation when perfectly assured that it will be a cause of temptation neither to yourself nor your patient.”

Hence, the only conclusion that a Catholic can draw is that if any Spirit is involved in the gesture of laying on of hands at Pentecostal prayer meetings, it is undoubtedly an *unholy* spirit. Pentecostalism, whether its adherents are aware of it or not, is nothing less than traffic with the devil. The very fact of its professing to have a free entree with the Holy Ghost is enough to condemn it in the eyes of all true Catholics.

Among the worst features of “Catholic” Pentecostalism is one that is ominous of mischief at the present time and in the future. Pentecostalism is a man-made religion. It is a religion within a religion, and aims at revolutionizing the beliefs and practices of

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The “Pentecostal Spirit” Is The Same As The “Spirit of Vatican II”

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the Catholic faithful in the United States. It professes to have its revelation derived from the Holy Ghost and spiritual experiences, though it is considerably baffled in its attempts to piece together the scattered fragments of information received and shape them into a consistent and comprehensive body of doctrine. (Note the many books and booklets now in print on Pentecostalism and its many aspects.)

Pentecostals may eventually learn by experience what it is to have an encounter with the Father of Lies when their Catholic Faith, the Pearl of Great Price, has been seriously eroded or destroyed by trying to usurp the sacerdotal powers of bishops and priests and the substitution of the “Spirit” for the Sacraments of the Church by the laying on of hands.

Indeed the law of prayer is the law of belief!

An Evangelist at Large

The spirit that is believed to have ushered in Vatican II is said to be still stirring in the minds and hearts of young and old, men and women, learned and unlearned, priests and layfolks in the Church. The practices that constituted the intolerable yoke of the bad old system are being scrapped one by one and, inspired by the Spirit; enlightened men are now proclaiming to the brave new world the Gospel in all its purity. Barriers of all sorts are crashing and people are once again beginning to enjoy what they think is the freedom of the children of God.

Here in the Archdiocese of New Orleans the Pentecostal Movement had its beginning at Loyola University under the guardianship of Father Harold Cohen, SJ. For quite some time it has been securely established here. The frequent “apostolic visitations” of evangelists from outside provide it with the zest and added inspiration it needs for the expansion. Such an apostolic visitation was made early in 1972 by the evangelist Father Duane Stenzel of the Franciscan Order. In his humility he seems to prefer being called Brother Stenzel. In association with an evangelist of a Protestant persuasion, Mr. David Fisher, Fr. Stenzel launched a crusade in a non-denominational church here. People of all denominations were invited to take part in the week-long “service” that was conducted here, with the approval of the local Ordinary.

Fr. Stenzel began his talk with a dissertation on the story of the Samaritan woman. The idea was to lead us right up to the source of eternal life — quite a praiseworthy attempt in itself. The woman, “Brother” Stenzel explained, had already been in



A modern symbol of “the Spirit” which is neither devotional nor a work of traditional art.

love with six men. (Words like adultery, lust and impurity do not belong to the vocabulary of enlightened men.) Somehow the woman derived no satisfaction from her many loves. Finally Christ unobtrusively entered her life and became her right man, and now at long last she secured fulfillment.

One dare not pass judgment over the state of Fr. Stenzel’s soul. But I do not hesitate to say that his exposition of the story smacks of blasphemy. The woman was not looking for the “right man.” Her one and only preoccupation was to have a “good time” at any cost. Christ, who came into this world to call sinners to repentance, had but once again come in search of a lost sheep and found it. The talk lacked doctrinal substance.

What exactly is Fr. Stenzel aiming at in peddling his Pentecostal wares? Is he trying to make us understand that Christianity in all its simplicity, purity and vigor, which was found in the early Church and was lost as a result of the moral, doctrinal and liturgical “junk” that cluttered the Church in later centuries, is now being restored to Christians in the Pentecostal movement? How about Christ’s promise to be with the Church “all days, even to the consummation of the world”? It would be interesting to find out when, exactly, according to Pentecostals, the Spirit ushered in the “revival.”

Fr. Stenzel makes us understand that he does not want to be bothered with matters doctrinal, either of the Catholic Church or those of any other denomination. Perhaps the power to bind and to loose, given to Peter and his successors by Christ, has been withdrawn and replaced with the stirring of the Spirit in the hearts of Pentecostals. Time was when it was believed that the treasures of wisdom and knowledge were found in the Catholic Church alone, when to hear what the Church said was to hear Christ, when to despise the Church was to despise Christ Himself.

Evidently what Fr. Stenzel advocates is a sort of non-denominational Christianity. To enjoy the fullness of Christianity it does not matter what Church one belongs to. It is Pentecostalism that makes the difference. This is freedom and salvation. Herein are found the living waters Christ spoke of to the Samaritan woman.

The suitable associate Fr. Stenzel could not find in his own Church he was able to find outside it. He was none other than an angel of light in the person of the Protestant evangelist, David Fisher. What his own Spiritual Father could not do to him was done effortlessly by this man who lacked even the fullness of Christianity. We were told that the existence of Fisher was revealed to him in a (day?) dream.

Catholics who relish anything newfangled find in the Pentecostal movement all they crave for. At least, all their pet theories can be reconciled with Christianity in this movement. What they want is a form of Christianity that is more palatable than the old one that tolerated no sort of tinkering with Faith and morals. A host of disgruntled Catholics, both priests and laity, have joined a host of half-baked Protestants in this movement to enjoy to the full what they refer to as the sense of

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God Granted Gift Of Tongues To Some Saints In Order To Save Souls

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fulfillment but is in reality a false sense of security. This cannot be considered even a cheap form of ecumenism. Most of the Pentecostal Catholics known to me do not receive the sacraments because of their practice of immoral forms of birth limitation. Not long ago two of them even received the “gift of tongues.” Speak to these Catholics about Mary’s intervention in the salvation of the world of today, the salutary effects of the devout recitation of the Rosary, and the pious use of the scapular, and they will tell you “there was no devotion to Mary in the early Church” (Jansenism?), choosing to ignore that the Apostles gathered around Our Lady in the Cenacle and waited for the Paraclete.

Let Fr. Stenzel be humbly advised to return to his duties as an ordained priest of the living God and not waste his time and squander his energies in the company of impostors who preach a form of watered-down Christianity. In everything he does let him be mindful of his priestly dignity and teach the fullness of Catholic doctrine “in season and out of season.”

Five people, who had identified themselves as Catholics before the prayer meeting at the nondenominational church, later walked to the podium to be ‘saved,’ during the plea for non-members to be “saved.”

There is no doubt that these five Catholics thought it perfectly all right to get “saved” since a Catholic priest, Fr. Stenzel, was already on the platform being “saved.”

When are the American Shepherds going to wake up and remove the devouring wolves from the Sheepfold? . . . When, O Lord, when?

“His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeking vain things, sleeping and loving dreams. And most impudent dogs, they never had enough: the shepherds themselves had no understanding: all have turned aside into their own way, every one after his own gain, from the first even to the last.” (Isaias 56) and to use such a tongue would be the *act of a barbarian* (10, 11). For him, the impulse to praise God in one or more strange tongues should proceed from the Holy Ghost. It was even then an inferior gift which he ranked next to last in a list of eight Charismata. It was a mere ‘sign’ and as such was intended not for believers but for unbelievers (22).

There is enough in St. Paul to show us that the Corinthian peculiarities were ignoble accretions and abuses. *They made of ‘tongues’ a source of schism in the Church and of scandal without* (14:23). The Charism had deteriorated into a mixture of *meaningless inarticulate gabble*, (9, 10) with an element of *uncertain sounds* (7, 8), which sometimes might be construed as *little short of blasphemous* (12:3). The Divine praises were recognized now and then, but the general effect was one of confusion and disedification for *the very unbelievers* for whom the normal gift was intended (14:22, 23, 26). The Corinthians, misled not by insincerity but by *simplicity and ignorance* (20), were actuated by an undisciplined religious spirit, or rather by frenzied emotions and not by the understanding or the Spirit of God (15). What today purports to be the ‘gift of

“The essential working of the Spirit of testimony is within the hearts of the Apostles, and its outward showing is to be seen, not in the working of miracles or the speaking with tongues, but in the new courage with which they now proclaim their message, and which presents so marvellous a contrast with their former timidity.”

Canon George Smith

The Teaching of the Catholic Church

tongues’ at certain Protestant revivals is a fair reproduction of Corinthian glossolaly, and shows the need there was in the primitive Church of the Apostles’ Counsel to do all things ‘decently, and according to order’ (40).

Faithful adherence to the text of Sacred Scripture makes it obligatory to *reject those opinions* which turn the Charism of tongues into little more than *infantile babbling, incoherent exclamations*, pythonic utterance or prophetic demonstrations of the archaic kind (see 1 Kings, XIX, 20, 24).”

In the long history of the Church there have been several saints with the authentic gift of tongues. St. Francis Xavier spoke Portuguese and Spanish to the natives of the Orient and converted tens of thousands annually because the Holy Ghost translated the Saint’s words into the local dialect of the natives. St. Vincent Ferrer had the authentic gift of tongues. Allow us to quote from the life of St. Vincent by Henri Gheon, pp. 113 - 115:

“Like the Apostles on the morning of Pentecost, rushing forth from the Cenacle where the tongues of fire had just illumined their intelligence and their heart, by the same right as they and in the same degree, Vincent Ferrer had received the gift of tongues. It was sufficient that he should speak what he thought in the idiom of his childhood, his family, his country, the old Valencian vernacular; the *multitude, whatever their own languages*, grasped his thought and made it their own. This is the certain unquestionable, unquestioned fact, attested by hundreds of witnesses; with a few rare exceptions, all who had ears heard him, in the full sense of the word.

It may be argued that his apostolic journeys kept him always in contact with peoples who used his own language,

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New Rules From The Vatican Define How To “Abandon The Faith”

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many theological circles worldwide. Going back to the Schillebeeckx case from 1976 to 1980, instead of bringing up the accusation of “suspicion of heresy” again, the members of the CDF appeared simply to provide Schillebeeckx with a list of questionable statements and ask him to defend them. The CDF men, it is said, were not well schooled in the language of the Modernists as they present their teachings, and being aware only of scholastic argument in the end could not come to a conclusion of condemnation. It does not appear that the CDF actually “approved” his writings; they simply did not condemn him publicly, and allowed him to continue teaching. Even when other occasions occurred in the future for additional investigation, the same plan seems to have been followed, and no condemnations were issued. Thus, in the end, despite the fact that Schillebeeckx teachings did not differ substantially from those held in suspicion by Cardinal Ottaviani, he was allowed to continue to teach, defend and promote them. He was the living definition of a *pertinacious* heretic.

The question regarding which acts actually bring about a formal defection from the faith continued throughout this time, for while it appeared that there were those who wanted to maintain a “purity of faith” in some areas, on the other hand, they did not wish to return to the preconiliar days of heavy-handed condemnations, prosecutions and automatic penalties. Even the 1983 Code issued under John Paul II did not seem to clear matters up. Rather, in some cases, by removing from the text certain acts previously held as grounds for suspicion of heresy (such as becoming a Communist, or joining with the ranks of the Freemasons of any degree), acts which are clearly contrary to divine and Catholic faith, now were merely dismissed and were no longer to be discussed. It was not until more than twenty years later that modern Rome came to a “solution” — new canonical legislation was promulgated, along with a new understanding of what constitutes a “notorious” and “public” act of abandoning of the faith. One thing is for sure, the notion of “automatic excommunications” is long gone. Tolerance has won the day.

On March 13, 2006, Protocol 10279/2006 was published by the Pontifical Council for Legislative Texts. Entitled *Actus Formalis Defectionis ab Ecclesia Catholica*, it was approved by Benedict XVI and sent to the heads of all episcopal conferences throughout the world. In this we read that this “issue was carefully examined by competent Dicasteries” in order to determine what are the theological and doctrinal components of an act that is a “formal defection from the faith,” and (this is new) what actions would constitute a true “formal act of defection,” as if *pertinacious* activity, as defined in the past, was not enough.

Three things must now come together for an “abandonment of the Catholic Church” to be validly configured:

- There must be an *internal decision* to leave the church. In other words, the person under consideration must have formed the “intent” to abandon the faith by creating a “rupture of those bonds of communion — faith, sacraments and pastoral governance — that permit the faithful to receive the life of grace. In other

words (again), the intent must be specifically to become a heretic, an apostate or a schismatic. One cannot merely choose to become a lapsed Catholic without denying any of Her teachings for the first of these requirements to be fulfilled. From all I have read, there are very few heretics in the history of the Church who made the conscious intention “I want to be outside the Catholic Church.” Rather, they saw themselves as true reformers and that it was the Catholic Church that lost its way, and the Church condemned them for it.

- There must be a “*realization and external manifestation*” of that decision. This is an exterior act that let’s us know what decision was in the will to start with. It is the actualization of the internal desire. To fulfill this requirement, the “interested party” must manifest his desire in written form, not merely by the spoken word. He or she must write a letter to the local bishop or pastor explaining the desire to defect from the faith and the reasons for it. History shows us that Martin Luther expressed his desire to defect by an “exterior act” when he nailed his objections to the Augsburg cathedral door. Arius acted in a similar manner when he proclaimed his intentions at the Council of Nicaea to hold a doctrine contrary to the apostolic teachings. Such actions were good enough before, so why are they not good enough now?

- Lastly, this bishop or pastor will take the letter and make the *determination* if the reasons given in it are valid and truly acts of the will of the one requesting to abandon the Catholic Faith. If the reasons are found to be valid acts of the correspondent will, then he will notify the correspondent that his wish is granted. Afterwards he will make a note in the baptismal registry of the *defectio ab Ecclesia catholica actu formali*. Can you imagine Arius or Martin Luther writing such a letter? How about Schillebeeckx? Do you suppose he would have written a letter asking permission to abandon the Catholic Faith, especially when he firmly believed that his heretical teachings were true doctrine and the best things for the Church? Do you think he would have enrolled on the *Count Me Out* web site, asking to be removed from the roles of the Catholic Church?

So, to answer the question how Schillebeeckx could continue to teach in a “Catholic” university for more than forty years after the Council, to write hundreds of publications, great and small, that defended and even added depth to his heretical beliefs, and to even die “within the church” as a member in good standing in the Dominican Order in Europe without suffering any consequences for his heretical, *pertinacious* teachings, my answer is that he had “friends in high places” who either supported Schillebeeckx in his works, or else who were afraid to appear too “old school” by putting him “outside the Church” without his formal desire, both interior and exterior, being manifested, and his works placed on the Index (oops, that went by the wayside a long time ago). Thus, this “pioneer of Modernism” at the Second Vatican Council was able to witness the “fruits” of his evil behavior to the detriment of millions of Catholics everywhere. ☩

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The Pentecostal Movement Appeals To Those Who Desire Novelties

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or at least a sister language, since Valencian is only a *patois* of Catalan, and Catalan is related to Gascon, Provençal, the language of Limoges and the Romangna, Piedmontese, and all the dialects of Oc spoken south of the Loire. But what of all those great Cosmopolitan seaports? And all the provinces of Spain — Castille, Andalusia, Leon and the Asturias, where he preached long months? Apart from a few phrases, Catalan was unknown in those regions. And as to the Basque country upon which he set his impress so strongly, we know that its language is totally unrelated. It was the same with Picardy and Normandy and Brittany. And in all these places the same miracle was there for the stupefaction of men's minds. For men of other tongues understood quite precisely and profoundly the very precise and very profound truths and reasonings — truths and reasonings that were literally not to be formed or any way received by the mind unless they entered it by way of grasped words. Doubtless, there was mingled with all this an influx of enthusiasm and fervor; but this was only to open the way to a teaching and open the intelligence to a practical rule of life which neither mimicry nor music nor oratorical magnetism had any way of expressing. Brother Vincent had not simply uttered sounds and cries; he had given life and reality to words; the words bore with all their weight and reality upon hearts and consciences, bringing the same thought to all with fiery evidence. In fact, each man thought he was hearing his own tongue.

'But he is speaking Greek!' 'He's speaking Hungarian!' 'He's speaking Breton!'"

In Summary

Moral And Doctrinal Scandals Abound In Midst Of "Christian-Jewish" Relations

(Continued from Page 5)

this visit was important in Benedict's eyes because it gives witness to a secularized world of a "faith shared" by Jews and Christians "in one God" and "in the Decalogue." Yet, as pointed out above, we do not share the same faith, so despite the good intentions for this meeting, good intentions do not make what is sinful and doctrinally erroneous somehow approved before the eyes of God. Rather, this meeting emphasizes just how low the Modernists will go in compromising true Catholic teachings so that we can call Christians and Jews "brothers."

We cannot forget that barely eighty years ago, Pope Pius XI gave us instruction on how to foster true Christian Unity in his encyclical letter, *Mortalium Animos*. This unerring document



provided clear teaching about the importance of maintaining the supremacy of the Catholic Church over all other religions while working to achieve unity. The pope even assured us, in no uncertain terms,



God granted the gift of "tongues" in the early Church to facilitate the spread of the Gospel and to give a clear demonstration that the message preached by the Apostles and their followers came from God. As the Gospel and the Church spread throughout the world, the need for this charismatic gift gradually went away. From time to time, God gifted some of His saints with similar *charismata* to secure His work wherever He sent them. It is wrong to compare the apostolic use of the "gift of tongues" as ordained by God with the *glossalalia* of today, for such "works" serve merely to satisfy the emotions of the individual to the destruction of fidelity to the Church and Her teachings. God would not and *does not* inspire such things. Thus Catholics who are informed of these errors must be careful to avoid them in every way while praying for the true guidance of the Holy Ghost. †

that it is an offense against Faith to take part in public, non-Catholic worship such as was witnessed on January 17 of this year in the synagogue of Rome. In fact, Pius XI emphatically stated "this See" would never participate in such sinful and erroneous acts simply because of the scandal involved in them. The See of Peter was established to lead souls to salvation, while the "see of modern Rome" demonstrates a desire for "unity" at all costs.

And as if this isn't enough, we have assurance that any movement toward "Christian-Jewish" relations after Vatican II will *not* require Catholics to work for the conversion of the Jews. On June 18, 2009, the United States Conference of Catholic Bishops issued a *Statement of Principles*, which was later clarified on October 5, 2009, on certain topics. As it pertains to this discussion, the "clarification" reads:

Jewish-Catholic dialogue, one of the blessed fruits of the Second Vatican Council, has never been, and will never be used by the Catholic Church as a means of proselytizing — nor is it intended as a disguised invitation to baptism.

The modern church has forsaken that missionary mandate given to the Catholic Church by Christ Himself. As a religion, it is a living scandal to all mankind. †

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 and teachings, most especially the Holy Sacrifice of the Mass of the Council of Trent, the ancient Latin Mass.

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

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

From The Traditional Roman Catholic Calendar

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

St. Patrick	March 17
St. Joseph	March 19
Passion Sunday	March 21
Annunciation BVM	March 25
Palm Sunday	March 28
Holy Thursday	April 1
Good Friday	April 2
Easter Sunday	April 4
St. George	April 23
St. Mark	April 25
St. Joseph the Worker	May 1
Finding of the Holy Cross	May 3
St. Pius V	May 5
Sts. Philip & James?	May 11
Ascension Thursday	May 13
Pentecost Sunday	May 23
Trinity Sunday	May 30
Queenship BVM.....	May 31
Corpus Christi	June 3
Sacred Heart of Jesus	June 11

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