



The Catholic Voice

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The Modern Church Is Anything But “Conservative” In Practice

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Editor, *The Catholic Voice*

October 24, 2010, marked the end of the most recent Synod in the modern church, the Synod for the Middle East. It was one of many in a line of General Assemblies of the Synod of Bishops erected through the Second Vatican Council, and which have met from time to time over the years as part of the administrative fulfillment of collegiality in the modern church. The purpose for this piece is not to comment on the events of that Synod. Rather, I would like to review statements made during its closing ceremonies.

As Benedict XVI took part in the closing ceremonies, he made an announcement to reveal the theme for the next Synod. He said the next Synod (to be held in 2012) will be dedicated to the theme “The New Evangelization for the Transmission of the Christian Faith.” The irony of this is that he made the announcement on Mission Sunday, the Sunday in October set aside by Pope Pius XI, for the review of the missionary works of the Church throughout the world so as to encourage the faithful to support the missions through their prayers and financial donations. The spirit of the “new evangelization” that has been a theme in the modern church since Vatican II is anything but “missionary” as Catholics have traditionally used this term. The end goal of the “new evangelization” is to increase the “conscious unity” of all men with God. Benedict XVI said as much when he made his announcement:

The missionary task is not to bring about revolution in the world but to transfigure it, drawing power from Jesus Christ who “convokes us at the table of his Word and Eucharist, to taste the gift of his Presence, to form ourselves in his school and live more and more consciously united to him, Master and Lord.”

In other words, missionaries are no longer required to “revolutionize” the world through the Gospel of Jesus Christ, bringing all men to salvation through membership in His Church. This is the teaching in the Gospel of St. Mark (14:14-18), and the salvation of men hangs in the balance between the missionary accepting his duty to win souls to Jesus Christ as the Catholic Church teaches Him to be, and the acceptance by all men of this “revolutionary” idea that God became man to live among us, teach us, found His Church, and die in reparation for our sins. And not only did He die, but He also rose from the dead to prove His claim as the Messiah awaited by men for centuries. Instead, “conscious unity” with Christ is the new goal, which unity will be achieved according to the manner in which Jesus is



Prelates gather at the closing ceremonies for the Synod on the Middle East

understood in the teachings of other religions and philosophies. All will be united to Jesus as they know Him to be — God, perfect man, historical figure or whatever else people teach about Jesus that is not in accord with divine Revelation.

Understanding The “New Evangelization”

Catholics must understand that the “new evangelization” is nothing but a method of spreading the gospel of the Modernists as taught at Vatican II. It shares nothing with the missionary spirit inculcated since apostolic times to bring about the fulfillment of the *mandatum* of Jesus Christ to bring all men to salvation through belief in Him through the teachings of His Church and through Baptism “in the name of the Father, and of the Son and of the Holy Ghost.” This is not to say that there may be many who are involved in the “new evangelization” who do not try to explain the Gospel and the Church to others around them, yet the works of the modern gospel are more social than they are supernatural, and the Church — well, the church they defend and proclaim — does not share identity with that Church founded by Jesus Christ upon the Apostles.

The nature of the “new evangelization” is threefold: false ecumenism, inculturation and diversity. We will review each of these below.

1. **Ecumenism.** According to one source, *Ecumenism* can be defined as “the promotion of unity or cooperation between distinct religious groups or denominations of Christianity. Ecumenism is distinguished from and should not be misused to mean interfaith pluralism (although interfaith practices are an integral part of ecumenical work). The interfaith movement

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STRC News: This Is The Last Issue Of *The Catholic Voice*; Thank You

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

Note To Our Readers

Yes, the above headline is correct. After twenty-six years of publication, *The Catholic Voice* will come to an end after this issue has been put in the mail. Along with this, the *Society of Traditional Romans Catholics* will cease its work after the beginning of the year. We will use this time to “close up shop,” so to speak, taking care of certain areas of business you will see described below.

We are humbled that so many of you have written to us over the years in praise of our efforts through the newsletter, finding in it a source of proper Catholic teachings on the subjects of the Mass, the Sacred Liturgy, true Christian unity and the like. These topics are still very dear to our hearts, but we cannot continue in this work for a variety of reasons. While finances have been a cause of great concern over the past two years, this is not our chief reason for calling this apostolate to an end under this venue. You have always been there to support us, right up to the end as this issue goes to press. Staffing issues are another great concern, for we are fewer than have ever been at the STRC to help us do this work, including publishing and writing the newsletter. But, in truth, the primary reason we came to this decision several months ago is because of the direction the so-called “Traditional Movement” is taking so much so that we can no longer find it in us to be some sort of voice for it. Year after year we have been told of divisions among parishes, uncharitable and unjust statements flying around about fellow Catholics, and more. It has been harder and harder to work as a united front against the Modernist enemies of the Church instead of each other. Various groups stake their claim to the “truth,” all the while seeking the destruction of those who don’t agree with them. The longer we go around fighting each other instead of the enemies of Christ and His Church, we weaken any desire we have to remain engaged in the true battle for souls and for Christ the King, thus ending up with a brand of Catholicism that is

hardly traditional and barely recognizable as Catholic. There are changes being made by many who claim to be part of a “Traditional Movement” — changes that are clearly acts of compromise with the traditional doctrines of faith and morals, and proper religious and spiritual practices — all under the guise of letting the “spirit of the times” be the guiding principle for a relaxation of doctrine and morals that even the modern church has a hard time accepting. We cannot be a part of *that* “Traditional Movement,” and we pray it will soon come to its senses and recall the noble purposes for which it was founded over forty years ago. For us, the former board of STRC, we will continue our prayers and sacrifices for an end to the Modernist destruction of our Catholic Faith, and Fr. Vaillancourt plans to restore a former publication he edited based on the works of Catholic Action and the full establishment of the reign of Christ the King through the Immaculate Heart of Mary, first in our heads and our hearts, and then in society through the restoration of the true Catholic family on the principles of pre-Vatican II teachings and practices. His contact information is found on Page 14. Once again, thank you for all your support over the past quarter century. Be assured that you are always remembered in our prayers and at Masses offered for Catholics in our time.

Unfinished Work

- With this issue, a copy of the 2011 Traditional Catholic Calendar is being sent to all who donated to the STRC during 2010. If you would like a copy, please send a donation to STRC at the address on the front page *before December 31, 2010*.
- We still have a good supply of the “Pro Multis Pin.” One (or more) are available for a donation. Please order them *before December 31, 2010*.
- Our web site (www.strc.org) will be available through January, 2011. This is a good source for past issues of *The Catholic Voice* in pdf format as well as reprints of certain articles we have published over the years.
- Those trying to contact us via email must have noticed that our replies have been sporadic, at best, these past several months. All of the “strc.org” email addresses will no longer be available after December 31, 2010.

AVAILABLE UNTIL DECEMBER 31, 2010

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 Iesus*

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.

How To Kneel In Church: Overcoming Poor Posture While At Prayer

By Fr. E.F. Miller, C.S.S.R.
From *HowTo Kneel In Church*, 1957

There are three questions to be answered concerning the kneeling that a man does when he goes to church. We prescind from the kneeling that is done in the corners of school rooms under the direction of teachers who belong to the older discipline; and from the kneeling that is done by young men before young ladies seated on park benches or seated on a piece of living room furniture in an effort to persuade them, by the position prostrate, to be theirs forevermore. We restrict ourselves to the very prosaic kneeling that is practiced in churches.

The questions we wish to ask are these: Why should a man kneel? How should a man kneel? On what should a man kneel?

Why should a man kneel? Many good non-Catholic leaders say that a man should never kneel when he goes to church. It is perfectly proper to kneel when looking for a cuff link under the bed or when running Junior's train on the living room floor or when cultivating the growing things in the garden. It is only in church that these people see something sinister in kneeling. Following their fear logically, these leaders put pews in their churches for sitting, organs for music and pulpits for preaching, but never kneelers for kneeling.

Other non-Catholic leaders believe very strongly in kneeling in church. And they have a reason for their belief. A proper attitude of worship is a bowing and a bending of the soul. Everybody admits this. The person who refuses to allow his soul to bend low before God is a proud person. That was the trouble with Lucifer. He would not get down on the knees of his soul before God. And so God had to dismiss him from His service.

The body is just as much a part of man as is the soul. And surely it is not more important than the soul. If the soul kneels in church, why should not the body kneel too? Who told the body that it is so good that it can sit down comfortably during divine services while the soul does all the kneeling? A man making a statement like that might have a knee to kneel on but he definitely would not have a leg to stand on.

Of course there is a difficulty here touching the different types of religions that are so common in the world today. Some of these churches make no claim of having God really and truly present within their walls. Their purpose is for preaching and fellowship, not for providing a home for the Son of God. For them, kneeling does not have so sharp a point.

It would be just as proper to kneel in any place: in a ball park when a moment of prayer is called for in memory of a recently deceased umpire, in an open field when the fragrance of the wild flowers is reminiscent of the sweet odor of their Creator, in a crowded streetcar when pulsing humanity, suspended from the straps, brings thoughts of the happiness of heaven, as in such churches. It would not be improper to kneel in all these above places. But we associate churches with very special reasons for kneeling. When the bodily presence of God is not there, the reasons seem to lose some of their validity.

But the Catholic Church holds that Jesus Christ is present, Body, Blood, Soul and Divinity in the tabernacle on their altars. We have very clear arguments to prove that this is not just a fancy

of our imagination, but something that has been believed by the majority of Christians all through more than nineteen hundred years from the very time of Our Lord Himself. And this majority includes highly important and wellthought of people like the apostles, the miracle-working saints, and philosophers of the stamp of Augustine, Thomas Aquinas, Duns Scotus and Suarez.

It is no difficulty for Catholics to get down on their knees when they go to church. God is right in front of them, just as surely present as the woman in the next pew wearing the funny hat and the usher going down the aisle taking up the collection. The mere fact that He cannot be seen with the eyes is no sign that He is not there. So, it is much easier to kneel in Catholic churches than it is in other churches. There is Somebody to kneel to.

An added reason in favor of kneeling is the fact that it is a position to which the body quite naturally lends itself. It is a pose made possible by God, for when He created man, He must have had blueprints of all the possible twists and turns the body could make — sitting for the sake of comfort, lying for the sake of sleep, standing on the head for the sake of fun, and so on.

Why did He make it possible for a man to kneel? Why did He put joints in the middle of the legs so that the legs can swing back and provide a platform for the body? Surely not for such incidental occupations as laying a carpet or scrubbing a floor. He made kneeling so normal that there must be a time for it just as there is a time for lying down, namely, at night in order to acquire rest against the work of the following day. That time is the moment one pays one's respects to God. People feel this by second nature. When they are confronted with a vision, and are sure that it comes from heaven, they fall to their knees automatically no matter what their religion. They seem to know, without having to be told, that that is one of the prime functions and purposes of the knees.

The second question has to do with the manner of a man's kneeling. *How should he kneel?*

This question is not so foolish as it may sound. Due to the suppleness of the body, a man can kneel in such a way as to give the impression that he is in bed resting up. In very few churches are there kneelers without pews behind them in which to sit when the kneeling becomes too hard. Generally these pews are quite close to the kneelers.

Thus, a worshipper who is not taking his worshipping too seriously can half sit and half kneel and thereby serve both God and Mammon. He can rest his knees on the kneeler solidly, but the back part of his anatomy (the part generally used for sitting) is on the edge of the pew. It is not a very pretty picture; but it is comfortable. And who can accuse him of not being in the spirit of the thing? Look, his knees are on that kneeler.

Surely there is no excuse for our youth and those who are more physically fit to not be kneeling correctly. They should kneel upright without sprawling, without leaning too much on the pew in front of them. Kneeling before God is like standing at attention before a superior officer in the army. Sloppy standing at attention is not allowed. And if it is repeated, punishment will be meted out. So it is with God. The only difference is — He does not give out

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False Ecumenism Is Expressed In Public Through Joint Acts of “Worship”

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strives for greater mutual respect, tolerance, and cooperation among the world religions. Interfaith dialogue between representatives of diverse faiths, does not necessarily intend reconciling their adherents into full, organic unity with one another but simply to promote better relations.” In other words, the conversion of sinners to the Catholic Church is not a goal of the Ecumenical Movement.

When false ecumenism became the teaching of the day after Vatican II, a few people rose up to explain the errors of this doctrine, not afraid to call it heresy. Among these is the well known author Patrick Henry Omlor. Writing in his work, *The Robber Church*, he explains the errors of false ecumenism in this way:

In Vatican II's *Decree on Ecumenism* we read the following: “Most valuable for this purpose are meetings of the two sides — especially for discussion of theological problems — where each can treat with the other on an EQUAL FOOTING.. .”(emphasis added). This teaching of Vatican II refers to so-called “ecumenical dialogue” between Catholics and non-Catholics. The following three points are contained in it: (1) there should be meetings, assemblies, etc., between Catholics and non-Catholics; (2) at the meetings the Catholics not only can, but should, deal with the non-Catholics on an *equal footing*; (3) this “equal footing” is to be observed, and it says this very explicitly, in discussions *on theology*.

First of all, regarding point (1), should there even *be* such meetings? Concerning similar efforts in a past era, Pope Pius XI taught the following: “With this object congresses, meetings, and addresses are arranged, ... where all without distinction ... are invited to join in the discussion. Now, such efforts can meet with no kind of approval among Catholics. *They pre-suppose the erroneous view that all religions are more or less good and praiseworthy ...who hold such a view not only are in error; they distort the true idea of religion, and reject it, falling gradually into naturalism and atheism. To favor this opinion, therefore, and to encourage such undertakings, is tantamount to abandoning the religion revealed by God.*” (Encyclical *Mortalium Animos*; emphasis added). Not only the passage of the *Decree on Ecumenism* we quoted above, but the decree itself, *throughout and in its entirety*, does indeed clearly presuppose the erroneous view that all religions are more or less good and praiseworthy.” Numerous passages could be cited to show this. For example: “Moreover, some and even very many of the significant elements and endowments which together go to build up and give life to the Church itself, can exist outside the visible boundaries of the Catholic Church; the liturgical actions of non-Catholics “must be regarded as capable of giving access to the community of salvation”; “For the Spirit of Christ has not refrained from using them (separated Churches and Communities) *as a means of salvation... (!)*; they have “truly Christian endowments”; etc.,



The ecumenical observance of the Vespers Liturgy uniting Benedict XVI and the Archbishop of Canterbury, Rowen Williams, in public common prayer, an act forbidden to Catholics prior to Vatican II as an act of false worship.

etc. If the separated Churches *allegedly* have very many significant elements and endowments, etc.; if they *allegedly* are capable of giving access to the community of salvation; if they are even a “means of salvation” (*allegedly*); then it must be conceded that they are *at least* “more or less good and praiseworthy.” This notion—and it is the whole animus of the Decree on Ecumenism from start to finish—is in the words of Pius XI “erroneous,” “distorts the true idea of religion,” and it “is tantamount to abandoning the religion revealed by God.”

Regarding points (2) and (3), namely, theological discussions on an equal footing, this teaching of Vatican II is *intrinsically wrong*. It is a crime against truth, it is contrary to reason, and it is a betrayal of Christ to allow His Church and His teachings to be placed on any sort of “equal footing” with error, heresy, and infidelity. Pope Leo XIII affirms that it is contrary to reason that error and truth should have equal rights” (encyclical *Libertas Praestantissimum*). Moreover, the doctrine advanced by the Decree on Ecumenism is Naturalistic and Masonic, for as the same Pope Leo says: “It is held (by the Freemasons and the Naturalists)... that in the various forms of religion there is no reason why one should have precedence of another; and that they are all to occupy the same place”; and again, “(The Freemasons) thereby teach the great error of this age... that all religions are alike. This manner of reasoning is calculated to bring about the ruin of all forms of religion, and especially of the Catholic religion, which, as it is the only one that is true, cannot, without great injustice, be regarded as merely equal to the other religions” (encyclical *Humanum Genus*). Equal footing??

Needless to say, the non-Catholics have no objection to “equal footing,” for “they assert their readiness to treat with the Church of Rome, but on equal terms, as equals with an equal. But even if they could so treat, there seems little doubt that they would do so only on condition that no pact into which they might enter should compel them to retract those opinions which still keep them outside the one fold of Christ” (*Mortalium Animos*). Continuing, Pope Plus XI now explains the *essential* nature of this teaching

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Catholics Are Forbidden To Take Part In Non-Catholic Worship

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expounded throughout *Mortalium Animos* “This being so, it is clear that the Apostolic See can by no means take part in these assemblies, nor is it in any way lawful for Catholics to give such enterprises their encouragement or support. If they did so, they would be giving countenance to a false Christianity quite alien to the one Church of Christ. Shall we commit the iniquity of suffering the truth, the truth revealed by God, to be made a subject for compromise? FOR IT IS INDEED A QUESTION OF DEFENDING REVEALED TRUTH” (emphasis added). This new teaching of Vatican II, therefore, is the exact reversal of an *essential* teaching of the Catholic Church which is related to revealed faith, for the teachings of Leo XIII and Pius XI, following what the Church had always held, are absolutely necessary for the safeguarding of faith. The Robber Church is *not* the Catholic Church.

Not only do they subvert doctrine, but in doing so they even employ the exact phraseology, verbatim, which the Church has condemned. Compare their words “equal footing” with the following teaching of Leo XIII: “The Church, indeed, deems it unlawful to place the various forms of divine worship on the same footing as the true religion” (encyclical *Immortale Dei*).

New Morality of “Ecumenism”

Next let us consider, using the *Decree on Ecumenism* as an example, how the new Ecumenical Church has reversed the teachings on *morals* of the true Catholic Church. According to Canon Law (c. 1258), worship in common with non-Catholics in any “active” manner is strictly and simply forbidden under pain of mortal sin. Such worship in common is called “*communicatio in sacris*.” Every priest was taught, and it was drilled into his ears during his seminary days, that *communicatio in sacris* is absolutely forbidden, no “ifs, ands or buts,” under pain of mortal sin; and all Catholics were aware, or certainly should have been aware, of this teaching.

To understand fully and clearly the teaching on *communicatio in sacris* it is necessary to grasp the distinction between *active* and *passive* cooperation in non-Catholic worship.

Merely material presence, or *passive* cooperation, is (under Canon Law 1258, par. 2) *only tolerated*, and it is tolerated provided that (1) there is a grave reason for being physically present at a non-Catholic service; (2) in cases of doubt whether such gravity exists the bishop must give his approval; and (3) by being present at a non-Catholic service there is no danger that the Catholic will give scandal or that his own faith will be perverted. Considering these aforesaid stipulations, it is clear that the mind of the Church is to discourage even passive cooperation. As regards passive cooperation, moreover, in order to fulfill the necessary conditions for it, a person may not join in any positive act

of worship whatsoever and he must abstain from any positive action. It is evident that even “passive” cooperation very well might be a danger to some Catholics. *Canon Law*, a text by Bouscaren and Ellis (one of the best commentaries on Canon Law available), says on p. 704: “It is conceivable that even merely passive presence might be accompanied by an internal intention to approve, assent to, or encourage the non-Catholic worship; if that were true it would be *formal cooperation in an evil act*, and *forbidden by the natural law*” (emphasis added).

If, besides being physically present, a Catholic placed *any positive act of worship whatsoever* in common with the non-Catholics, such an act would be *active* cooperation. This is the meaning of “*communicatio in sacris*.” *Communicatio in sacris* is mortally sinful because it is “formal cooperation in an evil act and forbidden by the natural law.” Consider the currently widespread so-called “interfaith” activities, visiting Protestant churches and Jewish synagogues, exchanging ministers, etc. To claim that these activities fall under “passive cooperation” would be an outright lie. Least of all is there a “grave reason” for them, least of all is there “no danger of perversion or of scandal.” Verily the only one of the three conditions required by canon law that is literally fulfilled is that often the bishop approves of them!

Here is a good example. *The Parish News Report* of St. Aloysius Church in Palo Alto, California (Jan. 1971) reads: “In honor of the Church Unity Octave, the Mass (on Jan. 24th) will have an ecumenical emphasis. Our neighbors across the street from Wesley Methodist Church have been invited to attend, and their minister, Rev. Bob Schlager, will participate in the service by saying a few words before the end of the Mass. On the following Sunday, January 31st, our parish community has been invited to join in the 11:00 A.M. service at Wesley Methodist. Father McGuinness will address the congregation during the service.” Does this sound like “passive” cooperation? “To join in the 11:00 A.M. service at Wesley Methodist”?? When a Catholic priest “addresses” a Protestant congregation “during the service,” is it merely “passive”?? This example, which is in my local area, is multiplied every week and everywhere. All such “ecumenical” and “interfaith” activities are *active* participation, they fall under *communicatio in sacris*, and they are mortally sinful, being the formal cooperation in an evil act and forbidden by the natural law.

All of this is not only permitted but encouraged by Vatican II. In the *Decree on Ecumenism* we read: “Yet worship in common [*communicatio in sacris* is the exact phraseology used here in the Latin text of this decree!] is not to be considered as a means to be used indiscriminately for the restoration of Christian unity. There are two main principles governing the practice of such common worship (*communicatio in sacris*): first, the bearing witness to the

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Inculturation And Cultural Diversity Remove Sense Of The Sacred

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unity of the Church, and second, the sharing in the means of grace." Elsewhere in this same decree, referring specifically to the Orthodox schismatic communities, Vatican II urges: "Therefore some worship in common (*communicatio in sacris*), given suitable circumstances and the approval of the Church authority [the Robber Church, that is] is not only possible but to be encouraged."

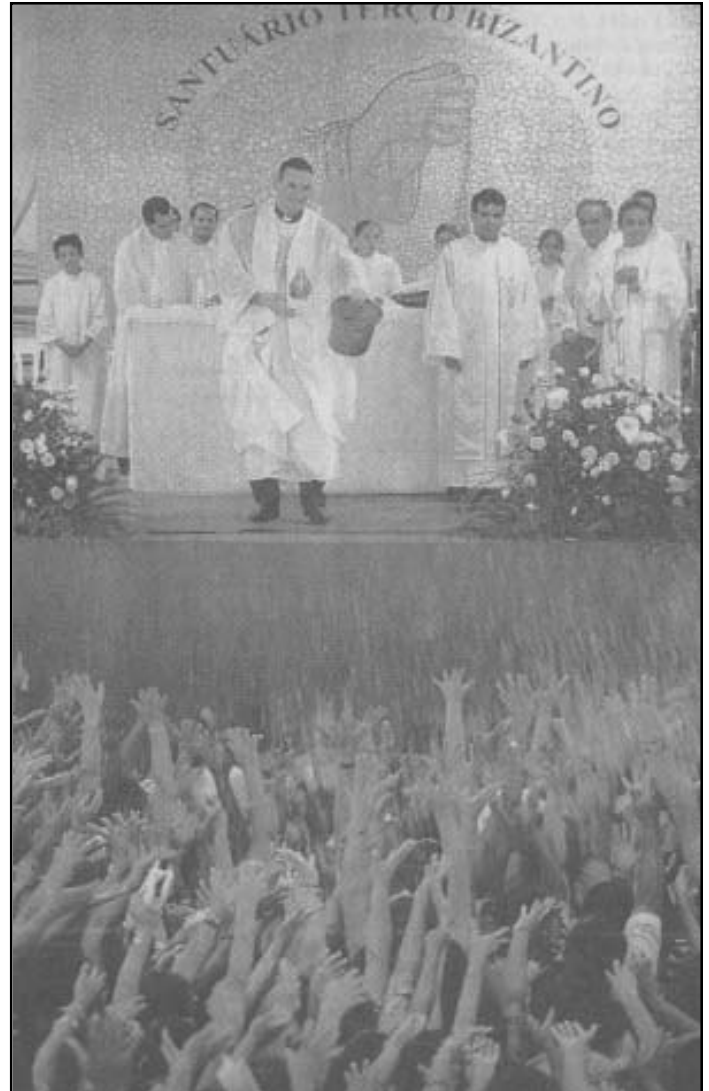
How does one "bear witness to the unity of the Church" — that is, the *unity* of the *Catholic* Church — by worshipping at a non-Catholic service? How does one "share in the means of grace" by participating in an assembly that rejects all the ordinary channels of grace given us by Christ? How does a Catholic "share in the means of grace" by committing an act forbidden by the natural law; i.e., formal cooperation in an evil act? How, in fine, does one "share in the means of grace" by committing a mortal sin? "For we are bound absolutely," says Pope Leo XIII, "to worship God in that way which He has shown to be His will" (*Immortale Dei*).

There it is. Do not try to tell us that nothing essential has changed, that the "essence" of the Catholic Church remains in the Robber Church. Do not say that the precepts of morality, the definitions of what is a sin and what is not a sin, have not been changed. The new doctrines proposed for belief and the new "code of morality" openly conflict with those of the true Catholic Church. The new Ecumenical Church is to the true Catholic Church as 4 is to p.

2 & 3. Inculturation and Diversity. I wrote the follow section several years ago. It still applies today.

Inculturation, as understood in modern liturgical parlance, is the desire to incorporate the cultural experiences of other nations and localities, even their religious practices (Christian or not), into the liturgical life of the faithful. While a melding of cultural practices does add spice to one's personal life (styles of food, unique customs, types of dress and so forth), such a concept has no place in the public prayers of the Roman Catholic Church, most especially the Holy Sacrifice of the Mass. The Mass does not need the addition of cultural "spice" in order to add to (as the innovators remark) the richness of one's "religious experience." God has provided enough "spice" through His grace already. Even though this is the case, the modernist influence, careless of all Tradition, even publicly promotes an "inculturized liturgy," favoring it because it demonstrates the "genius and culture of the different peoples". (#1204, *Catechism of the Catholic Church*, Doubleday edition, 1995) This new teaching is but an echo of the Vatican II document: **Pastoral Constitution of the Church in the Modern World** (*Gaudium et Spes*).

To sum this up: Liturgical services among the conciliarists are to be left open to adaptation of the cultures of other lands, even if these cultures, and the practices they develop, are decidedly *non-Catholic*. The Gospel of *Diversity* is being allowed to replace the Gospel of Jesus Christ. And, this "diversity" can even be sought among the pagan cultures. "After all," the innovators say, "don't these pagan rites also demonstrate in their



Rev. Marcelo Rossi, the "pop-star priest", readies a bucket of water to splash over the people present for his "Rock Mass". Another method of inculturation, such gatherings are justified under the excuse that liturgies which reflect the popular culture will attract more people to them. However, little is mentioned how the *Sense of the Sacred* is lost at such times.

own way a recognition of a supreme being? Isn't this good enough, since we all worship the same God under different forms? Can we not see that inculturated liturgies work to bring about the fulfillment of Christ's prayer for unity, even if the mode of understanding of that being differs from nation to nation?" God forgive them.

False Ecumenism Is Natural Offshoot Of Inculturation

Catholics faithful to the traditions of the Apostles should see inculturation as an insidious evil. It is born of the same evil roots as the heresies of Modernism and false Ecumenism. The first teachers of inculturation were Modernists through and through, and their new doctrine has corrupted the beliefs of the majority of Catholics throughout the world.

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A New Definition Of *Religion* Given To Further Modernist Goals

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You see, interreligious dialogue is said to be an important corollary to the study of inculturation. Before the ink was fully dry on the documents of the Second Vatican Council, men such as H.R. Schlette (*Towards a Theology of Religions*), R. Panikkar (*The Unknown Christ of Hinduism*) and Hans Küng (*Christianity and the World Religions*) were developing the new *ecclesiology*, a modern term which, loosely translated, means "how the Church works". This new system of beliefs and practices is the practical application of the Vatican II documents which these men helped to develop. While these "theologians" do not explicitly address inculturation in any detail, they understand that the new concept of gaining converts is not to be confused with what Catholics have held in practice since the time of Christ. Instead of praying and sacrificing to bring all men to the Gospel through Baptism and conversion of heart, which conversion is necessary for salvation, such active proselytization is now to be "discouraged among the world religions" (Küng). Pannikar sees the possibility of a "Hindu Christianity", the melding of the "great cultures" of the East and the West. Küng, going further, explains that the role of the missionary is not that of changing the belief structure of all the nations of the world to conform to the Gospel of Jesus Christ; rather, he must now show how the Gospel of Jesus Christ can "challenge" the Buddhist, the Hindu or the Moslem, enriching his belief structure by sort of "spicing it up" with some of the Gospel sayings. *Conversion* of the heart is no longer needed, just an *acceptance* of the Gospel as one religious system among others. But, were the teachings of such liberal theologians condemned? No, they have been incorporated in such a universal manner that these modernists must be completely surprised at their success.

At the center of this discussion is the new definition of *religion*. It is now known as a "cultural and symbolic system which works to establish powerful and persuasive moods and motivations in the minds of each individual, which, when organized, bring order to men's lives by turning these abstract conceptions (moods and motivations) into 'factualities' -- something that is realistic to the individuals who express the abstract in an external manner." (For a full development of this see *Religion* by Clifford Geertz as explained by Carl F. Starkloff, S.J. in his thesis *Inculturation and Cultural Systems*, 1974, Georgetown University Press.)

Is this difficult to understand? I think it is made to be so. Here is a break-down of this modernist mumbo-jumbo: Religion, to them, is nothing more than the sum total of man's cultural experiences in the worship of God as each culture has grown to know Him, not by direct revelation, but by their own journey of discovery through developed cultural expressions. Thus each land can have its own religious rites, even several of them, according to the diversity of that land's culture. The Catholicism of the "past" rejects this, and the innovators will acknowledge this. They add that Catholics are to be pitied because for centuries they have failed to "share" in the "symbolic richness" of the world's religions through a "false notion of catholicity," a belief that only the religious customs of Rome were "good



Drummers from the Colville Indian Tribe (Washington State) greet those who attend a Vespers service at the cathedral church in Spokane, Washington. Tribal leaders from various areas also took an active part in the Installation ceremony for the newly appointed modern bishop of Spokane.

enough" for the entire world. These innovators have been embarrassed by the Catholic Church's "tough stand" (that She alone is the true religion of God Almighty). Now, they are free of this embarrassment. Catholics of today have a wide vista opened to them following Vatican II. Catholics (these Modernists say) now have permission to acknowledge the good and spiritual in all religions, even incorporating these sometimes pagan, symbolic actions in their own liturgical forms of worship.

Perhaps this new definition of *religion* can explain the fast and furious efforts of the conciliarists to introduce animistic and pagan practices into their modern liturgical experiences. Likewise it also explains how the conciliar clergy can so readily embrace all religions of the world, for if religion is just a local expression of human feelings, then any such expression is "life-giving", so long as a supreme being of some sort is acknowledged. And if it is a "Christian-based" (although non-Catholic) expression, then so much the better! It will be easier for Catholics to accept this way.

We Do Not Worship The Same God

A chief problem with inculturation is that it breeds the heresy of *pluralism*. For those unfamiliar with this teaching, pluralism acknowledges the validity of all religions, making the common religious denominator to be a shared belief in a supreme being, be he called "God," or "Allah" or the like. But, as the Scriptures tell us, there is only one God, which God has revealed Himself to us, showing how we are to believe in Him and how to express that belief in only one form of worship.

The pluralist will say that it doesn't matter what religion a person belongs to, and that all will be "saved" no matter what religion is professed because "we all worship the same God" under different names or "manifestations". The Catholic *cannot* agree with this. With the coming of Jesus Christ, the Son of God and God Himself, there is only *one* religion in which to worship God. Our Lord gave us direct Revelation, identifying for us Who God is, what He is in Himself (three Persons in one God) and how we are to worship Him (through the Church He established).

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Kneeling Correctly Is An Important Part Of Our Worship Of God

(Continued from Page 3)

His punishment right away. He has a long, long time to take care of that. Thus, He is in no hurry. But it is certain that He chalks up this half-kneeling, half-sitting position that so many young and healthy people take in church when they are supposed to be adoring Him, and abides His time for the straightening out of the account.

If one wants to do a bit of real penance on a rainy day, one can kneel on the floor for a period of time without anything either in front or in back of him to lean on. This was a common practice with the saints. In fact, there were a good many saints who were never seen by anyone in any other kneeling position, except straight up and down, placing the whole burden of their body on the knees and not on the arms, the chest or the appurtenances to the rear. This is difficult. But it is worth trying when more painful penances are out of the question on account of health. Aches will appear in places where they never appeared before. But God will not only be worshipped in accord with His dignity, but He will be pleased. And much Purgatory will be taken care of long before death comes.

The last question we ask concerns the object on which the kneeling is done. *On what should a man kneel?* We spoke of the floor in the preceding paragraph. But we wish to go into the matter just a bit more thoroughly.

In America, the floor of a church is generally out of the question as the proper place to kneel. In between each set of pews in most churches there is a board about five or six inches broad and resting on braces that raise it half a foot or so off the floor. This is a good idea because it gives the lower part of the legs a chance to find their proper position, which is one of dangling downwards, with the toes, or rather the shoes covering the toes, gently touching the floor. There is little strain on the legs with this arrangement.

A thing becoming more common in Catholic churches all the time is the placing of permanent cushions on these boards or kneelers. An upholstering company is generally called in to do the work, and very often the price is quite high. The cushions vary according to the budget of the parish and the financial status of those who do the kneeling. Some cushions are deep and soft like a feather bed, done up in the best leather, and guaranteed to last a lifetime; others are scraggy and cheap, and inclined to peel or shred under hard use like the bark of a tree.

A contradiction can be seen in the kneeler that is well-cushioned. A kneeler is a twofold symbol. It symbolizes the bending of the soul before God in an attitude of worship, as we have pointed out. Thus humility is suggested. And it symbolizes the penance that all men must do in order to reach heaven. "Take up your cross and follow Me." It is not easy to kneel. It hurts the knees. It may even cause housemaid's or nun's knee, which is a huge swelling that appears on the knees when they have been used too much and causes agonizing pain. Kneeling brings an ache to the back. But that is what kneeling is supposed to do — hurt. And it forces a man off the high perch of his pride into a position where he belongs, near the floor with the rest of the dust out of which he was originally drawn.

And man becomes smaller when he kneels. He may be six feet tall when he stands up. When he kneels down he is no more than four feet. Quite a comedown for the mighty and the proud. It shows people just how big they are in the sight of God. This is not easy to take. Very few people want to see themselves as they truly are. A good firm kneeler can be an aid in bringing about that self-knowledge.

It seems a contradiction then, to place an object of penance, humility and self-knowledge in a church and at the same time to take all the sting out of it so that it leaves a man in worse condition after he uses it than he was in before he used it. It is as though Our Lord were to demand that His cross be padded with blankets before He be asked to carry it. Or it is like the man who agrees to eat no more than the required amount on a fast day provided the fare consists of prime beef from Nebraska, caviar from the Caspian and vintage wine from Africa; or like the man who promises to join the Trappists if they will allow him to keep his Cadillac and his golf clubs.

Is it appropriate to kneel on a cushioned kneeler during the consecration of the Mass when Our Lord's death is mystically renewed? A child can answer that question. How would it have been if the Blessed Virgin had occupied a lounge chair with footrest during the three hours of agony on Mount Calvary? Preposterous. Well, Mount Calvary is repeated every time Mass is said. It seems odd then that people should be sunk in deep cushions at the time, even though the cushions encase only their knees. The only excuse that seems justified is that of the man or woman with boils on the knees or arthritis in the legs. There is no point in joining Our Lord in His suffering if all the sting has been taken out of the suffering.

There is a rationalization for cushioned kneelers. Apparently a carpenter can no longer fashion a piece of wood without allowing large slivers to stick out of it to snag unwary clothing. Silk stockings or new pants are expensive. Not everybody can afford a new pair for each Sunday Mass. Remove the danger, therefore, by covering the hard wood and its slivers with something akin to a mattress. And kneeling is made so much easier in the bargain. Of course there is also the argument for which St. Theresa is quoted, that one should not be too uncomfortable while trying to pray, and should not make prayer too forbidding to others. In short the argument might be put, it's better to kneel on a cushion kneeler than not to kneel at all. There is something in that.

On the other hand, if we cannot kneel unless our kneeling is painless, we may wonder what would happen if we were of a sudden faced with persecution or even martyrdom. Would we consent to give up our head for the faith only on the condition that the axe to be used for the decapitation possessed a jeweled handle? Real martyrs are potential martyrs through their spirit of penance long before they are asked to shed their blood. Cushioned kneelers, insignificant though they may be, are not the tools employed for the making of crosses for crucifixions.

And who knows from where persecution will descend next? ✠

Inculturation Invites Pluralism Into Modern Ceremonies

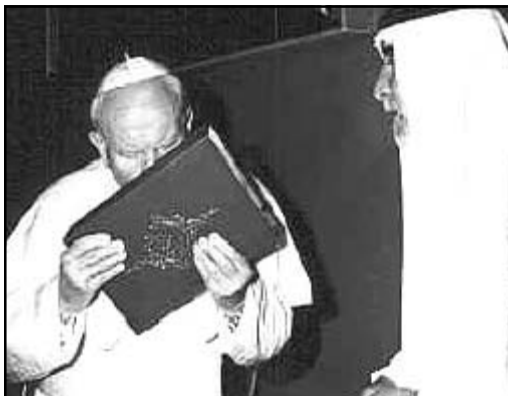
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For example, anyone who does not worship God as the Trinity is not worshipping the same God, even if he or she claims to be "Christian." Likewise, anyone who develops his own form of worship other than that presented by the Catholic Church, handed down from Christ to the Apostles, is not worshipping God *as He demands to be worshipped. Yes, it does matter how we worship God and how we identify Him in our prayers!* It is an error of the highest proportions to deny this teaching by adopting a pluralistic system of beliefs. If Catholics were more convinced of this truth, then inculturation would cease making its rapid advances, and men would find peace and harmony in the acknowledgment and worship of the only True God in the only True Church.

Some Examples That Demonstrate Our Concern

- Below is reprinted a picture that has circulated for awhile. No matter how old it is, it still tells a poignant truth. It was taken on the occasion of John Paul II visiting the Holy Land, and while there visiting the church of St. John the Baptist, which is currently under Moslem control. As a "sign of respect," he kissed the Koran, an obvious gesture of acceptance of the principles taught in that book. It is a violation of the First Commandment for any Catholic to show public veneration for the Koran or any such writings because the contents of these books are contrary to Faith. Yet, the spirit of inculturation and of diversity somehow seems to offer an excuse for such an act. There is a similar published picture taken on the occasion of the recent visit of Benedict XVI to England. It shows him kissing the Canterbury Gospels during the ecumenical Evening Prayer service. Although these Gospels historically trace back to better times in England, still venerating a good book in a bad ceremony should be the idea that causes us the greatest concern.

- Do you remember the news story from a few months ago in which we heard of a Protestant minister preparing to burn the Koran in memory of those who lost their lives on September 11, 2001? It caused quite a stir in both the religious and political arenas. However, a news story you probably did not hear about was the public act of atonement for burning the Koran by



The natural outcome of an incultural mentality is a desire to demonstrate a "respect" for the cultural expressions of other religions. Thus it is no surprise to see John Paul II giving public respect for the Koran, the Muslim holy book, by this kiss. However, what

doctrines of the Moslems can Christians share so as to enrich their own religious experience? The Koran teaches that Jesus Christ and the Holy Ghost are not divine. Can Catholics borrow good teachings from this erroneous culture? No they cannot.



Doves let loose following a ceremony to "respect the Koran" held on the steps of the Catholic cathedral in Sacramento, California, on September 11, 2010.

"blessing" the Koran on the steps of Blessed Sacrament Cathedral Church in Sacramento, California. In part, this is what was reported: "Representatives of different religions, including members of the Catholic, Protestant, Jewish, Muslim, Mormon, and Druid [yes, California has everything] communities, took part in an interfaith blessing of the Qu'ran at Sacramento's Cathedral of the Blessed Sacrament on September 11. During the ceremony, Father Michael Kiernan, rector of the cathedral, read from the Beatitudes... Several dozen people placed roses on the Qu'ran, in front of the main doors to the cathedral. Upon placing their roses, people said before the crowd, 'Let there be peace on Earth, and let it begin with me.'" Afterwards, doves were released into the air symbolizing "peace." Non-Catholics, and even pagans were allowed to take part in this ceremonial "blessing" in the name of diversity.

- It is reported that Benedict XVI was pressured by the modern bishops of France to create a new liturgical color: rainbow. It is supposed to symbolize the union between God and His people, having been worn since the days of Noah, Abraham and Moses. For more information on this act of diversity and inculturation, you can look at the web page for the Diocese of Saint-Brieuc and Treguier in Brittany, France.

Don't Be Fooled — Modern Church Is Not "Conservative"
Summorum Pontificum and similar traditional-sounding documents that come from modern Rome are a smoke screen. The same church and people who give us these documents also betray the Faith in very grave ways under the guise of the "new evangelization." It should be clear that "new evangelization" is the name whereby the "spirit of Vatican II" is spread and enforced around the world, and Catholics still attached to the modern church should be on their guard and have nothing to do with it. Our best way to prepare for the Synod of 2012 on "new evangelization" is to pray, study our Faith well, and be ready to stand up for what is true regarding the missionary nature of the Church. ✠

An Invasion From The East: New Age Mysticism Is Still Invading The Church

Editor's Note: Several years ago, we reproduced a letter from a concerned reader as a feature article. The subject matter makes our decision to do this obvious, since the influence of Eastern Mysticism in the modern church is on the rise. We reproduce it once again with some updates because, instead of lessening, the spirituality of the Eastern religions has become even more influential than before, to the point that even some "traditional" Catholics are adopting some of their practices by reading material produced by the practitioners of the East. The warning about the diabolical nature of New Age mysticism is more true than ever.

by **J.B. KING**

A reader of *The Catholic Voice*

Recently I received a flyer from a Catholic church in New York announcing its Advent Prayer Services. It was quite disturbing, to say the least, as it was promoting "Zen Meditation" as a "Christian Experience in the Eastern Tradition".

Zen Meditation is found in the occult religion of the Buddhist, so how could a true Christian find a "spiritual experience" toiling with Satan? It has been described, in this flyer, as "an attempt at union with God, rather than talking about or to God."

As Catholics, we were taught to talk about and to God, this was the definition of prayer the good Sisters taught us in grade school. It was the lifting of our minds and our hearts to God, in other words, talking to Him.

Zen Meditation leads one to the New Age Humanism which tells a person that there is no deity but humanity. So with what God are they attempting to unite Catholics, if not themselves? It is a glorification of self or reaching your "Higher Self" as the New Ager's put it, your "divine self". Man becomes equal to God, or, as they say, he is God.

I am writing to you because I thought your line of readers would find this quite alarming to see how subtly the devil is working his way into the Catholic Church under the guise of prayer and meditation. Most Catholics today may not be aware of the influence the Eastern Religions are having on the Church. Eastern Mysticism is rampant in the new techniques used in many of these so called "Meditation and Prayer" sessions.

Russell Chandler, an author on the New Age, once wrote: "If we look at the New Age Premise: All is One. We are All One. All is God. And we are God." Think about this, Catholics are being led to attempt at union with themselves rather than the one true God!

The New Age Religion is the ape of Christianity and although people may think it is new, it takes its philosophy and techniques



from the Eastern Religions of Hinduism and Buddhism, Western occultism and the mystical oracles of ancient Greece and Egypt. To understand this new movement, one must recognize that its ancient roots are in the occult.

Zen and other forms of Buddhism are making a very strong impact on the Catholic Church. C.S. Lewis saw it clearly when he said, "The final conflict between religions would be Hinduism and Christianity." He said, "Hinduism absorbs all religious systems, and Christianity excludes all others, maintaining the supremacy of the claims of Jesus Christ."

What do we see today when we see Catholic Churches offering such meditation "services"? We are seeing a penetration of Eastern and occult mysticism into Western culture and into the very heart of the Church Christ founded.

In our area, we have seen offered such things as Transcendental Meditation, Reiki sessions, Yoga, Sensitivity Training, Values Clarification sessions and things that all aim right back to Eastern Mysticism. Where are these things offered? Yes, you guessed it, at the Catholic Church!

These things are threatening the very foundation of the Catholic religion, as one dabbling in such dangerous areas, begins to abandon the absolute truths of Christ's Church.

Take Values Clarification for example. After a person goes through this, he has no absolutes. Everything becomes relative. Moral, ethical and spiritual values become purely subjective in nature and not subject to any other meaning apart from the one the person gives it. As Walter Martin, an author on the New Age said, "The deification of man by the New Age Cult requires the abandonment of absolute truth, worship at the altar of relativism..."

Do you see what this does to the teachings set down by Christ for His Church? His truth does not change and if man is God, according to these new teachings, then everything changes according to his "values".

How easy one can do away with the thought of sinning against Almighty God. One could say something is mortally sinful, such as abortion, and another, whose values are different, may say it is not. God's values are put out of the picture and man's values become the most important thing. How terrible the conclusion we come to from such a belief.

In Walter Martin's book, *The New Age Cult*, we read, "In a sense there is no such thing as God, God does not exist. And in another sense, there is nothing else but God — only God exists...All is God. And because all is God, there is not God." This is only one example of the key doctrine of the New Age

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Would you like the traditional Latin Mass of the Roman Catholic Church offered for your intentions, or those of your loved ones?

Mass requests are being accepted at this time by traditional Roman Catholic priests for any Masses for the living and the dead, including Gregorian Masses.

Contact: Fr. Kevin Vaillancourt
Address information is on Page 14.

New Age Spirit Takes One From The Supernatural to Naturalism

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Movement, but it is the heart of the movement, man becomes god. How could this be? How could strong Catholics fall into a diabolical trap? How, you may ask, is it possible that Catholics could get involved in any of these areas, whether it be Zen Meditation, Reiki, Yoga or any other area of the New Age Religion?

I would answer you with a statement from a New Age activist, David Sutphen, rather than give my own opinion. The innocence of the New Age terminology makes the cult's basic ideas readily acceptable. David Sutphen once said, "One of the biggest advantages we have as New Ager's is, once the OCCULT, METAPHYSICAL, and NEW AGE terminology is removed, we have concepts and teachings that are VERY ACCEPTABLE to the general public. So we can change the names to demonstrate the power. In so doing, we open the door to millions who NORMALLY WOULD NOT BE RECEPTIVE."

This is how Catholics are being taken in by their pastors and the nuns who are "renewing" their spiritual life through programs from the Eastern Religions such as Zen Meditation.

This New Age philosophy moves the soul from the supernatural realm, down to a very humanistic natural realm. A totally different spirituality than Christ taught.

Speaking of a different spirituality, an interesting thing to point out is a form of prayer popular today called the *Jesus Prayer*. What it actually has Catholics introduced to, under the guise of simple prayer, such as the Holy Name of Jesus, is *mantras*. This prayer was taught in a church I attended.

Mantras have a place in most of the popular Eastern Religions. A mantra is a "holy" word, phrase, or verse in Hindu or Buddhist meditation techniques. A mantra is usually provided to an initiate by a GURU who is supposed to hold specific insights regarding the needs of his pupils. The vibrations of the mantra are said to lead the meditator into union with the divine source within.

How sad that we see in some so called Catholic Churches, priests advising their parishioners to use the Holy Name of Jesus as their "mantra". In his book, *The Unicorn In The Sanctuary*, Randy England clearly brings this out. He says, "The Catholic seeker is often advised to use a "Christian" mantra, such as:

Jesus...Jesus...Jesus...Jesus...Jesus...

Jesus...Jesus...Jesus...Jesus...Jesus...

Jesus...Jesus...Jesus...Jesus...Jesus...

It would seem that the thrust is to "baptize" non-Christian behavior with sacred trappings in order to make them acceptable to Christians. Occult practices cannot be so sanctified, but rather the Holy Name is profaned instead."

What an outrage to the Holy Name! Yet some priests even go one step further and tell their people to chant such a mantra sitting down, legs crossed, with their hands on their knees, controlling their breathing and thinking about themselves. Such a position is called "Lotus Posture" that students of Yoga are taught. This is the traditional Hindu position for meditation.

To meditate, their legs are intertwined, feet resting upon opposite thighs and spine erect. Once they are in this position, they begin to control their breathing as they are concentrating on their air flow.

How in God's Name could Catholic priests promote such things in their parishes?

When in the history of the Catholic Church were Catholics advised to adopt Hindu and Buddhist forms of meditation and prayer to help them pray? Catholics, wake up!!! Look into anything *NEW* your priest is introducing. Study your Faith! You, and you alone, must stand before God for your judgement. You cannot plead ignorance and blame your priest for walking out of the Church Christ founded and into the *occult* practices of the Eastern Religions, if you have not studied to know the truth.

I hope this brief letter helps some of your readers. I know that I, too, would have been swallowed into such things had I not taken the time to study and see that an invasion from the Eastern Religions was taking over the Catholic Church.

Study and watch, so that the words of Christ, regarding His Church, will come true: *The gates of hell will not prevail against It!*

Some Examples Of Modern Day Surrender To New Age

Over thirteen years ago, this letter was published in our newsletter, and the good effect was that it did put many Catholics on their guard about this aspect of diabolical treachery that was creeping in to the modern church. Since then, the New Age spirituality of Natrulism and concentration on self has greatly influenced the "spiritual" practices of modern Catholics. Entire new schools of religious teaching have risen up contradicting the Science of the Saints which has guided Catholics to holiness and the love of God since the foundation of Christianity. Why do so many Catholics abandon the spirituality of their forefathers in the faith? The answer is found in the curious blend that exists between the errors of the Modernists and the practitioners of New Age spirituality. This naturalistic religion is presented to modern Catholics as the "new spirituality for our times," telling them that the "Church must keep up with the times" by moving away from the ancient practices that, to them, are restrictive of their "freedom" and "liberty of spirit." Because of the damage done to souls through this new, quite natural spirituality, it makes us look at the last of the *condemned* propositions in the *Syllabus of Errors* of Pope Pius IX in a more serious light today: *The Roman Pontiff can, and ought to reconcile himself, and come to terms with progrees, liberalism and modern civilization.* One cannot be reconciled to evil; evil must be reconciled to God.

Look at these examples indicating how the modern church is allowing itself to be absorbed by the New Age:

- New Age books, magazines, music and more are introduced to our youth at an early age in universities, colleges and more;
- The Vatican is annually sending words of praise and "solidarity" to the eastern religions on the occasion of the celebration of the great "holy days." These religions respond with gratitude;
- Associated with this, Rajan Zed, an acclaimed Hindu statesman,

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Showing Gratitude Through The Liturgy: Making a Holiday Holy

By REV. KEVIN VAILLANCOURT
For *The Catholic Voice*

One of our more cherished traditions in the United States is Thanksgiving Day. Despite the pluralistic principles on which our country was founded, this national holiday does indicate that, as a nation, we express our gratitude to God for the favors He has bestowed on us. Through this celebration we recognize that we have an obligation to demonstrate our gratitude to our Creator, not merely as individuals, but most especially as a nation.

Ever since 1863, when President Abraham Lincoln became the first President to proclaim the fourth Thursday of November as a National Day of Thanksgiving, American Presidents have annually made similar proclamations, calling to mind certain reasons for gratitude, based on events of that year, that we all share. In each of these proclamations there is a similar message for Americans, suggesting to them how to best spend Thanksgiving Day, in public and private, as a day of gratitude. Although pluralistic in content, these annual messages should be taken to heart — and we who profess to know and practice the True Faith should spend Thanksgiving in a manner that is edifying and encouraging to those around us.

As an example of these presidential recommendations, the following is taken from the *2001 Thanksgiving Day Proclamation*

The “Catholic Practice” Of Reiki Was Forbidden In A 2009 Document

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publicly praised Benedict XVI for including a verse from the ancient Hindu scripture *Upanishads* in the Good Friday Meditations and Prayers he led at the Roman Coliseum on Good Friday, 2009. He said it was: “a remarkable gesture,” and he invited Benedict to study more ancient Hindu scriptures, “which are very rich in philosophical thought.” He offered his help and that of other Hindu scholars who would gladly provide any resources they needed.

On the other hand, we must acknowledge the April, 2009, statement by the U.S. Conference of Catholic Bishops entitled *Guidelines for Evaluating Reiki as an Alternative Therapy*, in which is found that this Japanese form of “alternative medicine” (so they say) lacks scientific credibility and has practices that are outside the Christian Faith. “Reiki has not been accepted by the scientific and medical communities as an effective therapy,” the Guidelines explain. “Reputable scientific studies attesting to the efficacy of Reiki are lacking, as is a plausible scientific explanation as to how it could possibly be efficacious.”

Faith cannot be the basis of this therapy, the bishops affirmed, as Reiki is different than the “divine healing known by Christians.”

They explained, “The radical difference can be immediately seen in the fact that for the Reiki practitioner the healing power is at human disposal.” For Christians, they said, “access to divine healing is by prayer to Christ as Lord and Savior,” while Reiki is a technique passed from “master” to pupil, a method that will “reliably produce the anticipated results.”

made by President George W. Bush. After proclaiming November 21 as the National Day of Thanksgiving, the following paragraph was written. It is similar in style and content to that of most Presidents before him:

“I encourage Americans to assemble in their homes, places of worship, or community centers to reinforce ties of family and community, express our profound thanks for the many blessings we enjoy, and reach out in true gratitude and friendship to our friends around the world.”

From this we understand that Thanksgiving Day was not instituted merely as a day (or two) away from the job, to gorge ourselves on food, to watch sports programs, and even to begin our Christmas shopping. Rather, it is a day to be spent in public thanksgiving for blessings received from God, with the suggestion that part of the day be spent in church, our center of public worship. During the remainder of the day, this same spirit of gratitude should reign in our family gatherings, or other events in which we participate.

Christianizing The Holiday

It has ever been the practice of the Catholic Church to make efforts to sanctify national observances. From the time when the Emperor Constantine gave permission for the public practice of the Christian Faith, the Church has used Her influence in society
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The Guidelines state: “For a Catholic to believe in Reiki therapy presents insoluble problems. In terms of caring for one’s physical health or the physical health of others, to employ a technique that has no scientific support — or even plausibility — is generally not prudent.”

On a spiritual level, the document states, “there are important dangers.” It explains: “To use Reiki one would have to accept at least in an implicit way central elements of the worldview that undergirds Reiki theory, elements that belong neither to Christian faith nor to natural science.”

Without justification either from Christian faith or natural science, however, a Catholic who puts his or her trust in Reiki would be operating in the realm of superstition, the no-man’s-land that is neither faith nor science.”

Superstition corrupts one’s worship of God by turning one’s religious feeling and practice in a false direction. While sometimes people fall into superstition through ignorance, it is the responsibility of all who teach in the name of the Church to eliminate such ignorance as much as possible.”

The document concludes, “Since Reiki therapy is not compatible with either Christian teaching or scientific evidence, it would be inappropriate for Catholic institutions, such as Catholic health care facilities and retreat centers, or persons representing the Church, such as Catholic chaplains, to promote or to provide support for Reiki therapy.”

If the modern church can understand, at some level, the dangers of the works of Reiki practitioners, one wonders why they do not “see the light” in other matters. †

Make Thanksgiving Day A Time For God And For Family

(Continued from Page 12)

to eliminate the pagan spirit of a national event, and to replace it with a Christian theme.

For example, Christmas Day has been observed since the fourth century as the anniversary of the birth of Jesus Christ. Without worrying that December 25 was not the *exact* day on which our Savior was born, the Church used Her authority to supplant the Roman holiday honoring the sun god for a special day to recognize the Son of God. Through this and other means, the Church gradually introduced the Christian spirit into a pagan society, eventually paving the way for the Christianization of the state, and, moreover, the civilization of society.

As time progressed, and the influence of the Church on public events became unwelcomed by a “free” society, still the observances She set up to honor God during national holidays was (and still is, in some places) a way of life. Even now, most of Europe still observes as national holidays the Catholic Holydays of Obligation, and even some of the feasts of the Apostles. Although the original intent for the observances may be lost, the nations, for the time being at least, still take the day off from work, following a centuries-old tradition given them when the Catholic Church held more sway over the minds and hearts of men.

Now, America was founded to be “freer” than most older nations. Our country was built on the “rock” of pluralism, meaning that any remnants of national Christian observances, established by the Catholic Church in times past, would *not* be observed as they were in the “old country.” We were “freed” from the tyranny of the Church, after all, and we allow all men to worship God as they (*not* God) desires. However, a few “Christian” observances did creep into our national fabric, and Thanksgiving Day became one that, while uniquely American at the time, was readily accepted by all, in the pluralistic spirit in which it was founded.

The Catholics of America embraced this holiday, and brought our spirit of gratitude to it, despite the fact that non-Catholic Americans would not observe it as we do. For us, the public expression of the gratitude we owe to God is always best expressed by the Sacred Liturgy, and so Catholics have always been accustomed to assist at Holy Mass on Thanksgiving Day, using the supreme act of worship as the best means of publicly demonstrating that we owe our complete dependence on He who has done so much for us. Since it is in man’s nature to express his dependence on his Creator through the element of sacrifice, what better way can we use to acknowledge the blessings of God, the Supreme Being, on us all than to be present at the Holy Sacrifice of the Mass? Then, when we are bid to go forth (at the *Ite missa est*) to share the graces we have gained by assisting at Mass, our family gatherings are not based solely on human emotions, but on an intellectual assent which recognizes the place of God in each ones’ lives.

The Work Of Catholic Action

Since it is the work of Catholic Action to bring about the

social reign of Christ the King, there is no better project we can take on ourselves than to uphold the recognition of gratitude to God on each Thanksgiving Day. From parish churches to neighborhood homes, the more we work to secure a public recognition of gratitude to God on this national holiday, the greater the amount of graces will be shed on all to lead a truly God-centered life, and to find that life in the Church established by Jesus Christ. Since the spirit of Thanksgiving Day is already recognized by the majority of those who observe it as a day to thank God, one major hurdle, in encouraging the proper spirit of this day, is already overcome.

If your parish does not have any special observances for Thanksgiving Day, work with your parish priest to introduce some practices that will re-enforce the Catholic spirit of this day. Ask Father if you can plan the following events as a parish:

1. *The public celebration of Mass for the intention of offering thanks to God.* While Holy Mass has as one of its ends an expression of gratitude, the specific intention for the Mass of Thanksgiving Day to be offered in public gratitude to God will emphasize the importance of Holy Mass on this day. Ask if this intention can be announced on the Sunday before, alerting parishioners of this fact, and encouraging them to attend. If the rubrics allow, ask Father if he can add the prayers *In gratiarum actione* during the Mass, and to announce this to those present.

2. *A short sermon on the spirit of Christian gratitude.* If Father is able to preach a sermon on this message during the Mass, it will serve as a reminder to all present of the spirit of Thanksgiving Day, and that our first debt of gratitude is to Almighty God.

3. *The chanting of the Te Deum after Mass.* The *Te Deum* is the traditional hymn of thanksgiving in the Roman Catholic Church. For centuries it has been chanted by Catholics, after many liturgical ceremonies, as a special expression of gratitude for the workings of grace God has bestowed upon those present, for their benefit, and for that of the entire Church. Work with Father and the parish choir to make the chanting of this hymn as edifying as possible. Find a good vernacular translation of this hymn, and make copies of it available to all who come for Mass. If there is no choir, or if the chanting of the *Te Deum* may prove too difficult, ask Father if you can recite it after Mass, using the translation that you have found. While not so spiritually moving as the chanted hymn, the recitation of the *Te Deum* in English will help to draw down graces on all present.

So much for the parish observance of Thanksgiving Day. Now, here are some suggestions of what can be done in the home:

1. *Pray the Rosary as a family before the Thanksgiving meal.* When all are gathered together for this celebration, take a few minutes to pray the Rosary as a family. Offer the Rosary in gratitude for the blessings God has bestowed on your family

2. *Make small signs for the Thanksgiving table that express words of gratitude.* Find in the Scriptures or in some of the approved prayers of the Church a few words that express a spirit of gratitude to God, such as: *Give thanks to the Lord for He is good; His mercy endures forever* (Daniel 3:89).

May you have a grace-filled Thanksgiving Day! †

Third Edition Of The English Liturgy Becomes Mandatory Advent, 2011

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

The *third* edition of the English version of the modern Roman Missal has been “promulgated,” meaning that the implementation of it is now an official act and will become mandatory for use in all modern Catholic churches of the English-speaking world on the First Sunday of Advent, 2011. This *third* attempt to translate the Latin version of the *Novus Ordo Missae* into English is reported to be a “more accurate” translation of the Latin version used in American churches up until now. For all the “revisions” the traditional Roman Missal underwent in times gone by — “revisions,” not to get the translation of the Latin correct, but to bring the Missal into more common use throughout the Latin Rite due to many independent liturgists — these changes should not be compared with what is now the *third* attempt to get the vernacular language “just right.” This is a clear demonstration that many Catholics, bamboozled by the modern church, have lost continuity in what is considered their prayers of worship, despite the fact that these prayers are not the same as those used for centuries by Catholics of the Roman Rite in their worship of God and their attendance at the Holy Sacrifice of the Mass. Poor modern-day Catholics have had to endure change after change, and novelty after novelty, all in the “spirit of Vatican II.” This is but one more example of the lack of spiritual stability in the modern church.

Consequences Of The Third Revision

The promulgation of the new English version of the modern rite came more than a year before its mandatory use. Not only does the third edition include new responses for the people in about a dozen sections of the modern Missal, but there are other additions such as new texts for prayers, new observances for those canonized after Vatican II, and such additions as a liturgy of thanksgiving for the gift of human life, and an extended vigil for Pentecost.

Work has been well underway since mid-April of this year to train various peoples and organization into the proper use of the third edition. It is sort of like a *deja vu* reminder of all the “training” sessions in parishes of the world prior to the introduction of the first edition of the modern missal. It seems that, when the third edition is placed in use in 2011, everyone must be ready for it, and all previous version will be forbidden. How else does this explain the existence of “liturgical workshops” that have been conducted for months now throughout the country. At these “workshops,” participants are given resource materials such as bulletin inserts and suggestions for homilies and adult education courses on the liturgy.

Perhaps the biggest challenge to “good church” being conducted with the use of the third edition is that experienced by the musicians performing music based on the revised rite and the congregations who are expected to learn them. “The thing on most people’s minds is how to adapt to new texts . . . changed from the ones we’ve been using for many, many years, said Charles Gardner from the Archdiocese of Indianapolis. Perhaps the answer to this is found in the work of liturgical publishers.



This is an example of one of the many innovations that came with the “spirit of Vatican II” that will not go away with the introduction of the new *Novus Ordo* in 2011. Women have no place in the sanctuary, says St. Paul, despite the teachings of cultural diversity.

Books for parishes are being prepared that incorporate as many as nine new settings that parishes can choose to sing for their liturgical rites. “The missal itself is more musical than the previous edition,” says Michael McMahon, the executive director of the National Association for Pastoral Musicians. “I’m kind of hoping that all of us will be able to incorporate that into our liturgical repertoires.” Choir directors for the traditional Latin Liturgy have never had to worry about such things.

A Liturgical Red Herring

In Logic and debate, the *red herring* fallacy occurs when someone diverts the argument about a subject from the true and real topic by substituting another that is a complete distraction. All this worry about adaptation by the musicians, the clergy and the congregation is but a preoccupation by the liturgical innovators to keep us from recalling that the *Novus Ordo Missae* — in any language or version — is not true Catholic worship. It never has been, and it never will be, despite the effort to “clean up” the translation by offering people a more “conservative” setting that is a “better” translation from the Latin. Just by adding a few “And with your spirit” responses, while also changing the wine-consecration formula from “all” to “many” does not change the fact that the *Novus Ordo Missae* resembles, at best, the liturgy composed by Cranmer during the days of the Anglican revolt centuries ago more than it the true Catholic worship used by the Church centuries before. It would be a shame if Catholics — especially those who have read *The Catholic Voice* for years and have read our grave concerns about the *Novus Ordo Missae* — would somehow be fooled by the arguments of the modernist innovators and accept this third edition as proper Catholic worship when it is not. Let us pray we be not deceived. ✠

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Why Are So Many Catholics Today Anxious To Miss Sunday Mass?

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

It's happening more frequently. An ever increasing number of good Catholics are coming to me with the question: *Father, can I be dispensed from Mass on Sunday, because . . .* What follows is an explanation for the request to excuse themselves from the fulfillment of their most solemn Catholic obligation (with my permission, of course), which is, as the catechism explains it, "to assist at Mass on all Sundays and Holydays of Obligation." In other words, the worship of God through the attendance at Holy Mass on Sunday is taking a back seat to some other activity, any activity which is, perhaps, praiseworthy in itself from a *natural* point of view, but which is trespassing on the supernatural aspect of the lives of these Catholics. What is worse: such requests are on the rise.

As I said above, those who are requesting this dispensation from their Sunday obligation are good Catholics. They readily profess the traditional Roman Catholic Faith. However, they are getting sucked into the spiritual void created by the errors of secular humanists all around us. By associating themselves with such worldlings who are divorcing themselves from the practice of religion — any religion, and are substituting a variety of worldly and/or philanthropic events as their "service work," Catholics are getting involved with the "religion" of these individuals, and are being influenced, quite sadly, in the wrong way.

These worldlings are devoted to their secular causes in much the same way as people of Faith usually demonstrate their devotion to Almighty God and His Church. These secularists sacrifice great amounts of time and money advancing their causes, making sure the importance of such causes is well-known in every area of our society. To increase the number of people who will show up for their events, Sundays — Sunday *mornings* to be exact — are the most popular days for scheduling their events, and herein lies the problem. Catholics of today are being drawn to an ever-increasing participation in these events simply because they are "good" causes, or simple forms of "recreation" or "diversion." The causes themselves may not be in conflict with their Faith, that is, until the participation which is often required of them occurs on a Sunday. Mass attendance is inevitably scheduled for the same time as these events, leaving the Catholic who shares this cause in a quandary: Do I live up to my commitment toward God, or do I participate in one or another event as required by the organization to which I belong. The answer to this conundrum *used to be* a "no-brainer," as they say today. Catholics knew that nothing, *but nothing*, conflicted with Sunday Mass. Anything less than Mass simply wasn't worth it, because God and His service came first in their lives, even if it meant sacrificing attending the event of a "good cause." However, today Catholics attempt to "reason out" their Sunday obligation by saying to themselves that this event "only happens once a year," while Mass "happens" every Sunday, and in most cases, everyday. Since Mass is so frequent, and "I can always attend another Mass," Catholics of today are "opting out" of their Sunday worship obligations (which includes hearing the Sunday sermon), and sometimes even the obligation to avoid

unnecessary servile work. Oh yes, as I mentioned above, Catholics will come to a priest to be lawfully dispensed from this obligation, and they will even expect it to happen. "Father just has to understand that I can't miss this once-a-year event, or race, or fund-raising walk, or sporting opportunity, and the like. We can always go to Mass at another time." Perhaps. But the requests for, and the granting of such "dispensations" are dependent on *valid* reasons, and the attendance at such events, *purposely scheduled on Sundays in place of religious worship*, is quickly becoming a questionable reason for a dispensation. If we do not draw the line here regarding the missing of Sunday Mass soon, the appreciation of what it means to be Catholic *first*, I fear, will be altogether lost.

But what of the priest, you ask? Doesn't he bear some of the responsibility in such dispensations? Yes, the priest who grants dispensations bears a great amount of responsibility before God for each dispensation from the law that is within his power to grant. Priests should not be too quick to give such dispensations, nor should they allow themselves to be pressured into granting them because all the preparations have been made (*before* asking for a dispensation, I might add), or participation is "owed" to such a cause, and so forth. Catholics of today do not feel the sting of *acting* as Catholics as much as they should. If they would feel it more often, their love and service of God would surely grow. What is more, if Catholics would stand their ground more frequently in such situations, perhaps their good example would provide the graces needed by the non-Catholics around them. Society will grow more towards God if we who profess our love for Him will also stand fast in service. †

The STRC has had two essential goals during the twenty-five plus years of our existence: to work and pray for the restoration of the Tridentine Latin Mass and the ancient traditions of the Roman Catholic Church, and that all members of the Traditional Movement will set aside their personal differences and begin to work together toward the first goal mentioned above. We cannot fully hope to achieve the first without the accomplishment of the second. Join us in prayer for these intentions during the Church Unity Octave.

Official Prayer For Church Unity

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

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

V. I say unto thee that thou art Peter,

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

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

300 days indulgence, each day of Octave.

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. Francis Xavier December 3
- Immaculate Conception December 8
- Our Lady of Loretto December 10
- Our Lady of Guadalupe December 12
- Ember Days of Advent December 15, 17 & 18
- Nativity of Our Lord Jesus Christ December 25
- St. John the Evangelist December 27
- Holy Innocents December 28
- Circumcision January 1
- Holy Name of Jesus January 2
- Epiphany of Jesus January 6
- Chair of Unity Octave January 18 - 25
- St. Agnes January 21
- Purification BVM February 2
- Our Lady of Lourdes February 11
- Septuagesima Sunday February 20
- St. Matthias February 24
- St. Gabriel of Our Lady of Sorrows February 27
- Ash Wednesday March 9

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