



The Catholic Voice

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

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“A More Authentic Liturgy”: A Smokescreen For Something Far Worse

Of the several “action items” on the agenda at the biannual conference of modern bishops of the United States held last June, two regarded the Liturgy. Of these two, the one that has most captured the attention of the conservative wing of the modern church — those who want a “more reverent” *Novus Ordo Missae* (if such a thing is possible) — was the June 15 “decisive” vote to approve yet another vernacular translation of the *Novus Ordo Missae*, one that was more “traditional” sounding than that which is currently in use in modern churches today. Please understand: we are not referring to a translation of the Roman (Tridentine) Latin Mass, but a “more accurate” set of translations that give one a “greater sense of sacredness, dignity, beauty and doctrinal precision.” For example, instead of translating *et cum spiritu tuo* as “and also with you,” as most modern Catholics are used to by now, the “new and improved ICEL version” will have them participating from the pews with “and with your spirit.” What a victory? Or rather, what victory has been achieved here. Without sounding too cavalier, no matter how much lipstick you put on a pig it is still a pig. No matter how much you dress up the *Novus Ordo Missae* with traditional sounding phrases, it is still an invalid liturgy and not a correct form of Catholic worship. How’s that for “doctrinal precision”?

But the thinking Catholic wonders if this is all a smokescreen to keep one loyal to the modern church. As long as some evidence can be found that a new translation from a re-vamped ICEL is

on its way (one or two years from now, maybe), this proves that the “silliness” which followed Vatican II is also on its way out. Those who think this must also believe that a lipsticked pig has a better chance of flying than a non-decorated one. In true Modernist fashion, their “one step backwards” taken toward “tradition” (as they see it), disguises the “two steps forward” which are taken to advance the Modernist cause. A smokescreen has been set up to deflect our attention from what is *really* taking place. Don’t they think we see this?

On June 29, Cardinal Walter Kasper, president of the Council for Promoting Christian Unity, announced to all of the great “gift from God” he received while he attended the World Methodist Conference: it was the signature of the Methodist Church on the Joint Declaration of Justification that the modern church and the World Lutheran Federation signed in 1999. So, while the Vatican wants a more “traditional” sounding liturgy in English, they count as a “gift from God” the surrender of traditional Catholic teachings. Only the Roman Catholic Church has the proper teaching on dogmatic subjects, especially Justification and the salvation of one’s soul. You can be sure the principles of this Joint Declaration do not agree with the infallible teachings of the Council of Trent on the same subject.

Be careful when certain people proclaim that great progress is being made toward “tradition” in the modern church. It is a smokescreen, hiding the Modernists’ real agenda. †

Is The *Novus Ordo Missae* A Catholic Mass? Let’s Compare Them: Part 1

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

“Tolle hoc sacramentum de ecclesia,” said St. Bonaventura, *“et quid erit in mundo, nisi error et infidelitas? Et populus Christianus erit quasi grex procorum dispersus et idolatriae deditus, sicut expresse pater in caeteris infidelibus.”* De Praepar ad Missam, c. 2.

“If this sacred mystery is removed from the Church, what will result in the world apart from error and infidelity? And the Christian people will be like lost sheep, dispersed and given over to idolatry.”

There have been many arguments about whether or not the *Novus Ordo Missae* is a Catholic rite. Of course those that defend it are duty bound to claim it is. However in view of the constant criticism, it seems well worthwhile to compare it to the Tridentine Rite in detail. No one can argue that the Tridentine Rite is not Catholic, so it is legitimate for us to use it as a sort of criteria or “gold standard.”

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

Despite the arguments of some conservative Catholics, it should be clear that the Tridentine Mass is now forbidden. [Editor’s Note: Some will object to this statement because a Latin Mass can be said under the *Ecclesia Dei* Indult. This matter is treated by the author further on.] The following statement by Cardinal Villot, Secretary of State under Paul VI, and made at Paul VI’s specific request, makes this clear:

Through the *Constitution Missale Romanum*, Pope Paul, as you know, orders that the new Missal is to replace the former one, notwithstanding any constitutions or apostolic ordinances of his predecessors — including, therefore, all the determinations of the Constitution *Quo Primum*. No one, in France or anywhere else, can therefore claim an indult granted by *Quo Primum* and allowing use of the former Missal. This can be used exclusively in the case envisioned by the notification of the Congress for Divine Worship, 14 June, 1971, approved by Pope Paul. The notification of 28 October, 1974, made it explicit once again that Ordinaries do not have the power to grant this permission (to use the

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STRC News: Annual Donation Drive; New Format For Server Kits

Annual Request For Donations

Subscribers to *The Catholic Voice* know that it has been the policy of the Society of Traditional Roman Catholics to offer our newsletter without a set subscription fee. We have always depended on the Providence of God, and the good will of those who read our publication, to supply us with enough money to print and distribute our newsletter, and then accomplish some other works of our apostolate, if possible.

It is not the intent of the STRC Board of Directors to begin requiring a subscription fee to our newsletter, even though our funds have dwindled considerably this past year. However, we find it necessary to come to you, our readers, once again, asking for your financial assistance. If you receive some benefit from our publication, could you please take the time *today* to send us a donation to help us defray these essential costs? Any size donation will help. May God reward you.

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As part of our apostolate to promote the traditional Liturgy of the Roman Catholic Church, the Society of Traditional Roman Catholics has, for the past ten years, offered a beautiful wall calendar to those whose annual donation to assist us in our work amounts to at least \$25.00. The calendar will be in the mail in early December. If you would like a copy, please be sure to send

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

Past Articles Of *The Catholic Voice* Available As Reprints

Are you a new reader of *The Catholic Voice*? Do you want to know where we're "coming from"? Or, would you like more ammunition in the fight to defend the Tridentine Latin Mass? Whatever the case, we have reprinted several articles for those involved in the Traditional Movement. We now have these articles available:

1. Defending The Tridentine Mass

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

2. The Destruction of the Mass and Some Historical Parallels

The attempt to destroy the Mass was tried before.

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

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



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

Any Liturgy Using Latin Cannot Be Confused With The True Mass

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former Order of Mass) for celebration with a congregation... notwithstanding any custom, even one from time immemorial” (DOL 1786).¹

In comparing the traditional, or Tridentine Mass with the new, one must be careful not to confuse the issue with the phrase “Latin Mass,” because any of the various rituals can be so designated as such, including the *novus ordo missae*.² An unfortunate aspect of the present situation is that many of the faithful who wish to adhere to the traditional forms of worship confuse this with the use of Latin without any consideration of the theological principles involved. The traditional Mass — the *Mass of All Times* as it has well been called — is not to be confused with the Indult Mass which was authorized in 1962 as a transitional rite, and was in force for two years. It was brought out again later as a supposed act of charity towards the older Catholics who found the *novus ordo* distasteful, and allowed on condition that those attending accept the *novus ordo missae* as valid and also accept all the teachings of Vatican II. When first allowed, such individuals had to go to the chancery office and sign a document attesting to this, but as this became impractical it is no longer insisted upon. The Indult Mass is almost certainly still a valid Mass, providing the priest saying it is properly ordained.³ The times allotted for it being said are usually Sunday afternoon at churches difficult to approach, so there seems to be some limit on the charity extended. However, it should be noted that such decisions are within the province of each bishop. The Indult is moreover considered to be a temporary measure admittedly aimed at keeping the disaffected within the post-Conciliar establishment. Some bishops have objected strongly to young people attending it.⁴

The issues are further confused by a certain looseness in terminology. Thus, any Latin language rite is described by some as “Tridentine,” and many see no difference between one or

1. The references to DOL throughout this paper are to the *Documents on the Liturgy* published by The Liturgical Press, Collegeville, Minn., 56231. This is a standard reference work. The Tridentine Mass was allowed for older priests who claimed to be too old to change, but only *sine populo*, that is with no one else present, not even a server. This for all practical purposes removed it from circulation. John Paul II, who considers Paul VI his “spiritual father” was equally committed to this position.

2. The term “Tridentine” is somewhat of a misnomer. The Canon of this Mass goes back to Pope St. Gregory who added one or two phrases to the then existing form, and almost certainly it goes back to the Apostles, though written records are not available from the period when the Church was under persecution. Cf. Rama Coomaraswamy, *The Problems with the New Mass*, TAN, Rockford, IL, 1992. Over the years, many additional prayers outside of the Canon were added, and at Trent it was cleaned up and returned to its earlier form. Pope St. Pius V then promulgated his bull *Quo Primum* which made it clear that this was the Mass to be used in the Roman Church (except for those rites of immemorial custom like the Ambrosian, Dominican, Mozarabic, etc.) and that no one could prevent anyone from attending or saying it. When Paul VI claims that he did nothing in creating the new mass other than what St. Pius V did at Trent, that is simply not true.

3. The problem of the new rites of Holy Orders is discussed in Rama Coomaraswamy, *The Problem with the Other Sacraments*, TAN, Rockford, IL, 61105.

4. Cf. Appendix 1 on the Indult and its implications.

other rite as long as it is in Latin. Knowing this, various groups are glad to put a little Latin into whatever rite they are advocating to satisfy this seeming need.

Returning to the *Novus Ordo Missae* (NOM): There is considerable cross-contamination between the *Novus Ordo Missae* and the Indult Mass — for the majority of priests saying the latter do so interchangeably with the *Novus Ordo*. Moreover, these priests almost always are using the new breviaries which do not give them the fruit for meditation that is to be derived from the readings in the traditional pre-Vatican II breviaries, fruit that would more readily spread the odor of sanctity in their homilies. With the introduction of the changes in 1962, those made to the Mass were relatively minor compared to those in the breviary — the latter being the food on which the priest nourished his soul. The feast days were changed, along with the readings and prayers, all with the view of simplifying the task of the priest-president. The priest was obliged to pray both Matins and Lauds before saying Mass (unless charity, which precedes an act of faith, made this excessively difficult) for the Office contained readings pertinent to the feast of the day.

In the *General Instruction to the Roman Missal* (the *Novus Ordo Missae*), which provides the theology behind the new mass, the rite is defined in paragraph 7 and 8 in such a manner as to virtually preclude any sacrifice other than that of “praise and thanksgiving.” So clear is this that most modern defenders of the new mass disclaim any connection between this *General Instruction* and the rite itself. They however should, “in obedience,” recognize that Cardinal Villot, again at the request of Paul VI, stated the following:

The preliminary and introduction to the new Missal is the *Institutio Generalis*. This General Introduction is not a mere collection of rubrics, but rather a synthesis of theological, ascetical, pastoral principles that are indispensable to a doctrinal knowledge of the Mass, to its celebration, its catechesis, and its pastoral dimensions. (DOL 1780).

In essence, this definition states that Christ is no more present on the table in the NOM than He is when two or three are gathered together in His Name, as for example, when one says prayers with one’s children at bed time. This points to the essential nature of “community” in the rite itself.

In the *Novus Ordo Missae* you will note the absence of any reference to the altar, to the “host” which implies an immolative sacrifice, and to the priest — above all to the actions of the priest *as priest*. He is after all, the “president of the assembly,” and the emphasis is on *community*. Sacrifice is still mentioned, but always in the context of the “sacrifice of praise and thanksgiving,” which of course is totally acceptable to the Protestants. In point of fact, each and every one of us can make a sacrifice of praise and thanksgiving, and indeed we should. But only the priest — or rather Christ acting through the priest — can offer a sacrifice of *immolation* and *impetration*. Only he can bring down on the altar the “unbloody sacrifice of Calvary.” Only Christ’s sacrifice can be effective “for the living and the dead” and offer “satisfaction” to God the Father for the innumerable offences of both the priest

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Important Sacred Vestments Were Eliminated In The Modern Rite

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(as man) and those who it is his function to intercede for.

It is an awesome privilege to approach the altar of God. In the Old Covenant, the High Priest did this but once a year. After great efforts to purify himself both physically and spiritually, he slew a lamb, dipped his hands in the blood, and taking hyssop sprinkled the faithful with the blood of the lamb. Then a rope was tied to his foot lest he be so unworthy that on entering the Holy of Holies he be struck dead — the rope was to be used to pull him out for no one else could go in. And so it was with great trepidation that he approached the Ark of the Covenant and *Shekina*, where the presence of God resided. Now the Catholic priest (and the Orthodox also) approaches the tabernacle in the same manner, for in the new dispensation, instead of Jerusalem being the center of the world, each and every altar with its tabernacle has become the “center.” The altar is referred to by the Fathers as the *Holy of Holies*, and, just as the Jewish tabernacle was surrounded by various courts in which not everyone was allowed to enter, so also our altars were once surrounded with either altar rails or *iconostasis*, which were meant to exclude those not in Holy Orders or otherwise permitted. In the *Novus Ordo*, of course, all these distinctions have been removed. The altar is now a table brought down into the nave, which itself has been joined to the sacred space that once surrounded the altar. Altar stones have been obsessively removed, and tabernacles have been moved to the side, if not set up in totally separate chapels. Parishioners are invited to come round the table to participate in the “supper,” to eat the “bread” and drink the “cup”: terms associated with profane usage, which are also obsessively used. All this is proudly proclaimed as “demystification” of the “mass.” And what of the traditional priest? He saw himself as an intercessor between man and God. As such he not only lived apart (as do the priest-presidents of the NOM), but in the traditional Mass he frequently prepared himself for Mass by praying a series of appropriate psalms aimed at providing a means of recollection. In a fasting state (unless health or other reasons provided him with an indulgence), he would then put on his vestments. This in itself was a minor ritual of great significance, for it made him once again aware of the awesome nature of the act he was about to participate in. I list below these prayers which have all been deleted in the NOM.

If the priest is not wearing a **cassock** (or, if appropriate, his religious habit which replaces it) he now puts it on, saying a brief prayer *God is the portion of my inheritance and my chalice. It is Thou, O God, who restores to me my inheritance.* (In many countries priests are not allowed to wear their cassock in public. At the Council of Baltimore the American hierarchy voluntarily decided that priests should not wear it in public in the United States in order to avoid giving offence to Protestants.)

Next the priest washes his hands and prays to God that *He would give his hands the strength (virtue) to wipe out and totally remove every stain so that he would worthily serve Him without any mental or bodily pollution.* From this point forth the priest does not engage in any talk, for he is about God’s business.

Next the priest places on his head the **amice**, which is

reminiscent of the cloth with which the soldiers covered Christ’s head and eyes when they struck Him, and asked Him to say who it was that struck him. As the priest places this over his head he prays *“Place O Lord, on my head the helmet of salvation, [Ephes 6:17], that so I may resist the assaults of the devil.”* Once again the priest is reminded of his function as an *alter Christus* (another Christ). In the NOM the amice is no longer used.

Next the priest vests in the **alb**, (from the Latin *alba* for white) which stretches from the neck to the floor. The alb, or tunic, was a sign of dignity from ancient times, even when Christ was brought to Herod, Herod dressed him in an alb by way of derision. It symbolizes the purity of conscience demanded by Christ of His priests. When donning this he says the following prayer: *“Make me white, O Lord, and cleanse my heart; that being made white in the Blood of the Lamb, I may deserve an eternal reward.”*

Then the priest encircles himself with the **cincture**, or cord of linen. Again, this is an ancient part of vesture, required to gather the loose ends of the alb so as to make walking possible. In the present context, it reminds the priest of the cord which bound Our Lord to the pillar when he was being scourged. When tying this the priest prays: *“Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me.”*

Next the priest kisses and places a strip of cloth on his left arm called the **maniple**. This was originally a sort of handkerchief which the priest could use to wipe his face during long services. During the course of time it has taken on a different meaning, and reminds the priest of the rope whereby Our Lord was led, and the chains which bound His sacred hands. The priest will take it off and place it on the missal when he gives his homily, indicating that the homily is his, and not taken from the Scriptures or the Word of God. When placing this on his arm he prays: *“May I deserve, O Lord, to bear the maniple of weeping and sorrow in order that I may joyfully reap the reward of my labors.”*

Next the priest kisses and places around his neck the **stole**. This is the badge of his function. (For those with democratic prejudices about the distinction between priest and laity, the use of a badge of function is universally required by police, military and practically everybody else.)⁵ Thus when the priest administers *Extreme Unction* (no longer given⁶) or hears *Confession*, he wears a purple stole around his neck — the color of penance and sorrow. Only an ordained priest can wear this over his shoulders and hanging down in front, where it is crossed and held in place by the cincture. A Bishop lets his hang straight, as crossing it would obscure his pectoral cross. When he places this on he prays: *“Restore to me, O Lord, the state of immortality which I lost through the sin of my first parents and, although unworthy to*

5. I remember being instructed, when working in a psychiatric emergency room, not to wear white coats as this separated us from the patients. A few days later the secretaries and aids were all wearing white coats while we physicians were in street clothes. The patients didn’t want to see us, they insisted on talking to the aids!

6. There is a blessing for the sick which is only given when the patient is alive. It is not equivalent to the old *Extreme Unction*. See my book, *The Problem with the Sacraments*, TAN, 1999. (Continued on Page 5)

The Elimination Of Many Prayers Removes A Sense Of The Sacred

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approach Thy Sacred Mysteries, may I deserve nevertheless eternal joy.”

Finally the priest places on the outer garment called a **chasuble**. Only a priest may wear this. This reminds the priest of the purple cloak which Christ wore when facing Pilate. It is also created to resemble a seamless robe, such as what the soldiers gambled for at the foot of the Cross. The priest is given this when he is ordained with the following prayer: “Receive the priestly garment, for the Lord is powerful to increase in you charity and perfection.” The garment, then, symbolizes charity, or Christ’s love, which must cover all the priest’s actions, especially during Mass. On the back it should have embroidered a cross, though other designs appropriate to the occasion may be incorporated within the cross’ outline, for the priest must carry Christ and His Cross to the altar. As he puts it on he prays: “O Lord, who hast said, ‘My yoke is sweet and My burden light,’ grant that I may so carry it as to merit Thy grace.”

Finally the priest is ready — unworthy though he be — to fulfill his role as an *alter Christus*. Leaving the Sacristy, he bows to the Crucifix and blesses himself with holy water and then approaches the altar. He removes his **biretta** (or hood if in habit), genuflects, and then opens the **burse**. The burse contains the **corporal** which represents the shroud in which Our Lord’s body was wrapped before being placed in the tomb, and on which Our Lord’s Body and Blood will once again be placed. It is put on top of the three altar cloths already present and located so as to be over the altar stone, which contains the relics, and which is of obligatory use in the Tridentine Mass. It is on this site — reminding us that Christ’s crucifixion occurred over the location where Adam was buried, and linking us with the practice of the Church from the time of the catacombs where the practice of saying Mass over the tombs of the Martyrs was everywhere accepted. The altar can also be understood as Christ Himself, which is why the priest so frequently kisses it before blessing the congregation. The corporal is no longer used in the NOM, the

instruction being: “at least one cloth should be placed... out of reverence for the celebration of the memorial of the Lord...” No Body, no Shroud?

The priest then goes to the Missal to be sure it is open to the correct page. Following this he again goes to the Foot of the Altar and genuflects. Then he starts the prayers before Mass.

Now all this has been dropped from the NOM. It is in the practical order, now optional with the Indult Mass, but one wonders just how often a priest-president who has been saying the NOM will revert to these practices when he says the Indult, especially when he has to say the Indult late in the day after saying the NOM one or more times earlier. When I say *all this has been changed*, I mean that the priest-president no longer says any of these prayers. He is not obliged to wear a cassock, amice or maniple. He does wear an alb and cincture (necessary to gather the alb around him). He then puts on the chasuble and over it the stole. For convenience, the stole is not infrequently sewn directly to the chasuble so that he puts both on at the same time. As for the designs on the chasuble, the less said the better. Most of the liturgical colors have been retained, but black is a thing of the past and funeral masses are said in white — using the “mass of the angels.” This rite was formerly reserved for baptized infants who died before the age of reason, and who were presumed to go straight to heaven.⁷

When I say all this has been changed, it includes the altar turned into a table. The altar stones have been removed. Unlike the English Reformation, where these altar stones were cemented into the steps of the church so that parishioners would have to step on them, they have been removed and usually smashed (to prevent traditional Catholics from saving them, or for some other esoteric reason). Again, only one altar cloth is required — not three. The use of three cloths, apart from symbolic reasons, also protects the Precious Blood, if spilled, from penetrating through to the altar.

The priest-president goes to the table without any other obligatory preparation. Of course, much of this preparation is unseen by the laity, so it is hardly missed. But it is obvious that going through all this in a very special way prepares the priest for his function, and reminds him who and what he is. But let us go on.

I have not spoken of the **Asperges**, that wonderful prayer that reminds us, not only of the purification of our Baptism, but also of the hyssop used to sprinkle blood on the doors of the Jews in Egypt, thus preserving them from destruction. It also reminds us of the hyssop that the High Priest sprinkled the Jewish faithful with before going into the Holy of Holies. At a High Mass, it is a symbol of our own need for purification, if we are to get the maximum benefit from Mass.⁸ Though rarely, if ever, said before

7. Some try to insist that the use of black is an “option,” especially now since black vestments are almost impossible to find. Not true. Also, praying for the soul of the “Faithful Departed” is possible within the rite if two optional prayers are incorporated — which being “optional,” they rarely are used. In the modern rite, the priest, of course, can add any prayers he wishes.

8. It is true that the *Asperges* is not always said. Nevertheless it is there in principle. And every time one blesses oneself with Holy Water one can be said to be performing an *Asperges*. (Continued on Page 7)



The president’s chair, placed in front of the modern baptismal pool, as found in the sacrilegiously designed new church dedicated to the memory of Padre Pio. The sad truth about the masonic symbolism in this modern monstrosity is just now coming to light. The design of this building was approved, not only by the local hierarchy, but even those in the Vatican.

True Life Story: Would That We Had More Heroes Like This!

By ANONYMOUS
For The Catholic Voice

During the time when the sacrilegious changes started in the Church, I had a dear friend, a staunch traditionalist, Mary B.

Mary had 12 years of real Catholic education, She knew her Faith well, and she instructed me in the Faith.

She, along with two other mothers, appeared before the Archdiocesan school board and attempted to have any one of three traditional Catholic textbooks put back in the schools of the Archdiocese.

Of course, the “experts” knew more than the mothers, whose children were being indoctrinated in heretical teachings, and so the attempt failed.

When holy religious statues, vestments, altar stones etc. were thrown out of the churches, she went around and collected them. Her attic was filled with them.

One time, during a sermon, she confronted the priest because he was preaching errors against the Faith. She went home after his mass, and made copies of the true teachings of the Church and handed them out at the next mass.

She never attended the Novus Ordo and was a staunch supporter of persecuted priests who continued to say the holy Tridentine Mass.

I pray that she is now receiving her reward in heaven as a true defender of our Holy Catholic Faith. †

A Call To Arms Against The Enemies Of God And Of The Church In Our Day

By ADAM AUSTIN
For The Catholic Voice

Ever since Jesus Christ founded His Church, the Faith has been under attack from both internal and external forces. As the Church is an espouser of the Truth, so it is also a protector of the Truth. While the enemies of God from day-one have incessantly warred upon the Church, their attempts to deny such Truths do nothing to remove them from us. However, as protector of these Truths and, ultimately, the channel of salvation of souls, the Church needs for its members to loudly proclaim and boldly defend them. She needs Her children to engage the world in the continuous battle for the hearts, minds, and souls of men. This “need” is not just to have orthodox Catholic thought reign amongst the Mystical Body; rather, the need is for these Truths to reign across the land and throughout the world.

It is unfortunate that those of us who have obeyed our spiritual ancestors and who now steadfastly hold to that Faith which they taught and defended, it seems that, in terms of the promotion of our Holy Faith, we have all too often failed. In the practical matters of effective evangelization, and showing an authentic face of Catholicism toward all, we have frequently allowed the agenda to be set by our enemies, particularly those who have embraced the folly of the *novus ordo*. In other words, we have too often had to *defend* our Faith rather than *promote* it. It is one thing to be fighting a war against the secular juggernaut that seeks the general destruction of Christianity. It is quite another to be fighting the viral by-product of Modernist and liberal heresies masquerading as Catholicism. It is this fight that we should be particularly concerned with, since it touches upon the institutional edifice of the Faith, making its potential damage to souls that much greater.

To go forward in this great battle, it is important to strategize, and to employ tactics in this war. This will help us avoid unnecessary blunders that can slow us down in our work.

In the first place, *silence* is not a solution. Whether it stems from despair or from apathy, an attitude of reluctance to speak up about our Faith and defend the Church when She is attacked, is a recipe for disaster. Real, true Catholics, living sons and daughters of our Holy Mother, may be a minority — and we may even remain as such through our lifetimes — but we cannot let

ourselves be a minority until the end of time. Stagnation is not an option, for we are all called through Baptism to work for the salvation of souls and to lead others to the True Church of Jesus Christ. Hence, it is of the utmost importance for us to employ our God-given talents in every direction to propagate the true Faith, to lead new souls into the Church by our example, and to recapture the disaffected or doctrinally malformed souls still holding on to a sinking post-conciliar ship.

Secondly, we cannot retreat. We cannot rest lightly in our homes or our traditional chapels and say: “All is well.” Our enemies continuously use every opportunity to deliver their message. What is taking us so long? What are we afraid of? If God is for us, who will dare be against us?

Thirdly, we must be cautious of the allurements, not only from a corrupt and sinful world, but even the post-conciliar establishment itself. Far too many of those who have walked in our ranks have succumbed to the siren’s voice of the Modernists. They have become impatient in the struggle and weary in the length of time our battle must endure. We must be vigilant through prayer, study, the reception of the Sacraments and faithfully praying the Rosary. These will be our shield against such corrupting temptations.

Traditional Catholicism is not popular. We find ourselves a Remnant. The modern church does not welcome us within their fold, except to demand that we embrace their errors. Our voices are crowded out of the larger-scale print publications, and the mainstream media bares its fangs at anything remotely smelling of the Catholic supernatural. We must take our duties as members of the Church Militant seriously and battle for the restoration of the Roman (Tridentine Latin) Mass, along with the unequivocal teaching of those perennial truths which the Church has taught us since the time of the Apostles. We must evangelize and educate, which means we must study our Faith like we have never done so before. There should be no venue too small or too big — in any format of the media available to us — when it comes to speaking the Truth.

We will have the victory — we will see the success of our labors, however this victory will only come to those who are faithful and who will persevere. God has promised us His aid in this great work, all we need do is prove that we are worthy of it. †

The Meaning Of The Traditional Prayers Recited Before Holy Mass

(Continued from Page 5)

a Low Mass, it was there in principle, and to some degree replaced by blessing oneself with Holy Water, which practice is of course retained in the NOM.

Consider for a moment a part of the prayer of yore:
Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow. Have mercy on me, O God, according to Thy great mercy. Glory be to the Father and to the Son, and to the Holy Ghost.

This has been replaced with the “Rite of Blessing and Sprinkling Holy Water,” which, as the Misselette explains, can also replace the Penitential Rite. In point of fact it is almost never used. As the priest-president enters he says: *“The grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Spirit, be with you.”* The People answer: *“And also with you.”* This is of course an incorrect translation, for the proper response would be *“And with your spirit.”* The priest-president has three options and can replace this with a simple *“The Lord be with you,”* though not infrequently he simply says *“good morning.”* The priest then sprinkles himself and others with holy water while the cantor sings a series of antiphons (phrases) to which the people answer *Amen*. That’s it.

Next in the Tridentine Mass come the prayers before the altar. These are wonderful prayers that once again make it clear to both priest and congregation what is happening. He starts with:

Priest: *In the Name of the Father +⁹ and the Son and the Holy Ghost.*

Priest: *I shall go unto the altar of God.*

Server: *To God who giveth joy to my youth.*

Note two things here: This is a prayer involving the server who speaks on behalf of the congregation. This is a prayer in which all are, or can be involved. Note also that the priest speaks of the “altar of God.” As we shall see, all reference to altars is unacceptable in the new mass.

Priest: *Judge me O Lord and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.*

Server: *For Thou art, God, my strength: why hast Thou cast me off? And why do I go sorrowful whilst the enemy afflicteth me?*

Priest: *Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy hill, and unto Thy tabernacle.*

Server: *And I will go unto the altar of God: to God who giveth joy to my youth.*

Priest: *To Thee O God, my God, I will give praise upon the harp: why art thou sad O my soul, and why dost thou disquiet me?*

9. Wherever this symbol + is written, it is the place where the priest blesses himself or the Sacred Species.

Server: *Hope in God, for I will still give praise to Him, the salvation of my countenance and my God.*

Priest (bowing): *Glory be to the Father and the Son and the Holy Ghost.*

Server: *As it was in the beginning, is now and every shall be, world without end. Amen.*

All these prayers as it were set the stage, making clear to all, including the priest, that it is the power (strength) of Christ which Consecrates; that it is Christ that leads us by His Light to the Holy Mountain and to the Tabernacle; the need to leave our worries and cares behind — even those about the state of the Church we love; and of course the repeated reference to the altar which is approached. And again the priest repeats the psalm:

I will go unto the altar of God

Server: *The God Who giveth joy to my youth.*

Priest: *Our help + is in the Name of the Lord*

Server: *Who made heaven and earth.*

All this has been deleted. It had to be if there was no altar and no tabernacle, and above all if Christ is Himself doing nothing. Having made his entrance (choosing A, B or C), the priest-president directly proceeds with the Penitential Rite. †

(To be continued in our next issue.)

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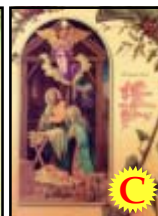


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A Catholic Reading Of The Declaration *Dominus Jesus* – Part V

By PAULA HAIGH
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(Editor's note: What follows is the concluding part of an extensive presentation of the texts of the Declaration Dominus Jesus by Cardinal Joseph Ratzinger on August 6, 2000. Comments and commentary by the author are interspersed throughout. The text used is from Pauline Books and Media, Boston, the Vatican translation, and is set off by different type. We continue, having reviewed the teachings of St. Thomas on Justification and invincible ignorance.

The next relevant text is from the Council of Trent as given in Denzinger 807:

Hence it must be taught that the repentance of a Christian after his fall is very different from that at his Baptism, and that it includes not only a cessation from sins, and a detestation of them, or “a contrite and humble heart” (Ps. 50:19), but also the sacramental confession of the same, *at least* in desire, and to be made in its season, and sacerdotal absolution, as well as satisfaction by fasting, almsgiving, prayers, and other devout exercises of the spiritual life, not indeed for the eternal punishment which is remitted together with the guilt either by the Sacrament, or the desire *of the Sacrament*, but for the temporal punishment (Canon 305), which (as the Sacred Writings teach) is not always wholly remitted, as is done in Baptism, to those who ungrateful to the grace of God which they have received, “have grieved the Holy Ghost” (cf. Eph. x:30), and have not feared to “violate the temple of God” (I Cor 3:17)

The interpretation of the dogmatic formula of Pope Pius IX should certainly be taken into consideration, even though, in the opinion of many, it belongs to his “liberal” period. It is from the Allocution *Singulari quadam* of December 9, 1854:

Not without sorrow we have learned that another error, no less destructive, has taken possession of some parts of the Catholic world, and has taken up its abode in the souls of many Catholics who think that one should have good hope of the eternal salvation of all those who have never lived in the true Church of Christ. Therefore, they are wont to ask very often what will be the lot and condition after death of those who have not submitted in any way to the Catholic Faith, and, by bringing forward most vain reasons, they make a response favorable to their false opinion. Far be it from Us, Venerable brethren, to presume on the limits of Divine Mercy which is infinite; far from Us to wish to scrutinize the hidden counsel and “judgments of God” which are “a great deep” (Ps. 35:7) and cannot be penetrated by human thought. But, as is Our Apostolic duty, we wish your episcopal solicitude and vigilance to be aroused, so that you will strive as much as you can to drive from the mind of men that impious and equally fatal opinion, namely, that the way of eternal salvation can be found in any religion whatsoever. May you demonstrate with that skill and learning in which you excel, to the people entrusted to your care, that the dogmas of the Catholic Faith are in no wise opposed to divine mercy and justice.

For, it must be held by faith that outside the Apostolic Roman Church no one can be saved; that this is the only ark of salvation; that he who shall not have entered therein will perish in the flood; that, on the other hand, it is necessary to hold for certain that they who labor in ignorance of the true religion, *if this ignorance is invincible*, are not stained by any guilt *in this matter* in the eyes of God. Now, in truth, who would arrogate so much to, himself as to mark the limits of such an ignorance, because of the nature and variety of peoples, regions, innate dispositions, and of so many other things? For, in truth, when released from these corporeal chains, “we shall see God as He is” (John 3:2), we shall understand perfectly how close and beautiful a bond divine mercy and justice are united; but, as long as we are on earth, weighed down by this mortal mass which blunts the soul, let us hold most firmly that, in accordance with Catholic teaching, there is “one God, one faith, one baptism” (Eph. 4:5); it is unlawful to proceed further in inquiry. (D 1646-167)

Now I hold that both the followers of Fr. Feeney and the theologians of the conciliar church have *unlawfully proceeded further in this inquiry*, the former in the direction of an un-Catholic *exclusivism*, and the other in the direction of the heretical universal salvation which denies the dogmas concerning Hell. Both extremes fail to understand the Justice of God, for Justice rewards and punishes according to the strictest standards of Truth.

Next, there is the famous passage in the Encyclical of Pius IX, *Quanto conficiamur* of August 10, 1863:

And here, beloved Sons and Venerable Brethren, We should mention again and censure a very grave error in which some Catholics are unhappily engaged, who believe that men living in error, and separated from the true faith and from Catholic unity, can attain eternal life. Indeed, this is certainly quite contrary to Catholic teaching. *It is known to Us and to you that they* who labor in invincible ignorance of our most holy religion and who, zealously keeping the natural law and its precepts engraved in the hearts of all by God, and *being ready to obey God*, live an honest and upright life, can, by the operating power of divine light and grace, attain eternal life, since God who clearly beholds, searches, and knows the minds, souls, thoughts, and habits of all men, because of His great goodness and mercy, will by no means suffer anyone to be punished with eternal torment *who has not the guilt of deliberate sin*. But, the Catholic dogma that no one can be saved outside the Catholic Church is well-known; and also that those who are obstinate toward the authority and definitions of the same Church, and who persistently separate themselves from the unity of the Church, and from the Roman Pontiff, the successor of Peter, to whom “the guardianship of the vine has been entrusted by the Savior,” cannot obtain eternal salvation. (D 1677)

One may speculate that Pius IX had been reading St. Thomas on
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Distinguishing Various Opinions Of Justification Vs. Catholic Doctrine

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this subject, for his statement that God will not allow anyone to suffer eternal torment who has not the guilt of deliberate sin, corresponds to the soul envisioned by St. Thomas who has not despised or rejected the Faith, having never been exposed to it; nor has committed any of the sins which cannot be taken away without Faith; but has lived in the pure negation of unbelief. *Considering the state of fallen nature, such souls must be truly rare, and perhaps only children.* And it may be said, I hope, without disrespect for this great and holy Pope, that it is a pity he did not include the extra-sacramental baptisms of blood and desire, as Trent had done before him.

There is a new emphasis given the subject in the Encyclical *Mystici Corporis* of Pope Pius XII, June 29, 1943, and it is that of the freedom of the will, an emphasis that one cannot help but see was needed. In sections 100 and 101, the Holy Father says:

As you know, Venerable Brothers, from the very beginning of Our Pontificate, We have committed to the protection and guidance of Heaven those who do not belong to the visible organization of the Catholic Church, solemnly declaring that, after the example of the Good Shepherd, We desire nothing more ardently than that they may have life and have it more abundantly. Calling on the prayers of the whole Church, We wish to repeat this solemn declaration in this Encyclical Letter in which We have re-told the praises of the "great and glorious Body of Christ." From a heart overflowing with love, We ask each and every one of them to be quick and ready to follow the interior movements of grace, and to look to withdrawing from that state in which *they cannot be sure of their salvation*. For even though *unsuspectingly they are related* to the Mystical Body of the Redeemer *in desire and resolution*, they still remain deprived of so many precious gifts and helps from Heaven, which one can only enjoy in the Catholic Church. May they then enter into Catholic unity, and, united with us in the organic oneness of the Body of Jesus Christ, may they hasten to the one Head in the society of glorious love. With persevering prayer to the Spirit of Love and Truth, We wait for them with open arms to return, not to a stranger's house, but to their own, their Father's house.

101. While We want this unceasing prayer to rise to God from the whole Mystical Body in common, that *all the straying sheep may hasten to enter the one fold of Jesus Christ*, yet We recognize that this step must come of their *own free will*; for no one believes unless he wills to believe. Hence they are most certainly not genuine Christians who, against their belief, are forced to go into a Church, to approach the altar and to receive the Sacraments. The "faith without which it is impossible to please God" is a *wholly free "submission of intellect and will."* Therefore, whenever it happens, despite the invariable teaching of this Apostolic See, that anyone against his will is compelled to embrace the Catholic Faith, Our sense of duty demands that We condemn the act. Men must be effectively drawn to the truth by the Father of light

through the Spirit of His beloved Son, because *endowed as they are with a free will* they can misuse their freedom under the impulse of mental doubts and base desires. Unfortunately many are still walking far from the Catholic truth, *not willing to follow the suggestions of divine grace*; and the reason is, that not only they, but the faithful too fail to intensify their prayers to God for this intention. Again and again We beg *all who really love the Church*, after the example of the Divine Redeemer, to have constant recourse to that prayer.

It seems fitting that in a world no longer worthy to be called *Christendom*, the Holy Father should show a more fatherly love and concern for those outside the Church, a loving solicitude not as appropriate in the Age of Faith when all men were upheld in their religion by the entire society. I suggest this also explains the emphasis of Pope Pius IX upon invincible ignorance, for he addressed a world of newly discovered degraded societies and the terminals of long corrupted civilizations.

However, in Pius XII it seems one is justified in detecting a more liberal attitude toward Protestants who are *unsuspectingly* related to the Mystical Body in *desire* and *resolution*. One may well wonder how a person could be *desirous* and *resolute* "unsuspectingly." These words might well have opened a crack in the door to the anonymous Christians of Karl Rahner. But it must be said that because he recognized the one fold and one Shepherd that is the Church with her divine Head, he was far from having or espousing that evolutionary dynamic of history that sees, as Benedict XVI does, that all sects and religions are converging into one great unity in multiplicity, that is a "many-toned harmony," a symphony of many hues. (Cf. *Truth and Tolerance*, pp. 81-82)

Finally, there is the interpretation of the dogma which was given with the approval of Pope Pius XII, by the Holy Office, August 8, 1949, in a Letter to the Archbishop of Boston, Richard J. Cushing. The complete text is given in both Latin and English, by Fr. Jean-Marc Rulleau in his book, *Baptism of Desire: A Patristic Commentary*, Angelus Press, 1999. I give here all but the parts pertaining to the disciplinary failings of Fr. Feeney:

This Supreme Sacred Congregation has followed very attentively the rise and the course of the grave controversy stirred up by certain associates of St. Benedict Center" and "Boston College" in regard to the interpretation of that axiom: "*Outside the Church there is no salvation.*"

After having examined all the documents that are necessary or useful in this matter, among them information from your chancery, as well as appeals and reports in which the associates of "St. Benedict Center" explain their opinions and complaints, and also many other documents pertinent to the controversy, officially collected, the same Sacred Congregation is convinced that the unfortunate controversy arose from the fact that the axiom: "outside the Church there is no salvation," was not correctly understood and weighed, and that the same controversy was rendered more bitter by serious disturbance of discipline arising from the fact that

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Dogmas Must Be Understood In Same Sense As Church Understand Them

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some of the associates of the institutions mentioned above refused reverence and obedience to legitimate authorities.

.....

We are bound by divine and Catholic faith to believe all those things which are contained in the word of God, whether it be Scripture or Tradition, and are proposed by the Church to be believed as divinely revealed, not only through solemn judgment but also through the ordinary and universal teaching office (Denzinger, 1792).

Now among those things which the Church has always preached and *will never cease to preach* is contained also that infallible statement by which we are taught that there is no salvation outside the Church.

However, this dogma must be understood in that sense in which the Church herself understands it. For, it was not to private judgments that our Savior gave for explanation those things that are contained in the Deposit of Faith, but to the teaching authority of the Church.

Now, in the first place, the Church teaches that in this matter there is question of a most strict command of Jesus Christ. For He explicitly enjoined on His apostles to teach all nations to observe all things whatsoever He Himself had commanded (Mt. 28:19-20).

Now, among the commandments of Christ, that one holds not the least place, by which we are commanded to be incorporated by Baptism into the Mystical Body of Christ, which is the Church, and to remain united to Christ and to His Vicar, through whom He Himself in a visible manner governs the Church on earth.

Therefore, no one will be saved who, knowing the Church to have been divinely established by Christ, nevertheless refuses to submit to the Church or withholds obedience from the Roman Pontiff, the Vicar of Christ on earth.

Not only did the Savior command that all nations should enter the Church, but He also decreed the Church to be a means of salvation, without which no one can enter the kingdom of eternal glory.

In His infinite mercy, God has willed that the effects, necessary for one to be saved, of those helps to salvation which are directed toward man's final end, not be intrinsic necessity, but only by divine institution, can also be obtained in certain circumstances when those helps are used only in *desire* and *longing*. This we see clearly stated in the Sacred Council of Trent, both in reference to the Sacrament of Regeneration, and in reference to the Sacrament of Penance (Denzinger 797, 807).

The same in its own degree must be asserted of the Church in as far as She is the general help to salvation. Therefore, that one may obtain eternal salvation, it is not always required that he be incorporated into the Church *actually* as a member, but it is necessary that at least he be united to Her by *desire* and *longing*.

However, this desire need not always be explicit, as it is in catechumens; but when a person is involved in invincible ignorance, God accepts also an *implicit desire*, so called because it is included in that good disposition of soul whereby a person wishes his will to be conformed to the will of God.

These things are clearly taught in that dogmatic letter ... For in this letter the Sovereign Pontiff clearly distinguishes between those who are *actually* incorporated into the Church as members, and those who are united to the Church only by *desire*.

Discussing the members of which the Mystical Body is composed here on earth, the same August Pontiff says: "Actually only those are to be included as members of the Church who have been baptized and profess the True Faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed."

Toward the end of this same Encyclical Letter, when most affectionately inviting to unity those who do not belong to the body of the Catholic Church, he mentions those who "are related to the Mystical Body of the Redeemer by a certain *unconscious earning and desire*," and these he by no means excludes from eternal salvation, but on the other hand states that they are in a condition "in which they cannot be sure of their salvation" since "they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church" ...

With these wise words he reproves both those who exclude from eternal salvation all united to the Church *only by implicit desire*, and those who falsely assert that men can be saved equally well in every religion ...

But it must not be thought that any kind of desire of entering the Church suffices that one may be saved. It is necessary that the desire by which one is related to the Church *be animated by perfect charity*. [This requirement needs emphasis and clarification, for it includes the *perfect* contrition for sin, which means a *perfect* love for God, which includes a real knowledge, inspired by divine Faith of Who God is, Who Jesus Christ is, and *what sin is*. Ponder!] Nor can an implicit desire produce its effect, unless a person has *supernatural faith*: "For he who comes to God must believe that God exists and is a rewarder of those who seek Him" (Heb. 11:6). The Council of Trent declares (Session VI, chap. 8): "Faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God and attain to the fellowship of His children" (Denzinger 801).

From what has been said, it is evident that those things which are proposed in the periodical *From the Housetops*, fascicle 3, as the genuine teaching of the Catholic Church, are far from being such, and are very harmful both to those within the Church and those without.

..... (Cont. on Page 11)

More On The Various Opinions Of Justification Vs. Catholic Doctrine

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Finally, it is in no wise to be tolerated that certain Catholics shall claim for themselves the right to publish a periodical for the purpose of spreading theological doctrines without the permission of competent Church Authority, called the *imprimatur*, which is prescribed by the sacred canons.

.....

Therefore, let them who in grave peril are ranged against the Church seriously bear in mind that after "Rome has spoken" they cannot be excused even by reasons of good faith. Certainly, their bond and duty of obedience toward the Church is much graver than that of those who as yet are related to the Church "only by an unconscious desire." Let them realize that they are children of the Church, lovingly nourished by her with the milk of doctrine and the Sacraments, and hence, having heard the clear voice of their Mother, they cannot be excused from culpable ignorance, and therefore to them applies without any restriction that principle: submission to the Catholic Church and to the Sovereign Pontiff is required as necessary for salvation.

.....

While it is all too possible to see a "slippery slope" type of progress in the interpretation of the dogma, from its earliest formulations, one should not overlook the fact that St. Thomas Aquinas (1225-1274) summarizes the tradition of the Fathers in his *Summa*. He has never been anathematized for his doctrine on the "three baptisms" and is certainly esteemed above all other Doctors for the comprehensive nature and orthodoxy of his teachings. That he mis-stated the truth of the Immaculate Conception of the Ever-Virgin Mary, our Mother, because of mistaken notions of embryology, this was a mistake he held in common, with other great Doctors such as Bonaventure and Bernard. And yet none of these others comes under the chastisement that is reserved for Thomas! And the many other errors that are ascribed to him are probably mainly of the physical sciences (I have never seen them listed) -- many of which will undoubtedly one day be vindicated as true.

Rather than insisting upon the most rigorous and exclusionary formulation of the Dogma, would it not be far better for the followers of Fr. Feeney, and for the Church, to focus upon and emphasize the doctrine of St. Thomas which contains all the necessary safeguards and definitions -- as of Faith -- that absolutely preclude the more liberal interpretations that lead to the heresy of universal salvation.

And now, with all the most solemn Magisterial statements concerning salvation outside the Church, it is impossible to see why the Declaration should seek to muddy the waters with multiple concepts of *kingdom* and *church*, all of which move in the direction of universal salvation. The only explanation I can find is the fact that the conciliar church, in her theologians, is dominated and infused by an evolutionary view of history, a view which strives mightily to *force* the unchanging dogmas of Faith into a progressive dynamic. This is what we see attempted in section 21:

21. With respect to the way in which the salvific grace of God -- which is always given by means of Christ in the Spirit and has a mysterious relationship to the Church -- comes to *individual non-Christians*, the Second Vatican Council limited itself to the statement that God bestows it "in ways known to himself. Theologians are seeking to understand this question more fully. Their work is to be encouraged, since it is certainly useful for understanding better God's salvific plan and the ways in which it is accomplished.

Comment: And yet, it was Pope Pius IX who declared it to be unlawful to inquire further. (D 160, Allocution *Singulari quadem*, as found above.) Pius IX put the brakes on this subject in order to avoid the heresy of universal salvation, but the theologians of Vatican II, in disobedience to the Rule of Faith and of the Church, have precipitated their own false church into the pits of heresy.

And yet, the declaration seeks to cover its heterodoxy with proclamations of true doctrine, and so it continues:

However, from what has been stated above about the mediation of Jesus Christ and the "unique and special relationship" which the *Church* has with the *kingdom of God* among men -- which *in substance* is the universal *kingdom of Christ* the Savior -

One must interject here to note the use of sophisticated concepts and terms. We have seen the attempted distinctions of the kingdom of God, the Kingdom of Christ, the Church, and the activity of Christ and the Spirit according to the plan of the Father.

The faithful Catholic must counter this with the truth: There is only one Church which is also called a Kingdom. It exists in Heaven, on earth, and in Purgatory. The Elect are in Heaven and in Purgatory. The Reprobate are in Hell with Lucifer and his fallen angels. The eternal destiny of those on earth, in the Church Militant, is known only to God.

The Church, in the widest sense, is called the *Communion of Saints*. (Ott, p. 314) The doctrine is ranked *Sententia Certa*, and is the third degree of theological certitude. (See Ott, page 9) The doctrine reads:

The members of the Kingdom of God on earth and in the other world sanctified by the redeeming grace of Christ are united in a common supernatural life with the Head of the Church. and with one another.

This most consoling and wonderful doctrine is the source of all efficacious prayers that we make for one another, to the Saints in Heaven and for the souls in Purgatory. The Catechism of Trent also discusses this doctrine as referring to the unity, sanctity and catholicity of the Church.

It is hard to imagine a more mischievous "dynamic" than this conciliar tactic of de-construction all the truths of divine Catholic Faith and attempting to re-arrange them to fit the evolutionary, ecumenically progressive spirit and letter of Vatican II goals. But the Declaration next offers the traditional teaching as it protests,

... it is clear that it would be *contrary to the faith* to consider the Church as one way of salvation alongside those constituted by the other religions, seen as complementary to the Church or *substantially* equivalent to her,

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Dominus Jesus And An Ambiguous Understanding Of Conversion

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even if these are said to be *converging* with the Church toward the eschatological kingdom of God.

And here are the terms *substance* and *substantial* which recall the *subsistit in*, which the Church of Christ is said to subsist in the Catholic Church. And so, it seems, according to the Declaration and *Lumen Gentium*, the Church of Christ is an *accidental* entity inhering in, *subsisting in* the larger *Substance* which is the universal kingdom of Christ: Rank heresy achieved and declared by means of deconstructing Catholic doctrine and reconstituting it according to the Hegelian dialectic, the “dynamic of history.” It is an attempt. How far it will succeed, only time will tell. And so it continues:

Certainly, the various religious traditions contain and offer religious elements which come from God, and which are part of what “the Spirit brings about in human hearts and in the history of peoples, in cultures and religions.” Indeed, some prayers and rituals of the other religions may assume a role of preparation for the Gospel, in that they are occasions of pedagogical helps in which the human heart is prompted to be open to the action of God. One cannot attribute to these, however, a divine origin or an *ex opere operato* salvific efficacy, which is proper to the Christian sacraments. Furthermore, it cannot be overlooked that other rituals, insofar as they depend on superstitions or other errors, constitute an obstacle to salvation.

Here is the oft-repeated notion that all other religions are in some way preparatory to Christianity, and may even contain pedagogical helps. This is due to an erroneous view of history. Other ancient religions may contain vestiges, and all of them do, in fact, of the Primordial Revelation given to Adam; and non-Catholic sects may preserve distorted fragments of the true religion-revelation from which they have broken off. Or some are even man made re-constructions to suit other preferences, of the truths of Christianity. Such is the religion of Islam, which Mohammed constructed from elements of both Judaism and Christianity. Such also is the fantastic re-invention of Joseph Smith in his *Book of Mormon*. But the direction in all of these non-Christian religions is not one of anticipation or preparation for the truth (in the way that the faith of the Israelites was) or as some kind of convergence toward a grand reunion of all faiths. It is quite the opposite. It is a de-volution and corruption rather than the conciliar hoped-for evolution.

In section 22, the penultimate section, we have a masterpiece of truth and error mingled. The text is arranged by me to make this fact more evident.

22. With the coming of the Savior Jesus Christ, God has willed that the Church founded by him be the instrument and the salvation of all humanity.

This *truth of faith* does not lessen the sincere respect which the Church has for the religions of the world,

but at the same time, it rules out, in a radical way, that mentality of indifferentism “characterized by a religious relativism which leads to the belief that ‘one religion is as good as another.’” (*Redemptio Missio*) If it is true that the followers of other religions can receive divine grace

it is also certain that objectively speaking they are in a gravely deficient situation in comparison with those who, in the Church, have the *fullness* of the means of salvation.

The remainder of section 22 is a clumsily expressed, and often ambiguous, exposition of the Church’s missionary mandate. The term *fullness* is very frequently used to describe the Church’s perfection in relation to other religions which, by implication, have something less than the fullness of this perfection. But the Holy Ghost cannot be divided. The usage is simply an evasive technique to avoid proclaiming that the Church is the one and only perfect religious society willed and founded by God, and that She alone possesses the unique divine Source of all grace and holiness. Any other description violates the divine unity of Her being and well as Her holiness, catholicity and apostolicity.

An example of ambiguity is the statement that “Salvation is found in the truth.” What truth? The truth that God exists, a truth available to all men of rational nature? And again, “Those who obey the promptings of the Spirit of truth are already on the way of salvation.” To be on the way is not enough. One must have the goal clearly in mind, and one must strive earnestly towards it. Again, “Equality, which is a presupposition of interreligious dialogue, refers to the equal personal dignity of the parties in dialogue, not to doctrinal content, nor even less to the position of Jesus Christ -- who is God himself made man -- in relation to the founders of the other religions.” Why, then, in such interreligious dialogue, and such meetings as that at Assisi in 1988, was it not proclaimed, without any ambiguity whatsoever, that Jesus Christ is Himself God-made-man, and that all other gods are devils? Such human respect for the “personal dignity” of men who worship the devil is hardly consonant with the mandate of Christ to go and teach all nations.

Finally, the Declaration proclaims “the necessity of conversion to Jesus Christ and of adherence to the Church through Baptism and the other Sacraments, *in order to participate fully* in communion with God, the Father, Son and Holy Spirit.” Again, the unmistakable implication is that other religions somehow possess a *less full* participation in communion with God. But such is not the case, nor could it be, because the Church alone possesses the unity of truth and holiness in the Holy Ghost Who is Her very Soul. Any partitioning of this truth and holiness would be to divide the Holy Ghost. The actual graces given to souls in order to lead them to the Church do not violate this unity because they are *drawing graces*, proceeding from the Source as *gratia sufficiens* (Ott, p. 222), sufficient graces appealing to the *obediential potency* in every soul as the created image and likeness of God.

Missionaries present the truths of divine Faith to souls, but it is for souls, responding with *both intellect and will*, to submit to the Authority of God working in and through His Church. The missionaries of non-Catholic sects simply do not have this same divine drawing power because they do not have the truth, pure and simple. Converts to the non-Catholic sects become converts to a human, not a divine faith. They may come to believe certain

(Continued on Page 13)

***Dominus Jesus* Presents A Striking Aversion To The Truths Of Faith**

(Continued from Page 12)

abstract facts, but they do not possess *supernatural* Faith, for this can come only from the one true Church. And for this reason, there can be no greater disaster to befall the human race than for the true Church of Christ to be overtaken and overshadowed, even unto death, by the powers of darkness. Our one consolation is that it is temporary.

I will quote the "Conclusion" in full:

23. The intention of the present Declaration, in reiterating and clarifying certain truths of the faith, has been to follow the example of the Apostle Paul, who wrote to the faithful of Corinth: "I handed on to you as of first importance what I myself received" (I Cor 15:3). Faced with certain problematic and even erroneous propositions, theological reflection is called to reconfirm the Church's faith and to give reasons for her hope in a way that is convincing and effective.

In treating the question of the true religion, the Fathers of the Second Vatican Council taught: "We believe that *this one true religion continues to exist in the catholic and apostolic Church*, to which the Lord Jesus entrusted the task of spreading it among all people. Thus, he said to the apostles: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." (Mt 28:19-29). Especially in those things that concern God and his Church, all persons are required to seek the truth, and when they come to know it, to embrace it and hold fast to it." (*Dignitatis Humanae*, 1, of Vatican II.)

The revelation of Christ will continue to be "the true lodestar" in history for all humanity. (*Fides et Ratio*, 15.) "The truth, which is Christ, imposes itself as an all-embracing authority." (Ibid, 92) The Christian mystery, in fact, overcomes all barriers of time and place, and accomplishes the unity of the human family: "From their different locations and traditions all are called in Christ to share in the unity of the family of God's children... Jesus destroys the walls of division and creates unity in a new and unsurpassed way through our sharing in his mystery. This unity is so deep that the Church can say with St. Paul: 'You are no longer strangers and sojourners, but you are saints and members of the household of God' (Eph. 2:19)." (Ibid, 70.)

John Paul II, at the audience of June 16, 2000, granted to the undersigned Cardinal Prefect of the Congregation for the Doctrine of the Faith, with sure knowledge and by his apostolic authority, ratified and confirmed this Declaration, adopted in plenary session, and ordered its publication.

Joseph Cardinal Ratzinger
Prefect

.....

Two points stand out: 1) The quotation from *Dignitatis Humanae* of Vatican II changes the *subsistit in* of *Lumen Gentium* 8 to "continues to exist in the catholic and apostolic Church, ..." But again, the unmistakable implication is that there are two churches, one smaller, existing in, subsisting in, inhering in, a larger substance or substantial entity, in the manner of an *accidental property* inhering in its *substantial* entity. This evokes absolutely nothing in Catholic theology from St. Peter to Pope Pius XII. But it does evoke the evolutionary historical progressivism of the conciliar church attempting to adapt itself to the Scholastic concepts of substance and accident. It simply does not work!

The second point is that the final paragraphs of the Declaration, consisting mainly of quotations from John Paul II, are singularly lacking in any affirmation that it is the Church, the one Mystical Body of Christ, the Communion of Saints and the Kingdom of God, of Christ and of Heaven on earth, and that this one Church on earth is the sole principle and place of the unity into which all the other sheep must be brought so that there shall be but one flock and one Shepherd. (John 10:16)

These souls, living in sanctifying grace and being one with the Church Triumphant in Heaven and the Church Suffering in Purgatory, constitute the *Elect*. All others are the *reprobate*.

But the conciliar church has a striking aversion to these truths of divine Catholic Faith. It looks forward, instead, to a convergence of all religions in an ecumenical unity that moves "toward the eschatological kingdom of God." (# 21) This is the Hegelian dialectic that resolves all oppositions (all theses-antitheses) in a higher synthesis of reconciliation as the dynamic of history, which is the "Plan of God," carries us ever forward.

But will this evolutionary dialectical process succeed? It cannot succeed, for St. Paul instructs us in no uncertain terms:

Bear not the yoke with unbelievers.

For what participation hath justice with injustice?

What fellowship hath light with darkness?

And what concord hath Christ with Belial?

Or what part hath the faithful with the unbeliever?

And what agreement hath the temple of God with idols?

For you are the temple of the living God;

As God saith: "I will dwell in them, and walk among them;

And I will be their God, and they shall be my people."

(2 Cor 6:11:16)

Therefore, there is only one way for this ecumenical unity to come about, and that is for men to leave all false religions and sects (as Pope Pius XI commands in *Mortalium Animos*, 1928) and come into the one true Church, the Mystical Body of Christ. The hoped for convergence of all religions in the eschatological kingdom of God is the evolutionary fantasy of a Teilhard de Chardin. The ancient mythic religions are not preparations for the Gospel, nor do any non-Catholic or non-Christian sects contain pedagogic helps toward truth, for they are all corruptions of the Truth, or broken fragments cast off from the Body of Christ.

"What fellowship hath light with darkness?"

"But this is your hour, and the power of darkness." (Luke 22:53)

Paul Haigh

Nazareth, Kentucky

Feast of the Nativity of St. John the Baptist

June 21, 2005 †

A reprint of the entire dogmatic study:

*A Catholic Reading of the
Declaration Dominus Jesus*

by Paula Haigh is now available.

Please see Page 2 of this newsletter to order.

*Letters To The Editor***Reader Says: *The Catholic Voice* Is Having An Impact In Modern Circles**

An Interesting Follow-Up

Editor, The Catholic Voice:

After reading Fr. Vaillancourt's well-written article on the "Universal Indult" in your June, 2006, issue, I was struck by many of the points which he made. One stands out: the inconsistency to be found among those who go to the indult Mass as regards their liturgical practices. I remember the times when I used to go to the indult Mass in our local parish church that it seemed so out of place to be following Mass with my traditional missal, only to see the missalette right in front of me. "Catholics no longer worship the same," I thought. It was at that time I resolved to find a traditional chapel so I would no longer have to be around such a horrible thing.

I mention this because Fr. Vaillancourt used the example of the quandary most Catholics must find themselves in when they meet with two different liturgical calendars in churches where the *novus ordo* and the indult Mass are said. His message must be getting out because in a recent issue of a publication that promotes the use of Latin in the liturgy and elsewhere, one author made mention of how the "presence of the indult Masses among us means that the old kalendar is used for the Tridentine Masses, and occasionally there are differences between the two forms. But whether one celebrates Christ the King (which was Fr. Vaillancourt's prime example) on the last Sunday of October or on the last Sunday of the ecclesiastical year is, perhaps, not important. In either case, we recognize our risen Lord as King over all creation This, indeed, is the point of the entire liturgical year." How weak this is!

The use of this example to justify the use of two different c(k)alendars shows me just how much *The Catholic Voice* is read by the "other side," and how they find it necessary to comment upon what is said in your publication. Keep up the good work! B.G.

from the Internet

Editor's Note: Thank you for writing and sharing this information with us. Yes, examples like this do prove that our newsletter is being read by many people (over 25,000), and that it is having an impact in some circles. However, we must point out that the differences between the two c(k)alendars is much more than "occasional." For example: Instead of reflecting on the work of the Holy Ghost in the Church during the various Sundays after Pentecost, the new rite now calls them "Sundays of Ordinary Time." This change is not "occasional." Likewise, such recently (relatively speaking) established feasts such as the Queenship of Mary (May 31) and that which honors her Immaculate Heart (August 22) were totally eliminated and not replaced. Besides this, there are numerous occasions where the traditional feasts of the saints of the Church are moved, not by one day, but sometimes by entire months. For example: The traditional feast of St. Thomas Aquinas is March 7, while the modern "feast" of this great Doctor of the Church is January 28. The author of the piece you read is only fooling himself (and others) when he tries to pass off the differences between the two calendars as merely "occasional."

† † †

Looking For Information

Editor, The Catholic Voice:

The state of intellectual liturgical debate in the Church prior to the Second Vatican Council was worse than I had ever imagined. The reprints of articles from 1951 issues of *The Priest* magazine seem to show that the ability of the "reformers" to engage in any sort of irrational discussion concerning the movement that was apparently afoot to radically change the Liturgy had completely vanished. I had never realized before that Modernists had so infected the Priesthood that a journal established to assist priests in their ministry could have even considered, let alone publish, such meandering.

Father Kaiser's article, "Liturgy, Enthusiasm, and Heresy," clearly explained a case against many of the proposed liturgical reforms that were apparently being considered (or perhaps even being experimented with in certain locales) in the early 1950s. He discusses the problems and convoluted arguments being used to justify change by examining history, doctrine, and the Holy Father's recent encyclical, *Mediator Dei*. When I originally read this column last quarter, I wondered how the following, column could refute what Father Kaiser so aptly presented.

After reading Father Reinhold's column in the current issue (June, 2006), however, I immediately saw that he didn't even attempt to refute the previous article. After explaining that there are numerous problems in Europe that Americans should try to understand, he simply declares that the Catholic laity are simply too self-absorbed to really worship God at the Mass, and that the whole problem is — take a guess — the Mass! Does he provide any evidence? No. After making his "infallible" declaration, he simply goes on to describe how he and his fellow reform-minded priests would like to change the Mass, which sound eerily similar to the *Novus Ordo*. Does he explain how the changes would be beneficial? Other than suggesting that having a litany of intercessions would be "very popular", he does not. He simply declares his proposals necessary.

It is becoming clearer and clearer that the liturgical revolution was, in the beginning, entirely driven by priests who simply could not stand the thought that their personal identities were somehow not essential to the Holy Sacrifice. Of course, once the revolution came, a great many people jumped on the bandwagon and discovered the joys of leaving their personal mark upon the "celebrations" they plan.

D.P.

Greenfield, IN

P.S. Enclosed in my "subscription" payment that I send whenever I receive a copy of *The Catholic Voice*. I truly thank you for this newsletter, and I hope it continues for many years to come.

Editor's Note: Thank you for your contributions: financial and personal observations. These articles were presented to demonstrate that the "liturgical revolution" didn't "just happen" at Vatican II. It was already well underway years before that time, especially in the seminaries. No wonder the newly-ordained priests in the 60's had no problems with the changes.†

Grace Notes: Maestro Bartolucci, An Expert On Gregorian Chant

By JAMES DE PIANTE
For The Catholic Voice

In 1958, Pope Pius XII named Maestro Monsignor Domenico Bartolucci as “perpetual” director, director for life, of the Papal Choir, which is referred to as the Sistine Chapel Choir. Bartolucci’s perpetual job went the same way as the perpetual Mass. He was dismissed from his directorship in 1997, his musical skills, founded as they are upon Gregorian chant and polyphony, being deemed no longer fitting.

Maestro Bartolucci, now in his 90s, was interviewed recently by the Italian newspaper *L’Espresso*. Excerpts from that interview are printed below.

ROMA, July 21

Q: *Do you think that the assembly of the faithful should participate in singing the Gregorian chant during liturgical celebrations?*

A: We must make distinctions in the performance of Gregorian chant. Part of the repertoire, for example the Introits or the Offertories, requires an extremely refined level of artistry and can be interpreted properly only by real artists. Then there is a part of the repertoire that is sung by the people: I think of the Mass “of the Angels,” the processional music, the hymns. It was once very moving to hear the assembly sing the *Te Deum*, the *Magnificat*, the litanies, music that the people had assimilated and made their own – but today very little is left even of this.

Q: *Do you think that the musical traditions of the past are disappearing?*

A: It stands to reason: if there is not the continuity that keeps them alive, they are destined to oblivion, and the current liturgy certainly does not favor it... Today the motto is “go to the people, look them in the eyes,” but it’s all a bunch of empty talk! By doing this we end up celebrating ourselves, and the mystery and beauty of God are hidden from us. In reality, we are witnessing the decline of the West. An African bishop once told me, “We hope that the council doesn’t take Latin out of the liturgy, otherwise in my country a Babel of dialects will assert itself.”

Q: *What did it once mean to sing in the Sistine Chapel?*

A: The place and the choir formed a unity, just as music and the liturgy formed a unity. Music was not a mere ornament, but it brought the liturgical text to life, and the cantor was something like a priest.

Q: *But is it possible, today, to compose in the Gregorian style?*

A: For one thing, we would need to recover that spirit of solidity. But the modern church has done the opposite, favoring simplistic, pop-inspired melodies that are easy on the ears. It thought this would make people happy, and this is the road it took. But that’s not art. Great art is density.

Q: *Don’t you see any composers today who are capable of reviving such a tradition?*

A: It’s not a question of aptitude; the atmosphere just isn’t there. The fault is not that of the musicians, but of what is asked of them.

Q: *And yet the monks of Santo Domingo de Silos have sold millions of CD’s of Gregorian chant.*

Maestro Monsignor Domenico Bartolucci, Pope Pius XII’s, director for life of the Papal Choir, which is referred to as the Sistine Chapel Choir. The Modernists took away this appointment.



A: These are consumer phenomena that hold little interest for me.

Q: *Do you feel a bit lonely, with no heirs?*

A: There’s no one left. I think I’m the last Chapel Master.

Q: Do you envy the Eastern Churches at all?

A: They have not changed anything in the liturgy, and rightly so. The modern church has renounced itself and its particular makeup, like those women who have plastic surgery: they become unrecognizable, and sometimes there are serious consequences.

Q: *Was it your father who brought you close to music?*

A: He was a workman at a brick factory in Borgo San Lorenzo, in the province of Florence. He loved to sing in church. And he loved the *romanze* of Verdi and Donizetti. But at that time, everybody sang: the farmers while they were dressing the vines, the shoemakers while they were working a sole. There were bands in the piazza, during the holidays music directors came from Florence, and the area theatre had two opera seasons each year. It’s all gone now.

Q: *For Catholics, can [music] be defined as the direct expression of God, as the Word?*

A: Music is Art with a capital “A”. Sculpture has marble, and architecture has the edifice. You see music only with the eyes of the spirit; it enters within you. And the Church has the merit of having cultivated it in its cantories, of having given it its grammar and syntax. Music is the soul of the word that becomes art. It most definitely disposes you to discovering and welcoming the beauty of God. For this reason, now more than ever the Church must learn to recover it.†

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Please note: We received notice from some of our readers that our web site was “down” for awhile in August. Thank you for writing in. No, we were not attacked by some virus. We forgot to renew our domain name. Oops.

Statement of Purpose

The CATHOLIC VOICE is the newsletter of the Society of Traditional Roman Catholics, a non-profit corporation, incorporated under the laws of the State of North Carolina.

The Society is a Catholic Apostolate, of both laity and clergy, established to work for the full restoration of traditional Catholic rites, most especially the Holy Sacrifice of the Mass of the Council of Trent, the ancient Latin Mass.

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

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

From The Traditional Roman Catholic Calendar

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

- September 3 Pope St. Pius X
- September 8 Nativity BVM
- September 12 Holy Name of Mary
- September 15 Seven Sorrows of Mary
- September 26 North American Martyrs
- September 29 St. Michael the Archangel
- October 2 Holy Guardian Angels
- October 3 St. Therese of Lisieux
- October 4 St. Francis of Assisi
- October 7 Holy Rosary BVM
- October 11 Divine Maternity BVM
- October 15 St. Teresa of Avila
- October 16 St. Gerard Majella
- October 24 St. Raphael the Archangel
- October 28 Sts. Simon and Jude
- October 29 Christ the King
- November 1 All Saints Day
- November 2 All Souls Day
- November 21 Presentation BVM
- November 30 St. Andrew
- December 3 First Sunday of Advent

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