



*"Am I not here who am
your mother? Do you
need anything else?"*

Gaudens

A newsletter of Our Lady of Guadalupe Parish
3914 N. Lidgerwood • Spokane, WA 99207
(509) 489-6602 • Web site: www.ladyofguadalupe.net
Email: rkvl@sisna.com
Fr. Kevin Vaillancourt • February 2012

This is the fourth in a series marking the fiftieth anniversary of the convocation of the Second Vatican Council in 1962.

The Second Vatican Council: First Session. Preparations for the council sessions revealed that the bishops divided into *two general schools of thought* on what should be done for the good of the Church. The majority believed in the general attitude and program outlined by John XXIII. These bishops were led by Western Europeans, except for the Spaniards and many Italians, and included most of the bishops from North and South America and the missionary countries. The so-called "conservatives," who feared that basic changes were dangerous, were a minority who controlled the Curia and could be expected to block, or at least delay, measures of "reform" and "renewal".

Deliberations on the wording of the various documents began almost right away. Before reviewing the various schemas, the Council Fathers sent a message to the world on October 20, 1962. It was a response to the opening address of John XXIII, and speaks of the *servant* church. The dignity of man is its concern, and it particularly emphasizes the peace of nations and social justice. Without this message, neither of these future conciliar documents, the *Declaration on Religious Liberty* nor the *Constitution of Church* in relation to the contemporary world, would have any meaning.

On November 14, there is major conflict during the debate on the draft of the sources of Revelation, because this is a topic of the greatest ecumenical significance. *Many observers stress that if the schema as drafted is accepted by*

the Council, dialogue with "non-Catholics" will come to an end. Thus one of the most important goals of the Council is at stake. Many Council Fathers demand that the present text be dropped from the agenda, others demand thorough revision; still others defend it obstinately. By November 21, John XXIII steps in to terminate the debate and to send the draft back for revision. He assigned it to a mixed commission whose membership is drawn from the Theological Commission (Ottavianai [staunch conservative] as head) and the Secretariat for Christian Unity (Bea [liberal Modernist] as head).

From December 1-7, debate rages over the general program of the Council and the *72 schemata* presented for discussion. The majority (mostly liberal progressive) are successful in have the program reduced to *20 schemata*, and there is unrest among the Fathers.

After two months of deliberations, the First Session ended on December 8, with arrangements to reconvene in September of 1963. Non-Romans were handicapped by their unfamiliarity with spoken Latin and the Council's failure to provide instantaneous translations, as at the UN. John's determination that the council should proceed gave the non-Roman bishops and observers heart that their "deliberations" would bear fruit in future sessions. On January 6, 1963, John XXIII urges the Council fathers to keep working on matters in between sessions.

June 3, 1963: Pentecost Monday. John XXII is dead. Doubts are expressed everywhere about the possibility of the Council continuing.

Election of Paul VI. Before the second session of the Second Vatican

From The Sidelines

Council convened, John XXIII's death created the crisis of whether his successor would be favorable to continuing the council. Although his "reign" was the shortest in the past century, it soon became apparent that it was a turning point in the history of the Catholic Church. John XXIII had done more than open a window to the outside world. *He had gone from Rome into the world, and told the world it was invited into the Church without seeking its conversion.*

The College of Cardinals convened on June 19, 1963, to choose John's successor. On the sixth ballot they elected Giovanni Battista Cardinal Montini, Archbishop of Milan, who took the name Paul VI. The semi-official Vatican newspaper, *L'Osservatore Romano*, observed that Paul was "a symbol of ecumenical unity." The new "pontiff" had had long experience in the Vatican Secretariat of State, and when he went to Milan he vigorously undertook a renewal of his archdiocese according to ecumenical principles. His reputation was that of a "moderate" who favored John's *aggiornamento*, but would be less impulsive in achieving it. Forgotten was the discipline he received under Pius XII for his modernist vent. In his first public statement (September 14, 1963), Paul VI assured his listeners that he would recall the Council for continued deliberations, and before the Council met (September 21) he addressed the Curia, praising them for their devoted work, and pointing out that the Curia needed to be "simplified, decentralized, to enlarge itself and adapt itself to new functions." He hints at the idea of a Bishops' Synod to supervise new curial offices. *To be continued*

Battling The Devil

When Pope Leo XIII instructed all Catholics to pray the *Prayer to St. Michael the Archangel* after each Mass, He did so with full knowledge of the power of the devil in our time against the Church and Her members.

In 1886, Pope Leo XIII had a terrifying vision about the city of Rome. He saw the demons of Hell wandering through the world in an unprecedented expansion, converging most powerfully on the Eternal City itself. He also saw Satan unchanged, by the permission of God, for 100 years. During this time God would allow great temptations to afflict His Church, much as He allowed them to afflict His servant, Job. The Holy Father urged everyone, all Catholics of the world, to recite prayers to the Queen of Heaven and to her first Prince, St. Michael, begging their intercession before God for the graces the world needed to combat these evils. These prayers were always to be prayed, kneeling before the altar, except under certain specific circumstances. In 1965, these prayers were eliminated, and Catholics no longer begged for the graces the Church and the world needed to withstand the attacks of the Devil. Satan has gained a victory, and it because the Soldiers of Jesus Christ no longer thought they needed to arm themselves in battle.

Those are wrong who say that, because there are some Catholics who profess some traditional teachings of the Church, attend a Latin Mass, or are part of a "traditional movement," that the devil is on the run and only bothers us through daily temptations. Likewise, they are in error who say that, following the vision of Pope Leo XIII, the devil was chained again in 1986 never more to severely bother the Church. The truth is that the devil roams the halls and chapels of traditional Catholics as is evidenced by the growing lack of unity, the lies and slander spread by one group against another, and the hatred that is engendered — a sure sign the devil is welcomed among us, even by open invitation. Good Catholics are involved in bad practices, even pagan and eastern rituals in the name of Catholic spirituality. This opens the door to true satanism being observed, again without good Catholics seeing the evils in such practices. Pray frequently to St. Michael to cast down the devil. Pray also the exorcism prayer daily to be protected from evil.

* *February 3 & 4* are the First Friday and First Saturday of the month. Special prayers to honor the Sacred Heart of Jesus and the Immaculate Heart of Mary will be prayed after Mass on those days. There will be a Eucharistic Holy Hour following Mass Friday evening. Confessions will also be heard for the first half hour of the Holy Hour.

* *Catholic Action Study Group:* We will meet on Saturday, February 4, at 9:15 a.m. in the large classroom. We will view Part III of a modernist review of the new, new, new Novus Ordo.

* *Feast of the Purification:* Thursday, February 2. The traditional ceremonies for the blessing of candles before Mass on this day. If you ordered blessed candles from the Sisters, they will be available the following Sunday.

* *Feast of St. Blaise: Friday, February 3.* The traditional blessing of throats will take place after Benediction and after both Masses on Sunday.

* *Septuagesima Sunday: February 5.* This marks the beginning of our spiritual preparation for Lent. *If you have palms from last year, please bring them to the church by February 19.*

* *Ash Wednesday: February 22.* Mass begins at 6:00 p.m. The traditional blessing and distribution of ashes will take place *before* Mass. Ashes will be distributed *after* both Masses on the following Sunday.

Parish Postings

* Please be faithful to the Church's laws for *fast and abstinence* during the Lenten season. You can review this information on the back of your 2012 calendar.

* *Parish Devotions For Lent: During the Lenten season, the following devotions will be observed:*

- Mass on Wednesday at 6:00 p.m.
- A Lenten Sermon will be preached each Wednesday evening after Mass.
- The relics of the True Cross and of the Crown of Thorns will be on display each Wednesday and Friday.
- The Stations of the Cross will be recited each Friday at 5:00 p.m.

* *CCD Classes:* Classes at all levels begin each Sunday at 9:45 a.m. Please be on time.

* *The Rosary for Peace and Unity and Safety of the Church from Evil:* The Rosary is recited each *Wednesday* evening at 7:00 p.m. All are encouraged to attend as we pray for our families, the needs of our city and for peace in the world. The Rosary is also broadcast on the Internet via our "Mass Cam." You can access this from the parish web site. Let us join together in prayer, whether in the church or at home, to demonstrate our commitment to pray for peace.

* *Mission Sunday* is the third Sunday of each month. The 10:45 a.m. Mass is offered for those who are enrolled in the **Mass Guild of the Missionaries of the Holy Ghost.**

PRAYERS FROM THE LITURGY OF ASH WEDNESDAY

Let us change our dress for ashes and sackcloth; let us fast and weep in the presence of the Lord, for our God is very merciful to forgive us our sins.

Let us amend the sins we have committed through ignorance: lest suddenly overtaken by the day of our death, we seek for time to do penance and be not able to find it.

Look down on us, O Lord, and take pity, for we have sinned against Thee. Help us, O God our Savior, and deliver us for the glory of Thy Name, O Lord.