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"Basic doctrine of the Holocaust of Calvary"

Oneness of doctrine and oneness of Authority are a characteristic mark of the true Catholic Church – the Church of Jesus Christ.

Taking unity as one's criterion – not an opinion of what one might speak from God – we would find that the problem of finding the one Church of Jesus Christ [the Catholic Church] is rendered comparatively easy. The crisis however, within and without the Church concerning doctrine versus authority in all walks of life, produces a conflicting drama of doctrinal principles applied to particular cases, as attending or not to Mass.

Within the context of Pre-Vatican II tenets, every single Catholic in matters that have not been defined as of Faith, he might considerably swing within "a permissible zone" for a personal opinion, and on these particular points there has been divergence of opinion. Dogmas of Faith were never a question mark! Their driving force is the authoritative source of revelation.

On the other hand, there have been some questions about particular cases when a conflict arises in practicing the Catholic Faith. Such questions spring from persons affected by IGNORANCE or FEAR, and often by scruples. That's why there have always been tribunals to decide the matter or subject in order to judge not only what is Faith and what is not, but also to judge who is right [people or person] within the controversy.

In this perspective, the unity of Catholic Faith consists in the universal acceptance of what is taught as of Faith from the beginning transmitted as Deposit of Faith (Written and Oral Tradition), and the readiness to accept the decision of the Church in matters of controversy.

For the sake of example, outside the Catholic Church we find a large number of Protestant sects. Taken as a group, these Christians sects are united under a name "Protestant," the reason being "to protest against the Catholic Faith." Not only Anglicans protested against Papal authority but also other Reformers protested against the sacraments and Mass. Their one common ground, so to speak, was their opposition to the only Church that possesses unity in True Revelation, and true Apostolicity.

However, Protestants have a tendency to disunion from the beginning – every new dissenting sect is based on its separation from older ones. Seeing that their teachings [or interpretations] must be backed by an assertion of authority, they had to rule the conduct and consciences of their subjects with a rigorist position. But private judgment was not to be satisfied. Hence, numerous divisions continued to occur, as is happening today with Modernist Catholics, under the veil of "Extraordinary or Ordinary Rite."

As a matter of fact, the divisions of Protestantism have not been healed by time. Is it a paradox to say that disintegration is the law of its being? Let us keep in mind that temporary union is the result of accidents in time and place.

In this sense, the unity of Catholicism has been unity of worship: the way of praying is the way of believing. Thus, Catholicism without a sacrifice would be absolutely defective, as it would lack the most perfect form of worship.

A sacrifice is an act of divine worship, which consists in the "destroying" of a sensible substance, and by this fact offering it to God, in acknowledgment of His sovereign dominion over all things. Sacrifice is not only the most excellent, but also the only one offered exclusively to God. All other acts, like kneeling or incensing, may be offered to God's creatures, but sacrifice is offered to God alone.

The Holy Sacrifice of the Mass, far from being something injurious to the Cross, is really one and the same sacrifice as that of the Cross. The victim is the same. The priest is the same – he is none other than Christ Jesus Himself, though as victim He is offered in the ministry of the priest. In the Sacrifice of the Mass instead of a real shedding of blood there is a mystical separation of the precious Blood from the Body. The Mass applies to our souls the merits of the Sacrifice of the Cross for our redemption and eternal salvation, through a valid ordained Catholic priest.

The efficacy of the Mass is expressed in the words of the prophet Malachy. He reproaches the Jewish priesthood for the manner in which they offer sacrifices, and announces the abolition of their sacrifices and their priesthood in favor of a sacrifice and priesthood, which shall no longer be confined to the Jewish nation but shall be offered by the Gentiles and throughout the world. *"For – he says – from the rising of the sun even to the going down My name is great among the Gentiles, and in every place there is sacrifice and there is offered to My name a clean oblation: for My name is great among the Gentiles,*

saith the Lord of hosts.” (I, 11)

Catholic Tradition believes that the prophet here predicts a sacrifice which shall be offered after the coming of the Messiah, because he is evidently speaking of a time when God shall be known and His name be magnified by the Gentiles. This sacrifice can be no other than the Holy Sacrifice of the Mass, **the Holocaust of Calvary**. Indeed, it is the only religious rite in Messianic times that has ever been associated with the idea of Propitiatory Sacrifice.

In addition, this Sacrifice fulfills the prediction of the Royal Prophet, King David, *“Thou art a priest forever according to the order of Melchisedech.”* For a priest according to the order of Melchisedech would be expected to offer a Sacrifice in some way resembling the sacrifice offered by him in the offering of wine and bread. In fact, the various narratives of the institution of the Eucharist as given by the sacred writers show that the **rite** was inaugurated at the Last Supper, which had the nature of a sacrifice. The words of the institution signified what they mean do to – a sacrifice in the pouring out of our Lord’s life-blood for the remission of sins. It is the whole consummation [Holocaust] of the victim [Jesus Christ] by the High Priest [Jesus Christ] in forgiveness for sins, as propitiatory act [act of atonement]. The act itself by its very nature recalls the actual separation of the precious Blood from the sacred Body of our Lord Jesus Christ during the passion. That’s why it is expressed by the double consecration at the holy sacrifice of the Mass, and when one consecration is missing there is no Sacrifice at all. Therefore, the sacrificial worship of the Old Testament is over in New Testament. No mere memorial service can follow that which was the most perfect form of worship.

Let us conclude with the Archbishop’s words on how ***we have to keep the basics of the Catholic Faith***: *“We are bound therefore to pray that we recover one day an understanding of the way of the priesthood, because Christian society cannot live without its priests. The Catholic Church without its priests is no longer the Catholic Church. It is for this reason that I ask essentially your prayers for young priests. Pray also to the Blessed Virgin Mary, for she is the Mother of priests and the Mother of the Priesthood. Pray for those graces for holy vocations, and for assistance in regards to Rome that a day will come to enlighten Rome.*

Rome for me has become a great mystery. What is happening in Rome? It is surely that constitutes the more serious problem. To say such a thing is not a calumny nor detraction, for if the crisis within the Church has spread to every country throughout the world, it is only sensible to seek a common cause as its Seat. There is something distinctly abnormal and sinister about Rome today; the working of grace is being obstructed in Rome. There are men in Rome who are under the guidance of Satan. How else could be the Church strangled, as it were, and troubled to such extent? Tough we may readily not understand the problem one can feel it, and sense the atmosphere of today’s Rome. I am still frequently in Rome, and I have the occasion to talk to time to time with priests employed in the different sacred Congregations, the men who carry out the day-to-day affairs of the Curia. These men confide to me in private that Rome has become stifling; a fear truly reigns within the halls and offices in the Vatican, with somebody always listening or spying, ready to report or criticize, even the Cardinals influence, which permeates every corner of the Vatican site.

What have caused such deteriorations? Who are these sinister people? Are they hidden personalities, or are they clerics in important positions? Nobody seems to know, but what is absolutely certain is that this spirit permeates not only the Seat of the Catholic Church, but every one of us, no matter how far we are from Rome. The present state of Rome is just one more reason why we must not hesitate or fear to regroup.

In closing, I wish to emphasize especially how important it is to remain united, and to avoid dissension at all cost. We are all ready so few who wants to hold our traditions, who understand, who have received the graces. There can be no question but that it is God’s grace, which allows us to keep our holy traditions, the true traditions, which have produced Saints. It is vital, therefore, that we proceed in one mind, that we strive together in order to better insure a strong defense. You must assuredly have ii within your power, through grace, to build up something solid, which will last, which will attract others, something which will allow to form your children.”(Canada, Nov. 18, 1975)

Therefore, the ONLY BASIC union is in Faith (in teaching with Tradition) in spite of a conflict with the unity of ruling (in obeying human authority), as it was in the case of Core, who pitted human authority against the True God when he built the golden calf.

Viva Cristo Rey!

Father Zendejas