

Holy Redeemer Chapel

† ROMAN CATHOLIC †

PRE-VATICAN II - TRADITIONAL LATIN MASS

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www.holyredeemerchapel.org

Second Sunday after the Epiphany

January 18th, 2026

Rev. Carlos A. Ercoli - Rev. Héctor L. Romero



The Miracle of Cana

*“And the wine failing, the Mother of Jesus saith to him:
They have no wine.” (John 2, 3)*

* MASS TIMES THIS WEEK *

Sunday, January 18 th	SECOND SUNDAY AFTER THE EPIPHANY For my soul (<i>Mrs. Joan Pang</i>) †Holy Souls in Purgatory (<i>Miss Ivy Vu</i>)	8:00 A.M. 10:30 A.M.
Monday, January 19 th	St. Marius & Companions, Mm Trisha Lambert & family (<i>Steven Lambert</i>)	11:15 A.M.
Tuesday, January 20 th	Sts. Fabian, P, & Sebastian, Mm Bihn & Corinthia Nguyen (<i>Steven Lambert</i>)	11:15 A.M.
Wednesday, January 21 st	St. Agnes, VM Mary Seel (<i>Miss Diane Strutz</i>)	11:15 A.M.
Thursday, January 22 nd	Sts. Vincent & Anastasius, Mm †Hilda Strutz (<i>Miss Diane Strutz</i>)	11:15 A.M.
Friday, January 23 rd	St. Raymond of Peñafort, C †August Joseph Strutz (<i>Miss Diane Strutz</i>)	11:15 A.M.
Saturday, January 24 th	St. Timothy, BpM Mr. & Mrs. Joseph Selway -golden wedding anniv. (<i>Fr. Ercoli</i>)	9:00 A.M.
Sunday, January 25 th	THIRD SUNDAY AFTER THE EPIPHANY Roman Stromberg (<i>Mrs. Lisa Ammon</i>) †Holy Souls in Purgatory (<i>Miss Ivy Vu</i>)	8:00 A.M. 10:30 A.M.

* ANNOUNCEMENTS *

- **HOLY MASS AT ST. JOSEPH'S:** Sundays at 5:30 P.M. **Potluck** every 1st Sunday of the month after Mass.

WISDOM OF THE SAINTS

Simplicity

- *"That we may not be deceived by self-love, in considering matters that concern us, we ought to look at them as if they belonged to others, and our only business with them was to give our judgment -not from interest, but in the cause of truth; and in the same way we should look on others' affairs as our own."* —St. Ignatius Loyola
- *"The dissatisfaction we often feel when we have passed a great part of the day without being retired and absorbed in God, though we have been employed in works of obedience or charity, proceeds from a very subtle self-love, which disguises and hides itself. For it is a wish on our part to please ourselves rather than God."* —St. Teresa

Why did God institute married life? That children might be brought up honestly and as Christians, and that they should be especially educated in matters of faith; that married people should sustain each the other in the difficulties of life, and mutually exhort themselves to a pious life; that the sin of impurity might be avoided. For they who in such manner receive matrimony as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule which have not understanding, over them the devil hath power. (Tob. vi. 17.) —*Rev. Fr. Leonard Goffine*

ON MARY AS CO-REDEMPTRIX AND MEDIATRIX OF ALL GRACES

by Fr. Reginald Garrigou-Lagrange

Is not Mary in her quality as Mother of God completely designated to be the universal mediatrix? Is she not truly the intermediary between God and men? She is, indeed, much below God and Christ because she is a creature, but much above all men by the grace of her Divine maternity, "which makes her attain the very frontiers of the Divinity," and by the plenitude of grace received at the moment of her Immaculate Conception, a plenitude which did not cease to grow until her death. Not only was Mary thus designated by her Divine maternity for this function of mediatrix, but she received it in truth and exercised it. This is shown by Tradition, which has given her the title of *Universal Mediatrix* in the proper sense of the word, although in a manner subordinated to Christ. This title is consecrated by the special feast which is celebrated in the universal Church.

To have a clear understanding of the meaning and import of this title, we shall consider how it is becoming to Mary for two principal reasons: because she cooperated by satisfaction and merit in the sacrifice of the Cross; and because she does not cease to intercede for us, to obtain for us, and to distribute to us all the graces that we receive. Such is the double mediation, ascending and descending, which we ought to ponder in order daily to draw greater profit from it.

Mary cooperated in the sacrifice of Christ, especially at the foot of the Cross, uniting herself to Him, more closely than can be expressed, by satisfaction or reparation, and by merit. (...) In that instant, the Savior satisfied for us in strict justice (*de condigno*). Herein lies the essence of the mystery of the redemption. In union with her Son on Calvary, Mary satisfied for us by a satisfaction based, not on strict justice, but on the rights of the infinite friendship or charity which united her to God (*de congruo*).

At the moment when her Son was about to die on the Cross, apparently defeated and abandoned, she did not cease for a moment to believe that He was the Word made flesh, the Savior of the world, Who would rise in three days as He had predicted. This was the greatest act of faith and hope ever made; after Christ's act of love, it was also the greatest act of love. It made Mary the Queen of Martyrs, for she was a Martyr, not only for Christ but with Christ; so much so, that a single Cross sufficed for her Son and for her. She was, in a sense, nailed to it by her love for Him. She was thus the *Co-Redemptrix*, as Pope Benedict XV says, in this sense, that with Christ, through Him, and in Him, she bought back the human race.

For the same reason, all that Christ merited for us on the Cross in strict justice, Mary merited for us by congruous merit, based on the charity that united her to God. Christ alone, as head of the human race, could strictly merit to transmit Divine life to us. But Pius X sanctioned the teaching of theologians when he wrote: "Mary, united to Christ in the work of salvation, merited *de congruo* for us what Christ merited for us *de condigno*."

This common teaching of theologians, thus sanctioned by the sovereign pontiffs, has for its principal traditional basis the fact that Mary is called in all Greek and Latin tradition the new Eve, Mother of all men in regard to the life of the soul, as Eve was in regard to the life of the body. It stands to reason that the spiritual mother of all men ought to give them spiritual life, not as the principal physical cause (for God alone can be the principal physical cause of Divine grace), but as the moral cause by merit *de congruo*, merit *de condigno* being reserved to Christ.

* A NOTE TO NEWCOMERS *



Welcome to the traditional Latin Mass, and to the unchanged Catholic Faith. The priests and parishioners of Holy Redeemer Chapel reject the changes of Vatican II. They want to preserve the Roman Catholic Faith by maintaining everything that was taught and done by the Church prior to Vatican II. In order to receive the sacraments here, it is therefore necessary that you attend exclusively the traditional Latin Mass, and avoid the new Mass and reformed sacraments. We also invite you to take our booklet entitled *The Traditional Latin Mass*, which is very informative. We encourage you to visit our bookstore for some additional reading & information about the present crisis in the Church.

* PLEASE, OBSERVE OUR DRESS CODE *

For Men: A shirt and tie, with either suit coat, jacket or sweater, and dress shoes on Sundays and holy days of obligation. No earrings. **For Ladies:** A dress or skirt is required; no pants. The skirt must at least cover the knee, and should not be tight or otherwise revealing in any way. Immodest slits are forbidden. Clothing should be loose and not form-fitting. A head covering is also required. See-through blouses are forbidden, as well as clothing which is low-cut. **For Everyone:** No tennis shoes, sandals, denim, even on weekdays. The standards of Catholic modesty must be observed.

* APPOINTMENTS & OTHER INFORMATION *



If you wish to make an appointment with the priest, please call the rectory at **(206) 299-1522**. **Baptisms** are by appointment. At least one of the **Parents & Godparents** must be practicing Catholics in good standing who reject the changes of Vatican II. If you are contemplating **Matrimony**, catechism instructions may be needed; depending on the case, you may need to contact the priest as early as one year in advance of your wedding. When making arrangements for **Funerals**, please contact the priest before contacting the funeral director. **Extreme Unction & Sick Calls**, please do not put off making arrangements until the last moment. Let us know if a member of the Chapel is sick, hospitalized or in danger of death. For any emergency, please call **Fr. Ercoli** at **(586) 215-3251**.

- **Confession Schedule:** Sundays & Holydays, 30 minutes before Mass. Saturdays after Mass.
- **Blessing of Religious Articles:** Every First Sunday of the month at the communion rail.
- **Mass Intentions:** For your Mass requests there are Mass Intention envelopes available in vestibule.
- **Building Fund:** A 2nd Collection is taken on the *First & Third Sundays* of each month. This Special Collection will go toward remodeling and building expenses.
- **St. Lawrence Poor Box:** Donations will help the poor and needy. *“He who gives to the poor suffers no want, but he who ignores them shall suffer indigence.”* (Prov. 28:27)
- **Purgatory League:** Holy Mass & Prayers for our deceased parishioners are offered on the First Sunday of each month. *May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.*
- **Registration at Holy Redeemer Chapel:** If you intend to attend Holy Redeemer Chapel regularly, please complete the Registration Card in the vestibule.