

The Catholic Voice

(Under the patronage of St. Joseph)

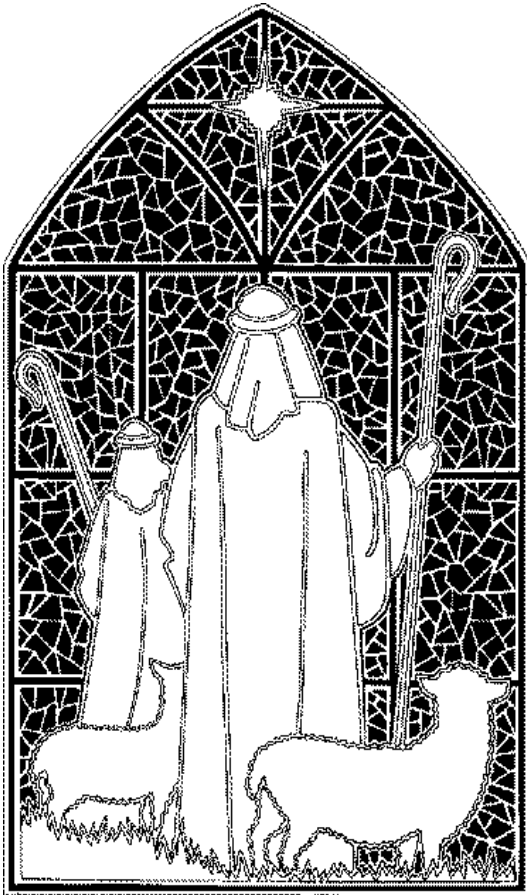
Newsletter of the Society of Traditional Roman Catholics

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CALL FOR MASS LOCATIONS AFTER 6:00 P.M. (EST): (423) 510-9106

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At that time the shepherds said to one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste: and they found Mary and Joseph, and the Infant lying in the manger. And seeing they understood of the word that had been spoken to them concerning this Child.

Luke 2: 15-18

From the Gospel of the Second Mass of Christmas Day

The Christmas Spirit: Trust & Confidence In God's Love

One of the beauties of Christmas is to reflect on so many wonderful events that surround the birth of Jesus Christ, the promised Messiah. It seems that the Church, nearly overwhelmed at so many considerations, can't help giving permission for priests to offer three Masses on that day so that we can "get them all in." From the wonderful visit of the angels to the shepherds to the commemoration of the visit of the Three Kings, the whole story of the beginning of our Redemption is told in a manner that the faithful soul never tires of. The Church even transfers the first part of the Gospel of St. John, what is ordinarily read as the "Last Gospel" at Mass, to a place of prominence in the Third Mass of Christmas so that we can reflect in a solemn manner on the fact that the Child we gaze upon in the manger is none other than God Himself: the Word made flesh. Christmas, then, is for us a renewal of that spirit of love, trust and confidence in God which is expected to occupy the first place in our hearts.

After spending Advent in a holy preparation for this joyous event, let's be sure to erect in our homes a family manger scene

which will visibly remind us of the mysteries which we celebrate. What is more, make every effort not to let the family crib scene become commonplace; let's make plans to do all of the important events of our day surrounding the manger scene, including (but not limited to) our daily family prayers. As the days of Christmas go by, a loving gaze upon the manger scene will produce for us the same graces that it did for the shepherds: we will understand better the love of God for us, His mercy in redeeming us from sin, and the utmost confidence we must place in His Providence. May the joy that filled the hearts of the shepherds on that sacred night be ours in abundance.

It is the fervent wish of the Board of Directors of the Society of Traditional Roman Catholics that this Christmas will be a time of grace and peace for you and your families. Be assured of our prayers at this Holy Season, and, most especially, do we promise a remembrance in the Masses offered by the priests associated with STRC on Christmas Day. There can be no greater gift we can offer our readers than a share of the graces of Holy Mass. U

O Come, O Come Emmanuel!

Follow-up Reports On Two Important STRC Projects

In the previous issues of the newsletter published this year, we outlined two projects which the Society of Traditional Roman Catholics has undertaken to advance the cause of the Traditional Movement. While the STRC is an organization of a few dedicated volunteers (not a paid staff with a large number of people), we have found it possible to accomplish work for God and His Church based on the talent and time He has given us. We hope to demonstrate by this that it is both possible and necessary for Catholics to be active in similar ways, knowing that where there is love there is a way to get it all done and to see God's work go forward.

The two projects under review are the STRC web site and a letter written to Archbishop Perl, Secretary of the *Ecclesia Dei* Commission in Rome.

STRC Web Site

In July, 2000, the web site for the Society of Traditional Roman Catholics became active. We are particularly pleased with this site in the sense that it accomplishes the goals of STRC in a manner keeping with the means we have used for years.

If you log onto <http://www.strc.org> you will find a wealth of information for ready use in advancing the cause of the Traditional Movement. Not only do we explain the goals of our work, but we also provide *free of charge* a large number of previously printed articles that the visitor can open and either print off a hard copy of the piece or else save it to his or her own computer for later use. For example, a good number of past issues of *The Catholic Voice* are available online in a PDF format. Don't let this idea frighten you or make you think you have to buy another computer program in order to read and print these files. From our web site you can link to another site where you can download a simple *and free* program that reads the PDF format and lets you display the newsletter just as you would have seen a previously printed copy. For those who don't wish to go through all this, certain selected articles from these newsletters have been put up on the site. By simply clicking on the title of the article you desire, you can read, print and/or

download this article using the programs already existing on your computer's hard drive. It's such a simple way to both educate and inspire Roman Catholics!

STRC was founded for the purpose of informing Catholics about the beauty of the Tridentine Latin Mass and the attempts being made to pervert this Holy Mass into something which is both non-Catholic and invalid. We have found that strc.org provides us another avenue of accompanying this mission for the good of souls and the honor and glory of God.

Letter To Archbishop Perl

In the September, 2000, issue, after warning Catholics about the plans for a conciliar outreach to the "traditionalists," we exposed an agenda that is quite clear and also quite dangerous. You see, Archbishop Camille Perl publicly expressed a wish for a reconciliation with Catholics of the Traditional Movement (even to the point of lessening the restrictions on the public offering of the Tridentine Latin Mass). However, this "coming together" has a price: accept the illegitimate liturgical "reforms" which followed Vatican II, and the spirit of the ecumenical "new evangelization," or else there will be no reconciliation. We can never do this, for the modern spirit is filled with error and leads people away from the traditional teachings and worship of the Roman Catholic Church. While making this statement, we told our readers that we would send a copy of that newsletter to Archbishop Perl so that he could read of our concerns and plan a meeting, if he chose to do so, to discuss these points. The letter was sent in early October, and, to date, we have received no reply. We will let you know if and when one arrives. U

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 begun to reprint several articles for those involved in the Traditional Movement. We now have these articles available:

1. Defending The Tridentine Mass

Our case fully explained.

2. The Destruction of the Mass and some Historical Parallels

The attempt to destroy the Mass was tried before.

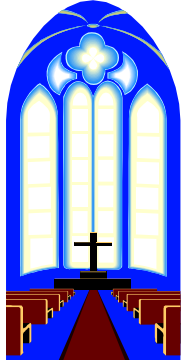
3. The Ecumenist Heresy

The ecumenical movement is heretical and a danger to Faith.

4. The Special Edition of The Catholic Voice

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.U



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Dominus Jesus: Church Is Not Sole Means Of Salvation

By LARRY MARTIN
President, STRC

You may recall our recent articles on the Lutheran Concordat and how both the press and others interpreted it to mean that the Church had virtually declared Lutheranism adequate for attaining salvation. The Vatican's newly released document, *Dominus Jesus*, written by Cardinal Joseph Ratzinger, seems to be an attempt to set the record straight. But, don't be too quick to presume that the Vatican has learned the error of its ways and is coming to its senses. This new document, like the Concordat itself, is full of much double-talk, and is surrounded by even more rhetoric coming from the bishops around the world.

Dominus Jesus sounds a lot like the classic "good-cop, bad-cop" style scenario, with the Cardinal taking both parts. Remember, it was he, Cardinal Ratzinger who said in a speech back in the early 90's that Vatican II must be interpreted in light of all past councils and teachings of the Church. Right. Obviously not many people, clergy or laity — even the Cardinal — heard that speech! But if you search hard and you read closely you will find that *Dominus Jesus* does proclaim the Catholic Church as the true source of salvation. But notice it does NOT proclaim that the Church is the SOLE means of salvation. In fact it goes on to assert the ecumenical doctrine of Vatican II that non-Christian religions are also a means to salvation, accomplished by an erroneous understanding of the sufficiency of Christ's death on the cross for all men. Notice the dodge in even this statement. He says that a person who is not a Christian... he does not say "who is not a CATHOLIC." Does this imply that all "Christians" are also Catholic?

Putting aside the doctrinal issues for a moment, there is another devious side to this document. In fact, it is this element that first caught my eye and raised my suspicions as to its intent. The document runs 14 pages, and mentions by name in the body of the text the Second Vatican Council 12 times, almost once per page. In addition, there are 102 footnotes, and of these 44 cite Vatican II, and 33 more cite encyclicals of John Paul II, while the Council of Trent is cited only once. ONCE!!! So when Cardinal Ratzinger, the man who claims that Vatican II is to be considered in light of all Catholic history and teaching, sits down to defend Catholic dogma that has been believed and taught for two thousand years, he uses as his arguments a PASTORAL council 30 years old instead of the great DOGMATIC Council of Trent, whose very existence speaks to the point of his topic. He cites encyclicals whose ink is barely dry, ignoring all but a few references to the encyclicals of prior popes. Conspicuous by their absence are any of the classic citations typically quoted when this topic arises. Even the definitive statement *extra ecclesiam nulla salus* ("Outside the Church there is no salvation") is cited only in a footnote as a "formula", with no source attributed to it, and it is softened by saying it must be "interpreted."

What is the real point of this document? Why was it released now, at the height of the ecumania currently raging within the modern church? Had the Lutheran Concordat gone too far and caused such scandal that it called for a correction or clarification?

Maybe. But certainly it will not do that. Just read all the press releases flowing since this document was released. Bishops around the world can't wait to get on record, blunting its effectiveness, assuring the world's Protestants that ecumania is alive and well in the Catholic Church. The Archbishop of Westminster said that *Dominus Jesus* "... does not attempt to change the teaching of the Catholic Church regarding ecumenism. Certainly no slight is intended for its comments regarding other Christian communities." Ecumenism is now a doctrine?

But there are two other possible motives that come to mind. One is that it could be an attempt to "reverse engineer" the Second Vatican Council. It could be that Cardinal Ratzinger is still trying to justify Vatican II by showing that it upholds traditional Catholic doctrine. He could be saying: "See, it's all right. Vatican II may have some new stuff in it, but see how it adheres to Tradition. It really was a good council, and all you critics should learn that and shut up and get on board."

Another possibility is that he genuinely feels the need and wants to proclaim this truth, but he is afraid that if he uses anything prior to Vatican II as his evidence, it will simply be ignored by the modern Catholic Church. Somehow, I doubt this is the case, but if it is, that is all the more proof of what we traditionalists have been saying all along. The church born after Vatican II really is a new religion, and for most modern Catholics, clergy and laity alike, there is NOTHING prior to Vatican II worth talking about.

One last point. Some of you may be thinking that this raises the old question of Baptism of Desire. It really doesn't; it goes beyond that. Why do I say that? Because a statement in this document implies a very devious and unorthodox teaching. In *Section VI: The Church and the other Religions in Relation to Salvation*, just before the conclusion we read: He himself [Christ] explicitly asserted the necessity of faith and baptism (cf. Mk 16:16; Jn 3:5), and thereby affirmed at the same time the necessity of the Church which men enter through baptism as through a door." This doctrine must not be set against the universal salvific will of God (cf. 1 Tim 2:4); "It is necessary to keep these two truths together, namely, the real possibility of salvation in Christ for all mankind and the necessity of the Church for this salvation." There is no *real* possibility for this, and the Church has stated this from its foundation.

Some may think this is just another phrasing for Baptism of Desire. It is not. Rather, it is an expression of the false doctrine of the universal salvation of all men. This document carefully avoids a definitive statement on the real issue, that is, whether of and in themselves, other religions — Christian or non-Christian — can effect justification and salvation. *Dominus Jesus* seems to imply they do, and this is an interpretation upheld by the comments of the clergy around the world. So, in the final analysis, it looks like it says what the ecumenists have been publicly saying since Vatican II: It's OK to be Catholic, maybe even better, but if you don't want to be, that's OK too.

[For a printed copy of the document itself and any related stories, please send a donation of at least \$5.00 to cover copying and mailing. Thank you.]

The Sacrifice Of Love And The Sacrament Of Love

By **JAMES D. CALLAHAN, OSJ**
STRC Board Member

For those not living under the vow of obedience and a holy rule, it is often difficult to know the mind and will of God in our daily activities. But, let us reflect that, in one supernatural event, God's mind and will are undeniably manifested to us weekly, daily and hourly.



In the beginning, before the *non-serviam* of Lucifer and his fallen angels, God, in His infinite love and wisdom, ordained to create in time perfidious man. Knowing all things, even knowing the fall of our first parents, Adam and Eve, God, by His act of creation, simultaneously ordained to send His Only-begotten Son into the world to become Man and sacrifice Himself to redeem His betraying creatures. The unfathomable love of God the Father and God the Son forced them to stoop so low. Man was

created; our first parents sinned against God; Christ came, suffered and was crucified to redeem all mankind, although all men would not and will not accept His salvific graces, His sacrifice of love.

Christ died on the cross but once. Yet, He did not want to leave us without His continual salvific sacrifice. Only by the genius of God did our Blessed Lord institute the Holy Sacrifice of the Mass on Holy Thursday night, offering Himself then giving Himself in this unbloody sacrifice. God gave Himself to His apostles by His own hand and commanded them to perpetuate this same act until the end of time. Weekly, daily and hourly this act of immolation of our Divine Redeemer occurs on altars around the world. What could be a more concrete and perfect representation of the mind and will of God than the offering of the Most Holy Sacrifice of the Mass?

But that still wasn't enough to quench the fire burning in the Sacred Heart of Jesus. Our Blessed Lord, through His apostles and His infallible Church, willed that His Sacred Body and Blood, Soul and Divinity, be reposed in tabernacles on altars in His churches and chapels around the world so that men might come and adore the Lamb Who was sacrificed for us. Remember, in the tabernacle, our Blessed Lord has eyes to see, ears to hear, a tongue to speak and a heart to yearn. He sees us; he hears us; but, speaks to us most often *cor ad cor dem*, heart to heart. Why? Because by speaking heart to heart the medium of language disappears and then both hearts become one. Is there a greater experience of love in this life than a union of our heart with the heart of Jesus Christ?

Man-made prayers and devotions, public and private, processions and pilgrimages through the centuries come and go. Holy popes, prelates, priests, religious and laity; unholy laity, religious, priests prelates and popes; pernicious heretical

teachers and their teachings; sins and sacrileges; saints and sinners, likewise, come and go. But, the offering to God the Father and the Sacrifice of the Eucharistic Lamb in the Most Holy Sacrifice of the Mass remains. Even now when so few remain faithful to Him, and especially now, the love of our Eucharistic Lord remains and remains the same.

They are blessed who assist at the Holy Sacrifice of the Mass in churches or chapels where-in the tabernacle on the altar our Blessed Lord is present. Before these tabernacles, our intellects, wills and the yearnings of our heart should be at undivided attention to the Lord. (Where no tabernacles are present, our minds and wills and our hearts should be cleaned out with a special focus on the Offertory, the Consecration (when He comes among us) and the Communion (when He personally comes to us). U

OUR BLESSED LORD IN THE TABERNACLE

by James D. Callahan, OSJ

*Lord, Whom the heavens cannot contain,
Tented Prisoner, a Sacred Wafer reigns.
Love humbles Him, a piece of lowly Bread,
Heavenly Food to saints and sinners fed.
Here double hidden from my touch and eyes.
O deafened ears! Can't you hear His sighs
Of love, of tenderness, a Brother's calls
Of loneliness, a Victim for my falls?
For His love and presence angels vie,
Yet my body and soul He longs to occupy.
God, Who wants only to be with me,
Forgives 'n forgets my betrayals so foolishly.
A hidden God Whose love is not disguised.
O petty heart! Is there room for Him inside?
Lord, Whom the heavens cannot contain,
Waits for me. Is it in vain?*

FATIMA PROJECT 2000

Catholic Corner, a traditional lay apostolate, would like to thank all those who participated in our raffle earlier this year for the purpose of purchasing a beautiful statue of the Pilgrim Virgin of Fatima. Our goal is to have her visit every traditional parish throughout the country for a week-long vigil of prayer for the conversion of sinners and the end of the current crisis in the Church.

To get more information about **Fatima Project 2000**, or to register your parish for the Pilgrim Virgin, write to: **Catholic Corner**, 6706 N. Washington St., Spokane, WA 99208. U



Just What We Don't Need: A New *Novus Ordo Missae*!

By FR. KEVIN VAILLANCOURT
For *The Catholic Voice*

Perhaps one of the most striking misnomers that has arisen in the conciliar church is the naming of the revised liturgical rites as *reforms*. It has never been adequately demonstrated according to any sound pastoral, moral or doctrinal authorities that the Holy Sacrifice of the Mass as found in the Roman Missal (*pre-1962*) needed to be "reformed." The term *reform* implies a corruption of an organization and/or its practices — wandering away from the original and ideal observance, and that this wandering, while doing damage to those employing the corrupted observance, did so without the benefit of authoritative approval. In other words, it just happened, and we're not sure how it all got there.

When I say that the necessity of a reform of the Tridentine Latin Mass has never been adequately demonstrated, don't take that as meaning that the innovators both before and after Vatican II didn't try. No, try they did, but early attempts were thwarted by Pope Pius XI in his 1929 encyclical *Divini Cultus* and by Pope Pius XII in 1947 in *Mediator Dei*. The Holy Fathers expressed the clear mind of the Church at the idea of "reform," especially the overhauling of the sacred words of the Consecration of the Wine at Mass. Pope Pius XI reminded these earlier innovators that the Council of Trent (among other such authoritative sources) agreed that certain ceremonies could be adjusted which would give more meaningful expression to men of varying ages, *however* the substance — that part of the Mass which contains the basic elements of the Mass along with the words of Jesus Christ in the institution of the Holy Eucharist — could never be changed. No one, these official sources declare, not even the pope, has the power or the right to make such invalidating changes.

So, if no one has the power or the right to make these changes, then why were they done? They were just *done*, that's all, at the instigation of a number of innovators who had successfully suppressed the distribution of *Divini Cultus* and *Mediator Dei* throughout the Catholic world. They were wrongfully suggested by the Vatican II document *Sacrosanctum Concilium* in 1963, and just made a part of law, "previous decrees notwithstanding." Thus the "reforms" were forced on Catholics illegitimately *and invalidly*, and the authoritative pronouncements of the Church on these matters, including the Papal Bull *Quo Primum Tempore* by Pope St. Pius V and *De Defectibus*, were dropped from the Roman Missal simply because their removal was "approved". This is one of the most blatant abuses of "authority" ever to be pushed on Catholics since the foundation of the Church, and we are suffering today because few people wish to recognize it and then do something about it.

Reform By Degrees

Those who attempt to boil frogs alive have learned that such a task can't be done by throwing the creature into a pot of boiling water directly. No, the best thing to do is to fill the pot with cold water and put it on the stove, then place the frog in the water

and turn up the heat gradually until the frog is cooked. The poor frog never has the sense to hop out of the pot to begin with because he gets too used to the gradual changes.

The innovators learned the lesson of *gradualism* well. The best way to make changes in the Liturgy is to do so using small, sequential steps. This way, when the *real* changes are finally made, few recognize them for what they are because they have lost sight of the original practices. Catholics of today are being spiritually boiled alive because they are so used to change. When an announcement comes out about a revised *General Instruction of the Roman Missal*, many gullible "faithful" applaud it as part of the natural, evolutionary progression which all liturgical rites must follow. They sit in their pews, or else stand and sing and shout and clap, even as their very Faith is being perverted and Jesus in the Holy Eucharist is being removed from their midst. The frog may have some excuse for his fate, but Catholics do not. This is why all, to varying degrees, share a responsibility for the crisis in the Church today.

Steps To Novus Ordo 2000

The recently proposed revision of the *General Instruction of the Roman Missal*, which replaces the 1975 ICEL approved revision, which replaced the 1969 introduction of the *Novus Ordo Missae*, which replaced the "interim" missal of 1965, which replaced the 1962 version of the *Missale Romanum*, which replaced the Roman Missal of St. Pius V, is a document which takes the "reforms" of the conciliar church to a whole new level.

Where the 1962 *Missale* removed certain prayers of the Mass and wrongfully inserted St. Joseph in the Canon of the Mass, the 1965 version went the next step. The "interim" Missal introduced the "hybrid" Mass: a strange concoction of prayers said in Latin and in the vernacular, with the people being required to more and more actively "participate" by reciting the responses with the altar server and even joining in with the recitation of the *Gloria*, the *Credo*, the *Pater Noster*, the *Agnus Dei* and other parts ordinarily reserved to the priest. What is worse, it was at this time that, in some cases, the words of Consecration at Mass were being tampered with.

From the 1965 model of liturgical hijinks came the total replacement of the Roman Missal of Pope St. Pius V with the *Novus Ordo Missae* of 1969. This time all reference to past decrees of the Councils and the Popes regarding tampering with the substance of the Mass was eliminated in one fell swoop. This "approved" missal is the most destructive version yet, to the point of introducing four new "Canons," each of which employs the use of the previously decreed invalid form for the consecration of the wine. With this missal the people are elevated to new heights of participation (or should I call it new lows), and what objections there were to it were quickly dismissed. After all, everyone was reminded, it's "approved."

The New General Instruction

On July 28, 2000, a simultaneous introduction of the new *General Instruction of the Roman Missal* took place in Rome (in

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How Much Do You Know About Holy Sacrifice Of The Mass?

Editor's Note. *The following is taken from the **The Catholic Layman's Book of Etiquette** by Robert C. Broderick, M.A., published in 1957. It is a wonderful review of the laws governing the Holy Sacrifice of the Mass and the Holy Eucharist as they existed before the Second Vatican Council. It is not a complicated discussion, but one that is readily understood by all. A thorough reading of this but another demonstration of the crimes committed by the liturgical innovators.*

The Holy Eucharist

The Sacrament of the Holy Eucharist is the presence of the Body and Blood of Jesus Christ under the appearances of bread and wine. Christ is truly, really and substantially present under both species and is whole and entirely present under each particle of either species. Thus the Holy Eucharist is the living Christ.

The matter of the Holy Eucharist is bread and wine, while the words of consecration spoken during the Holy Sacrifice of the Mass constitute the form of the sacrament. (We shall speak of the Holy Sacrifice of the Mass after speaking of the reception

of the Holy Eucharist by lay people.)

The Holy Eucharist, the Blessed Sacrament, gives us the presence of Christ in the tabernacles of our altars. The reception of this sacrament is commonly called Holy Communion.

FIRST HOLY COMMUNION. The law of the Church demands that the child about to make his first confession and receive his first Holy Communion be instructed well in the principles of Christian doctrine, especially those referring to the sacrament. The age for receiving Holy Communion is usually about seven for both boys and girls. The fitness of the child requires an individual judgment in each case, for it is apparent that some children are sufficiently prepared before that age, while others are not prepared for some more years. The judges are the child's confessor and parents or guardians.

In danger of death, Viaticum may be given to a child before having received first Holy Communion instruction, provided the child can distinguish the Holy Communion from ordinary bread and can adore the Holy Eucharist. This is a judgment for the attending priest to make.

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Novus Ordo 2000 Is Not An Attempt To Recapture Tradition

(Continued from Page 5)

Latin) and in the United States (in English) as a "study translation." This new instruction introduced numerous minor changes in the way the novus ordo is to be celebrated as well as some other disciplinary decisions. While it is not known when these new instructions are supposed to take effect, it is important to note that they were issued prior to the introduction of a new missal by the modern Congregation of Divine Worship. Once this new missal is made available, these new instructions become mandatory.

The "conservative" element of the conciliar church has been watching and waiting for this new Instruction to appear for some time now. This group, while lamenting that this Instruction gives legitimacy to many liturgical innovations that have become customary "in the spirit of Vatican II" since the 1975 General Instruction, it attempts to assure us that there are "signs of hope" in this new Instruction in what they term as a move toward "liturgical stability" and "a recovery of the sacred."

What are these signs of hope? Glad you asked! Among them are to be included:

- The stern warning that the priest "is not permitted, on his own initiative, to add, remove, or to change anything" in his celebration of the liturgy;
- The tabernacle may now, according to the judgment of the bishop, be either placed in the sanctuary or in a side chapel. However, specific mention is made that it should "not be on the altar on which mass is celebrated";
- The people should kneel at the "consecration," except when prevented from doing so;
- While the altar is still to remain "freestanding," allowing the ministers to walk around it easily, the priest is to celebrate the liturgy facing the people, "which is desirable whenever possible,"

a clause newly added to the 2000 version of the Instructions. (You recall that this has been a big contention with the "conservative" conciliarists since, as they say, Vatican II never mandated the practice of facing the people.) While the addition of the "desirable" clause causes some confusion of meaning (face people or face away from them?), it still does not address the elimination of the traditional custom of requiring the priest to face East while offering Mass.

The 2000 Instructions make mandatory certain innovations in practice since 1975: "altar girls," the inclusive liturgy, a failure to prohibit "liturgical dance," communion in the hand, and a few others. What is most devastating, however, and something which the "conservatives" made little mention of, is a further tampering with the prayers of the rite and the retention of the invalid form of Consecration. Considering this, where are we to find even a small element of hope?

It is clear that the promulgation of the 2000 General Instructions demonstrates that the conciliar church is not attempting, even in a remote manner, to return to Tradition. Those who keep hanging on inside this modernist structure of false religious practice, saying that, while they know things are bad, and the *novus ordo* is wrong, they want to remain there rather than leave "the Church" for the sake of "fighting from within" are continuously running the risk of compromising their Faith, if not of being swallowed up by degrees. No, the fight to restore the Mass and the Faith to its place of prominence must take place apart from the conciliar church, and not within it. We should have no fear that we are "leaving the church" when we stop going to the modern rites, for it is becoming clearer and clearer to faithful Catholics that the modern religion is not the Catholic Church, so, in leaving it, we do so to preserve our Faith, not destroy it. U

Important Review Regarding Traditions Of Holy Communion

(Continued from Page 6)

The objective in instructing children before first Holy Communion is to train them in the essentials of the Faith and to instill a personal love of Christ. They also learn how to confess their sins and receive Our Lord.

The time of first Holy Communion is appointed by the pastor of the child. It is customary to set this time in the spring of the year, after Easter. **NOTE:** While it is the custom to make this occasion memorable by solemnity, it should be remembered that the essential is that the child know the great significance of the event. It is the practice to dress the little girls in white and the boys in white shirt and tie and trousers or a new suit. These preparations should not be lavish, nor such as to embarrass the poorer children. An inability on the part of the parents to provide new clothing is no excuse for keeping the child from receiving Holy Communion.

CONDITIONS NECESSARY FOR RECEPTION OF HOLY COMMUNION. The one receiving Holy Communion should be in the *state of grace*, that is, free from all mortal sin. This condition can be assured by the confession of sins before receiving Holy Communion, but confession is not necessarily a preliminary preparation, provided one is in the state of grace.

The second condition is that one observe the Eucharistic fast. Taking effect on March 25, 1957, Pope Pius XII replaced all previous rules concerning the Eucharistic fast. His new regulations, declared in the form of a *Motu Proprio* (i.e., a document issued by the Pope and signed by him personally), permits all of the faithful to receive Holy Communion after fasting from solid foods and alcoholic beverages for only three hours, and from other liquids for only one hour before receiving. Water, of course, may be taken at any time. This relaxing of the laws of the Eucharistic fast was made with two recommendations, namely, that (a) priests and laymen who are able and so disposed continue to observe the "old and venerable form of the Eucharistic fast before Mass and Holy Communion; (b) all who use the new relaxed concessions "must compensate for the good received by becoming shining examples of a Christian life, and principally with works of penance and charity."

The specific rulings now in universal force throughout the Roman Catholic world are:

1. The Eucharistic fast: the faithful must abstain from solid foods and alcoholic drinks for three hours *before receiving* Holy Communion. Water does not break the fast and may be taken right up to the time of receiving. (The priest must begin his fast three hours before he *begins the celebration* of Mass. In all other regards, the Eucharistic fast is the same for clergy and laity. Note that while the lay person need fast only three hours "before the time of receiving," it is practical for the layman also to figure three hours before the start of Mass to be certain of the time.)

Liquids, even nourishing liquids such as eggnog, milk, broth, etc., may be taken by all lay persons up to one hour before receiving Holy Communion, by the priest up to one hour before he begins Mass.

The water mentioned is interpreted as including plain water or ordinary water and also mineral water, carbonated water or chemically purified water. (*Carbonated water*, of course, does not mean carbonated beverages or soft drinks to which flavoring and sugar have been added.)

The food is that which can be swallowed and digested and comes from outside the mouth. (Thus blood from an extracted tooth does not break the fast.) See above concerning liquids.

2. The same rules apply for the reception of Holy Communion at a midnight Mass or at an evening Mass, that is, one celebrated after midday. One may not have received Holy Communion previously on the same day, this being reckoned from midnight to midnight.

3. The sick or infirm, even if not bedridden, may take non-alcoholic beverages and that which is really and properly medicine, either in liquid or solid form, before Mass or Holy Communion without any time limit. This means that there is no longer any question of the ingredients of a medicine, even if it contains some portion of alcohol, so long as it is a true and proper medicine. No special dispensations are necessary.

4. All the above rules apply also to children.

NOTES: The brushing of teeth does not break the Eucharistic fast. Likewise, the smoking of cigarettes does not break the fast, but the practice is not commended. The taking of snuff, the chewing of tobacco, the sucking of candy or lozenges does break the fast.

The sick, those who are infirm, or weakened from old age, arthritics, etc., even though they are not in danger of death, or those who must remain in bed or are confined to their homes for a month or more, with no immediate prospect of recovery, may receive Holy Communion upon the advice of their confessor. This is possible even if they have taken liquid nourishment or medicine. The right to bring Holy Communion to the sick belongs to the pastor of the sick person, but he may delegate this right to another priest.

THE MINISTER OF HOLY COMMUNION. The priest is the ordinary minister of the sacrament of the Holy Eucharist. With permission of the local ordinary or the pastor, a deacon may be allowed to distribute Holy Communion.

PLACE AND TIME OF RECEIVING HOLY COMMUNION. The place of receiving Holy Communion is the church (exception: Viaticum and Holy Communion given to the sick as indicated above). Communion is given immediately before or after *private* Mass, but this is by exception. During the Mass is the proper time to receive Holy Communion. There should be preparation for reception and it should be followed by prayers of thanksgiving, accompanied with the thought of the love and intimacy of Christ.

THE FREQUENCY OF RECEIVING HOLY COMMUNION. The reception of Holy Communion on Sundays and even daily is recommended. The conditions are the same, that is, fasting and freedom from mortal sin, together with the right intention. The recommendation to receive frequently is backed by two reasons over and above the spiritual intimacy

(Continued on Page 8)

Important Review Regarding Holy Sacrifice Of The Mass

(Continued from Page 7)

with Christ. These are that frequent Communion affords a great aid to perfection and helps to keep one from committing serious sins.

THE "EASTER" COMMUNION. Under Church law (c. 859) the faithful who are seven years of age and older (and who have made their First Holy Communion. — *Ed.*) are bound to receive Holy Communion once a year, at least during the Easter season. Most bishops by interpretation place this period as the time between the *First Sunday of Lent* and *Trinity Sunday*.

HELPFUL NOTES ON RECEIVING HOLY COMMUNION. In recognition of the dignity of the sacrament, proper manners should be observed.

1. Reception of the sacrament of Holy Communion is made by mouth under the one species of bread. It is most convenient for the priest to put the particle (called altar bread, host, or communion bread) on the recipient's tongue. It is proper thus for the recipient to extend the tongue, resting it lightly on the lower lip so that the tip of the tongue is just beyond the front edge of the lower lip. The mouth should be open sufficiently wide, so that the priest's fingers will not touch the upper lip or the teeth. If the tongue is extended *lightly*, it will not curl. It is also more easy to withdraw the tongue, with the host on it, from this position. Effort should be made to swallow the host as soon as possible after receiving it, even if this means moving the muscles or swallowing visibly. If the host should be so large or thick that it cannot be swallowed readily, it is permissible to break it against the teeth.

2. Regardless of fashion, it is not proper for women to wear low-necked dresses or a dress with too loose a neckline. Likewise, it is recommended that full, loose collars on coats be thrown back from around the face.

3. If there is a cloth on the Communion railing, it is proper to place one's hands under the front edge and hold it lightly against one's body.

4. The approach to the Communion railing should be made with dignity, free from rushing.

5. Entry and exit from the pews at Communion time should be made with a minimum of disturbance. Those who do not receive Holy Communion should respect and reverence the closeness of Christ in those about them who do receive Holy Communion.

The Holy Sacrifice of the Mass

The Holy Sacrifice of the Mass is a true sacrifice repeating in an unbloody manner the sacrifice of Christ on the Cross. This repetition is true in that the same chief priest, Christ, both offers and is offered. This offering is made in obedience, in adoration, in thanksgiving, in satisfaction to God the Father and in recognition of God's supreme dominion over all life. The Mass repeats the sacrifice of Christ on the cross by the offering of bread and wine, the matter, which is consecrated by the celebrating priest and consumed as a holocaust.

THE CELEBRANT OF THE MASS. Only an ordained priest may offer the sacrifice of the Mass.

THE TIME FOR THE CELEBRATION OF MASS. As a general rule, the sacrifice of the Mass may be celebrated not earlier than an hour before dawn, and not later than an hour after midday (noon). The exceptions to this general rule are the midnight Mass of Christmas and the Masses of Thursday and Saturday of Holy Week. The Supreme Pontiff has granted that Mass may be offered in the evening (not starting before 4 p.m.) with the permission of the local ordinary and at the time and place designated by him. This grant has been made so that, in this time of increased numbers and heavy schedules, people may more conveniently attend Mass. The grant is exercised usually by bishops on First Fridays, holydays, etc.

THE PLACE FOR THE CELEBRATION OF MASS. The Sacrifice of the Mass may be offered on a consecrated altar stone which is either fixed or portable. Properly, the Mass is offered in a church, or in a public, semi-public, or private oratory which has been duly erected. Thus a chapel of a convent or institution would be by designation either a private or semi-public oratory, or may by special permission be designated as a public oratory.

The bishop, by special grant for a sufficient cause, may permit Mass to be celebrated in any worthy place. Thus Mass may be celebrated out of doors (with a portable altar, i.e., a consecrated altar stone), in a public gathering place, such as a hall, or in a private home. The Mass may not be celebrated in a bedroom. Permission may be obtained by a priest from the Apostolic delegate together with the permission of his ordinary to celebrate Mass on an oceangoing vessel.

ATTENDANCE AT MASS. It is a command of the Church, binding under the penalty of grave sin, that the faithful attend Mass on all Sundays and holydays of obligation.

This obligation may be observed validly by attending Mass in a church or public or semi-public oratory.

The faithful, in satisfying their obligation to hear Mass, must fulfill certain minimum conditions: One must be *corporally* (bodily) *present* in the church or be a part of the attending congregation. (The latter is for presence when it would be some distance from the altar or where the celebrating priest might not be seen, as in a field Mass.) One must have a *general intention* of hearing Mass, or have a purpose of hearing and recognizing what is being celebrated. (This excludes mere presence in the church to look at the stained glass or listen to the sermon.) There should also be a *general attention* to the main parts of the Mass and *external attention* (which excludes reading a newspaper or sleeping during the Mass.)

HOW TO ATTEND MASS. The sacrifice of the Mass is offered for and together with the celebrating priest by those who attend. It is recommended that one attending Mass should attempt to understand or at least follow the Mass.

The best method of attending Mass is to pray the missal, the prayers of the Mass as they are presented in their *ordinary* (i.e., the fixed prayers of the Mass) and their *proper* (i.e., the changeable parts of the Mass which vary with the feast being celebrated) sequences. By this means, the liturgy—the worship

(Continued on Page 9)

All Catholics Should Know The Various Parts Of The Mass

(Continued from Page 7)

of God—is most fully observed.

MISSING MASS. The obligation to hear Mass rests on all the faithful. Exceptions are when it is impossible to attend because of some physical cause (sickness, great distance, unusually bad weather), moral cause (necessity to remain at home to care for the sick, dispensation, necessary Sunday work, etc.) or because of some reasonable excuse, e.g., traveling on a train, etc. One may not consider distance to be excessive if the church is within walking distance, usually that of an hour's walk. One using an auto may not consider excessive a distance up to fifty or sixty miles.

It is not permissible (except for serious reason) to deliberately leave a place where attendance is possible, and go a distance away, as on Saturday night, to a place where it would be impossible to attend Mass.

It is also required that attendance at Mass be for the essential parts of the Mass. One would miss Mass and fail in satisfying his obligation by not being present at the Offertory, the Consecration, or the Communion. Persons attending Mass should be present before the priest approaches the altar and remain until after the priest leaves the altar. Note that this discussion refers only to the obligation, binding under pain of mortal sin upon every Catholic, of hearing Mass on Sundays and holydays of obligation. Lesser sins are committed by those who are late for Mass deliberately or through carelessness.

THE PARTS OF THE MASS. The sacrifice of the Mass is a unit consisting of prayers and the essential actions of sacrifice. It was developed into its present form through many years. While changes have taken place in the sequence of prayers, there has never been a departure from the essentials of the sacrifice. Broadly, the Mass is divided into two parts: the *Mass of the Catechumens*, which includes all prayers up to the Offertory, and the *Mass of the Faithful*, which extends from the beginning of the Offertory to the end of the ceremony.

In the structure of the Mass there is an interaction of prayer wherein we go to God and God in turn comes to us. This action, progressing through all parts of the Mass, is divided into a fourfold outline. (In the following, those parts which are in *italics* are the *proper* of the Mass or those which change each day according to the feast. The other parts are the *ordinary* of the Mass, and are the same for all Masses, although one prayer or the other may be omitted according to the season or feast.)

THE MASS OF THE CATECHUMENS

1. We speak to God: we pray. Prayers at the foot of the altar; *Introit*; Kyrie; Gloria (omitted on Sundays of Advent, Septuagesima and Lent); *Collects* (there may be more than one).

2. God speaks to us: we are instructed. *Epistle*; *Gradual*; *Alleluia*; *Tract*; *Sequence*; Prayer before the Gospel; the *Gospel* (the sermon is usually preached after this, but is not a part of the Mass); the *Nicene Creed* (said only on Sundays and major feasts).

THE MASS OF THE FAITHFUL

1. We give to God: our sacrificial offering. *Offertory*

verse; the offering of bread, wine and water; *Lavabo*; Prayer to the Holy Trinity; *Secrets* (there may be more than one); *Preface* (15 variations said according to the feast); the Canon.

2. God gives to us: we receive the sacrificial banquet. The Our Father; the Agnus Dei; the pre-Communion prayers; the priest's Communion; the people's Communion; the Ablutions; the *Communion verse*; the *Post-communion*: (there may be more than one); the dismissal (or the *Benedicamus* in Masses without a Gloria; or *Requiescant* in requiem Masses); the Blessing (except in requiem Masses); then the Last Gospel (may be the Gospel of a feast falling on the same day).

THE MASSES BY NAME. There are many types of Mass which differ not in their essential parts but only in the ceremonies which distinguish them or the purpose for which they are offered.

1. *A papal Mass* is one in which the Holy Father is the celebrant.

2. *A pontifical Mass* is a solemn high Mass celebrated by a bishop with the pontificals (e.g., crozier, mitre, etc). (A Mass which is offered in the presence of a bishop and in which he takes some part such as reading the prayers of the Mass of the Catechumens, is titled Mass *coram episcopo*—"in the presence of the bishop.")

3. *A solemn Mass* is one which is sung with the assistance of a deacon and subdeacon.

4. *High Mass* is one sung by the celebrant without other ministers (also called a "sung" Mass or a "chanted" Mass).

5. *Low Mass* is one celebrated by a priest which is neither sung nor solemn. This is also sometimes called a "private" Mass, but the term private is applied variously, e.g., a Mass which is not public.

6. *A parochial Mass* is: (a) the Mass celebrated for the people of a parish. (The pastor of a parish is obliged to celebrate Mass for the parishioners on specified days through the year.) (b) The high Mass said in public on Sundays or holydays of obligation.

7. *Votive Mass* is one which is said by choice of the celebrant in place of the Mass of the minor feast of the day, e.g., Mass of the Sacred Heart celebrated on First Fridays, rather than the Mass of the day.

8. *The nuptial Mass* is the votive Mass "for the bridegroom and bride," which contains certain special prayers of blessing and which is celebrated at weddings except at those times when it is forbidden.

9. *Requiem Mass*, also called the Mass of the Dead, is celebrated in black vestments, and is said for the intention of the soul for whom it is offered. It may be a Low Mass, a sung requiem Mass or a solemn requiem Mass.

THE APPLICATION OF THE MASS. The Holy Sacrifice of the Mass is one in which there is worship, thanksgiving, petition and propitiation. It may be offered for the living and the dead; that is, its fruits or its merits may be applied, by intention, to the living, the dead, or any good intention. The merits of the Mass are infinite and threefold: (a) *general*, which are gained for

(Continued on Page 15)

Some Say The Tridentine Latin Mass Is Illicit? It Is Not!

by **FR. KEVIN VAILLANCOURT**
For *The Catholic Voice*

Not long ago, my parish moved from a small, converted office space to a beautiful church facility. While the parish was tucked away, we were of little threat to anyone. My parishioners and I used our time to grow in our love for the Latin Mass and the truth of the Catholic Church. Now that we have moved, there are many effects that I hadn't planned on. Most of these are good. However, some are not. The chief among these latter concerns is an attack made by the priests of the modern church in my area who tell those interested in the Tridentine Latin Mass at Our Lady of Guadalupe Church that the Mass is illicit and that they cannot attend.

The power of the pulpit is an awesome one and not something that should be taken lightly. The structure of the Catholic Church is such that the faithful look to their priests for guidance, and most of that teaching and counsel is given from the pulpit. Priests are given the power to preach the Gospel at the Diaconate and spend years of study in perfecting that art. Their studies include dogmatic, moral and pastoral theology, and every effort on their part is made to preach only what the Church teaches. However, in the wake of the Second Vatican Council, the pulpit has been used as an instrument of change.

Modern preachers have brought the faithful like docile, yet blind, sheep to a form of worship that simply bears no resemblance to the ancient practices of the Catholic Church. It has been an abuse of the preaching power that has secured these changes in the churches throughout the world. From these same pulpits priests lash out at the Tridentine Latin Mass. It is forbidden, it is wrong, they say. When these words don't stop the hundreds and thousands of people who frequent the Latin Mass, they start hammering at the "power words". They say the Tridentine Latin Mass is illicit and people start to question. These priests make the word *illicit* sound so powerful that it imparts fear in the hearts of those who would dare to attend a Latin Mass.

What does it mean for a Mass (or any of the Sacraments for that matter) to be illicit? Simply put, if a Mass is declared to be illicit by legitimate authority, the faithful are warned that while the Mass is most probably valid, they cannot attend because the priest is either under suspension, excommunicated, or acting without faculties. Attending a Mass that is illicit does not fulfill one's Sunday obligation either. The case these modern preachers have against the Tridentine Latin Mass is to say that the faithful cannot attend because they would be sinning in doing so. They sin because they attend an unapproved, illicit Latin Mass. Let's examine their case.

First of all, no one has the authority in the Church to make the Tridentine Mass illicit and to forbid the faithful from attending. This is just as true as pointing out that no one, not even the Church Herself, has the power to make changes in the Mass that affect its very substance.

Secondly, in regards to priest's faculties, most priests who offer the Latin Mass today do not have the permission of their local bishops. If this is why their Masses are called illicit, then

by their standards tradition-minded priests are guilty as charged. Yet, they are not under the local bishops not because they are renegades, but because these bishops steadfastly resist the celebration of the Tridentine Latin Mass. These bishops, themselves, are operating under questionable authority given their adherence to a heretical liturgical form and their open promotion of the practices of the Second Vatican Council that blatantly contradict traditional teachings of the Roman Catholic Church. It is their liturgies that are at best illicit and almost assuredly invalid. We cannot accept their judgment on the works of the Latin Mass parishes since that which is done in the modern parishes is illegitimate and in opposition to Jesus Christ and His Church.

A question arises: If some tradition-minded priests are offering the Tridentine Latin Mass without the approval of the local bishop, then where do they get their faculties? Their faculties exist from those given them after their ordination. They continue the use of them because no modern bishop can take them away in order to force adherence to the *Novus Ordo*.

Calling the Tridentine Latin Mass illicit is a weak form of answering the questions in the hearts and minds of the faithful. Labelling opposition is always a cowardly way to force compliance when solid answers to questions cannot be given. If these priests who are afraid of the Latin Mass would look seriously into the reasons why so many Catholics do not accept the new liturgy, perhaps they could see why all their pontificating is not slowing down the tide of people looking for Latin Masses. The faithful will not be bullied into accepting a form of liturgy that is destructive of their Faith. †

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*Letters To The Editor***Concerns Over Modern Rites Continue; Promise Of Support****Modern Funeral Rite A Travesty**

Editor, The Catholic Voice,

God bless you for your views, or should I say truths, published in *The Catholic Voice*. I must make it a point to send my donation to you more frequently.

I just attended a novus ordo funeral which was a travesty, as usual. I cringe when I must attend, since I am a family member. God help us as we urgently pray for the return of Catholic traditional Masses and to be blessed again with unity.

M. T.

Ship Bottom, NJ

Editor's Note: Thank you for your comments and promise of support, both financially and by prayers. We agree with you that attendance at a modern funeral rite is sad, not so much for the loss of a loved one, as for the lack of prayers for the departed soul to relieve his or her suffering in Purgatory. A by-product of false ecumenism is the universal salvation of all, with little thought of punishment and atonement once we die. When we hear of someone buried in the conciliar church, let's be sure to offer a prayer or two for the repose of his or her soul, otherwise we cannot be sure such prayers would be said.

U U U

Thank You For Newsletter

Editor, The Catholic Voice,

Thank you for The Catholic Voice. We are looking forward to receiving the Catholic calendar. We remain Catholic because we feel there is hope for us as long as you continue your work. Our prayers are with you in your efforts to restore our Church to the beautiful and meaningful institution it was. We wish the enclosed check could be more substantial and only hope that this modest contribution will help you in some way. God bless you and continue the good work.

M/M J. G.

Millsboro, DE

Editor's Note: Thank you for your comments and donation. We pray that our efforts will always continue to meet the high goal that everyone expects of us. We are confident that as long as we have the prayerful support of our readers we will continue to aid in this work for a Restoration of the Tridentine Latin Mass and the teachings of our Holy Faith.

U U U

Took The Right Stand

Editor, The Catholic Voice,

Bravo for your response to the question in your last issue about the legitimacy of the consecration of bishops by the late Archbishop Ngo Dinh Thuc. Someday soon I hope we will learn all the final details of this issue so as to put the arguments to rest. I am enclosing an article about another brave bishop who is confronting the Vatican about the Consecration of Russia (or lack of it) to the Immaculate Heart of Mary.

C. M.S.

Philadelphia, PA

Editor's Note: Thank you for your letter. One of the founding missions of STRC has been to work for unity in the Traditional Movement, confident that if we can achieve this, then we can more effectively work for a Restoration of the Mass and the traditions of our Holy Faith. If this was among our intentions at our foundation (over 16 years ago), it is much more the same now as we witness a Movement that is even more divided over personal opinions, likes and dislikes than ever before. Witness the increased amount of untrained forays into speculative theology and Canon Law, and the continued reliance on the "messages" of "visions" (especially those that are not approved by the Church) instead of adhering to the teachings of the Church. Such like instances only serve to divide us instead of unite us. Add to this the increasing division among the clergy, where traditional bishops and priests will not even attempt to sit down with each other and discuss these things for the good of the Church, and you can see how terribly fractured our Movement is. We ask all our readers to join with us during the Prayers for the Church Unity Octave on January 18 through 25 for an end to all religious division (especially among "traditional" Roman Catholics) and the return of all to the bosom and safety of the Roman Catholic Church. Sinners will not be converted and the truths of our Faith will not be restored without an increase of prayer and sacrifice by all.

U U U

Is Traditional Movement a "Secret Sect"?

Editor, The Catholic Voice,

Can you please send me some more information about traditional Roman Catholics. I would like to know if you are within the Novus Ordo church and if our attending your services or supporting your cause will involve joining a secret sect.

A. S.

Soddiem, Siolim, India

Editor's Note: Thank you for your letter. The information you requested has been sent. No, we are not part of the conciliar church. As traditional Catholics who respect and keep the apostolic Traditions of the Roman Catholic Church, we have been baptized and remain Roman Catholics, loyal sons and daughters of the Roman Catholic Church. That we are not members of the new church does not mean that we are less than Catholic or even a "secret" organization, one that must hide its works for fear of reprisals. No one can take our Faith away from us, especially not the modernist usurpers in Rome today.

U U U

Conciliar Persecution

Editor, The Catholic Voice,

I live in an apartment complex for the elderly. There are a minimum of 100 people here, all Catholics, going to the local churches. I attend Mass at a traditional chapel just four miles away. The priest at the closest church to here has forbidden the

(Continued on Page 12)

Modern Clergy Continue Disinformation Campaign

(Continued from Page 11)

church members from attending the Mass at our chapel. I must get some to follow me. Please send me about 20 copies of your last newsletter for me to distribute.

May God continue to bless your apostolate.

W.B.

De Pere, WI

Editor's Note: Twenty copies of the last newsletter have been sent to you with our prayers that they will help inform your Catholic neighbors about the serious consequences of the *Novus Ordo Missae*. We also recommend two other reprints we have made available: The *Special Edition* of our newsletter and the pamphlet *The Destruction of the Mass and Some Historical Parallels*. Both of these can be found by referring to page 2 of each newsletter. The modern clergy are stepping up their efforts to turn Catholics away from the traditional chapels around the world. As more and more Catholics, by the grace of God, "wake up" and question the false changes made to the liturgical rites and religious beliefs of the Church, they question the clergy, not only about the validity of these changes, but also about the legitimacy of the traditional chapels in their area. To aid our readers against these tactics, we have reprinted an article that appeared in a past issue of our newsletter regarding the validity *and* licetness of assisting at Masses said in traditional chapels. You will find this on page 10.

U U U

Is The Restoration Foretold In The Gospels?

Editor, The Catholic Voice,

Thank you for sending me your June 2000 issue of *The Catholic Voice*. Is the restoration that the Society of Traditional Roman Catholics desires and is working toward the same as the restoration that Our Lord spoke of in Matthew 17:11?

Please find enclosed a few postage stamps as a donation.

J.W.

AK

Editor's note: We thank you for the donation. The passage you quoted refers to the prediction by the scribes of the coming of Elias and the belief among the Jews that he (Elias) would restore Israel to its place of prominence among the nations of the world. In answer to His disciples question, Our Lord told them that Elias would indeed come and restore all things, but that he had already come in the person of St. John the Baptist, and he was rejected by the Jews. By this He demonstrated how He would be rejected. So, no, this is not the Restoration we refer to. If you wish to find some precedent in the Scriptures for our work, then look in I Machabees and the work of Judas Machabeus and his brothers to restore the legitimate continual Sacrifice in the Temple which was profaned by the schismatic High Priest, Epiphanius. Ours is the work, not to restore the Church (since the Church exists with the Holy Ghost and does not need to be restored), but to restore the only true Mass and the apostolic faith to their rightful place in the Catholic churches of the world. We do not wish for a restoration that compromises with the conciliarists, for error cannot coexist with truth.

Direct, Clear Analysis

Editor, The Catholic Voice,

Your article *The Novus Ordo Missae of Paul VI: An Anti-Mass* (September, 2000) was extraordinary! It was comprehensive, concise, logical and fully supported by the traditional magisterium of the One, Holy, Catholic and Apostolic Church which is under such fierce, hateful attack by the leadership of the concILIAR new church (deceptively masquerading as "Catholic").

It was the most direct, clear analysis that I have read on this pivotal issue. I intend to use it as an explanatory reference on this subject when I discuss it with others.

We look forward to more articles on these subjects which the conciliarists have used to deceive and confuse the often poorly informed laymen (and many clergy).

Keep up the good work.

J&C. C.

Lake Havasu City, AZ

Editor's Note: Thank you for your kind comments. This article is available on our web site and we may also offer it as a reprint in the future. We have received many, many positive comments regarding this article, and we reproduce a few of them below:

U U U

UnCatholic Explanation Of Real Presence

Editor, The Catholic Voice,

I thought you would be interested to know that what you write about in the September, 2000 issue on Page 6 under the heading on the *Intention of the Novus Ordo Missae*, Paul VI gave the following description in the *General Introduction* to his new missal. He states as an explanation to the Divine Real Presence of Christ on the altar as: "where there are two or three gathered together in My name, there I am in the midst of them." You will then understand that this false, unCatholic explanation is still being preached to non-Catholics and Catholics by Catholic bishops (as recently reported in a Camden, NJ newspaper). I wrote the new bishop and got a sarcastic reply, saying: "I've never been accused of heresy before." I told him that the explanation given in the paper was heretical wording and not the traditional doctrine on the Real Presence. He never told me he was mis-quoted and that he will not retract that statement.

F.B.

Villas, NJ

U U U

Excellent, Hard-Hitting Article

Editor, The Catholic Voice,

Your September 2000 newsletter contained a super-excellent article on Page 4 regarding Paul VI's "anti-Mass". It is hard hitting and to the point, offering a frank discussion of what our false leaders avoid like poison. Keep up you Crusade!

S.S., Secaucus, NJ

(Continued on Page 13)

Article On Invalidity Of Novus Ordo Missae Well Received

(Continued from Page 12)

Should I Keep Going?

Editor, The Catholic Voice,

I would like to receive ten copies of the September, 2000 newsletter. I was brought up in the traditional Church and I just love your newsletter. I believe that Vatican II and its "mass" are riddled with heresy to the point of wondering if I should continue going to the novus ordo. I am enclosing a donation with the request to put a retired priest on your mailing list.

God bless you and your work.

G.F.

Laytonsville, MD

Editor's note: If you believe the *Novus Ordo Missae* to be erroneous then you should not assist at it.

U U U

Did A Great Service To The Church

Editor, The Catholic Voice,

You did a great service to the Catholic Church in the contents of the September 2000 edition of *The Catholic Voice*.

The main ideas of a memorial and a supper or meal to describe the Holy Sacrifice of the Mass, as so reflected in the Vatican City liturgy and what is now being taught by the Vatican II church leadership, clearly parallels Protestant concepts of the Mass. This is clearly confirmed by the fact that Protestant ministers now boldly claim they can use the Vatican City liturgy without any qualms of conscience, that is, a conscience based on a Protestant theology of the Mass not the Catholic theology of the Mass. No more need be said about the Vatican City liturgy that could be more damaging to the Catholic Faith, traditions and past official teaching of the Church.

It should also be noted: Protestants do not believe in a sacrificial Priesthood and that is why those who conduct their services are called *ministers*. In reality, these ministers are no different than laymen in the community. Protestant ministers are merely "called" by the community to minister the services as demanded by the community. All power for any Protestant service is, therefore, delegated to whomever the community desires. When the Protestant community wants a new minister, they "call" someone else to take on such a position. No matter how discriminating the "call" might be by the community (as regards educational background, etc.), the Protestant minister has no discerning distinction associated with the position itself.

No matter how the Vatican II changes have been described, using former words and phrases familiar to Catholics of the pre-Vatican II era, the basic fact still remains: the changes in the Liturgy are not "reforms", as claimed, but are instead actual replacements of the traditions and teachings of the Catholic Church, substituting them with those which are more in tune with Protestantism. What Luther could not do in the sixteenth century, the Vatican II leadership has easily done in the twentieth. Catholics have embraced these changes all under the false notions of obedience and ecumenism.

W. H., Chicago, IL

Some Important Clarifications By P. H. Omlor

Editor, The Catholic Voice,

The article by the anonymous author on pages 4-10 of the September 2000 issue is excellent. Regarding the remark in it that the exact date of origin or author(s) of *De Defectibus* is unknown: *De Defectibus* existed before St. Pius V was born (1504), and it is taken from a tract entitled *Ordo Missae* by John Burchard, master of ceremonies to Innocent VIII and Alexander VI towards the close of the 15th century. As it did not get formalized from Burchard's work until a decade or so after the **first** printed edition of *Missale Romanum* (1474) appeared, it was not included therein. The author may wish to consult the various references to Burchard in The Catholic Encyclopedia.

The author's statement, "For all men furthermore makes the words of consecration a heresy" is inaccurate. One aspect of Christ's Passion and Death is that it *sufficed* for the redemption of all. Another aspect is that it was *efficacious* only for many. The "form" in the English version of the NOM must be considered in its entirety. It terminates thus: "will be shed for you and *for all so that sins may be forgiven*," which correctly expresses the sufficiency aspect. Hence the wording in itself is not heretical, although it is certainly invalid.

By the words, "which shall be shed for you and *for many UNTO* (that is, resulting in) *the remission of sins*," the proper form expresses the efficacy of Christ's Passion and Death *resulting in* the salvation of many. The sacramental form must denote the *res sacramenti*, the union of the Mystical Body (as the author of the article pointed out.)

If "all" had been substituted for "many" without anything else being changed, the English version would have read: "which will be shed for you and for all unto the forgiveness of sins." This is heretical because the word "unto" denotes efficacy, and hence it would be saying that the benefits of Christ's Passion are in fact communicated to *all unto* (resulting in) the remission of sins, which is contrary to faith.

A point the author did not mention is that the omission of the words "the mystery of faith" in the NOM of Paul VI makes the form invalid in Latin and in every vernacular version of it. This is easily discerned from these words in *De Defectibus*: "The words of Consecration, which are the form of this Sacrament, are these: *For this is my Body. And: For this is the Chalice of my Blood, of the new and eternal testament; the mystery of faith, which shall be shed for you and for many unto the remission of sins.* If one were to omit . . . anything in the form of the consecration of the Body and Blood . . . he would not consecrate the Sacrament." St. Thomas Aquinas teaches in three different works that *all* the words in the sacramental form for the Holy Eucharist are essential for validity. He is speaking of course of the form in the Latin Rite, as is *De Defectibus*.

That most of the Eastern Rites do not have the words "the mystery of faith" in their form is an issue that has been dealt with elsewhere at length. It is easily shown that some words that are essential in a sacramental form of one rite of the Church may

(Continued on Page 14)

Very Learned Considerations On The *Novus Ordo Missae*

(Continued from Page 13)

not be essential in other rites. The form for Confirmation in our Latin Rite is this: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the Name of the Father and of the Son and of the Holy Ghost"; whereas in the Byzantine Rite the form consists of simply these nine words: "The seal of the gift of the Holy Ghost." Thus the only words common to the two forms are "the Holy Ghost," which obviously do not suffice for validity in either rite.

P.O.
Australia

U U U

Is The Rite Invalid?

Editor, The Catholic Voice:

The article of the anonymous author, *The Novus Ordo Missae of Paul VI: An Anti-Mass* (September 2000) is a good view on the problems with the new liturgy of Paul VI. It has clear cut reasoning, it is informed with impressive theological knowledge and it is not anxious to draw conclusions. I am glad to see that there is a journal which was willing to give the author the opportunity to publish it: *The Catholic Voice*.

The author has stated that the NOM is invalid, illicit and sacrilegious. And finally he resumes: "The rite itself is sacrilegious." But there remains a question: Has the rite of the new "mass" of the new "Eucharistic Celebration" been examined entirely? The old rite of Holy Mass is the rite of a sacrifice. This sacrifice is not identical with a sacrament, but it contains a sacrament, the Most Holy Sacrament of the Altar. When one asks for the right matter, the right form and the right intention, then he has focused on the sacrament only. But without the sacrifice there is no sacrament in the rite. And by concentrating on the intention of the celebrant or of those who created the rite, the rite itself is not seized.

This lack can be repaired. A short survey may give some information how to do this. A more complete exposition is to be found in *The Oratory Catechism* (See the website www.orationum-editor.de). Thus it is necessary to include the whole new rite in the inquiry. At first there arises a difficulty. Is there only one new rite of the new eucharistic celebration? Or are there several? If yes, we have to make several investigations. Indeed, there are several rites. The new "Eucharist Prayers" at the beginning of the liturgical "reform" were only three, fabricated by modernist liturgists and Paul VI himself. In the meantime, these Eucharist Prayers have been countless augmented. As they are combined, occupying the same part in the liturgy and having the same purpose of expelling the old Canon, one can judge them as a unity. But the old Canon has not totally disappeared. It has been altered, so in the sacramental form (if there is any) and put as a "Roman Canon," on the same level with the other Eucharist Prayers.

To analyze, on the one hand, the new eucharistic prayers, and on the other the Roman Canon in Latin, primarily it is to be demonstrated if they have remained a propitiatory sacrifice or

not. What is crucial for a sacrifice? As St. Thomas Aquinas stated, the essence of a sacrifice is contained in the offering (*Summa theologiae*, III q.79, a.5). Offering a propitiatory sacrifice means to present a gift to God for the cleansing of the community from its sins. The acceptance of the gift completes the sacrifice, but does not belong to its essence. A communal sacrifice can only be offered by authorized persons who can act on behalf of the community. This is in Holy Mass Christ Himself, represented by one of his priests. Bread and wine have been made offerings, sacrificial gifts, by the prayers and blessings contained in the rite. There are many prayers over the offerings in Holy Mass. They are to be found in the Offertory as well as in the Canon. The first is for the offerings of the bread and the wine (*Suscipe sancte Pater...*). These prayers entreat God to accept the sacrificial gifts. Consecration, then, includes that the gifts — communicating the offering of Jesus himself — have been accepted by God the Father.

In the new Eucharistic Prayers, all offering prayers have been carefully omitted. If the word "offering" or similar terms are still used, they have received a new meaning. Therefore, the new Eucharistic Prayers have lost the character of a sacrifice and with them the whole new rite. In the new liturgy, the Roman Canon alone still contains offering prayers. The words of consecration have been altered in it, but there is no heresy to be found. Therefore the mass celebrated with the (altered) Roman Canon cannot be considered as definitely invalid. But it must be seen as dubious because of the circumstances which contradict the sacrificial idea. This is the case especially with the new Preparation of the Gifts (instead of the offertory). But when the new Eucharist Prayers are used, which happens in the overwhelming number of celebrations, the new Eucharistic Celebrations are merely celebrations of a meal ("The Lord's Supper") which do not produce a sacrament. Every one of them is certainly in itself invalid, is illicit and involves for the celebrant a sacrilegious action.

Dr. Wignad Siebel
Saarbrücken, Germany

Editor's Note: These are but a portion of the letters we received regarding the article in our last issue on the *Novus Ordo Missae*. A careful reading of them demonstrates that the recognition of the invalidity of the *Novus Ordo Missae* is essential to the work of restoring the Church to its once enjoyed peace and doctrinal integrity. However, one reader cancelled his subscription, saying that the discussion of this issue is a "nitpicking" pile of semantics that is fit only for the sedevacantists. This is not the case, for there are many, many of our readers, both clergy and lay, who do not adhere to that theological opinion, but who are in total agreement with the fact that the *Novus Ordo Missae* is invalid. All agree that our Movement must be united in this cause. U

Want To Contact Us? Here's How:

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By Fax: (509) 489-4060
By email: strc@strc.org **Web site:** www.strc.org

Prayers For Unity Are An Essential Part Of Our Work

The STRC has two essential goals: to work and pray for the restoration of the Tridentine Latin Mass and the ancient traditions of the Roman Catholic Church, and that all members of the Traditional Movement will set aside their personal differences and begin to work together toward the first goal mentioned above. We cannot fully hope to achieve the first without the accomplishment of the second.

Unity is one of the four essential marks of the Roman Catholic Church. This means that we want all men united to the Church and Her teachings as their only means to salvation, and that all Catholics must be united under the same apostolic teachings and traditions of the Church, rejecting the current errors of modernism and ecumenism.

Join with us in prayer from January 18 - 25 for the *Church Unity Octave*. Prayer and sacrifice, more than anything else, will help us fulfill Our Lord's wish that "all may be one." U

Official Prayer For Church Unity

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

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

V. I say unto thee that thou art Peter,

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

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

300 days indulgence, each day of Octave.

The Etiquette Of Having Masses Offered Is Reviewed

(Continued from Page 9)

all men but especially for those in attendance; (b) *special*, which are applied for the person or intention for which the Mass is celebrated; and (c) *personal*, which are gained by the priest celebrating the Mass. The special benefits of the Mass may be applied by the priest freely, except when he must by law say the Mass for the people or when he is bound by a contract (stipend) or by a promise (justice).

A lay person may request a priest to celebrate a Mass for a specific intention or for the repose of a deceased person's soul. It is *not necessary* to specify that a requiem Mass be said for a deceased person unless one wishes to have only a requiem Mass said. In other words, any permitted Mass may be said for a deceased person. (When persons are solicited to join "Mass leagues" or other multiple-intention offerings for Masses, they should consult their parish priest.)

MASS STIPENDS. The priest celebrating Mass may accept an offering (a stipend) from a lay person. The lay person makes this offering in the following form, if written (it is best to write out intentions for Masses, even when addressing the request to a priest in person):

I request the celebration of a (specify low, high, solemn or requiem) Mass for the following intention (specify the person by name or the intention or simply 'for my intention.'

If the person is dead, write after the name: *deceased*). I wish to make the enclosed offering: (write amount offered).

The amount of the offering is determined by the local ordinary or legitimate custom and may vary according to the Mass requested. (The offering made for a funeral Mass is referred to rather as a stole-fee and may be greater by custom. It is proper to ask the priest what the customary offering is when making the arrangements for the funeral. A funeral Mass may be held in any church of the person's choice.) A larger offering than that established in a diocese may be made if one so wishes.

The offering made is in no way to be looked upon as

payment for services rendered or as a charge levied against the Mass. The amount is entirely voluntary and by custom, but the offering is a part of the layman's obligation to fulfill the command of the Church to support the priests (cf. I Cor. 9:13-14). However, it must be remembered that the poor may never be denied these services.

When offerings for Masses are made by a fixed fund or a foundation, it is not proper for a lay person to request more Masses than the amount the fund provides which may be under the customary fees established.

Due to the increased demand for Masses on the part of the laity, it is sometimes impossible for the parish priest to say all the Masses. It is proper for the priest to send such intentions and offerings to the office of the Society for the Propagation of the Faith in the diocese. The office will duly forward them to other priests who are able to assume the obligation.

SERVICES PERFORMED BY LAYMEN. There are three services which lay persons customarily are called upon to render to priests during the celebration of Mass. These are:

- First, that of acolyte or Mass server. This is usually an honor reserved for young boys of the parish. Parents should be most willing to have their sons, if called upon, respond. They should cooperate with the priest in the training and the scheduling of services for the boys.

- Secondly, a service which calls for both men and women is that of choir members. A choir is a necessary aid to the parish and membership in it is a distinct honor. Little initial knowledge of music is usually required, and in most instances it is not necessary to have exceptional voice qualities.

- The third service performed by laymen is the role of usher. Most churches require more than one man to fulfill this duty. Ushers are necessary and, while the demands upon them are slight, theirs is a position of honor in the parish. (In some parishes, but apart from any of the ritual of the Church, there are appointed trustees.) U

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.

Among The Saints We Honor

(These are only some of the days in the next few weeks devoted to honoring a specific saint. The feast days of all saints are listed in the calendar which is distributed every year by the Society of Traditional Roman Catholics).

St. Francis Xavier	December 3
Immaculate Conception	December 8
Our Lady of Loretto	December 10
Our Lady of Guadalupe	December 12
St. Frances Cabrini	December 22
Nativity of Our Lord, Jesus Christ	December 25
St. John Evangelist.....	December 27
Holy Innocents	December 28
Circumcision	January 1
Epiphany of Our Lord, Jesus Christ	January 6
Holy Name of Jesus	January 7
Chair of Unity Octave	January 18 - 25
St. Agnes.....	January 21
St. John Chrysostom	January 27
St. Francis de Sales	January 29
Purification BVM	February 3
St. Gabriel of O.L. Sorrows	February 27
St. Thomas Aquinas	March 7
St. Patrick	March 17
St. Joseph	March 19
Annunciation BVM	March 25

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