



The Catholic Voice

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

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There Is A Modernist Agenda For *The Year Of The Eucharist*

Earlier this year, John Paul II announced another event based on a personal initiative: As *The Year of the Rosary* ends, *The Year of the Eucharist* will begin. In fact, *The Year of the Eucharist* has already started. It began with the opening of the International Eucharistic Congress in Guadalajara, Mexico, on October 17, 2004, and it will conclude with ceremonies after the month-long Ordinary Assembly of the Synod of Bishops on October 29, 2005. During this time, modern Catholics will be led in their own parishes through a series of prayers, lectures, processions and the like, all centering on the understanding of "eucharist" as developed since the Second Vatican Council. In other words, modern Catholics will be indoctrinated much deeper into the Modernist concept of "eucharist", leading them ever farther away from the traditional teachings of the Roman Catholic Church on the *Holy Eucharist*.

No greater means can be used to demonstrate this sad fact than to look at one of the documents used to introduce *The Year of the Eucharist*. *Mane Nobiscum Domine* is the title of the October 7, 2004, letter of John Paul II commenting on *The Year of the Eucharist*. A quick scan reveals a glaring defect in this letter. Looking past all of the scriptural quotes and pious sayings, whenever a reference citation is found, the reader will notice that *every reference in this document traces no later than the Second Vatican Council*. Modern Catholics must understand from this one fact alone that the "eucharist" being studied for an entire year in their churches, seminaries, convents and elsewhere is explained all in the light of Vatican II and the spirit of the "new evangelization."

To prove this point, the Catholic News Service published an article entitled *John Paul: Devotion to Eucharist can help heal a broken world* after the promulgation of *Mane Nobiscum Domine*. The author (John Thavis) noted that John Paul II "did not call

for specific celebrations or programs," for *The Year of the Eucharist*. "At one point," Thavis writes, "(John Paul II) said he would be happy if the year served only to revive interest in Sunday (as opposed to Saturday) mass . . ." Quoting the document, Thavis sees the studies on the "eucharist" having "an impact on peace and justice issues in the wider society. . . This will help form men and women as architects of dialogue and communion, at every level of social and political life." Thavis also remarks that John Paul II "urged local communities (a.k.a. parishes) to adopt concrete expressions of solidarity and charity for the poor during the eucharistic year. I am thinking of the drama of hunger that torments hundreds of millions of human beings, of the diseases that afflict developing countries, of the loneliness of the elderly, the needs of the unemployed, and the misfortunes of immigrants." Thavis remarks: "(John Paul II) told Catholics that the authenticity of eucharistic celebrations will be demonstrated largely by the love shown to others, and by the care given to the needy."

In what part of the traditional Roman Catechism (from the Council of Trent) do we learn that "good church" (or "authentic eucharist") will be known through an eruption of Catholics involved in "peace and justice issues"? Rather, do we not read (on the traditional doctrine of the Holy Eucharist) that some of the chief effects of this Sacrament, worthily received, are a deeper love of God, an increase in personal holiness, a lessening of the desire to sin and offend God, and a more profound bond of Charity with our neighbor? The "social virtues" come at the end of our list of effects so that we can understand the importance of sanctifying our actions toward others through a *supernatural* motive, and not one based merely on *human* compassion. Thus, it is easy to see that *The Year of the Eucharist* is flawed from the beginning. †



The Board of Directors of the Society of Traditional Roman Catholics extends its Christmas greetings, with a promise of a special remembrance at Holy Mass for all our readers, and their loved ones, on Christmas Day. Venite Adoremus!

STRC News: *Thank You To Readers; 2005 Still Calendar Available*

The following are some important announcements of interest to those who support the work of the Society of Traditional Roman Catholics.

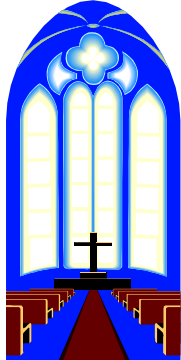
Thank You, Thank You, Thank You

Those who received the September, 2004, issue of *The Catholic Voice* were hit with not one, but two announcements from us regarding our financial condition. The first one (on Page 2 of the newsletter) explained the facts of our rising costs and declining donations. The second came by way of a last-minute insert, telling everyone that we had used up all of our money in publishing and mailing the last issue. It should not have been hard to tell that our needs were serious.

With a "down economy," everyone feels the financial pinch. And, since the Society of Traditional Roman Catholics operates solely on the good-will donations of our readers, when the economy is down, our donations are down as well. You cannot imagine the feeling when we went to our post office box after mailing the last issue and found inside it a key. This key opened a larger box on the wall, and inside that box was a large pile of mail — all from you, our readers — in response to our plea for help. We almost started singing the *Te Deum* right there in the lobby! Through your generosity, we have enough funds for at least a couple of issues. Counting on your continued help, we hope to keep our small newsletter coming to you for a good time to come. *Thank You!* You will all be remembered in a special way at the Holy Sacrifice of the Mass.

2005 Calendar In Mail Before Christmas

Those who contributed to STRC, and asked for a 2005 Catholic Calendar, will be receiving it in the mail before Christmas. The 2005 traditional calendar, with its stunning full color picture honoring the Blessed Trinity in Heaven (Father, Son and Holy Ghost), and the earthly trinity (Jesus, Mary and St. Joseph), also promotes the importance of imitating the Holy Family in our families. Surely this calendar will be a lovely and devotional



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addition to your wall space in your home or office. If you would like extra copies, be sure to write in soon with your donation, as our supply is quite limited.

Pro Multis Pin



In 1992, the Society of Traditional Roman Catholics had a special pin manufactured for traditional Roman Catholics that can be used as an easy identifier wherever we are. Called the **Pro Multis Pin** (seen at the left), it fits snugly on a jacket lapel, on a tie, or other articles of clothing. This pin received its name from the two most important words (*pro multis* — *for many*) from the Canon of the Mass that were changed by the ICEL innovators. We have just received a new batch of pins to replenish our supply. You can order them now for a minimum donation of \$5.00 each, postage included.

Would You Like A Mass Offered For Your Intentions?

There is no better gift to give your family and friends than that of the Holy Sacrifice of the Mass. Likewise, it is one of our customary practices as Catholics to have Masses offered for deceased family and friends, for we know that the graces that come from this most solemn act of public worship are limitless. Traditional Roman Catholic priests are available who can accept Mass requests for the living or the dead, even the Gregorian Requiem Masses (Masses offered for 30 days in a row). If you have Mass requests, please send your stipend in care of STRC, and we will forward them to one of these priests. †

Past Articles Of *The Catholic Voice* Available As Reprints

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

1. **Defending The Tridentine Mass**

Our case fully explained.

2. **The Destruction of the Mass and Some Historical Parallels**

The attempt to destroy the Mass was tried before.

3. **The Sky Grows Darker Yet**

Text of a 1973 speech delivered by Patrick Omlor.

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. †



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

True Life Story: The Journey Of A Lifetime Leads To The Church

By THOMAS LARK
For *The Catholic Voice*

When I was little, I was boundlessly fascinated by stories of castles and kings and all things old — all the stuff from what I knew was an epoch far more interesting than our modern miasma. Though I could not articulate it at the time, I had an inchoate sense of the Yeatsian problem of reconciling a glorious past with an ignominious present.

My parents (bless them) dragged me along to their Methodist “church,” truly both an horrific and soporific experience. It put me quite literally to sleep. But I intuited somehow that there had to be something, somewhere that would please Almighty God. No God could really be happy with these sappy songs, phony bonhomie, general hypocrisy and irreverence.

Before I was 12, I was falling in love with the Roman Catholic Church. Thanks to what I could glean from books, films and a friend or two from up North, Holy Mother Church and all her magic, mystery, majesty and mysticism were calling me. So it was that in 1981, with a Buckeye buddy, I attended a Novus Ordo mess. Hey, I was 12 years old; I didn’t know any better!

My disenchantment with Protestantism grew. By the time I was 16, I had stopped attending the Methodist “church.” But I had also stopped believing in Christianity. Fast-forward a few years into the typical collegiate years of a young man — years filled with sincere questing but often pointless rebellion. The 12-year-old conservative was now a 23-year-old liberal who fancied himself “progressive.” One of my professors, an ex-Marine who studied with Australian Jesuits in the 1970’s, told me, “Man created God in his own image,” and I believed it.

By 1993 and after a heartbreaking, soul-crushing *affaire de coeur*, I was convinced God did not exist at all. With all of history’s holocausts and the infinite suffering of humanity on a daily basis, a God who did not intervene if He had the power to do so was clearly a God Who had abdicated His responsibility; either that, or God was a small, impotent deity. I could not conceive of such a less than perfect God, as God qua God would necessarily be perfect. Therefore, God did not exist. Such was my epiphany.

But then, over the next half-decade, it began to dawn on me that perhaps it was not God Who had let down man. Maybe man had let down God. Doing some theatre at a nearby Catholic college afforded me the opportunity of visiting a 24-hour prayer chapel where one could go and contemplate the Blessed Sacrament. There, privately and in the middle of the night, something began to happen, and I started to realise one could pursue meditative mysticism (so often found in false Eastern religions) in a legitimate and true context — that of the Bride of Christ, the Catholic Church.

By 2001, and the Mohammedan attacks on this country, on the day before my birthday (the Feast of the Holy Name of Mary), I was going to a Catholic church — or so I thought. Spurred on by the blinding realisation of Biblical prophecy’s truth and in a quest for Francis Thompson’s “Hound of Heaven,” I was attending a Novus Ordo church. The vision of the Christ — perfect, His robes billowing about Him as He beckoned me up a grassy hill surrounded by the rising sun — haunted me deeply.

Even in my darkest days of atheism, I never made fun of Our Lord but always had immense respect and love for Him (a thing which leads my family to believe perhaps I was never really an atheist at all). Even as an atheist, I was deeply offended by such devilish artists as Robert Mapplethorpe and their “artistic freedom” that involved satanic iconoclasm for the sake of it.

But at this Novus Ordo building, I sensed quickly that something was very, very wrong. Where was the Latin? Why all these abominable songs, written just yesterday by a lot of musical illiterates? Where was the Gregorian chant? Why are priests exhorting us to “pray for our Moslem friends?” Altar girls and women strumming “folk songs” on guitars leading the choir?

“Oh, you can’t do the Mass in Latin anymore,” said one young lady. “It’s forbidden.”

Well, I came to learn, no, it’s not. I suffered through RCIA classes. Little as I knew, I certainly knew more of genuine Catholicism than did the instructor. “What’s wrong with this picture?” I asked myself.

The RCIA “textbook” offered some clues. So did a book I read called *The Complete Idiot’s Guide to Understanding Catholicism*. Among its many “enlightened” ideas, it tells us that the pop singer who calls herself “Madonna” is “...a good Catholic in her own way.”

Where could the real Catholic Church be? I called every one listed in the ‘phone book.

“Do you celebrate the Latin Mass?” “Latin Mass? Honey, we’re a charismatic Catholic church!” I called the local diocesan office.

“Does anyone in this diocese celebrate the Latin Mass?” I was told flatly, “No.”

“Are you sure?”

“No. No one.”

I badgered her for five full minutes.

“Are you absolutely sure, ma’am? I seem to recall a small advert—”

“Well,” she finally acquiesced, then spat out the words with vehement emphasis, “I guess if you’re talking about those traditional Mass people.” It was among my first encounters with the Novus Ordo.

So it was that shortly after the Feast of the Immaculate Conception, 2001, I entered a traditional Roman Catholic chapel. Here at long last were the Latin in all its splendor, the incense, the holy water and a proper crucifix — not some “resurrexifix” — behind an honest-to-God altar. And most importantly, here was a real priest — the kind of priest of the 19th century I had only read about — young, loud, smart and believing; a passionate priest who loves Our Lord’s Passion and brooks no Modernist nonsense; a manly man who believes what he says and offers words of encouragement, strength and no compromise — not the watered-down, morally relativistic pabulum of the Novus Ordo. It all combines to excite the senses and the faith of those who may have doubts, as the Mass is world-famous for doing. Kneeling and weeping in that chapel, conscious of the sins of my past life and wanting to strive for the altruism Christ commands, I felt as though

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Paganism Continues To Advance Unchecked In The Modern Church

By REV. KEVIN VAILLANCOURT
Editor, *The Catholic Voice*

In 1976, I had the privilege of joining in a pilgrimage to the Shrine of Our Lady of Guadalupe outside Mexico City. The "old basilica" was still in use then, while the framework of the modern and (in my opinion) quite hideous "new basilica" was under construction.

The first sight of the *tilma* amidst the ancient framework of this historic church was truly awe-inspiring. The Virgin of Guadalupe requested that a church be built in her honor. This was done, on the hill of Tepeyac, not far distant. However, to better honor the Mother of God, and the Mother of the Americas, a wonderful basilica was built to house the sacred *tilma*, on which is imprinted Mary's image in a miraculous manner. This basilica marked the triumph of the Cross over paganism in and around Mexico City, a triumph made all the more secure by the devotion those in that area have toward the Blessed Virgin Mary.

During this pilgrimage I learned that the "old basilica" was going to be abandoned as soon as the "new basilica" was built. There were practical reasons for this. The geological condition of Mexico City does not allow large buildings to stand for very long. In fact, most of the older buildings have sunk into the ground. This fact was easily recognized in the "old basilica".

Within a few years after the opening of the "new basilica," the old building was restored and renamed the *National Basilica*. Why this could not have been done without building the modern edifice, I do not know. What follows is a sad commentary on the history of this beautiful temple to the worship of God, and the honor of the Blessed Virgin Mary, the *Virgen de Guadalupe*.

On October 4, 2004, the National Basilica became another in a series of great Catholic churches defiled by pagan practices. Reminiscent of the events at Assisi and Fatima, the National Basilica was the site of a terrible ecumenical event: The 14th Dalai Lama, Tenzin Gyatso, made a visit to Mexico. Assisted by modernist Cardinal Norberto Rivera, and ten other leaders of various religions, a prayer service for "peace and unity" was

conducted in the presence of more than 1000 people. In a 40 minute speech, the Dalai Lama taught those assembled, among other things, about the virtues of living a moral life, and how to cope with getting older. The reaction of the people: they thronged to hear the message of this "god among men" as if they had never heard such "spiritual truths" before.

This is event is an outrage. I know I "preach to the choir" writing this in *The Catholic Voice*, but how long will Catholics continue to endure such sacrilegious practices? And, how much longer will *traditional* Roman Catholics hear of such events and fail to express their outrage? Public prayer in common with heretics and pagans is *forbidden* by the Divine Law, as is promulgated in the First Commandment. Pope Pius XI taught us this in his encyclical letter, *Mortalium Animos*. No one — and I mean *no one* — has either the power or the authority to permit events at which Catholics associate in public prayer with non-Catholics. And, if Catholics are forbidden under the pain of excommunication to assist at such ceremonies (as is found in the "old Code of Canon Law"), how much more terrible is it for an "ecumenical prayer service" to be conducted in the ancient basilica that was built as a symbol of the triumph over paganism?

Yes, traditional Roman Catholics are greatly outraged by such events, but the Modernists do not care. It is becoming more and more clear that the modernists who occupy these once Catholic churches of the world do not profess the true Roman Catholic Faith. Please, take the time to tell others of these outrages as a means of convincing them to separate themselves from such blasphemous conduct. Let us all join together in prayer and sacrifice, to make reparation for these crimes, and to win the grace of victory over the enemies of God and His Church. †



Praying with the Dalai Lama.

It Is In The Catholic Faith That One Apprehends Man's Longings

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I was finally home. At the end of the quest, victory.

This marvelous, holy priest changed my life. I also encountered good Catholic families of real substance. Their influence has been most salutary, and I am happy to say that my dear wife has also converted. We both have learned of the horrors perpetrated in the name of some Spirit of Vatican II. We are both now at journey's end, Home.

Thompson's Hound still pursues me relentlessly. And I, Him. He is forever round the next bend, just at the top of the next hill, and I always conscious of how very far short I fall of Him and His glory. But I try. Like Don Quixote pursuing his "Impossible Dream," I try.

I have discovered that I've been seeking real Tradition all along — the Social Kingship of Christ as epitomised by the philosopher kings of the Middle Ages. This I believe to my core, to my very

bones.

In Catholicism — and only there — one finally apprehends man's deepest longing — to know God: "Then He said to Thomas, 'Bring here thy finger, and see Mine hands; and bring here thine hand, and put it into My side; and be not unbelieving, but believing.' Thomas answered and said to Him, 'My Lord and my God!' Jesus said to him, 'Because thou hast seen Me, Thomas, thou hast believed. Blessed are they who have not seen and yet have believed.'"

Lord, I believe. The teachings of Thy Holy Church help me make sense of a senseless world. From the depth of my soul, and on hands and knees, I thank Thee, Thy Holy Mother Mary, Blessed Joseph, Her spouse, and all Thy Saints, especially St. Thomas the Apostle, St. Francis of Assisi and Maximilian Kolbe. *Credo ut intelligam.* †

A Study Of What Is Meant By The Term "Sacrifice" And The Mass

By Rev. H.E. CALNAN, D.D.

Taken from *Catholic Truth Society*, August, 1963

Catholics are accustomed to speak of the Mass as “the Holy Sacrifice.” Our purpose here is to examine that title, and to get a glimpse, perhaps, of some of the mighty things which the truth of that title implies.

The True Religion Needs True Sacrifice

Normal human nature does not fail to perceive the existence of God, the Supreme Being. St. Paul remarked, emphatically (Romans 1: 20), that failure here is inexcusable. And the Psalmist had already observed that it requires a fool to say in his heart: “There is no God” (Ps. 52:1).

The very purpose of our reason is to perceive truth; and our success in that direction is a measure of the completeness of our human life. But of the truths to be perceived, the existence of God is among the most prominent. Anyhow, in actual fact, whatever be the vagaries of human opinion, we are God’s creatures: whatever be the apparent success of rebellion against God, we can never actually elude God’s control, or frustrate His supremacy and finality. Our reason itself has to observe the divinely planned laws which govern reason: and the human dignity of our relationship with God lies precisely in our willing acceptance of this state of dependence upon Him. Nothing else will lift our service of God above that which He receives from cattle or cabbages or comets, or any other irrational creature.

The test of our perception of truth is, of course, the different treatment which we give to different kinds of objects. To treat men as cattle, or pence as pounds, or “mine” as “thine,” or the things of God as the things of Caesar, argues a defect either of intelligence or of honesty, or of both. In reason and in honor, then, we are bound to give to the Supreme Being an honorable treatment surpassing anything to be given elsewhere.

Moreover, experience, as well as reason, demonstrates that man, by the very nature which God gave him, is attuned and adjusted to share a social and religious life in common with his fellows; thus only can he achieve either the completeness of his human life on earth, or his individual destiny hereafter. It follows at once that man must pay to God a worship which is not only interior, but exterior too: and not only private and personal, but public and social too; and this public worship is due also from the man who declares that he can best worship God when he is alone in the middle of a meadow. (It is usually a meadow.) He, too, must associate himself with his fellows in the worship of God.

To achieve its purpose, this external honor must be adequate: it must bear some proportion to God’s supremacy. At once arises the need of some special action, completely and exclusively reserved for the honor of God: otherwise man cannot give outward expression to the supreme worship which he owes. The natural law itself, then, the dictate of human reason and human exigencies, prescribes the reservation of some public act or ceremony by which man shall adore God as the principle and end of his existence. And to this public act or ceremony thus reserved to God, belongs the name of sacrifice. (The word derives from *sacrum* and *facere*, or *to make sacred*.)

The Constituents of Sacrifice

Sacrifice, then, is a public, official, ceremonial worship paid to God in the name of the community of men. At once we see that it is in the nature of a *sign*: it is intended and directed by man to express the interior act of profoundest worship, “adoration,” by which he submits himself totally to God. The external ceremony is the sign: the thing signified is the interior dedication or sacrifice of man himself.

But, among man’s exterior actions, there is none which of its own nature would express with sufficient exactness the honor due from man to God. Therefore, the particular action to be used for this sign will need to be determined by positive enactment—not arbitrarily, of course, but with due regard to the need of some natural suitability or symbolic significance inherent in, or associated with, the action to be chosen for this purpose,

Thus, in point of fact, the significance of sacrifice has always been sought in some rite by which something humanly precious is ceremoniously offered to God, and destroyed in God’s honor. It is an effort to express man’s willing delivery and “sacrifice” of himself, totally and finally to God, by the complete withdrawal of the token (representing man himself) from further human use. Therefore the token is ceremoniously destroyed.

What matters here is the effort of man to identify himself with the token — the *victim*— offered instead of himself. That is the intention of the sacrificial act. Two practical problems arise.

1. *What shall be offered?*

It is quite clear that the token, the “victim” to be offered, must be determined, not by any private person, but by the social authority which has power to act in the name of the community; otherwise this victim might, or might not, represent this or that person or group of persons: it would fail to represent the community as a whole.

Before we go further, we must carefully notice the meaning here of this word “victim.” In modern speech, it suggests the unfortunate recipient of someone’s cruelty, or revenge, and so forth. Those ideas have no place here. The sacrificial “victim” is so called because it represents, replaces, stands instead of, and is therefore bound up with *those who owe the debt of worship*.

2. *Who shall offer it?*

It is clear again that this public act, representative of the public, can be performed not by just anybody, but only by some person duly constituted and empowered to act in the name of his fellows. Again, therefore, the intervention of the social authority is required to appoint and authorize such a person so to act. The person so appointed is called *the priest*. And there, incidentally, we have the reason why sacrifice without a Priesthood is impossible; and the Priesthood without sacrifice is meaningless: each demands the other.

We may sum up this section of our subject with the useful definition which many of us learned as children: “A sacrifice is the offering of a victim by a priest to God alone, in testimony of His being the Sovereign Lord of all things.”

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The Holy Sacrifice Of The Mass Is The Sacrifice Of The New Law

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Actual Forms of Sacrifice

Under the law of nature, in the days of the Patriarchs, these heads of families, Noe, Abraham, etc., summing up in their own persons all the authority of their families, themselves determined both what was to be offered (the victim) and who was to offer it; and to this latter office they appointed themselves, as heads of their own communities, in whose name they were of course perfectly qualified to act.

Under the written law — the Mosaic Law, promulgated by Moses in God's name — the investiture was by divine authority. And thus the Priesthood of the Old Law passed along the line of the sons of Aaron, and the sacrifices were those set out in the Mosaic legislation. (Cf Leviticus and Numbers, *passim*.)

Under the New Law of grace, in the kingdom of Jesus Christ, the power and authority to offer sacrifice is given only by a special Sacrament, a special enactment and institution of Jesus Christ the social Authority; and the Sacrifice is that which was instituted by the same Jesus Christ our Lord, the night before He died. This is the Mass.

The Sacrifice Of The New Law

We have noticed that the external expression of worship varies with the religious law. The Patriarchs had their special form of sacrifice under the natural law; under the Mosaic Law the Jews had theirs. So close, indeed, is this connection that the Apostle (Hebrews. 7:12) argues from a change of Priesthood to a change of religious law. What, then, is the sacrifice which constitutes *the specific worship* of men under the New Law?

In a true sense, the Sacrifice of the Cross is the Sacrifice of the New Law; for it is the source from which this Law springs, and obtains all its grace and efficacy; it effected mankind's redemption, and provides the inexhaustible treasury of grace and power by which all men may become the friends of God. But there are at least three reasons why it cannot constitute the specific worship of men under the New Law:

1. The Sacrifice of the Cross is also retrospective: its efficacy stretches right back, through the Mosaic Law, and the natural law, to those very first promises and anticipations of the New Law which were given when mankind began. For even the just who died before Christ were saved only by their faith in the merits of this future Redeemer. The Sacrifice of the Cross, therefore, is not exclusive to the New Law, as perfected and completed by the death of Christ, with Redemption achieved. It cannot, therefore, constitute the external worship proper to the New Law.

2. The Sacrifice of the Cross was complete and finished before the Christian religion began. It cannot, therefore, be the sacrifice which is the distinguishing religious duty of men living under the New Law; and which they can perpetually offer as the distinctive form of worship, which the New Law needs.

3. The Christian religion requires, as Mosaic religion and natural religion required, its own external visible sacrifice, in which its members may take part, again and again, to pay their debts to God: which men, indeed, may themselves offer to God. This

cannot be the Sacrifice of the Cross, which is not visible to Christians by sight, but is to be perceived only by faith. Nor can Christian priests or people take part in it: it was offered by Christ alone; and the only part which men could have in it was not worship, but unparalleled sacrilege.

Yet the New Law must have an external sacrifice constitutive of its own proper worship of God.

The Sacrifice of the Mass

For over nineteen hundred years, the Catholic Church has been quite certain that we have this Sacrifice in that liturgical offering of the Body and Blood of Christ which is called the *Holy Sacrifice of the Mass*. If that doctrine is untrue, then for all these centuries the Catholic Church has been preaching and practising and saturating the religious life of millions of Christians with a hideously blasphemous idolatry. Catholics know that that enormity does not square with Christ's positive personal promise that He would never allow such a thing to happen. And observant non-Catholics, aware as many of them are in all sincerity, that Almighty God has been using the Catholic Church — saturated as it is with this doctrine — as a powerful instrument for outstanding personal holiness and public loyalty to religious principle, will wisely ask themselves how these objective facts can be reconciled with an alleged idolatry right at the heart of Catholic life and action. Almighty God's answer is written right across the face of history.

God's answer is written in Holy Scripture too. The Scriptures are the Inspired Word of God; the final responsibility for their statements, therefore, lies with God Himself. But if the Mass is not the Sacrifice of the New Law, certain things which the Scriptures affirm of Christ are manifestly false. Thus:

- I. In Psalm 109:4, Christ is declared to be a "priest for ever according to the order of Melchisedech." Now a particular priesthood is determined and specified by the particular sacrifice which it is to offer. Christ resembles Melchisedech, then, (as reality resembles its foreshadowing, be it noted) in a rite of sacrifice common to both. Melchisedech's sacrifice was in bread and wine (Genesis 14:18). And nowhere in history, from the death of Christ to the present day, is this rite of sacrifice to God in bread and wine to be found, save in the Mass: while right through history from Peter and Paul to present time, the Catholic Church has offered this Sacrifice. What the Reformers rejected was the constant and explicit belief and practice of fifteen or sixteen centuries of Christianity. Therefore the Council of Trent was able solemnly to reaffirm it (Session xxii. Cap. 1).

We must notice that Christ is a "priest forever." By the oath of God, according to the Psalmist, Christ was constituted a priest, having an everlasting Priesthood. Until the end, then, Christ must offer sacrifice — not, indeed, in His own Person, since He is no longer thus visible on earth, whereas a true sacrifice must be external — but through representatives empowered by Him, their High-Priest. But, so long as men are on earth, they need sacrifice with which to worship God: so long, then, must mankind's High-Priest, from whom all His ministers receive their power, continue

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The Holy Sacrifice Of The Mass Is The Sacrifice Of The New Law

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in His office of offering sacrifice. The alternative would be that the worship of God, in its highest and most necessary form, has perished from among men, and perished precisely while the Supreme High-Priest was Christ Himself. And thus again the denial of the Mass leads to blasphemy against the office and Person of Christ. We prefer the doctrine of the Catholic Church.

This repeated offering of the Sacrifice of the Mass in no way suggests or implies that the price of our Redemption was not fully paid on Calvary. The Sacrifice of the Cross remains the all-sufficient Sacrifice by which Christ made full satisfaction to God for sin. But that satisfaction still remains to be applied to individual souls: men can still accept it or reject it; and they do. The Mass effects this application, as we shall see.

Moreover, and more fundamentally, satisfaction for sin is only one purpose — and not really an essential purpose — of sacrifice. Essentially and primarily, sacrifice is *latreutic*: to give to God the supreme worship which is always due to God from mankind, and would be due even if all men were completely released from all debt for sin, even if no man had ever sinned. Until men arrive at that direct union with God in which they no longer need rites and ceremonies and signs to unite them with Him, so long will men need an external sacrifice of adoration, praise, and thanksgiving (to say the least), which can be offered unceasingly because God's right to it is unceasing.

II. Another passage in the Inspired Word of God, which would be meaningless, in fact, as well as false in prophecy if the Mass were not the Sacrifice of the New Law, is that of Malachy 1:10-11. It runs thus: "I have no pleasure in you, saith the Lord of Hosts, and I will not receive a gift from your hand. For from the rising of the sun even to the going down, my Name is great among the Gentiles: and in every place there is sacrifice, and there is offered to my Name a clean oblation."

From this we perceive:

(a) That the Jewish sacrifices are to be repudiated by God, and replaced by a new external sacrifice: the terms are "sacrifice," "offered," "oblation."

(b) That this new rite cannot be merely interior worship partly because the terms used by the prophet here do not bear that meaning; and partly because interior worship would be in no way new, it has existed always.

(c) That this new external sacrifice is to be offered by a new Priesthood, which is described in Chapter III of this prophet. (It would stand to reason in any case.)

(d) That this new sacrifice is to be offered from the rising to the setting of the sun — in every place — and among the Gentiles. A more readily recognizable description of the Mass would be hard to formulate; and it states exactly the proper and distinguishing characteristic — Catholicity — of the Sacrifice which constitutes the necessary external worship of the true religion, which itself must be Catholic or universal.

(e) It is to be a bloodless sacrifice (*mincha*). This cannot refer to the bloodless sacrifices of the Jews, partly because these were very subsidiary and in no way distinctive of the Jewish religion; partly because they were among those to be replaced precisely by this new

sacrifice.

(f) It is to be a "clean oblation," *i.e.*, pleasing to God. This quality cannot arise from the ministers, for men will always be sinful. It can arise only from the Victim. And, in the Mass, the Victim is Christ, the Lamb of God who taketh away the sins of the world.

From first to last, then, this announcement of a new sacrifice is a description of the Mass.

Moreover, this description is of divine origin. That will be evident to anyone who knows the meaning of the Inspiration of the Scriptures. It will be evident to anyone else who will reflect: (1) that it was uttered at a time when nobody in the world — least of all a Jew — dreamt of a universal religion; (2) that if any Jew had conceived such a hope, he would naturally have credited his own religion with this destiny; (3) that both the new religion and the new sacrifice thus foretold were contrary to the then current ideas of divine worship and its conditions; (4) that foreknowledge of this kind is beyond human power. The description is a true prophecy from God. And it describes the Mass and nothing else.

III. Again, when Our Lord Jesus Christ eventually instituted this sacrifice (at the very end of His life, mark well, and at a time which He called His "hour") by changing bread and wine into His

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TO WHICH IS HE CALLING YOU?**

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The Holy Sacrifice Of The Mass Is The Sacrifice Of The New Law

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Body and Blood, and commanding His Apostles to do the same, He chose to use terms which clearly denote sacrifice. We have the record in Matt. xxvi. 26-28, Luke xxii. 19-20, and 1 Cor. xi. 24-26.

From these passages we see that He spoke of His Body and Blood, in the state in which they were there present in the Holy Eucharist, as given and shed for men unto the remission of sins. That is another way of saying "offered to God as a true propitiatory sacrifice" in the strictest sense of these terms. For being given, it must be given to someone; and being given for men by a religious rite, it is certainly not given to man, but to God. Finally it is a sacrificial offering, for it is effected by being destroyed, albeit mystically, as was indeed necessary, since the Victim offered was present not in its own external appearances (which would have been necessary for visible destruction) but under the appearances of other things: the destruction being mystically manifested by the sacramental separation of Body from Blood under the separate "species" of bread and wine.

It is evident, also, that Our Lord was referring here not to the later state of His Body and Blood on the Cross, but to their state as they existed at that moment, there in the Holy Eucharist. He says that the Body IS given, that the Blood IS shed, and that the CHALICE is poured out for men, as the New Testament for the remission of sins.

Nor does the verification of these words require actual shedding of the Blood in the Holy Eucharist. Actual shedding would be required if the Blood were present under its own appearances. But since here, by transubstantiation, the Victim offered is present under appearances belonging to other objects, it is sufficient that the shedding of the Blood be signified in some way compatible with these other objects. This we have in the fact that the Blood alone is indicated to the senses under the separate liquid species; and for the purposes of sacrificial *significance* this mystical shedding is equivalent to the real. After all, it is Jesus Christ Himself who here declares that His Blood is shed. From first to last again, it is a description of the Mass, and a declaration of sacrifice.

Almost any other approach will lead to the same conclusion. For instance: true religion demands, as we have seen, external sacrifice, with its correlative priesthood. But the New Testament has no priesthood save that of Christ; and the only Victim offered by Christ is Christ Himself. Somewhere in Christianity, then, there must be a sacrifice in which Christ is the Victim offered. But this is precisely what the Catholic Church declares the Mass to be, and there is nothing else in the wide world which begins to resemble such a sacrifice.

Again, the special characteristic of mankind's Redemption by Christ is that the Sacrifice of the Cross is the source of all the blessings ever received by mankind throughout its history; that was the culminating point to which all other methods of worshipping God reached forward for their objective efficacy. Always, then, there has been the need of true sacrifices which, because they were true sacrifices, should have some reference—figuratively or by resemblance—to that unique and all-sufficient Sacrifice. In the

Old Testament such sacrifices were numerous, keeping men mindful of the promised Redemption; enabling men at all times to approach God through His Christ, the one Mediator. But if the hope of Redemption had to be thus preserved by solemn worship, it is no less necessary now to maintain constant awareness of Redemption achieved, and unceasingly to present to God the Lamb slain from the beginning of the world. Now the New Testament has replaced shadows and figures by realities: the Sacrifice of the New Law, therefore, will have as its Victim not some type or figure of Christ but Christ Himself; and because this Sacrifice is fully representative and the perfect reproduction, it will be not many, but one. And there is nothing in the wide world which resembles such a sacrifice, except the Mass.

Certainly, the Mass is the Sacrifice of the New Law.

To be concluded in our next issue.

PRAYER FOR THE RESTORATION OF THE ROMAN MASS

O LORD JESUS CHRIST, Eternal High Priest and Immaculate Lamb of God, slain for us and for many on the altar of Calvary, and continually offered to Thy Heavenly Father in the clean oblation of Thy Eucharistic Sacrifice: grant, we beseech Thee, through the merits and prayers of Thy Saints Gregory the Great, Thomas Aquinas and Pius V, that the holy Roman and Apostolic Catholic Mass, ratified, expounded and perpetuated by them respectively, may be rightly restored to the altars of Thy Church throughout the world; that once again this most awesome, majestic and perennial rite may offer infinite worship and homage to the Most Blessed Trinity; the fullest fruits and consolation and spiritual nourishment to the faithful; an impregnable defense and counterbalance against the rising tide of evil; and a sure termination of the anguish, fear, doubts and profanations occasioned by its unsanctioned abandonment and replacement. O HOLY SAINTS of the centuries, who sanctified and nourished your souls with the perennial Roman Mass, and HOLY MARTYRS who shed your blood for it, grant, we pray in desperation, that we will no longer be bereft of it, and that we will, as you, commit ourselves to the Mass at all costs, and to the last breath of our lives. O HOLY VIRGIN MARY, Mother of the Immaculate Eucharistic Victim, pray for us that we may bravely, prudently, diligently, and with sound doctrine and means pursue the rectification of the present encroachment on the Eucharistic Sacrifice, and secure with thy powerful maternal aid the restoration of our Roman Catholic Mass and the Reign and Order of the Kingship of Jesus Christ thy Son. Amen.

Fr. Lawrence Brey

Modern Definition Of Mass: How The People Of God Were Deceived

Editor's Introduction

If there is if one thing for which the modern clergy (and some of the laity as well) do not share an equal amount of anticipation is the long-awaited *third* English translation of the *Novus Ordo Missae* in Latin. Some have been waiting quite eagerly for the *editio typica tertia* (the **third** typical edition of the *Novus Ordo* in English) — others could care less. As for us, it is mrely more of the same.

When the International Commission for English in the Liturgy (ICEL) first attempted to put a vernacular translation of the *Novus Ordo* into the pews after Vatican II, many Catholics, accustomed to reading the English versions of their Latin/English Missal for the Latin Mass found the language both insulting and uninspiring, not to say even dangerous as to the validity of the Mass. They were assured at that time that, since everything was moving so fast in implementing the "spirit of Vatican II", the English version read from the altar, and in the "missalettes," would not be as "perfect" as it could be, but (the ICEL modernists assured us) it was approved, and it helped Catholics pray as they should in this modern era — according to the mind and spirit of the Council Fathers at Vatican II. *Modern* it was, for the prayers of the *Novus Ordo Missae* are not the same as the Roman (Tridentine Latin) Mass that Catholics attended for centuries. Modern Catholics now learned to pray in a more humanistic spirit, guided toward the great work of *ecumenism*. The new liturgy needed to reflect this new (and false) teaching, and so it did. However, the ICEL translations went *way beyond* the language of the *Novus Ordo Missae* in Latin, undermining the Faith of millions even more than the Latin version ever could or would.

In an age where we are so accustomed to the "new and improved," the promise went forth that, in time, a new translation of the *Novus Ordo* would be made available. Oh, this promise did come to some sort of fulfillment, but there was little change in the original language the ICEL first printed, while the use of inclusive language (the "gender neutral" forms of the pronouns in the text) became more prominent. This was the second try to appease people — the second *editio typica*.

Through the nineties, some conservative elements in the modern church set their sights on the ICEL versions in use at the time, and they pressured the U.S. Council of Catholic Bishops (USCCB) to be faithful in submitting the updated version to modern Rome for approval. Well, the language of the USCCB version did not get approved (to the glee of the conservative conciliarists), and so the ICEL got to work to produce another, even more "reverent" vernacular version that would be "closer to the actual text of the (modern) Roman Missal."

Since 1996, this third attempt to clean up the language of the vernacular translations of the *Novus Ordo* has been appearing in committee meetings and liturgical sessions all around the English-speaking world. Year-after-year announcements were made that it was "almost ready." However, nothing came forth. The word out now is that "the long-awaited revised English translation . . . is now approaching its final phase." But what are we to expect of it?

If we are to believe the conservative conciliarists, this third edition of the ICEL vernacular is the really "new and improved" version modern Catholics have all been waiting for. A "strong emphasis on the profound sacredness of the divine liturgy and our dependence on God's mercy, and our own unworthiness" brings

the overall tone of the new missal to a marked contrast with the original versions.

Space does not permit, nor is it necessary to review some of the "more sacred" translations of the *Novus Ordo Missae*. If the conservative conciliarists, and others, think this new translation of a corrupted form of worship is going to bring traditional Roman Catholics running back to the modern churches, obviously they don't understand the real nature of the issue. They don't have a clue (as they say) as to the reasons why we left the modern churches, never more to return until the traditional Faith and worship were restored. The chief issue at hand (for us) is not which ICEL version to use; rather, our most important objection is with the *Novus Ordo Missae* itself. It is grievously flawed from the beginning, and so we cannot be expected to join in worship with modern Catholics around reverent language, when that language, and the spirit of that liturgy, are not Roman Catholic.

To emphasize this point even further: The USCCB's *Committee On The Liturgy* came out with a document in June, 2004, entitled *The Theological Vision Of Sacrosanctum Concilium And The Roman Missal*. It was billed as sort of a preparatory work to help Catholics "understand the recent revision of the *Roman Missal* and the reasons for certain modifications and changes in the *General Instruction* of the *Missale Romanum, editio typica tertia*." Let's review what this means and why just these few words cause traditional Roman Catholics some very grave concerns.

The *Novus Ordo Missae* was supposed to be the natural progression of the Vatican II document on the Liturgy: *Sacrosanctum Concilium*. It is not my intent to argue, at this point, whether this was accomplished or not in the *Novus Ordo Missae*. What is of more immediate concern is the call of the *Committee On The Liturgy* to take its pastoral teachings from Vatican II documents and ideals. There is no attempt in this document to explain the modern liturgy according to the teachings of Catholic tradition, or even the more recent encyclical of Pope Pius XII, *Mediator Dei*. For the modernists who composed the *Novus Ordo Missae*, a new church and a new liturgy began with Vatican II. Therefore, the documents of reference for the new liturgical spirit are *Sacrosanctum Concilium* and the *General Instruction of the Roman Missal* (GIRM) as presented when the *Novus Ordo Missae* was promulgated in 1969. The GIRM was erroneous then, and, even with the 2004 updates from the USCCB, it is still doctrinally unsound today — especially in Section 7, where the new definition of the Mass as the "Lord's Supper" occurs. Despite trying to appeal to the calls for a more active Liturgical Movement by such popes as St. Pius V, St. Pius X, Pope Pius XI and Pope Pius XII as a justification for what took place after Vatican II, the teachings of the GIRM do not reflect traditional Catholic doctrine, as we are soon to review.

Reproduced below is a copy of a booklet produced in the February 15, 1977 edition of *Courrier de Rome*. Entitled *The Mass: How the People of God have been deceived and continue to be deceived*, this masterful study reviews the 1969 version of the GIRM, and explains how a new and heretical theology was taught in that document. It was a warning to Catholics at that time that a new faith was being proposed to them through the *Novus Ordo Missae* and the GIRM. Even though this was written nearly 25 years ago, its message still rings true today, especially when the modern

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The Theology Of Article 7 Of The GIRM Is Not Catholic Theology

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hierarchy is trying to assure us that the new ICEL version of the *Novus Ordo Missae* is an acceptable form of worship, and the GIRM (and its new modifications) assure us of this.

Read for yourself the words of this study of the GIRM, and then decide if the *Novus Ordo Missae* is a true Catholic form of worship, despite the corruption of the eucharistic form in all of its canons.

The Mass

*How the People of God have been deceived
and continue to be deceived.*

The *Institutio Generalis*

On April 3, 1969, Paul VI promulgated the Apostolic Constitution, *Missale Romanum*. In this Missal, the "ordinary of the Mass" (*ordo missae*) was preceded by a "General Instruction" (*Institutio Generalis*). This "General Instruction" or *Introduction*, which was approved by Paul VI, as Cardinal Gut stated on April 6, 1969 (Protocol No. R22/969 of the Sacred Congregation for Divine Worship), set out the principles and formulated the nature of the New Mass, particularly in its Article 7.

One recalls the scandal occasioned by the publication of this Article 7 of the *Institutio Generalis*. The *theology* thus made manifest was too blatantly in opposition to the Catholic Faith for it not to be corrected. It was corrected, or rather one believed or wished to believe, that it had been corrected.

Theology Maintained

But we note that this *theology* has, in fact, been maintained, and that it still tends to be diffused increasingly and to be imposed on a growing number of *eucharistic celebrations*, or Sunday assemblies without priests. Attentive reflection leads to the conclusion that these facts do not derive from chance, or simply from regrettable abuses, but indeed from the *heretical theology* of Article 7 which has succeeded in taking over in practice only because it has, first of all, been maintained at the level of doctrine.

Inspired by various studies, published or unpublished, the following reflections show how the experts only apparently modified their position in the new version of the *Institutio Generalis* which they were forced to bring out by the action of Cardinals Ottaviani and Bacci in sending a devastating critique of the *Novus Ordo* to Paul VI and by public opinion. [This references the famous *Ottaviani Intervention*, a very important study that questioned the validity of the *Novus Ordo Missae* from the beginning. *Ed.*]

Part One

Let us recall Article 7 and its inadmissible text:

The Lord's Supper, or Mass, is a sacred meeting, or assembly, of the People of God, met together under the presidency of a priest, to celebrate the memorial of the Lord. Thus, the promise of Christ – "Where two or three are gathered together in my name, there I am in the midst of them (Matt. 18:20) – is eminently true of the local gathering of the Church.

The Theology Of Article 7

Thus:

(1) The Mass is first called a Supper, in accordance with Protestant terminology, and it is presented solely as the assembly of the People of God

(2) The priest is exclusively a *president*.

(3) The Mass is the work of the entire community, the function of the priest's presidency consists uniquely in "*celebrating the memorial of the Lord*," a definition which, in view of the two preceding definitions, has indeed a Protestant sense.

(4) It is as a consequence of this assembly that Christ is present.

Thus you have the definition of *Mass*: The "New Mass"

Order of Catholic Theology

But independently of all the omissions, this definition is an inversion of the order of Catholic theology.

The order of Catholic theology affirms:

(1) First of all, the Real Presence of the Body and Blood of Christ under the eucharistic species;

(2) That this takes place by the ministry of the priest who offers a Sacrifice, the very Sacrifice of Christ, because he takes His place and acts in His name.

(3) And that it is *thus* that the community of the faithful are brought together in Him.

Presence: The Function Of The Assembly's Prayer

Now in Article 7, on the contrary, what is first, and seems in itself to constitute the Sacrament, is the assembled community. It is merely a question of celebrating a *memorial*, and it is by the prayer of the assembled community that the *presence of Christ* is realized. That may seem an exaggeration. Yet we shall see further on how the French episcopate, in particular, persists in this direction.

Be that as it may, the Article 7 of 1969 caused such scandal that Paul VI ordered the Sacred Congregation for Divine Worship to prepare a new version. In fact, a new version was prepared, and we are going to examine it. But, the Sacred Congregation itself explained in what spirit it operated. And that is no less scandalous.

Explanation By The Congregation

What follows is a quotation from the *Acta Apostolicae Sedis*, taken from *Documentation Catholique* of August 2 - 16, 1970, No. 1568 concerning *Modifications to the General Instruction on the Roman Missal*:

After the publication of the *General Instruction on the Roman Missal* which appears at the beginning of the *Ordo Missae of 1969*, certain criticisms were made concerning the rubrics as well as the doctrine. Certain criticisms were inspired by prejudice against all innovation of no matter what kind, and it was felt that they should not be taken into consideration. In effect, when the members and the experts of the Consilium examined the *General Instruction*, before and after its publication, they found no doctrinal error, and no reason for changing it. It was a matter of being a pastoral

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document containing rubrics regulating the celebration of the mass in conformity with the doctrine of the Second Vatican Council and the encyclical letter *Mysterium Fidei*.

However, in order to avoid difficulties of all kinds, and in order to make certain expressions clearer, it was decided that on the occasion of the *editio typica* of the new Roman Missal, the text of the *General Instruction* should be completed here and there, or redrafted (cf. *Declaration of the Sacred Congregation of Divine Worship*, November 18, 1969), but no innovation was introduced, and it is thus that the system of numeration of the *General Instruction* remains as in the first edition.

The amendments are, in reality, few in number, sometimes of little importance, or concern only style.

Part Two

What, then, was this new version? Here is the version (of Article 7) as quoted from the *General Instruction on the Roman Missal*, and translated by Clifford Howell, S.J. For readers' convenience, we have subdivided it into 3 numbered paragraphs, and we have also underlined the parts which had been moderated, or added to the 1969 text.

Article 7: 1970's Version

(1) In the Mass or Lord's Supper the people of God are called together into one place where the priest presides over them and acts in the person of Christ. They assemble to celebrate the memorial of the Lord, which is the Sacrifice of the Eucharist.

(2) Hence the promise of Christ: "Wherever two or three are gathered together in my name, there I am in the midst of them" (Matt. 18:20) applies in a special way to this local gathering of Holy Church.

(3) For in the celebration of the Mass whereby the sacrifice of the Cross is perpetuated, Christ is really present in the very community which has gathered in His name, in the person of His minister, in His word, and also substantially and continuously under the eucharistic species.

We shall now proceed to examine these three paragraphs in order to appreciate the ambiguity and the insufficiency of the modifications.

Paragraph I

Mass = Supper, Not Sacrifice Of Cross

The Lord's Supper, or Mass becomes *the Mass or Lord's Supper*. But the Mass continues to be assimilated to the Supper, which is the Protestant formulation, whereas, according to Catholic doctrine, it is to the Sacrifice of the Cross, and not the Supper, that the Mass is directly and immediately linked.

Assembly Still Primary

Moreover, if it is no longer said that *the Mass is a sacred meeting or assembly of the people of God*, it is declared that *In the Mass . . . the people of God are called together*, and, in both cases, it is from the fact of the assembly that proceeds the definition of the object of the

Mass: the Mass being the action of the assembly in celebrating *The Memorial of the Lord*. It is not a question of the offering of the Victim, but of *recalling to mind*.¹ The ambiguous term *memorial* has been retained.

Equivocal "Sacrifice"

To the term *memorial* the words *which is the sacrifice of the Eucharist* have been added, but without their having been given a significance other than that admitted by Protestants, in particular by Max Thurian (Taizé community expert, co-opted to the Pontifical Consilium for Liturgical Reform, which concocted the New Mass) whose book published in 1963 was entitled *The Eucharistic Memorial of the Lord, Sacrifice of thanksgiving and intercession*.

Now it is precisely this definition of the Prior of Taizé (and of the French Episcopate) Canon 3, Session XXIII of the Council of Trent had in mind when it declared: *If anyone says that the Sacrifice of the Mass is merely an offering of praise and thanksgiving, or that it is a simple memorial of the sacrifice offered on the Cross, and not a propitiatory sacrifice . . . let him be anathema.*

Affirmation Without Significance

Undoubtedly, it was also stated in this first paragraph that the assembly takes place under the presidency of a priest who *acts in the person of Christ*, but as the action of the *memorial* which is celebrated is that of the community (the priest fulfilling the function only of a president, not a priestly function), one cannot see what significance there can be in this affirmation that Christ thus fulfils the function of president, apart from affirming His presence in and through the assembly, by virtue of *Matthew 18:20*.

Paragraph 2

In effect, after having emphasized in the first paragraph that Mass is essentially an assembly of the people of God which takes place for a celebration, the second paragraph begins with *Hence*. In other words, it is because the people of God are united in an assembly of this kind that Christ is present in the midst of the community, by virtue of the words of Our Lord as reported in *St. Matthew*: "*Wherever two or three are gathered together in my name, there I am in the midst of them.*"

What Of The Real Presence?

This logical link-up between paragraphs (1) and (2) is important, for we see in the next paragraph (3) that the *real presence* under consideration is, in the first place, that which is realized in the assembly itself, gathered together in the name of Christ.

Paragraph 3

The third paragraph is linked to the second by *For*: *For in the celebration of the Mass . . . Christ is really present in the very community which has gathered together in His name . . .*

Equivalent Modes Of Presence

Then there are enumerated the equivalent modes of Christ's presence, all on the same plane, but given in this order:

1. In the French *New Missal for Sundays* (1973), it is stated that at Mass it is *simply a question of recalling to mind the unique sacrifice already accomplished, the perfect Sacrifice in which Christ offered Himself.*

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The Theology Of Article 7 Of The GIRM Opposed Catholic Doctrine

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First, His presence in the community because it is assembled in His name,

Secondly, His presence in the person of the minister—president,

Thirdly, His presence in His word proclaimed at the Mass.

Fourthly, and without its being differentiated from the others, His presence *substantially and continuously under the eucharistic species*. But this latter definition is vague, and in fact permits evasion of transubstantiation, the changing of substance. For according to Protestant formulas, "*Christ made Himself known under the sign of bread and wine, or, the eucharistic species are like the sacrificed body of Christ.*"

We are far from the definitions of the Council of Trent.

The Word Perpetuated

But in paragraph 3 (of Article 7), another point requires emphasis: the Catholic experts have obtained the addition to the words *in the celebration of the Mass* of a relative clause *whereby the sacrifice of the Cross is PERPETUATED*.

This relative clause was accepted without difficulty by the Protestants because, for them, the word *perpetuated* makes the sentence acceptable.² In effect, a *memorial sacrifice* can be perpetuated by the faith of the assembled praying community. It is indeed this that Luther had in mind when he wrote: *Christ has been offered only once; what is offered for us each day is less an offering than a memorial of this offering.* (Luther-Werke, LVII-217)

And Jean Guitton recalls this sentence in a great Protestant review: *The new Catholic eucharistic prayers have abandoned the false perspective of a sacrifice offered to God.*

This has really nothing in common with the veritable offering of a propitiatory sacrifice, with the reactualisation of the Sacrifice of the Cross, and, for this reason, with perpetuation as understood by Catholics.

2. By contrast, they could not accept the words *whereby the Sacrifice of the Cross is renewed, re-enacted, or represented.*

Revision Suspect

Thus, the entire text of this revised Article 7 is suspect. That is the very least one can say, and it corresponds very well with the position of the members of the *Consilium* whom we have quoted as saying that *no doctrinal error* was found in the first version of Article 7, which is blatantly Protestant.

Additions Without Significance

The additions concerning the presence of Christ, and His Sacrifice in the celebration of the Mass, are devoid of any real significance, first because of the imprecision of the terms employed to evoke these dogmatic truths, but above all because, coming as they do after the affirmations of Protestant inspiration in the first two paragraphs, these additions can be understood only in the light of the fundamental principles which are posed in the first two paragraphs.

New Mass Based On Theology Of Article 7

Finally, the Catholic members of the Commission have accepted this new version of Article 7, yielding to those who determinedly, and positively, did not wish to formulate Catholic dogma clearly but, on the contrary, were obstinate in maintaining the ambiguity and Protestant orientation of the text.

The written text which remains, and does its work of decomposition, is the creation of the same *theologians* who had composed the *novus ordo missae*; the latter being simply the practical implementation of the theology professed in the *Institutio Generalis* or *General Instruction* in both the original and revised versions of its Article 7.

Significance Of Article 7

But why the importance given to Article 7? Why did the members and experts of the *Consilium* refuse to formulate Article 7 more clearly?

Because it is essentially in this article that the authors of the *General Instruction* and of the *novus ordo missae* have revealed their

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True Unity For All Men Is Found Solely In Catholic Church

The natural consequence of the implimentation of the documents of the Second Vatican Council has been the excessive concern for unity among all religions — a unity at *any* price. It seems that all the stops have been pulled out now, and no matter what we may try to do to remind modern Catholics of these errors, they continue to practice them. Instead of adhering to the infallible teachings on this subject by such holy popes as Leo XIII and Pius XI (to name just two who have written encyclicals which specifically address the cause of true Christian unity), the ecumaniacs of our age have chosen to surrender those principles which these popes have *condemned* as erroneous. It is up to us to pray and sacrifice as never before that this abusive false gospel will be overturned and confounded so that those whom God calls to the true light of His Gospel will know where to seek it. Join with us in praying this *Prayer for the Church Unity Octave* in January. It may appear to be few in words, but we can be sure that these few words, prayed with faith, love and devotion, will accomplish great things. ☩

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 Erroneous Nature Of Article 7 Can Affect The Priest's Intention

(Continued from Page 12)

theology of the Eucharist. That is, it is on this Article 7 that those who understand its harmfulness have concentrated their attacks. That is also why those who expressed their theology in it did everything in their power in order to defend it.

It is their very resistance to maintain its substance which reveals to us the importance they attach to this Article, which they have imposed to the great misfortune of the Catholic religion. In fact, the experts consider that it is in Article 7 that the intention of the Church is expressed — with all the consequences which this implies, in particular for the validity of the Mass.

Part Three

But, we are told, the *General Instruction* is now preceded by a *Praemium*, or *Foreword*, which recalls certain principles of the Council of Trent.

In effect, such has been the disorder provoked by the *General Instruction*, and so manifest the impossibility of satisfactorily

3. In the *editio typica* of the new Roman Missal of May 11, 1970, one finds: The *Apostolic Constitution* of August 3, 1969: A *General Instruction* which includes: a Foreword; 8 chapters comprising the *Institutio Generalis* of 1969, with the various modifications we have indicated; the Apostolic Letter *Mysterii Paschalis* of February 14, 1969; then the Missal itself.

4. It is, nevertheless, the rectified, not the original version that, in fact, is found in French altar missals.

5. The validity is linked to the will of the celebrant to conform to the intention of the Church, to what the Church does. The question did not arise when the priest wished to do what the Church intends, according to the Council of Trent. But, what does the modern church wish to do if its intention is that of Article 7? Henceforth, to what intention does the priest conform?

correcting it, that certain Roman authorities succeeded in having a *Foreword* added to the Roman Missal which appears in the *editio typica* of the new missal of May 11, 1970.

The Foreword or Praemium

But this *Foreword* which is, moreover, subject to serious criticism, was added only after the drafting and the diffusion of the Roman Missal of 1969. *Foreword, General Instruction*. It is not easy to see very clearly what this accumulation of introductions, preambles, prefaces, and contradictory commentaries adds up to.³

Significant Attitude Of French Hierarchy

For many priests, ordinary Catholics, even Bishops, it is above all the *General Instruction* of 1969 which is known and implemented. Witness the *Instructions of the Permanent Council of the French Episcopate concerning Eucharistic Celebration* of December 8, 1976 (*Documentation Catholique*, no. 1711, of January 2, 1977, pp. 33 and 39) where it is prescribed that pastors refer to the *General Instruction* of the Roman Missal of February, 1969, the text of which is to be found at the beginning of all altar missals.⁴

It is not, therefore, to the *General Instruction* on the Missal of 1970 (which contains the gilded Article 7, whose ambiguity nevertheless deceives no one) to which the French Bishops have recourse, but to the *General Instruction* of 1969, which contains the Article 7 which was the subject of so much scandal. Our Bishops are undoubtedly convinced of the inanity of the differences between the first and second versions of Article 7. But this being so, it is necessary to draw the appropriate inferences as to the orthodoxy of the New Mass.⁵ *To be concluded in our next issue.*

Cardinal Dario-Castrillon-Hoyos: "I Love The New Mass!"

From: TRADITIO Traditional Roman Catholic Internet Site (www.traditio.com)
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Remember all the hoopla last May when Cardinal Hoyos, the gauleiter of the *Ecclesia Dei* "Indult" Commission, said one — yes, count it — one, "indult" Mass, at St. Mary Major Basilica in Rome?

Now, a year later, the whole story comes out. That "indult" Mass was a ruse. Hoyos (as only TRADITIO at the time had the guts to say) is a flaming Novus Ordinarian. And that is not just TRADITIO saying so; that is Hoyos himself saying so, in an interview on May 5, 2004. Here are some revealing excerpts from that interview, in which Hoyos exposes himself as a proponent of the Novus Ordo, and no traditional Roman Catholic by any stretch of the imagination.

- "Without denying the validity of the modern day liturgical reform, many of the faithful found themselves deeply moved." Here is the corrupt heart of the "indult." Your support means that you don't deny the Novus Ordo Mess. The Traditional Latin Mass, or at least the modernization of it in 1962, is tolerated only if one swears, implicitly or explicitly, to the primacy of the unCatholic, sacrilegious, irreverent, scandalous, blasphemous, idolatrous, and putatively invalid Novus Ordo Mess.
- "[I normally celebrate Mass] "in the rite which it is celebrated in all the Latin Catholic Church, that is in accordance

with the Novus Ordo." Hoyos thus strips himself naked before us. How can we not but think of the High Priest who "rent his garments, saying: He hath blasphemed: What further need have we of witnesses? Behold, now you have heard the blasphemy" (Matthew 26:65/DRV).

- But Hoyos goes farther than this. Not only does he normally perform the Novus Ordo Mess, he loves it: "Celebrating the Mass in accordance with the Rite approved by Paul VI, I have to say that I found a richness of love and devotion that personally satisfies me." Puhleaz! Where's the vomitorium?

And then, capping it all off with the Heresy of Modernism, Hoyos says: "Also, it pleases me that ordinary people can thus participate in the richness of the sacred liturgy and participate in this in their own language." This statement has to be taken as directly opposed to the dogma decreed by the Council of Trent (XXII.9) and Pope St. Pius V: "*Si quis dixerit ... lingua tantum vulgari Missam celebrari debere, anathema sit.* [If anyone says that the Mass ought to be celebrated in the vernacular only, let him be excommunicated.]

Stick a microphone in front of these indultarians, and the'll expose their Novus Ordo affiliation in a New York second, so that no doubt is left where they stand: against Peter and against the Roman Catholic Church.

*Letters To The Editor***"Bi-Ritual" Practices OK?; Pro Multis Pins Are Distributed**

Novus Ordo On Weekdays; Traditional On Sunday
Editor, The Catholic Voice:

Would you please answer a question I have about the traditional Mass?

I go to the Novus Ordo mass at my parish. I would like to go to a traditional Mass whenever possible. If I receive communion at the Novus Ordo during the week, is it OK if I receive Holy Communion on Sunday at the traditional Mass?

L.R.

Haverhill, MA

Editor's Note: The question you ask is not as unique as one might think. There are many Catholics caught in the trap of being "bi-ritual", meaning that, while they recognize the errors of the modern liturgy, and they maintain a love, reverence and preference for the traditional Latin Mass, they still feel drawn to go to the Novus Ordo "mass". Why? Perhaps some Catholics do this because they are going to "church" out of some sense of obligation and custom. "I've always gone there; I will continue to go there." Maybe others do this because they have no place else to go. And, still others will go back and forth simply because they do not understand the objective errors found in the *Novus Ordo Missae*. Whatever be the case, we cannot agree with this practice.

Readers of *The Catholic Voice* should, by this time, well know our position on the *Novus Ordo Missae*. We cannot, objectively, consider the liturgical rite an expression of Catholic worship. In short, the validity of this abomination is gravely in doubt, leaving us to understand that transubstantiation does not take place. God is not called down upon the altars of the modern churches, and so one does not receive Holy Communion at those rites.

To answer this question: We do not agree with the practice you describe.

† † †

Newsletter Articles Echo Personal Studies

Editor, The Catholic Voice:

I found out about your web site/newsletter just this week from Traditio.com, and have read with great interest and agreement the material from your previous newsletters.

The stories I have read from other readers echo the situations I have been in. For example, I have had conversations with those from the Novus Ordo (including my family) where I have tried to explain the importance of proper Matter/Form/Intention/Valid Priest (ex. for Holy Eucharist, Penance, and the other Sacraments) in confecting the Sacraments validly, and they look at me like I "invented" the whole idea. "They're just words", I have been told. "Well, if they're 'just words'", I reply, "then why did Holy Mother Church teach us of their absolute importance for 2000 years?" Then I am told to "just believe" ("believe in what?", I ask). I show them portions of the Catechism of the Holy Council of Trent, proving that in the form of Consecration of the Wine the words "for many", must be present, but this just doesn't seem to matter to them. It's just incredible how blind and de-sensitized the Novus

Ordo followers are. I thank God every day for opening my eyes to the truth (and I was born in the early 1970's). I pray that God continues to bless you in all your spiritual endeavors.

Joseph

By email

Editor's Note: Thank you for your letter. We are receiving a growing number of "first time" readers who thank us for the explanations we have given regarding the invalidity of the *Novus Ordo Missae*. Each one has said that, through prayer and study, they have come to the same conclusions regarding the modern rites, explaining that it was nice to read our explanations which give credence to the Faith they possess. We are glad that our small efforts do contribute to aid so many. Thank you for your prayers for our work. Be assured of ours for your intentions.

† † †

Confessions Of A Convert From Protestantism

Editor, The Catholic Voice:

I really appreciate your newsletter. I found it through the *Traditio* web site. I am a convert to the faith from Protestantism. It was John, Chapter 6, and reading the Fathers of the Church on the Real Presence, that brought me to the Church. That, and the Blessed Mother! I marveled that "Cradle Catholics" didn't know what they had in the Holy Eucharist, then I attended an "indult" Mass, out of curiosity. Now I wonder at what those "Cradle Catholics" have lost! Then one day I attended another "indult" Mass, about a year later.

I pray for the day when the Traditions of our Holy Mother Church are restored, and all Catholics can attend the Holy Sacrifice of the Mass once again, instead of the current Protestantized rite. (I have a friend who, in looking for a parish in a new town, sat half way through an Episcopal service before he realized he wasn't in a Catholic church!)

You'll be receiving a donation, and an order for a *Pro Multis* pin from me in the near future. Don't waste paper and ink on me. I'll read *The Catholic Voice* online!

R.A.

Southwell

Editor's Note: Thank you for your comments and observations. One sad fact that has often borne true is that converts to Catholicism better appreciate the Traditions of the Roman Catholic Faith than "cradle Catholics" do. It was an apathetic view toward our Faith that brought on Vatican II. We who know better should never let our spirit of Faith be brought down to that point of ingratitude again.

† † †

Thank You For Your Assistance

Editor, The Catholic Voice:

I would like to thank you for your excellent and very informative publication. Thank you, also, for your exemplary assistance in restoring my Faith in the real Catholic Church! After many

(Continued on Page 15)

Grace Notes: He Is Called *Great* For Yet Another Reason

By JAMES DE PIANTE
For *The Catholic Voice*

Carolus Magnus, Charlemagne, Charles the Great, King of the Franks, was the first ruler of the Christian empire in the West. We are all surely familiar with the great deeds of this great man, his exploits in the service of Christ and His Church. What we may not know about is his great interest in the music of the Church. We might well be surprised to learn about the care and zeal with which he saw to its propagation throughout his empire.

Charles was not only a great ruler, apparently, he also knew a great deal about music, and he understood the importance of music in the life of the Church. Charles exercised his full authority as sovereign to enforce discipline with regard to the performance of liturgical music, and his guiding light was always conformance with Rome. He took members of his court with him when he went to Rome, and also took some of Rome's best singers and scholars back with him in order that they might teach others. One of these men established a *schola cantorum* at St. Gall, and we are indebted to him for the manuscripts that made the reform of Gregorian chant possible.

Charles also issued a decree to every member of the clergy in his empire that they were to learn the *Cantus Romanus*, the Chant of Rome, and to sing the office accordingly. He also ordered the

establishment of, and he himself did support, the *scholae cantorum* throughout the empire. By imperial decree, he obliged the nobles of the empire and his vassals to instruct their sons in Latin grammar and in music. All other boys who attended schools were likewise taught music, singing in particular, and especially the psalms. He was very careful to see that his laws regarding music were enforced, and in so doing, he laid the groundwork on which our musical culture was built.



An inside view of the imperial Cathedral of Aachen. The sounds of the *schola cantorum* echoed through these walls.

Thank You For Your Well Written And Well Researched Articles

(Continued from Page 14)

attempts to make sense of what has apparently happened to the Mass, your well written and researched articles served to direct me to the truth. I experienced the tremendous abuse and mockery of the Holy Mass in the conciliar church, and, as someone who has been away from the Church for several years, I couldn't find the words enough to describe what was happening. The word "Protestant" just wouldn't do... the betrayal was worse than a mere human can say! In accepting these graces God has so graciously bestowed, I am indebted and obligated to put truth into action. Thank you, and God bless you and your apostolate in fighting the good fight! I will include you in my prayers.

B.F.

Richland, WA

Editor's Note: Your story is one that could be told hundreds, even thousands of times since Vatican II. Disillusioned by what was taking place in their parish churches, many Catholics walked away from the modern services, leaving themselves with no hope of participating in Catholic worship again. But God hears the prayers of the faithful heart, and His Providence leads these faithful souls back to the true Mass and Sacraments. We hear of such events taking place over and over again. Let us all continue to pray for our fellow Catholics who are still deceived by the errors of the modern church.

† † †

Thank You For Your Paper

Editor, The Catholic Voice:

Thank you very much for your wonderful newspaper. It's like

an oasis in the desert, and a refuge against the storm. I'm retired and can't support you like I should, but your needs and their timing are acute. Your paper has the highest measure of persuasion of any around, so we must do all we can to keep it going. God bless you always!

T.N.

Los Angeles, CA

Editor's Note: Thank you for your kind comments. Yours, and some of the other letters we have shared in this issue, are but a few of the many letters and short notes we received from those who responded to our financial appeal. It is humbling to not only hear the words of praise from so many, but also to know the respect you have for our efforts in defending the traditional Liturgy of the Roman Catholic Church, and the work for true Christian Unity among all people of the earth, and especially among Catholics. Those who write for *The Catholic Voice* have one thought foremost in their minds as they prepare each article: they are here to defend and explain what the Roman Catholic Church teaches on these subjects without the admixture of personal opinions. The occasional opinion may occur on some matters, but that it is a personal opinion is always made known. One of our most successful means of overcoming the errors of the Modernists is to be sure we are always in conformity with the teachings and doctrines of Holy Mother Church. †

Want To Contact Us? Here's How:

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Statement of Purpose

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

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

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

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

From The Traditional Roman Catholic Calendar

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

- St. Francis Xavier December 3
- Immaculate Conception December 8
- Our Lady of Loretto December 10
- Our Lady of Guadalupe December 12
- Ember Days of Advent December 15, 17 & 18
- St. Frances Cabrini December 22
- Nativity of Our Lord Jesus Christ December 25
- St. John the Evangelist December 27
- Holy Innocents December 28
- Circumcision January 1
- Holy Name of Jesus January 2
- Epiphany of Jesus January 6
- Chair of Unity Octave January 18 - 25
- St. Agnes January 21
- St. Francis de Sales January 29
- Purification BVM February 2
- Ash Wednesday February 9
- St. Patrick March 17
- Palm Sunday March 20
- Easter Sunday March 27

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