

# The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

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## Change In The Papacy: Just Another Part Of Overall Plan

As this issue goes to press, an "extraordinary Consistory" — a meeting of all the modern cardinals of the world — has convened in Rome from May 21 - 24, 2001. At this Consistory is being discussed a number of issues that were raised in John Paul II's Apostolic Letter of January 6, 2001: *Novo Millennio Ineunte*. Key points among the present discussions (as developed in the January Letter) are an evaluation of Jubilee 2000 — both in Rome and elsewhere, the questions of the poor and the debt of poor foreign countries, the collegiality of the bishops and the role of the "Petrine ministry" in modern times. Disappointment has also been expressed that a "pan-Christian" meeting did not take place during the Jubilee 2000 celebrations.

Those familiar with the plan of change instituted by the Second Vatican Council, and adopted according to its "spirit" over the years, have seen that this plan has not "revitalized" the Church (if that was necessary, this hasn't been proved), but rather has attempted to lead to a destruction of Her apostolic teachings. With the hindsight of over thirty-five years it can be observed that the "spirit of Vatican II" is nothing less than an evil spirit which has rendered foreign and false the worship and even the nature of what is identified as the Roman Catholic Church, turning it instead into a religion that is quite similar to any of the Protestant sects. This plan was inculcated by stages:

1. *The change in the way Catholics pray.* The chief change to the prayer life of Catholics has been the introduction of the *Novus Ordo Missae* in 1969. The destructive changes found in the "New Order of the Mass" were supervised by non-Catholics and made to look quite similar to the Anglican ceremonies. The chief errors found in this new form of worship are a new definition of the Mass (a "gathering of the People of God to commemorate the Lord's Supper") and the alteration of Christ's own words from the Last Supper, thus making it impossible for transubstantiation to take place. According to the modern definitions, the Mass is no longer a sacrifice, but a meal, a "Eucharist," with the emphasis that all are invited to partake in it, Catholic or not. The other Sacraments have suffered a similar fate.

2. *A change in the discipline of the Church.* In 1983, a new Code of Canon Law was introduced that formulated the disciplinary acts of Catholics according to the "spirit of Vatican II." Thus, it is no longer a matter of excommunication to join the Freemasons, priests must give communion to non-Catholics if they ask "in a spirit of faith," and the calendar of the Church was radically solemnized so that many important feasts which hail to the traditional practices of the Church are now moved around to suit the needs of modern man. A new church needs

a new body of laws and a new calendar "of life."

3. *A change in the way Catholics believe.* In 1992, a new *Catechism of the Catholic Church* was promulgated to replace the "outdated" Catechism of the Council of Trent. Speaking of this in his Apostolic Constitution *Fidei Depositum*, John Paul II tells us that this new catechism is based on the teachings of the Second Vatican Council. Better than 70% of the references in this new catechism are not from pre-Vatican II sources, but from "the illuminating spirit of that Council." Thus, a new faith is forced on Catholics, one which boldly proclaims that its teachings are not part of the sacred traditions that have guided the Church since apostolic times.

4. *A change in the makeup of the Church.* According to the Vatican II documents, non-Catholics have some element of truth that will lead them to salvation, while in the Catholic Church "subsists" the truth. This "new evangelization" — the spirit of false ecumenism — has led to heretical beliefs and acts of worship in common with heretics, both which actions are forbidden by Divine Law and the Laws of the True Church.

5. *A change in the nature of the Church.* This one is most serious. One of the complaints by the liberal/modernist element very present at the Second Vatican Council was that the government of the Church was too "restrictive" and "dictatorial." To accommodate them, a new term — *collegiality* — was invented to emphasize a false doctrine that the Pope rules the Church in union with the bishops. It is a misstatement of the true teaching on this matter. The very nature of the Church (it is one of Her marks: *apostolic*) is that the Pope governs the Church as the Successor of St. Peter, and to him alone is the power to rule. In fact, the Vatican Council of 1870 (Session IV) declared anyone who believed different than this was to be considered cursed and condemned (*anathema*). If the nature of the Head of the Church is defined differently, then that religion which follows the definition can no longer claim to be the Roman Catholic Church as founded by Jesus Christ.

This May Consistory has advanced discussion to change the nature of the Church in the understanding of the "Petrine Ministry" (instead of the Papal Primacy). In the "spirit of Vatican II," Protestants are present, giving their suggestions to make the role of the pope in the modern world more "user friendly" to non-Catholics. This doctrinal change in the way in which the Church is made up is one more event in a series of false changes that have been forced on Catholics the passed 30+ years. It is time for Catholics to recognize the error of these changes and to work toward a total reversal of its effects. Don't say it is too hard — the work of God is never impossible!

**Veni Sancte Spiritus!**

## Important Announcements To Those Who Support STRC

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

### Back Issues Of The Newsletter

From the foundation of STRC, we have mailed out copies of our newsletter on a near quarterly basis asking only for a donation to cover the costs of printing, mailing and the support of our work. By the grace of God we have been able to follow this program for over seventeen years! Because of this policy, we attempt to keep our costs to the bare minimum, especially as regards the amount of material we have left over after each printing. After mailing thousands of issues of *The Catholic Voice* to our subscribers, as well as some bulk quantities to some traditional chapels, we oftentimes are left with less than 100 copies of the newsletter. We use these left-over issues for those who are new to our work and who request a copy to read, or we save just a small number of them in our archives. After all this is satisfied, then we attempt to send what we have left to those who ask and give us a donation for some extra copies that can be passed out to family and friends. We say all this to explain that if you request extra copies after the initial mailing, and we are unable to fulfill your request, it is because our supply has run out and we cannot afford to print more. Our suggestion is to photocopy the issue that you have and use those copies as part of your apostolic work.

### Foreign Subscriptions

*The Catholic Voice* is sent for a donation to all addresses serviced by the United States Postal Service's domestic mail. We mail each issue under our non-profit classification which saves us some money for postage. However, the Postal Service will not send our newsletter to any non-domestic (foreign) address in the same manner. Instead of travelling surface (Standard Non-Profit) mail, all foreign mail must be placed in its own envelope and sent First Class. The difference in postage for each newsletter sent to a foreign address is over \$1.00 per

issue! It is for this reason that we cannot mail the newsletter to any foreign address free of charge. We do not have "re-mailers" in foreign countries to help reduce our costs either because we do not have the minimum number of subscribers in any one country to make this possible. So, if you live at a foreign address and wish copies of the newsletter sent to you, or if you want to place some foreign address in our database for future mailings, we must have a minimum donation of US\$14.00 *each year* to cover the costs of postage and printing before we will begin this service. Thank you for your understanding.

### Pro Multis Pin

In 1992, STRC 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 right), it fits snugly on a jacket lapel, on a tie, or other article 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. They invalidated the Mass by changing the words of Jesus Christ for the Consecration of the wine, eliminating these important words and replacing them with the equivalent of *for all*. Thus, this pin identifies Catholics who are opposed to this sacrilegious change of the form of the Holy Eucharist and who are working and praying for the restoration of the true Roman (Tridentine) Mass and our holy, traditional Faith. These pins are available for a minimum donation of \$3.00 each. †



### 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.*

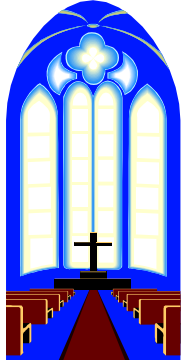
#### 3. The Ecumenist Heresy

*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. †*



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the Altar**

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*The Catholic Voice* is a publication of the Society of Traditional Roman Catholics, and is published from time to time. There is no subscription fee, but donations are requested to help us continue our work. Board Officers of the STRC are Larry Martin, President and Treasurer, James De Piante, Don Donadio, Jim Callahan and Fr. Kevin Vaillancourt. 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 \$3.00.

# Assistance vs. Attendance At The Holy Sacrifice Of The Mass

By JAMES D. CALLAHAN, OSJ  
STRC Board Member

*Continued from the March, 2001, issue.*

Before we accompany, in spirit and in truth, the priest, fully vested, walking from the sacristy to the altar to begin the Prayers at the Foot of the Altar, let us pause for two purposeful considerations. We must ask ourselves what is the meaning of the word “sacrifice”. Also, we must also reflect on the remote and proximate preparations necessary to assist at the offering of the Holy Sacrifice of the Mass.

Regrettably, outside the Holy Sacrifice of the Mass (referring here to the Tridentine Mass in the Western Rite of the One, Holy, Catholic and Apostolic Church), the word *sacrifice* is rarely used and understood. Perhaps it is faintly understood in some far distant jungle village among pagans who give their offerings to the divinity. Our modern culture is not conscious enough of a divinity, not conscious of God our Creator. Our modern civilization is only man-conscious and rarely if ever thinks about the One, True God. That is why the word sacrifice is not to be used in the *Novus Ordo Missae* nor in any Protestant services. The *Novus Ordo Missae* is a celebration of man, a meal among men. And Protestantism, for the most part, is a celebration of the Bible. Our culture, our schools, courts and governments want no part of God our Creator and Last End.

Today among modern man and our effeminate culture, sacrifice brings up definitions of revolting things like giving up something which we really like or want, a hardship which will inflict some sensible pain. Yet, the concept of sacrifice, properly understood, even and especially in the offering of the Mass, is a concept of something very natural to all of us. It is the concept of gift-giving.

At one time or another, we all have given gifts. Our associations with others, our affections and our love of others prompt us to give gifts on various occasions whenever we wish to show affection and good-will. Mother’s Day, Father’s Day, birthdays, anniversaries and Christmas are all occasions which prompt the giving of gifts.

Why do we give gifts? We want, through these gifts, to establish and/or strengthen the bond between us, the giver, and the receiver of the gift. What prompts the giving of the gift might be the need of help which we expect from the one receiving the gift; it might be the desire of the giver to be loved; sometimes gratitude or thanks prompts the giving; sometimes we need to make up for some offense committed. (It is sometimes easier and longer lasting to give a gift to heal a wound than express mere words of sorrow.) But the gift must be accepted or the bond is not established. If the gift is refused, the bond is not there and the giver is scorned. But if the gift is accepted, the union, love and friendship between the giver and the receiver forms a sealed bond.

Thus, through this gift — this material object of more or less value — one conveys the message of what really counts; the symbol of the gift is the giving of one’s heart. With this gift we express devotedness, acknowledging that we wish to serve and to please, proclaiming the receiver’s excellence. The gift can

be of more or less value, but it really represents the giving of one’s heart. But if the interior devotedness is not included in the gift, the gift is empty, a sham, a lie. If the gift is sincere, the giver gives his or her heart, his or her own self. This gift then is not a mere object but it represents me. I give myself in this gift. If it is accepted, I am accepted; if it is rejected, I am rejected.

Now this gift-giving has the same meaning in a religious sense with our relationship to God.

The proper name for this is called SACRIFICE. The proper name “sacrifice” is made up of two Latin words, *sacrum*, holy; and *facere*, to make. Thus, **sacrifice** is to make a thing holy by offering it to God; to give a gift to God.

The meaning of the gift always changes by reason of the relationship between the giver and the receiver. If a child gives his or her mother a gift, it has a deeper meaning with greater love than giving a gift to one’s neighbor. Thus, the relationship of the giver and receiver determine the greater or lesser importance of the gift. The exchange of gifts between husbands and wives, between cousins, between friends and neighbors are vastly different. The relationship naturally colors the exchange of gifts. Now, our relationship with God is absolutely unique. “For in Him, we live, move and have our being.” Thus, the deepest meaning and absolute fullness of our hearts are exchanged in our gift — our sacrifice — to God. There is no deeper meaning to be found in any relationship than our relationship to God.

God is our All. When we begin to consider, to become aware of the Greatness of God, His Goodness, His Holiness, His Beauty, and His Love, and then to contemplate our own nothingness, our ingratitude, our sinfulness and our helplessness, we soon realize that God is our All. “I love Thee, O Lord, my strength. The Lord is my support, my refuge, and my deliverer.” (Ps. 17:2-3) “Bless the Lord, O my soul, and let all my being bless His Holy name.” (Ps. 102:1) He is the One on Whom we depend for everything. He is our pure and generous Lover, our Father, Who gives us everything we have, “the gifts Thou hast bestowed on us”. We cannot even exist without God, His

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## Document From The Past: Ottaviani Intervention

*On September 25, 1969, Alfredo Cardinal Ottaviani, prefect-emeritus of the Sacred Congregation for the Faith, sent a letter to Pope Paul VI. Accompanying the letter was a theological Study of the New Order of the Mass (Novus Ordo Missae), written by a group of Roman theologians. Cardinal Ottaviani's letter, his "intervention," was a plea "not to deprive us of the possibility of continuing to have recourse to the fruitful integrity of that **Missale Romanum** of St. Pius V, so highly praised . . . and so deeply loved and venerated by the whole Catholic world." It was apparently in response to the Ottaviani intervention that Paul VI subsequently ordered a delay of two years in the deadline for mandatory implementation of the new Ordo. On the following pages we reprint Part I, in English translation, of the Ottaviani letter and the Study of the Roman theologians.*

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### Letter from Cardinal Ottaviani to His Holiness Pope Paul VI

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Rome, September 25, 1969

Most Holy Father,

Having carefully examined, and presented for the scrutiny of others, the Novus Ordo Missae prepared by the experts of the *Consilium ad exequendam Constitutionem de Sacra Liturgia*, and after lengthy prayer and reflection, we feel it to be our bounden duty in the sight of God and towards Your Holiness, to put before you the following considerations:

1. The accompanying critical study of the Novus Ordo Missae, the work of a group of theologians, liturgists and pastors of souls, shows quite clearly in spite of its brevity that if we consider the innovations implied or taken for granted, which may of course be evaluated in different ways, the Novus Ordo represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session XXII of the Council of Trent. The "canons" of the rite definitively fixed at that time provided an insurmountable barrier to any heresy directed against the integrity of the Mystery.

2. The pastoral reasons adduced to support such a grave break with tradition, even if such reasons could be regarded as holding good in the face of doctrinal considerations, do not seem to us sufficient. The innovations in the Novus Ordo and the fact that all that is of perennial value finds only a minor place, if it subsists at all, could well turn into a certainty the suspicion, already prevalent, alas, in many circles, that truths which have always been believed by the Christian people, can be changed or ignored without infidelity to that sacred deposit of doctrine to which the Catholic faith is bound for ever. Recent reforms have amply demonstrated that fresh changes in the liturgy could lead to nothing but complete bewilderment on the part of the faithful who are already showing signs of restiveness and of an indubitable lessening of faith. Amongst the best of

the clergy the practical result is an agonizing crisis of conscience of which innumerable instances come to our notice daily.

3. We are certain that these considerations, which can only reach Your Holiness by the living voice of both shepherds and flock, cannot but find an echo in Your paternal heart, always so profoundly solicitous for the spiritual needs of the children of the Church. It has always been the case that when a law meant for the good of subjects proves to be on the contrary harmful, those subjects have the right, nay the duty of asking with filial trust for the abrogation of that law.

Therefore we most earnestly beseech Your Holiness, at a time of such painful divisions and ever-increasing perils for the purity of the Faith and the unity of the Church, lamented by You our common Father, not to deprive us of the possibility of continuing to have recourse to the fruitful integrity of that *Missale Romanum* of St. Pius V, so highly praised by Your Holiness and so deeply loved and venerated by the whole Catholic World.

ISI A. Card. Ottaviani

### SUMMARY

#### ***I: History of the change.***

The new form of Mass was substantially rejected by the Episcopal Synod, was never submitted to the collegial judgment of the Episcopal Conferences and was never asked for by the people. It has every possibility of satisfying the most modernist of Protestants.

#### ***II: Definition of the Mass.***

By a series of equivocations the emphasis is obsessively placed upon the "supper" and the "memorial" instead of on the unbloody renewal of the Sacrifice of Calvary.

#### ***III: Presentation of the ends.***

The three ends of the Mass are altered; no distinction is allowed to remain between Divine and human sacrifice; bread and wine are only "spiritually" (not substantially) changed.

#### ***IV: Presentation of the essence.***

The Real Presence of Christ is never alluded to and belief in it is implicitly repudiated.

#### ***V: Presentation of the four elements of the Sacrifice.***

The position of both priest and people is falsified and the Celebrant appears as nothing more than a Protestant minister, while the true nature of the Church is intolerably misrepresented.

#### ***VI: The destruction of unity.***

The abandonment of Latin sweeps away for good all unity of worship. This may have its effect on unity of belief and the New Order has no intention of standing for the Faith as taught

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# The Novus Ordo Was Originally Rejected By The Bishops

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by the Council of Trent to which the Catholic conscience is bound.

## VII: *The alienation of the Orthodox.*

While pleasing various dissenting groups, the New Order will alienate the East.

## VIII: *The abandonment of defenses.*

The New Order teems with insinuations or manifest errors against the purity of the Catholic religion and dismantles all defenses of the deposit of Faith.

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### A CRITICAL STUDY OF THE NOVUS ORDO MISSAE

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By a group of Roman Theologians

#### I.

In October 1967, the Episcopal Synod called in Rome was requested to pass a judgment on the experimental celebration of a so-called “normative Mass,” devised by the Consilium for implementing the Constitution on the Sacred Liturgy. This Mass aroused the most serious misgivings. The voting showed considerable opposition (43 *non placet*), very many substantial reservations (62 *juxta modum*), and 4 abstentions out of 187 voters. The international press spoke of a “refusal” of the proposed “normative Mass” on the part of the Synod. Progressively-inclined papers made no mention of this.

In the *Novus Ordo Missae* lately promulgated by the Apostolic Constitution *Missale Romanum*, we once again find this “normative Mass,” identical in substance, nor does it appear that in the intervening period the Episcopal Conferences, at least as such, were ever asked to give their views about it.

In the Apostolic Constitution, it is stated that the ancient Missal promulgated by St. Pius V, 13th July 1570, but going back in great part to St. Gregory the Great and to still remoter antiquity,<sup>1</sup> was for four centuries the norm for the celebration of the Holy Sacrifice for priests of the Latin rite, and that, taken to every part of the world, “it has moreover been an abundant source of spiritual nourishment to many holy people in their devotion to God.”

Yet, the present reform, putting it definitely out of use, was claimed to be necessary since “from that time the study of the Sacred Liturgy has become more widespread and intensive amongst Christians.”

This assertion seems to us to embody a serious equivocation. For the desire of the people was expressed, if at all, when ---thanks to St. Pius X--- they began to discover the true and everlasting treasures of the liturgy. The people never on any account asked for the liturgy to be changed or mutilated so as to understand it better. They asked for a better understanding of a changeless liturgy, and one which they would never have wanted changed.

The Roman Missal of St. Pius V was religiously venerated

and most dear to Catholics, both priests and laity. One fails to see how its use, together with suitable catechesis, could have hindered a fuller participation in, and greater knowledge of, the Sacred Liturgy, nor why, when its many outstanding virtues are recognized, this should not have been considered worthy to continue to foster the liturgical piety of Christians.

Since the “normative Mass,” now reintroduced and imposed as the *Novus Ordo Missae*, was in substance rejected by the Synod of Bishops, was never submitted to the collegial judgment of the Episcopal Conferences, nor have the people ---least of all in mission lands--- ever asked for any reform of Holy Mass whatsoever, one fails to comprehend the motives behind the new legislation which overthrows a tradition unchanged in the Church since the fourth and fifth centuries, as the Apostolic Constitution itself acknowledges. As no popular demand exists to support this reform, it appears devoid of any logical grounds to justify it and make it acceptable to the Catholic people.

The Vatican Council did indeed express a desire (para. 50 Constitution *Sacrosanctum Concilium*) for the various parts of the Mass to be reordered “so that the distinctive character of each single part and its relationship to the other part may appear more clearly.” We shall now see how the *Ordo* recently promulgated corresponds with this original intention.

An attentive examination of the *Novus Ordo* reveals changes of such magnitude as to justify in themselves the judgment already made with regard to the “normative Mass.” Both have in many points every possibility of satisfying the most modernistic of Protestants.

#### II.

Let us begin with the definition of the Mass given in No. 7 of the “*Institutio Generalis*” at the beginning of the second chapter of the *Novus Ordo*: “*De structura Missae*”:

“The Lord’s Supper or Mass is a sacred meeting or assembly of the People of God, met together under the presidency of the priest, to celebrate the memorial of the Lord.<sup>2</sup> Thus the promise of Christ, ‘where two or three are gathered together in my name, there am I in the midst of them,’ is eminently true of the local community in the Church (Mt. XVIII, 20).”

The definition of the Mass is thus limited to that of a “supper,” and this term is found constantly repeated (nos. 8, 48, 55d, 56). This “supper” is further characterized as an assembly presided over by the priest and held as a memorial of the Lord, recalling what He did on the first Maundy Thursday. None of this in the very least implies either the *Real Presence*, or the *reality of the sacrifice*, or the *Sacramental function* of the consecrating priest, or the *intrinsic value* of the Eucharistic Sacrifice independently of the people’s presence.<sup>3</sup> It does not, in a word, imply *any* of the essential dogmatic values of the Mass which together provide its true definition. Here, the deliberate omission of these dogmatic values amounts to their having been superseded and therefore, at least in practice, to their denial.<sup>4</sup>

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# The Modern Emphasis Is Placed On The "Lord's Supper"

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In the second part of this para. 7 it is asserted, aggravating the already serious equivocation, that there holds good, "eminenter," for this assembly Christ's promise that *Ubi sunt duo vel tres congregati in nomine meo; ibi sum in medio eorum* ("Where two or three are gathered together in My name, there I am in their midst.") [Mt. XVIII, 20]. This promise, which refers only to the *spiritual presence* of Christ with His grace, is thus put on the same qualitative plane, save for the greater intensity, as the *substantial* and *physical* reality of the *Sacramental Eucharistic Presence*.

In no.8, a subdivision of the Mass into "liturgy of the word" and Eucharistic liturgy immediately follows, with the affirmation that in the Mass is made ready "*the table of God's word*" as of "*the Body of Christ*," so that the faithful "may be built up and refreshed" --- an altogether improper assimilation of the two parts of the liturgy, as though between two points of equal symbolic value. More will be said about this point later.

The Mass is designated by a great many different expressions, all acceptable relatively, all unacceptable if employed, as they are, separately and in an absolute sense. We cite a few: the Action of Christ and of the People of God; the Lord's Supper or Mass; the Paschal Banquet; the Common participation in the Lord's Table; the memorial of the Lord; the Eucharistic Prayer; the Liturgy of the Word and the Eucharistic Liturgy; etc.

As is only too evident, the emphasis is obsessively placed upon the supper and the memorial instead of upon the unbloody renewal of the Sacrifice of Calvary. The formula "the Memorial of the Passion and Resurrection of the Lord" is, besides, inexact, the Mass being the memorial of the Sacrifice alone, in itself redemptive, whilst the Resurrection is the consequent fruit of it.<sup>5</sup>

We shall later see how, in the same consecratory formula, and throughout the *Novus Ordo*, such equivocations are renewed and reiterated.

### III.

We come now to the ends of the Mass.

**I. Ultimate end.** This is that of the Sacrifice of praise to the Most Holy Trinity according to the explicit declaration of Christ in the primary purpose of His very Incarnation: "Coming into the world he saith: sacrifice and oblation thou wouldst not, but a body thou has fitted me" (Ps. XXXIX, 7-9. in Heb. X, 5).

This end *has disappeared*: from the Offertory, with the disappearance of the prayer "Suscipe, Sancta Trinitas"; from the end of the Mass with the omission of the "Placet tibi Sancta Trinitas"; and from the Preface, which on Sunday will no longer be that of the Most Holy Trinity, as this Preface will be reserved only to the Feast of the Trinity, and so in future will be heard but once a year.

**2. Ordinary end.** This is the propitiatory Sacrifice. It too has been deviated from; for instead of putting the stress on the *remission of sins* of the living and the dead, it lays emphasis on the nourishment and sanctification of those present (no.54). Christ certainly instituted the Sacrament of the Last Supper putting Himself in the state of Victim in order that we might be united to Him in this state, but His self-immolation precedes the eating of the Victim, and has an antecedent and full redemptive value (the application of the bloody immolation). This is borne out by the fact that the faithful present are not bound to communicate, sacramentally.<sup>6</sup>

**3. Immanent end.** Whatever the nature of the Sacrifice, it is absolutely necessary that it be pleasing and acceptable, to God. After the Fall no sacrifice can claim to be acceptable in its own right other than the Sacrifice of Christ. The *Novus Ordo* changes the nature of the offering, turning it into a sort of exchange of gifts between man and God: man brings the bread, and God turns it into the "bread of life"; man brings the wine, and God turns it into a "spiritual drink."

"Thou art blessed Lord God of the Universe, because from thy generosity we have received the bread [or "wine"] which we offer Thee, the fruit of the earth [or "vine"] and of man's labor. May it become for us the bread of life [or "spiritual drink"]."<sup>7</sup>

There is no need to comment on the utter indeterminateness of the formulae "panis vitae" and "potus spintualis," which might mean anything. The same capital equivocation is repeated here, as in the definition of the Mass: there, Christ is present only spiritually among His own: here, bread and wine are only "spiritually" (not substantially) changed.<sup>8</sup>

In the preparation of the offering, a similar equivocation results from the suppression of two great prayers. The "Deus qui humanae substantiae dignitatem mirabiliter condidisti et mirabilius reformasti" was a reference to man's former condition of innocence and to his present one of being ransomed by the Blood of Christ: a recapitulation of the whole economy of the Sacrifice, from Adam to the present moment. The final propitiatory offering of the chalice, that it might ascend "cum odore suavitatis," into the presence of the divine majesty, whose clemency was implored, admirably reaffirmed this plan. By suppressing the continual reference to God in the Eucharistic prayers, there is no longer any clear distinction *between divine and human sacrifice*.

Having removed the keystone, the reformers have had to put up scaffolding; suppressing real ends, they have had to substitute fictitious ends of their own: leading to gestures intended to stress the union of priest and faithful, and of the faithful among themselves; *offerings for the poor and for the church* superimposed upon the Offerings of the *Host to be immolated*. There is a danger that the uniqueness of this offering will become blurred, so that participation in the immolation of the Victim comes to resemble a philanthropical meeting, or a charity banquet.

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# The Mystery Of The Cross No Longer Explicit In Novus Ordo

(Continued from Page 6)

## IV.

We now pass on to the essence of the Sacrifice.

The mystery of the Cross is no longer explicitly expressed. It is only there obscurely, veiled, imperceptible for the people.<sup>9</sup> And for these reasons:

1. The sense given in the *Novus Ordo* to the so-called “prex eucharistica” is: “that the whole congregation of the faithful may be united to Christ in proclaiming the great wonders of God and in offering sacrifice” (no.54, the end).

Which sacrifice is referred to? Who is the offerer? No answer is given to either of these questions. The initial definition of the “prex eucharistica” is as follows: “The center and culminating point of the whole celebration now has a beginning, namely the Eucharistic Prayer, a prayer of thanksgiving and of sanctification” (no.54, pr.). The effects thus replace the causes, of which *not one single word* is said. The explicit mention of the object of the offering, which was found in the “Suscipe,” has not been replaced by *anything*. The change in formulation reveals the change in doctrine.

2. The reason for this non-explicitness concerning the Sacrifice is quite simply that the Real Presence has been removed from the central position which it occupied so resplendently in the former Eucharistic liturgy. There is but a single reference to the Real Presence (a quotation ---in a footnote--- from the Council of Trent), and again the context is that of “*nourishment*” (no.241, note 63).

The Real and permanent Presence of Christ, Body, Blood, Soul and Divinity, in the transubstantiated Species is never alluded to. The very word transubstantiation is *totally ignored*.

The suppression of the invocation to the Third Person of the Most Holy Trinity (“Veni Sanctificator”) that He may descend upon the oblations, as once before into the womb of the Most Blessed Virgin to accomplish the miracle of the divine Presence, is yet one more instance of the systematic and tacit negation of the Real Presence.

Note, too, the eliminations:

- of the genuflections (no more than three remain to the priest, and one, with certain exceptions, to the people, at the Consecration);
- of the purification of the priest’s fingers in the chalice;
- of the preservation from all profane contact of the priest’s fingers after the Consecration;
- of the purification of the vessels, which need not be immediate, nor made on the corporal;
- of the pall protecting the chalice;
- of the internal gilding of sacred vessels;
- of the consecration of movable altars;
- of the sacred stone and relics in the movable altar or upon the “*mensa*”- “*when* celebration does not occur in sacred precincts” (this distinction leads straight to “eucharistic suppers in private houses);
- of the three altar-cloths, reduced to one only;
- of thanksgiving kneeling (replaced by a thanksgiving, *seated*,

on the part of priest and people, a logical enough complement to Communion standing);

- of all the ancient prescriptions in the case of the consecrated Host falling, which are now reduced to a single, casual direction: “*reverenter accipiatur*” (no.239);

all these things only serve to emphasize how outrageously faith in the dogma of the Real Presence is implicitly repudiated.

3. *The function assigned to the altar* (no. 262). The altar is almost always called *mensa*.<sup>10</sup> “*The altar or table of the Lord, which is the center of the whole Eucharistic liturgy*” (no.49, Cf. 262). It is laid down that the altar must be detached from the walls so that it is possible to walk round it and celebration may be facing the people (no. 262); also that the altar must be the center of the assembly of the faithful so that their attention is drawn spontaneously toward it (ibid). But a comparison of nos. 262 and 276 would seem to suggest that the reservation of the Blessed Sacrament on this altar is excluded. This will mark an irreparable dichotomy between the presence, in the celebrant, of the eternal High Priest and that same Presence brought about sacramentally. Before, they were *one and the same presence*.<sup>11</sup>

Now it is recommended that the Blessed Sacrament be kept in a place apart for the private devotion of the people (almost as though it were a question of devotion to a relic of some kind) so that, on going into a church, attention will no longer be focused upon the Tabernacle but upon a stripped bare table. Once again the contrast is made between *private* piety and *liturgical* piety: altar is set up against altar.

In the insistent recommendation to distribute in Communion the Species consecrated during the same Mass, indeed to consecrate a loaf<sup>12</sup> for the priest to distribute to at least some of the faithful, we find reasserted a disparaging attitude toward the Tabernacle, as toward every form of Eucharistic piety outside of the Mass. This constitutes yet another violent blow to faith in the Real Presence as long as the consecrated Species remain.<sup>13</sup>

4. *The formulae of consecration*. The ancient formula of consecration was properly a *sacramental* not a narrative one. This was shown above all by three things:

a) The Scriptural text not taken up word for word: the Pauline insertion “*mysterium fidei*” was an immediate confession of the priest’s faith in the mystery realized by the Church through the hierarchical priesthood.

b) The punctuation and typographical lettering: the full stop and new paragraph marking the passage from the narrative mode to the *sacramental and affirmative* one, the sacramental words in larger characters at the center of the page and often in a different color, clearly detached from the historical context, all combined to give the formula a *proper and autonomous value*.

c) The anamnesis (“*Haec quotiescumque feceritis in mei memoriam facietis*”), which in Greek is “*eis ten emou anamnesin*” (*directed to my memory*). This referred to Christ

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## The "Memory Of Christ" Is Now The Purpose Of Liturgy

(Continued from Page 7)

operating and not to the mere memory of Him, or of the event: an invitation to recall *what* He did (“*haec . . . in mei memoriam facietis*”) in the way He did it, not only His Person, or the Supper. The Pauline formula (“*Hoc facite in meam commemorationem*”), which will now take the place of the old-proclaimed as it will be daily in vernacular languages, will irremediably cause the hearers to concentrate on the *memory* of Christ as the *end* of the Eucharistic action, whilst it is really the *beginning*. The concluding idea of *commemoration* will certainly once again take the place of the idea of sacramental action.”

The narrative mode is now emphasized by the formula “*narratio institutionis*” (no. 55d) and repeated by the definition of the anamnesis, in which it is said that “The Church recalls the *memory* of Christ Himself” (no. 556).

In short: the theory put forward by the epiclesis, the modification of the words of Consecration and of the anamnesis, have the effect of modifying the *modus significandi* of the words of Consecration. The consecratory formulae are here pronounced by the priest as the constituents of a historical narrative and no longer *enunciated* as *expressing the categorical and affirmative judgment uttered by Him in whose Person the priest acts*: “*Hoc est Corpus Meum*” (not, “*Hoc est Corpus Christi*”).”<sup>15</sup>

Furthermore the acclamation assigned to the people immediately after the Consecration: (“*We announce thy death, O Lord, until Thou comest*”) introduces yet again, under cover of eschatology, the same *ambiguity concerning the Real Presence*. Without interval or distinction, the expectation of Christ’s Second Coming at the end of time is proclaimed just as the moment when He is *substantially present* on the altar, almost as though the former, and not the latter, were the true Coming.

This is brought out even more strongly in the formula of optional acclamation no. 2 (Appendix): “*As often as we eat of this bread and drink of this chalice we announce thy death, O Lord, until thou comest,*” where the juxtaposition of the different realities of immolation and eating, of the Real Presence and of Christ’s Second Coming, reaches the height of ambiguity.<sup>16</sup>

We now come to the realization of the Sacrifice, the four elements of which were: 1) Christ, 2) the priest, 3) the Church, 4) the faithful present.

In the *Novus Ordo*, the position attributed to the faithful is autonomous (*absoluta*), hence totally false from the opening definition ---“*Missa est sacra synaxis seu congregatio populi*”--- to the priest’s salutation to the people which is meant to convey to the assembled community the “*presence*” of the Lord (no.28). “*Qua salutatione et populi responsione manifestatur ecclesiae congregatae mysterium.*”

A true presence, certainly, of Christ but only spiritual, and a mystery of the Church, but solely as assembly manifesting and soliciting such a presence.

This interpretation is constantly underlined: by the obsessive

references to the communal character of the Mass (nos. 74-152); by the unheard of distinction between “*missa cum populo*” and “*missa sine populo*” (nos. 203-231); by the definition of the “*oratio universalis seu fidelium*” (no.45); where once more we find stressed the “*sacerdotal office*” of the people (“*populus sui sacerdotii munus excercens*”) presented in an equivocal way because its subordination to that of the priest is not mentioned. and all the more since the priest, as consecrated mediator, makes himself the interpreter of all the intentions of the people in the *Te igitur* and the two *Memento*.

In “*Prex eucharistica III*” (Vere sanctus,<sup>16</sup> p. 123) the following words are addressed to the Lord: “*from age to age you gather a people to yourself, in order that from east to west a perfect offering may be made to the glory of your name,*” the *in order that* making it appear that the people, rather than the priest,<sup>17</sup> are the indispensable element in the celebration; and since not even here is it made clear who the offerer is, the people themselves appear to be invested with autonomous priestly powers. From this step it would not be surprising if, before long, the people were authorized to join the priest in pronouncing the consecrating formulae (which actually seems here and there to have already occurred).

The priest’s position is minimized, changed and falsified. Firstly in relation to the people for whom he is, for the most part, a mere president, or *brother*, instead of the consecrated minister celebrating *in persona Christi*. Secondly in relation to the Church, as a “*quidam de populo.*” In the definition of the epiclesis. (no.55), the invocations are attributed anonymously to the Church: the part of the priest has vanished.

In the *Confiteor*, which has now become collective, he is no longer judge, witness and intercessor with God; so it is logical that he is no longer empowered to give the absolution, which has been suppressed. He is integrated with the *fratres*. Even the server addresses him as such in the *Confiteor* of the “*Missa sine populo.*”

Already, prior to this latest reform, the significant distinction between the Communion of the priest ---the moment in which the Eternal High Priest and the one acting *in His Person* were brought together in closest union--- and the Communion of the faithful had been suppressed.

Not a word do we now find as to the priest’s *power to sacrifice, or about his act of consecration*, the bringing about through him of the Eucharistic Presence. He now appears as nothing more than a Protestant minister.

The disappearance, or optional use, of many sacred vestments (in certain cases the alb and stole are sufficient- n. 298) obliterates even more the original conformity with Christ: the priest is no more clothed with all His virtues, becoming merely a “*graduate*” whom one or two signs may distinguish from the mass of people:<sup>18</sup> “*a little more a man than the rest,*” to quote the involuntarily humorous definition by a Dominican preacher.<sup>19</sup> Again, as with the “*table*” and the Altar, there is separated what God has united: the sole Priesthood of the Word of God.

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## Desacralizing Omissions Debase Mystery Of The Church

(Continued from Page 8)

Finally, there is the Church's position in relation to Christ. In one case, namely the "missa sine populo," is the Mass acknowledged to be "Actio Christi et Ecclesiae" (no. 4, cf. Presb. Ord. no. 13), whereas in the case of the "missa cum populo" this is not referred to except for the purpose of "remembering Christ" and sanctifying those present. The words used are: "In offering the sacrifice *through Christ in the Holy Ghost* to God the Father, the priest associates the people with himself" (no.60), instead of words which would associate the people with Christ Who offers Himself "per Spiritum Sanctum Deo Patri."

In this context the following are to be noted: 1) the very serious omission of the phrase "Per Christum Dominum Nostrum," the guarantee of being heard given to the Church in every age (John XIV, 13-14; 15; 16; 23; 24;); 2) the all-pervading "paschalism," almost as though there were no other, quite different and equally important, aspects of the communication of grace; 3) the very strange and dubious eschatologism whereby the communication of supernatural grace, a reality which is permanent and eternal, is brought down to the dimensions of time: we hear of a people on the march, a pilgrim Church ---no longer *militant* against the *Potestas tenebrarum*---looking toward a future which having lost its link with eternity is conceived in purely temporal terms.

The Church---One, Holy, Catholic, Apostolic---is diminished as such in the formula that, in the "Prex Eucharistica IV," has taken the place of the prayer of the Roman Canon "on behalf of all orthodox believers of the Catholic and apostolic faith." Now they are no more nor less than: "all who seek you with a sincere heart."

Again, in the Memento of the Dead, these have no longer passed on "with the sign of faith and sleep the sleep of peace" but only "who have died in the peace of thy Christ," and to them are added, with further obvious detriment to the concept of visible unity, the host of all the dead "whose faith is known to you alone."

Furthermore, in none of the three new Eucharistic Prayers is there any reference, as has already been said, to the state of suffering of those who have died, in none the possibility of a particular Memento: all of this, again, must *undermine faith in the propitiatory and redemptive nature of the Sacrifice.*"<sup>20</sup>

Desacralizing omissions everywhere debase the mystery of the Church. She is not presented above all as a sacred hierarchy: Angels and Saints are reduced to anonymity in the second part of the collective *Confiteor*: they have disappeared, as witnesses and judges, in the person of St. Michael, from the first.<sup>21</sup> The various hierarchies of angels have also disappeared (and this is without precedent) from the new Preface of "Prex II." In the *Communicantes* the reminder of the Pontiffs and holy martyrs on whom the Church of Rome is founded and who were, without doubt, the transmitters of the apostolic traditions, destined to be completed in what became, with St. Gregory, the Roman Mass, has been suppressed. In the *Libera*

*nos* the Blessed Virgin, the Apostles and all the Saints are no longer mentioned: her and their intercession is thus no longer asked, even in time of peril.

The unity of the Church is gravely compromised by the wholly intolerable omission from the entire Ordo, including the three new Eucharistic Prayers, of the names of the Apostles Peter and Paul, Founders of the Church of Rome, and the names of the other Apostles, foundation and mark of the one and universal Church, the only remaining mention being in the *Communicantes* of the Roman Canon.

A clear attack upon the dogma of the Communion of Saints is the omission, when the priest is celebrating without a server, of all the salutations, and the final Blessing, not to speak of the *Ite Missa est*<sup>22</sup> now not even said in Masses celebrated with a server.

The double *Confiteor* showed how the priest---in his capacity of Christ's Minister, bowing down deeply and acknowledging himself unworthy of his sublime mission, of the "tremendum mysterium" about to be accomplished by him and of even (in the *Aufer a nobis*) entering into the Holy of Holies---invoked the intercession (in the *Oramus te, Domine*) of the merits of the martyrs whose relics were sealed in the altar. Both these prayers have been suppressed; what has been said previously in respect of the double *Confiteor* and the double Communion is equally relevant here.

The outward setting of the Sacrifice, evidence of its sacred character, has been profaned. See, for example, what is laid down for celebration outside sacred precincts, in which the altar may be replaced by a simple "mensa" without consecrated stone or relics, and with a single cloth (nos. 260, 265). Here too all that has been previously said with regard to the Real Presence applies, the disassociation of the "convivium" and of the sacrifice of the supper from the Real Presence Itself.

The process of desacralization is completed thanks to the new procedures for the offering: the reference to ordinary, not unleavened bread; altar-servers (and lay people at Communion sub utraque specie) being allowed to handle sacred vessels (no. 244d); the distracting atmosphere created by the ceaseless coming and going of priest, deacon, subdeacon, psalmist, commentator (the priest becomes a commentator himself from his constantly being required to "explain" what he is about to accomplish), of readers (men and women), of servers or laymen welcoming people at the door and escorting them to their places whilst others carry and sort offerings. And in the midst of all this prescribed activity, the "mulier idonea" (anti-scriptural and anti-Pauline) who for the first time in the tradition of the Church will be authorized to read the lessons and also perform other "ministeria quae extra presbyterium peraguntur" (no. 70). Finally, there is the concelebration mania, which will end by destroying Eucharistic piety in the priest, by overshadowing the central figure of Christ, sole Priest and Victim, in a collective presence of concelebrants.<sup>23</sup>

*To be concluded in our next issue.*

## Modern Publications Continue The Lie: "Many" Means "All"

(The following was sent in by one of our readers as an example of how conservative conciliar magazines still promote the lie that the word many really does mean all, and so it is valid to use all in the words of Consecration at Mass. This article is also an example of how to respond to such philosophic nonsense. Ed.)

**Q. Have you ever published an explanation of why the words of consecration of the wine were changed from "for many" to "for all"? I see pastors developing whole new masses and priests changing the liturgy routinely, but I thought the words of consecration were carved in stone, like the Ten Commandments. The Gospels of Matthew and Mark also quote Jesus as saying "many" at the Last Supper, so why the change to "all"?**

— J.J.O., Florida; K.M., Indiana; R.S., New York; R.W.K., Ohio.

A. It is true that the Latin words *pro multis* are more accurately translated "for many," but translating them "for all" does not affect the validity of the Mass since Jesus did shed His Blood for all men, cf. I *Thess.* -1: 10 and I *John* 2:2). Furthermore, as James Akin points out in his book: "In biblical idiom, the term 'many' is often used as a synonym for 'all,' For example, when Paul says that 'by one man's [Adam's disobedience] many were made sinners' (*Romans* 5: 19), he means that *all* men were made sinners. The liceity of the translation 'for all' is not in question because it is part of a Church-approved text of the Mass" (p. 121).

When asked if this change was justified, and if it superseded the teaching in *The Catechism of the Council of Trent*, the Vatican responded:

•The variant involved is fully justified:

"a) According to exegetes the Aramaic word translated in Latin by *pro multis* has as its meaning 'for all': The many for whom Christ died is without limit: it is equivalent to saying 'Christ has died for all,' The words of St. Augustine are apposite: 'See what

## We Must Learn To Assist At Holy Mass To Avoid Spiritual Apathy

(Continued from Page 3)

beneficence, His graces and His love. Yet, this Great, Good and Loving Father, we oftentimes shamelessly offend through our blindness, by our self-love and weakness and the coldness of our hearts.

When we begin to realize the Greatness of God, we also begin to realize the gap that stands between us. Our own sinfulness, nothingness and ingratitude forces us to see the gulf which exists between us and the Goodness, Sanctity and Greatness of God. Yet, we are drawn to Him like iron to a magnet: "Thou hast made us for Thyself, O Lord, and our hearts will not rest until they rest in Thee." And we hear the voice of God through the words of the poet: "Alack, thou knowest not/ How little worthy of any love thou art!/ Whom wilt thou find to love ignoble thee,/ Save Me, save only Me? ... 'Ah, fondest, blindest, weakest,/ I am He Whom thou seekest!'"

Prompted by this reality, we seek to bridge the gap between

He gave and you will discover what He bought. The price is Christ's Blood. What is it worth but the whole world? What, but all peoples? Those who say either that the price is so small that it has purchased only a small portion are ungrateful for the price they cost: those who say that they are so important that it has been given for them alone are proud' [*Enarr.* in *Ps.* 95, 51. "h) The teaching of the Catechism is in no way superseded: the distinction that Christ's death is sufficient for all but efficacious for many, remains valid" (*Notitiae* [1970], 39-40, n. 28, *Documents on the Liturgy*, v. 1445, n. RI 3).

### REPLY

Editor. C.R.

Dear Mr. X,

In C. R. for February 17, 2000, you say that it is a Catholic truth that Jesus shed His blood for all men, so therefore the Mass must be valid if the priest uses those words in the Consecration of the wine.

My reply: Yes, there is a truth in the Novus Ordo English version of the form of the Consecration. Christ did shed His blood for all. But there is also a lie in that new form. There are two words that insert a LIE into that new form, and those two words are, "AND SAID." Jesus did not say "for all." St. Thomas Aquinas wrote: "When the time comes for perfecting the Sacrament, (the Eucharist) the priest no longer uses his own words, but the words of Christ." (*Summa Theologica*, III, Q.78, Where are those words found and where do they come from? The Magisterium tells us:

"We believe that the form of the words as found in the Canon, the Apostles received from Christ and their successors from them." **Pope Innocent III, *Denzinger*, 415**

And what are those words? Again, the Magisterium:

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God and us by offering sacrifice. We offer this symbol, this gift, representing our heart and soul, expressing our humble devotedness, our everything, to God that He may "be pleased to look upon these offerings with a gracious and kindly countenance, and accept them."

St. Thomas Aquinas writes: "The sacrifice which is offered externally represents the inward spiritual sacrifice by which the soul offers itself to God... as to the Creator from whom it holds its being and to the End in whom it is to find its beatitude." (II-II, 85, 2). "Sacrifice expresses the right relation of the soul to God, which implies that man acknowledges that all he has comes from God as from the first principle and must be referred to God as to the last end." (I-II, 102. 3).

To more perfectly understand what sacrifice means, we must analyze its ends and the reachings of the soul it is meant to convey.

Continued in our next issue.

## We Must Adhere To The Form Given To Us By Christ

(Continued from Page 10)

“The words of the Savior, by which He instituted this Sacrament, are the form of this Sacrament; for the priest speaking in the Person of Christ effects this Sacrament (the Eucharist).”

“ . . . the form of the words, by which . . . the Holy, Roman Church, confirmed by the teaching and authority of the Apostles, has always been accustomed to use . . . in the Consecration of the blood it uses the following form of words:

**“For this is the chalice of my blood, the new and eternal testament, the mystery of faith, which will be poured forth for you and many for the remission of sins.”**

**Council of Florence (1438—1445), *Denzinger* 698, 715**

Furthermore, you say, although He said “for many”, he really meant “for all,” because in Biblical idiom “many” is often used as a synonym for “all.” I answer: “Often” does not mean “always.” St. Augustine wrote that, in Holy Scriptures, “many” sometimes means “all.” (CITY OF GOD, Book XX, Ch. 23)

Now what is the evidence that Jesus, at the Last ‘ Supper, when He said “for many” did not mean “for all?”

**SCRIPTURE:** In every New Testament account the words used by Jesus were “for you and for many”, and He never said “for all.” In his prayer to His Father after the supper, He said, “ I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine.” (John 17, 9)

**TRADITION:** There is no example in any approved Catholic Liturgy of the East or West of the use of the word “all” or its equivalent in the Consecration of the wine.

**THE MAGISTERIUM:** The Council Of Trent commanded all Bishops and priests to explain the Sacraments to the people before they administer them, “in accordance with the form which will be prescribed by the Holy Council in a Catechism.”

**Council of Trent, *Session 24*, Ch. VII**

This Catechism, ordered to be written by the Council of Trent, is called the ROMAN CATECHISM or the CATECHISM OF THE COUNCIL OF TRENT. When it explains the form of the Consecration of the wine, it emphatically forbids the use of the words “for all men” (even in the sixteenth century was it being claimed that Jesus meant “all?”). The reason “all” must not be used, says the Catechism, is this: Jesus, in this place, was speaking of the elect, only, (the Efficacy aspect) to whom His passion would bring the fruits of salvation. He was not speaking of “all” (the Sufficiency aspect).

Now if Jesus was not speaking of “all”, and did not use the word “all” when He consecrated the wine into His blood, then the form in the English Novus Ordo, which has changed His words and meaning, is false and probably invalid, as the instructions in the pre-Vatican II altar missal clearly indicate.

**THE MAGISTERIUM:** “DEDEFECTIBUS FORMAE” (Concerning Defects of the Form) This is an instruction for the priest regarding the words of the Consecration in the Mass found in every pre-Vatican II altar missal: “The words of Consecration, which are the form of this Sacrament, are these:

‘FOR THIS IS MY BODY; and FOR THIS IS 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 anyone omits or changes anything in the form of the consecration of the Body and Blood, and in this change of words, the words do not mean the same thing, then he does not effect the sacrament. If words are added which do not alter the meaning, the Sacrament is valid but the celebrant sins gravely.”

You say that, according to exegetes, the Aramaic word for “pro multis” means “for all.” I am enclosing a copy of a study of the ICEL’s explanation by Patrick Henry Omlor, “THE VENTRILOQUISTS,” (1970) and “THE CHARLATANS,” (1993). The official explanation of the translation of “pro multis” to “for all” is that a German Protestant professor, Joachim Jeremiah, claimed that Jesus was forced to say “many” when he meant “all” because the Aramaic language has no word for “ALL.” This is obviously an impossibility and an absurdity in a language long used by a people of intelligence and culture.

The Chaldean Catholic Church I sometimes attend has an Aramaic Liturgy that contains the words “for many” in its Consecration form, using the Aramaic “sageeah” (many). In another part of their Liturgy there appears the Aramaic word, “kol,” which means “all,” proving that Aramaic does have a word for “ALL.” The Aramaic-Chaldean consecration form contains the words of Jesus, in the language He spoke.

Finally, you say that the teaching of the Catechism of the Council of Trent is in no way superseded by the use of “all” instead of “many” in the English Novus Ordo, because the distinction between the sufficiency and the efficacy aspect remains valid.

I reply: The distinction between the sufficiency and the efficacy aspect is not the issue. The issue is that the Novus Ordo English translators, and whoever approved their work, have totally ignored and disobeyed an express command in that Catechism to not use the words “for all” in the Consecration of the wine because the sufficiency aspect (“for all”) is not what Jesus was speaking of when He instituted the Eucharist. He was speaking of the elect, only, to whom His Passion would bring the fruit of Salvation. Pope St. Pius X wrote (*Ex Qui Nono*, *Denzinger*.2147a): “It is well known that to the Church there belongs *no right whatsoever to innovate anything touching on the substance of the sacraments.*”

Sincerely,  
Eugenie Kuss

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*Letters To The Editor***Says Publication Is Well Written; Printed Material Needed****Comments From Subscriber**

Editor, The Catholic Voice:

I want to commend you on your publication. I am in agreement with all of it. The article by James Callahan on attendance at Holy Mass was beautifully written. I am fortunate enough to be close to a chapel that uses the 1954 missal. Mass here is very well attended: about four hundred for both Masses on Sunday. I will be sending for some of your reprints, and the *Pro Multis* pins.

EJB

Long Island, NY

Editor's Note: Thank you for your kind words. We are fortunate to have wonderful and dedicated Catholics who contribute their writings to the work of STRC. We pray that these works will serve to both edify and educate Catholics about the duties of their Faith and the means to advance in holiness.

**A Request For Help To Relearn Traditional Teachings**

Editor, The Catholic Voice,

This letter is sent for your kind consideration. I am a teacher in a Catholic high school in Goa, India.

When Archbishop Levevre was living, I remember *Time* magazine reporting him having some differences with the Vatican, but what I never expected was that these differences were regarding the teachings of our Faith.

I am so very confused by the goings-on in our Roman Catholic Church, that after a Confession with a young modernist, ecumenical priest, I could not even receive Holy Communion on Maundy Thursday and at the Good Friday Passion Service in our chapel. I have even given up going to the church daily for the new "mass," ever since I read from literature that the Society of Traditional Roman Catholics makes available. I am 55 years old and I never suspected that there would be such a great difference between a New Mass in the vernacular and the Tridentine Latin Mass. The vernacular new order was introduced in my school days. I don't remember when and where, but it seems to have been done with the purpose of shortening the mass or something like that. However I prayed this Holy Week, both for you and the modernists in Vatican, so that Almighty God will make His Truth prevail soon. I teach courses in Value Education, Environment Studies and Bible Study using the New Jerusalem Bible, and occasionally the Protestant NIV and the Living Bible, for references. It is my endeavor now, to learn a lot, see a lot, hear a lot and read a lot from both sides, so that I can be more convinced of the truth of your position and become committed to the traditional worship of the Church, though I do not understand Latin..

I shall be grateful to the STRC if you could assist me with resources to update myself on the Traditional Catholic teachings and the traditional answer to issues that the Modernists propose. If convinced of these things, it would be my endeavour to propagate STRC ideals to my students, friends,

relatives and colleagues. Meanwhile please let me know how I could procure a Douay-Rheims version of the Roman Catholic Bible, as well as a traditional catechism in the English language and a bilingual Latin-English Missal for my personal use.

F.D.

Salcete, Goa, India

Editor's note: Thank you for this letter, which came to us by email. Let me go back and review your letter point-by-point.

The struggle to preserve the traditional teachings of the Roman Catholic Church has been a long one, and has often been misrepresented by both the secular media and the conservative conciliar publications. For example, when Archbishop Lefebvre consecrated four priests as Roman Catholic bishops in 1988 without the approval of modern Rome, he did so to preserve the traditional rites of the Church because he was unsure that Rome would ever do this when he passed away. However, the secular media represented his actions as those of a renegade battling with authorities and as an old man who would not change. While one can expect such comments in the secular press, the "Catholic" press did not seem to present it any differently. Ignoring the real issues which have caused the crisis in the Catholic Church, the conciliar media represented this action (as well as the actions of any cleric and/or group working to be faithful to their apostolic Faith) using certain "power words" to describe these individuals. We are called "schismatic" or "disobedient" or "outside the Church," and Catholics are counselled to avoid our efforts because we are locked away in some nostalgic fantasy. Many people wish to investigate the Traditional Movement but they are scared away from it when such power words are used. The trouble is that these Catholics are troubled at heart over what they see taking place, they end up ignoring the issues, forming their opinions on this solely on what they read in the secular or conciliar press. Our work is thwarted by such press, but God's grace will win out in the end.

It is encouraging to know that you have taken the first step on the road back to living as a Roman Catholic should. By ceasing attendance at the novus ordo services you will not allow yourself to be flooded with their preaching and the manner in which they pray. St. Augustine reminds us that "The law of praying is the law of believing," so Catholics will never be able to come out from the conciliar church unless they first cease attending its services.

Since you have Internet access, it will be easy for you to consult traditional Catholic resources as you study to recognize the differences between the modern and the traditional rites. Here are some web sites that will help you in this research:

- **STRC web site:** <http://www.strc.org> . Here you will find articles from past issues of *The Catholic Voice* as a means of reviewing the errors of the modern liturgical innovations;

- **The Catholic Encyclopedia**, online edition: <http://www.newadvent.org/cathen/>. On this site you will find the traditional version of *The Catholic Encyclopedia*, made available for nearly any topic of research as you compare the traditional

(Continued on Page 13)

# Catholics Can Research Traditional Truths Easily

(Continued from Page 12)

teachings of the Church with those of the Modernists. You will also find on this site additional reference sources for the *Summa Theologica* of St. Thomas Aquinas as well as the writings of the Fathers of the Church.

There are many other web sites out there published by traditional Roman Catholics and/or their organizations. The two mentioned above will get you started.

As for the purchase of a Bible and other material, once again here are two web sites where you will find the material you are looking for:

- **Tan Books:** <http://www.tanbooks.com>
- **Catholic Research Institute:** <http://www.asisna.com/cri>.

A source for printed material important to our work.

Once again, there are many other web sites where traditional Catholic publications are offered. The two mentioned above are ones we have worked with directly.

Last (but not least): It cannot be stated enough the importance of prayer as you do your research. It is God's grace that has led you thus far, and it will be His aid that will see you to the end. The Holy Rosary is an importance source of these graces, for the Blessed Virgin Mary is both our Mother and our Queen and she will help all her children who turn to her in childlike confidence.

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## One Must Re-Enforce His Faith

Editor, The Catholic Voice,

Please accept my donation; it is long overdue.

My wife is in a nursing home and I am in an assisted-living home. Our bills are horrendous, as you can imagine. However, the sacrifice of this support is worth its weight in gold. Your mission in promoting the return of the Traditional Latin Mass is very important.

I do want to thank all for their untiring efforts and sacrifices in educating us in the traditional teachings of the Church by means of this publication. Your newsletter is a life saver for me. In fact, I'm currently reading my old issues, dating back to 1995. One must not only live the Catholic life, but he must also re-enforce it.

A.C.

Bethlehem, PA

Editor's Note: Please accept our deep-felt and humble "thank you" for your sacrificial donation and your kind comments. You (and all who donate to our work) are remembered in Masses offered for our benefactors. It is the very least we can do for all who give us the financial means to continue our apostolate.

For the benefit of our readers who have Internet access we have placed many of our past issues (and some important articles from them) on our web site at [www.strc.org](http://www.strc.org). There you can download these past issues (or articles) and then print them out. This is an easier means of reviewing the topics we have written about over the years rather than just reading them from a computer screen. We are sorry we cannot offer this same service to those without Internet access; it is simply too cost prohibitive to reprint all this material.

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## The Latin Mass Is Universally Understood

Editor, The Catholic Voice,

God bless you as you stick with the traditions of our holy Catholic Faith. The article "Why Holy Mass Is Celebrated In Latin," from your March 2001 issue, is both timely and excellent. I am sending a copy of an article from our local newspaper. As I send this I cannot help but think that the novus ordo church makes a big deal out of saying "mass" in the vernacular so people in that language can understand it. How sad this is for when the Mass is offered in Latin (as it should be in the Latin Rite), it is able to be understood by all universally. Missals have been printed with Latin on one side and the vernacular language on the other making it possible for all to assist at Mass and pray right along with the priest. I pray you can keep up with your work.

E.M.

Green Bay, WI

Editor's Note: Thank you for your letter, your kind comments and the other material you sent along. We have received numerous other positive comments from our last issue, including the article you mention above. The Modernist arguments against the traditional rites are truly shallow. In their hatred for the apostolic teachings and traditions they seek to convince Catholics to their side using specious details which can easily be refuted. However, if some Catholics are on the lookout for an "easier" religion, they will adopt these same false arguments and make them their own. This is why the article we reproduced from Fr. Muller's works (which was written over one hundred years ago) is so applicable today.

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## "Opted Out" For Traditional Mass

Editor, The Catholic Voice,

Thank you for your latest issue of *The Catholic Voice*. Please accept the enclosed donation and add my friend to your mailing list with this latest issue.

As an interesting aside: we used to attend an Indult Mass here in New Jersey but have opted to travel one hundred miles round trip for the Latin Mass in West Orange. Why? We considered the occasional use of the reserved novus ordo ciborium at the Latin Mass for the distribution of Communion to be a "mixing of rites." We delayed in doing this out of the same worry that F.B. expressed about "obedience" to the local bishop, but we could do so no longer.

B.C.

Allenhurst, NJ

Editor's note: Your comment above is one of the same serious reasons we have used in explaining our concerns about the "Indult Mass." Besides the fact that one's attendance at the Indult Masses gives an outward expression of agreement as to the validity of the Novus Ordo Missae also said in those churches, and that as one attends such Masses they end up giving tithe donations that will be used to further the work of the

(Continued on Page 14)

## Attending Indult Mass Is More Than Just "Mixing Rites"

(Continued from Page 13)

conciliar church in their area, of equal and valid concern is the question as to which hosts are used as Holy Communion is distributed. We cannot emphasize enough that, at the very least, the Novus Ordo Missae is *questionably* valid due to the changes made in the words of Consecration of the wine. The very fact that the ICEL changed the words of Jesus Christ Our Lord means that they destroyed the form of the Sacrament. Invalid form = invalid Sacrament; it's as simple as that. Catholics cannot receive questionably valid Sacraments. Such is the warning of *The Ottaviani Intervention* reprinted in this issue. Yet, as you can read in another article in this issue, there is ample evidence to prove that the form of the Novus Ordo Missae is *certainly* invalid based on infallible Church teachings. This consideration makes the obligation to avoid the Novus Ordo Missae, and any support of it, a grave one. This is the one consideration that the modern clergy in Rome are afraid to face. They hesitate to "reconcile" with the "traditionalists" because we have taken this strong stand against the false modern rite. Cardinal Ratzinger was quoted in a recent issue of the Italian daily *Avvenire* (a quoted in *The Catholic World Report*, May 2001, p. 7) that there is a "hardening" among the traditionalists on this issue and that he wants us to work to accept "diverse rituals." Once again, ours is not a cultural difference with the modern rite, nor are we nostalgically attached to the Latin Mass; no, we are *dogmatically* attached to the valid rites of the Church. If this is a "hardening," then so be it. Cardinal Ratzinger wants the traditionalists to understand "that the post-conciliar liturgy is not that of another church," but he is wrong: it is the same condemned liturgy that Cranmer and Henry VIII forced on Catholics in the Sixteenth Century. *That* religion (Anglicanism) is **not** a part of the Church of Jesus Christ, as demonstrated by its false Mass and Sacraments (read Pope Leo XIII's encyclical *On Anglican Orders*), and this truth cannot change. So if a church adopts the same false liturgy as the Anglicans, is that religion the Church of Jesus Christ? The answer seems obvious . . .

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### They Are Two Different Religions

Editor, The Catholic Voice,

I don't know how our names got on your mailing list to send us *The Catholic Voice*, however we are truly grateful. Please send me 3 Pro Multis pins. I would like to give them to a very holy priest who left the Fraternity of St. Peter because he refuses to say the new "mass." We are very proud of him and we help support him because he gave up everything to defend the Faith and the Holy Sacrifice of the Mass. Also, he would tell you that the True Mass and the new "mass" cannot be said in the same church because they come from two different religions. He has suffered much. Enclosed is a donation.

K.R.

Lizton, IN

Editor's note: Thank you for your donation. Please assure Father of our prayers for him and his work. He is fortunate to have your help as he labors for souls.

### Communion On Good Friday

Editor, The Catholic Voice,

Please help me with my dilemma.

A group I sanctified Good Friday with did not distribute Holy Communion during the liturgical observances. I am used to expecting Holy Communion on Good Friday from the Hosts consecrated on the previous day and reserved at a side altar. The bishop at this chapel was most insistent that I was wrong, however my friends attending the Good Friday ceremonies at other traditional chapels did receive Holy Communion at that time.

Now, in view of St. Pius V sealing the Roman Missal in his Bull *Quo Primum*, was the Holy Week liturgical reform of Pope Pius XII in 1956 an infallible act? I am using a Roman Missal that clearly stipulates that Holy Communion should be distributed at the Good Friday ceremonies, and the missal indicates this change was allowed by Pope Pius XII. I am 73 years old and fought hard in resisting the changes as they came into my parish church. Can you help me with a solution to this problem?

A.H.

Los Angeles, CA

Editor's note: While we cannot comment directly on the stern correction you said you received when questioning this practice, your "dilemma" does serve to comment on another issue that divides Catholics in the Traditional Movement. It can be worded in this way: Was the restoration of the Holy Week ceremonies (as done under the reign of Pope Pius XII) legitimate or can they (or *should* they) be rejected?

First of all, there can be no doubt that *Quo Primum* of Pope St. Pius V was an unerring document, for it "canonized" the Missal to be used in the Latin Rite by defining which were the words of consecration. However, does the decree *Maxima Redemptionis nostrae* of November, 1955, enjoy the same status? No, it does not. This decree was issued by the sacred Congregation of Rites with the *approval* of Pope Pius XII. This becomes one of the sources of the division. The Decree may not be able to be viewed as an infallible document, yet that fact alone is not sufficient to reject it. The Church has the right to change the ceremonies of Her rituals as long as She does not change the substance of them (the form of the Sacraments).

Briefly stated, some traditional clergy have chosen to maintain the pre-1956 liturgy for Holy Week because Annibale Bugnini, the architect for the Novus Ordo Missae, is said to be responsible for the Holy Week changes. They do not wish to be associated with anything he has done. On the other hand, other traditional clergy will say that since the Church has the right to change the ceremonies for pastoral reasons (see the Council of Trent on this), and the work of Bugnini was minimal at best, then they cannot reject this Restoration of Holy Week without being disobedient. Who is right? It will take a good Holy Father to make that decision. ✠

#### Want To Contact Us? Here's How:

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# Reflections On Purgatory And The Sabbatine Privilege

By JOSEPH MAHONEY  
For The Catholic Voice

This article is aimed at those who know the importance of Our Lady in the scheme of Creation and Redemption, who already have a devotion to her, and like most, if not all; want to honor and love her more. The Sabbatine Privilege is another way of giving more honor to Our Blessed Mother with the additional benefit of dramatically reducing ones “time” in purgatory.

The Sabbatine Privilege (also known as Sabbatine Indulgence) is one of the Scapular Privileges. Most practicing Catholics are familiar with the “first privilege” of the Carmelite order derived from St Simon Stock’s vision which amounts to this: “That all who out of true love and veneration for The Blessed Virgin constantly wear the scapular in a spirit of faith after they have been properly invested in it, shall enjoy the protection of the Mother of God, especially as regards their eternal welfare.” (Rev. John J. Sullivan, 1918, *Externals of the Catholic Church*, p194). The first privilege is essentially a “promise” of gaining Heaven through the intercession of Our Lady for those who fulfill the conditions.

The second privilege, named from the apocryphal Bull *Sacratissimo uti culmine* of John XXII, March 3rd, 1322, is the Sabbatine (Saturday) Indulgence. The conditions, simply put, are to wear the brown scapular, observe chastity according to your state in life and daily recite the Office of the Blessed Virgin Mary; alternatively, upon obtaining a dispensation from a priest, to abstain from flesh meat on Wednesdays and Saturdays (in addition to Fridays, of course) instead of reciting the Office.

The afore-mentioned Bull states that The Blessed Mother appeared to Pope John asking him to “ratify the indulgences which He (Our Lord) had already granted in heaven... (for those who fulfilled the conditions) she herself would graciously descend on the Saturday (Sabbath) after their death and liberate and conduct to heaven all who were in purgatory” (*Catholic Encyclopedia*, 1911/1912).

There has been much discussion and dispute over the authenticity of this Bull, especially in the 17th century. Although the Bull has been ratified by several Pontiffs (Clement VII, St Pius V, Gregory XIII and others) it has never been declared genuine and it still is doubted.

The Decree of the Holy Office (1613) which gives no opinion on the genuineness of the Bull states what the Carmelites may preach regarding it and has been inserted into the lists of indulgences and privileges of the Confraternity of the Scapular of Mount Carmel. After listing the popes who have approved and confirmed it, the Decree permits the Carmelite Fathers to preach that those who have observed the conditions outlined before “may derive after death – especially on Saturdays, the day consecrated by the Church to the Blessed Virgin – through the unceasing intercession of Mary, her pious petitions, her merits, and her special protection.” (*The Summary* approved by the Congregation of Indulgences on July 4th, 1908).

This explanation and interpretation of it removes all cause for dispute and Benedict XIV adds his desire that the faithful should rely on it (*Opera omnia*, IX, Venice, 1767, pp 197 sqq.).

Thus, the apparition to Pope John XXII (if genuine)

essentially affords to those who complied with those few conditions to the prompt release from Purgatory on the first Saturday after death. For those who choose not to accept this, there is at least the guarantee (as indirectly sanctioned by Benedict XIV and Paul V) for those who comply with the conditions mentioned, that Our Lady will “endeavour to bring them speedily to Heaven” (Sullivan, 1918).

## Why Do It?

Since Catholics should be observing chastity anyway, and if you are like most you are already wearing the scapular, how much harder is it to abstain from flesh meat on two more days of the week (or if your duties permit: daily recite the Office of Our Lady)? Whether, our loving Mother obtains for us release from Purgatory on the first Saturday after our death or endeavours to release us quickly (and we know her power and what can be obtained when she “endeavours” to achieve something), either way, there is so much to be gained for so little given.

## Why Shorten Your Time In Purgatory?

In case you aren’t convinced that the Sabbatine Privilege is worth taking advantage of, here are some considerations on Purgatory.

Some points taken from “Meditation on Purgatory” (ANON): Many suffering souls have appeared to people still living on earth claiming that they underwent torments that were indescribable. Saint Catherine of Genoa says “The souls endure a torment so extreme that no tongue can describe it, nor could the understanding conceive the least notion of it, no mind can form any idea of what purgatory is. As to the suffering it is equal to that of hell.”

Think of St. Christine the Admirable and other certain souls who were raised from the dead, and then practiced penances that were said to actually “ruin the spirit of true Christian penance.” What horrific sight could have caused this?

Endeavoring to impart to us a speck of understanding, the author of the *Imitation* writes “There one hour of suffering will be more sharp than a hundred years spent here of the most rigid penance.”

There are countless more examples, read “*Purgatory*” by Fr F.X.Schouppe if you want to know more.

In the first conversation of Our Lady to Lucy at the Cova da Iria in Fatima, on May 13th, 1917, after the three seers were promised heaven, Lucy asked whether “Amelia” (someone she knew who had died) was in heaven. The reply was “SHE WILL BE IN PURGATORY UNTIL THE END OF THE WORLD.” It should be noted that Amelia, was a teenager who lived in the village with her parents and “was by no means a scandalous Christian” (*More about Fatima*, Rev. Fr. V. Montes de Oca, C.S.Sp., 1945).

Based on the sufferings and duration of Purgatory, it follows, that in addition to answering The Church’s call and particularly Our Lady of Fatima’s “call” for penance, the additional benefit of reducing our “time” in purgatory is definitely a compelling reason to take advantage of the Sabbatine Privilege.

**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).*

- June 3 ..... Pentecost
- June 14 ..... Corpus Christi
- June 22 ..... Sacred Heart of Jesus
- June 27 ..... Our Mother of Perpetual Help
- June 29 ..... Ss. Peter & Paul
- July 2 ..... Visitation BVM
- July 7 ..... Ss. Cyril & Methodius
- July 14 ..... St. Bonaventure
- July 16 ..... Our Lady of Mt. Carmel
- July 19 ..... St. Vincent de Paul
- July 22 ..... St. Mary Magdalen
- July 25 ..... St. James, Apostle
- July 26 ..... St. Anne, Mother BVM
- August 1 ..... St. Peter in Chains
- August 2 ..... St. Alphonsus Liguori
- August 4 ..... St. Dominic
- August 5 ..... Our Lady of the Snows
- August 6 ..... Transfiguration of Jesus
- August 8 ..... St. John Vianney
- August 10 ..... St. Lawrence
- August 11 ..... St. Philomena
- August 15 ..... Assumption BVM
- August 16 ..... St. Joachim
- August 22 ..... Immaculate Heart of Mary

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