

The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

P.O. Box 130 • Mead, WA 99021

Volume 18, Number 2

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

June, 2002

What Can We Do Amidst The Stories Of Sin And Scandal?

By FR. KEVIN VAILLANCOURT
For *The Catholic Voice*

While preparing this issue of *The Catholic Voice*, I've reflected long and hard about the merit in saying anything about the increasing number of stories of the acts of scandalous clergymen, whose numbers are not confined only among Catholics. The news media, following an obvious agenda of hatred for the Church and all She stands for in the Priesthood, has done a more than sufficient job to denounce the offenders by name, and to warn Catholics of any predators of virtue. In fact, the media has so *outdone* their duty, that it is truly *calumny* for them to continue, in a voyeuristic style, to plunge into those depths as are only required by those in authority. We will share in their sin if we to continue to talk about the sins of individuals, for none of us has the right to keep throwing stones.

There is no good served in speaking more of these evil deeds. However, there are lessons to be learned, and where these lessons apply in our various roles in the Church, then we should apply them, *and soon*. My concern here is not so much for the leaders of the modern church — they have brought these problems on themselves by calling the clergy, through Vatican II, to embrace the world. Rather, my concern is for my brother priests, and for the bishops faithful to the traditional teachings of the Church, that we will not think ourselves exempt from such troubles, and that we will all take steps to make sure these scandals do not rise among us.

1. Change in policy. While there is moral basis for the policy used by the hierarchy for centuries when a cleric is caught in a private sin (no, there is no justification to make a *private sin* public), better assurances must be forthcoming that the weak are truly reformed. They can no longer be pushed from place to place as if a mere change of location will cure the moral malaise of soul. However, if the single offense, although accompanied by a spirit of true repentance and amendment of life, is repeated out of continued weakness, then those placed over the cleric/offender must work swiftly to remove such a one from the care of souls lest greater scandal be given.

2. Change in training. Of all the education clerics receive prior to Ordination, I am greatly concerned that there is grave, *even culpable* neglect in one area of their moral training. I do not mean by this that seminarians have not spent sufficient time in the classroom to master the principles of Moral Theology (a study that continues for the life time of the priest), nor do I mean that the Spiritual Directors of these clerics have been negligent in their duties to train their charges in the pathway of holiness through retreats and other devotional exercises. No, it is my experience that most seminary training

is gravely lacking in educating seminarians about their vow of celibacy, and how to live *and love it* for the rest of their lives. At the Subdiaconate, the vow of celibacy is imposed without ceremony — it is "understood" to oblige the cleric once he has received the Order. It almost seems that most Spiritual Directors treat the preparation for this important vow in the same manner: they teach about the nature of celibacy in such a way as to leave the cleric to develop an understanding of it on his own. *Little* is said about the beauty of this vow, and the apostolate we clerics bring to the world. We demonstrate that the love of God and His Church can so captivate the heart of a man that he will forego the legitimate pleasures of wife and family for the *higher calling* of espousal to the Church and a life dedicated to the salvation of *all* souls. What is more, these same Directors insufficiently train their charges in the spiritual skill of handling the bouts of loneliness that do arise. The cleric must turn his heart to a deeper love of Jesus Christ and His Holy Mother, while employing the spiritual aids necessary to maintain a lifelong celibacy as he labors for souls in the midst of a sinful world. What is more, we need as clerical Spiritual Directors those who *love* their own celibacy and are not conflicted and confused about it themselves.

3. Develop the Spirit of Prayer. It is not some trite saying that a priest must be a man of prayer, for it is only through his prayer life that a priest is strengthened in his own soul — an absolute requirement before he can attempt to strengthen the souls of others under his care. Truly one cannot give what he himself does not have. Despite our many, many duties, our time spent in formal and personal prayer on a *daily* basis is the sole means we have to refresh the soul and help us shake off the dust of the earth that seems to settle around us everytime we must journey about.

4. Encourage Prayer for Priests. I often think the laity take for granted the notion that priests need their prayers. St. John Eudes warns us that the faithful will get the pastors they deserve, meaning that if they are not diligent in praying for their priests, then they run the risk of having these "men of God" fall prey to the spirit of the world and the temptations of the devil. While priests share a great burden of responsibility for their own striving for holiness, their journey on this pathway is made relatively easier with the prayers of everyone, even their brother priests.

I don't profess to have special insight into the above matters, but I am convinced that if we renew our efforts according to this short plan, then we will, at the very least, be doing what we can to see that the Traditional Movement will be spared the scandals we see and hear of elsewhere. With God's help, we can have holy priests leading those under them to holiness as well. †

Cor Jesu Sacratissimum, miserere nobis!

STRC News: RIP Walter L. Matt; Postage Increases

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

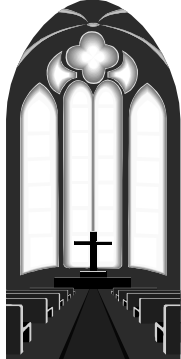
A Champion Receives His Reward

Not long ago, the celebrated Catholic journalist, Walter L. Matt, passed on to his eternal reward, leaving behind an inspiring legacy for all he did in the Traditional Movement in the United States and throughout the world. His influence among men of our times will be greatly missed.

The son of German immigrants, Walter Matt came from a long line of Catholic lay journalists. His grandfather launched the German-language *Wanderer*, and his father, Joseph Matt, K.S.G., founded the English-language *Wanderer* — the oldest Catholic weekly newspaper in the United States today. Mr. Matt was an editor of *The Wanderer* for some thirty years before he founded *The Remnant*, of which he was the editor/publisher for some twenty-five more years. Over his long, fifty-some years in the Catholic press apostolate, he wrote countless studies on countless different topics, concerning both the Catholic Church and the secular state. Well past the age when most men retire to a life of ease, this veteran of World War II was still active in the fight to restore the traditions of the Catholic Church, and he was generally regarded as one of the founders of the traditional Catholic Movement in the United States. Although no longer the editor of *The Remnant* at his death, he was still active as the newspaper's publisher. Mr. Matt's youngest son, Michael, is presently the editor of *The Remnant*. He is survived by his wife of forty-five years, his nine children, and his thirty-three grandchildren.

Email Subscription

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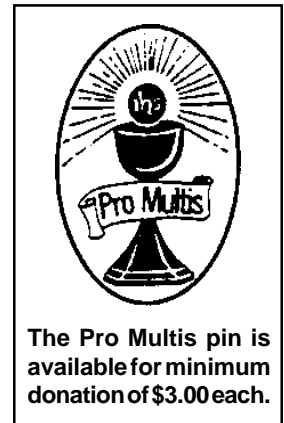
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helping with rising printing costs, if any of our readers (especially our foreign subscribers) would like a PDF version of the newsletter *in place of* the printed version, please email us at strc@strc.org stating this request. We will begin your "e-subscription" with the next issue. Your monetary donations are still requested to assist us with our work.

STRC Costs Increase

Recipients of *The Catholic Voice* know that this newsletter is one of the largest non-subscription publications of its kind available today. While we do not charge a subscription fee for our quarterly newsletter, we do ask for a donation to help us offset the many costs associated with its publication and distribution — and these costs will take another jump after the mailing of this issue. Our American readers know that the United States Postal Service will be raising postage rates at the end of June, 2002. The increase is an across-the-board rate hike, affecting even those who mail at the nonprofit rates. At the time of this printing, it has been estimated that our postage costs will rise anywhere from 7.2% to nearly 8% — a significant amount indeed. On top of this, printing costs have gone up, impacting all aspects of our newsletter apostolate. We mention all this to remind our readers to assist us with your donations so that we can keep bringing this newsletter to you. May God reward your generosity. †



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. †



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.

The Time After Pentecost And The Christian Spirit

By ABBOT GUÉRANGER, OSB
From *The Liturgical Year*

In order to more thoroughly understand the meaning and influence of the season of the liturgical year upon which we have now entered, it is requisite for us to grasp the entire sequel of mysteries which holy Church has celebrated in our presence and company. The celebration of those mysteries was not an empty pageant, acted for the sake of being looked at. Each one of them brought with it a special grace, which produced in our souls the reality signified by the rites of the liturgy. At Christmas, Christ was born within us; at Passiontide, He passed on and into us His sufferings and atonements; at Easter, He communicated to us His glorious, His untrammelled life; in His Ascension, He drew us after Him, and this even to Heaven's summit; in a word, as the Apostle expresses, all this working, *Christ was formed in us.* (Galatians 4:19)

But, in order to give solidity and permanence to the image of Christ formed within us, it was necessary that the Holy Ghost should come, that so He might increase our light, and enkindle a fire within us that should never be quenched. This divine Paraclete came down from heaven; He gave Himself to us; He wishes to take up His abode within us, and to take our life of regeneration entirely into His own hands. The liturgy of this Time after Pentecost signifies and expresses this regenerated life, which is to be spent on the model of Christ's, and under the direction of His Spirit.

Two objects here offer themselves to our consideration: the Church and the Christian soul. As to Holy Church, the bride of Christ, filled as She is with the Paraclete Spirit, who has poured Himself forth upon Her, and from that time forward is Her animating principle, she is advancing onwards in her militant career, and will do so till the second coming of Her heavenly Spouse. She has within her the gifts of truth and holiness. Endowed with infallibility of Faith and authority to govern, She feeds Christ's flock, sometimes enjoying liberty and peace, sometimes going through persecutions and trials. Her divine Spouse abides with Her, by His grace and the efficacy of His promises, even to the end of time; She is in possession of all the favors He has bestowed upon Her; and the Holy Ghost dwells with Her, and in Her, forever. All this is expressed by this present portion of the liturgical year. It is one wherein we shall not meet with any of those great events which prepared and consummated the divine work; but, on the other hand, it is a season when holy Church reaps the fruits of the holiness and doctrine, which those ineffable mysteries have already produced, and will continue to produce during the course of ages. It is during this same season that we shall meet with the preparation for, and in due time the fulfilment of, those final events which

will transform our mother's militant life on earth into the triumphant one in heaven. As far, then, as regards holy Church, this is the meaning of the portion of the cycle we are commencing.

As to the faithful soul, whose life is but a compendium of that of the Church, her progress, during the period which is opened to her after the pentecostal feasts, should be in keeping with that of our common Mother. The soul should live and act in imitation of Jesus, who has united Himself with her by the mysteries she has gone through; she should be governed by the Holy Ghost, whom she has received. The sublime episodes peculiar to this second portion of the year will give her an increase of light and life. She will put unity into these rays, which, though scattered in various directions, emanate from one common center; and, advancing from brightness to brightness (II Corinthians 3:18), she will aspire to being consummated in Him whom she now knows so well, and whom death will enable her to possess as her own. Should it not be the will of God, however, to take her as yet to Himself, she will begin a fresh year, and live over again those mysteries which she has already enjoyed in the early portion of previous liturgical cycles, after which she will find herself once more in the season

The Sundays after Pentecost are no "ordinary time" of the year. Rather, they are the time for perfecting in our souls the many graces we received during the other liturgical seasons.

that is under the direction of the Holy Ghost, till at last her God will summon her from this world, on the day and at the hour which He has appointed from all eternity.

Between the Church, then, and the soul, during the time intervening from the descent of the divine Paraclete to the consummation of the world, there is this difference: that the Church goes through it but once, whereas the Christian soul repeats it each year. With this exception the analogy is perfect. It is our duty, therefore, to thank God for thus providing for our weakness by means of the sacred liturgy, whereby He successively renews within us those helps which enable us to attain the glorious end of our creation.

In the Divine Office, Holy Church has so arranged the order for reading the books of Holy Scripture during the present period to express the work then accomplished, both in the Church Herself, and in the Christian soul. From the Sapiential Books, to the Books of Kings, and Wisdom, and Tobias, and Judith, and Esther, and Ruth — the fruits of holiness are reviewed, and the Christian soul desires these fruits; she desires to be holy.

Such is the mystery of this portion of the liturgical cycle, which is called the Time after Pentecost. It includes also the use of green vestments, for that color expresses the hope of the Bride, who knows that She has been entrusted by Her Spouse to the Holy Ghost, and that He will lead Her safe to the end of Her pilgrimage. St. John says all this in those few words of his Apocalypse: *The Spirit and the bride say, Come!* (22:17) †

Part II: *Novus Ordo Missae* Was Early Known For What It Is

Editor's Note: The following is the second installment of a four-part series. It is an article written sometime in the early 70's for the purpose of educating Catholics about the gravity of the liturgical changes that were just starting to afflict the Church. It doesn't matter that this article was written nearly thirty years ago; the points made are timeless and quite necessary to review. As long as the Novus Ordo Missae is the form of worship that the majority of the world's Catholics are forced to attend, objections such as these will continue to be valid.

Now that Luther, Henry VIII and Vatican II have been identified as co-conspirators in a worldwide plot to dethrone Christ as the Crucified King, and Mary, as Queen and Mediatrix ("A central figure in the old worship, as everyone knows, was that of Our Lady, the Mother of God . . . that the destruction of this worship was a main object of the reformers..." *Cranmer*, by Hilaire Belloc) and the True Catholic Church with them, let us proceed to the Holy Sacrifice of the Mass.

The *Novus Ordo Missae* is the official worship of the vernacular church. As we have seen up to this point, this New "mass" is anything but Catholic. Reading the official definition of the Mass, as approved by modern Rome, we find the new supper-community combination in No. 7 of the *Institutio Generalis*, second chapter: "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. 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."

If we look closely, we will find that the Mass is now defined as a *supper*, and eight notations refer to the communal aspect of it. 1. "meeting," 2. "assembly," 3. "people," 4. "together," 5. "two or three," 6. "together," 7. "them," 8. "community." Also, immediately, it is obvious that the Sacrifice-Calvary-Redemption character of the Mass is conspicuously *absent*. Since the new themes are being projected, by *the definition*, into the "Mass" itself, and no attempt is made to include any other character in the worship, *one must assume that it is by deliberate intent that the old notions are gone and the new ones inserted*. Therefore, it is obvious the old character of Sacrifice-Calvary-Redemption is *expressly* denied by deliberate omission and the new meal-supper-community notions are *expressly* admitted.

So, our point is made, again. This act is heretical. One needs only to *doubt* a dogma to be in Heresy-trouble, by the way. It would seem we have grounds for more than doubt here. The True Mass is the center of the Catholic Faith, and there is absolutely nothing that can compare with it. The Mass and its efficacy are a distinguishing mark of the True Church which Jesus Christ instituted. Within the very heart of the Mass itself is that sublime prayer that calls down Jesus Christ, Our Lord God, onto our altars and makes the True Catholic Faith what it is, and others what they are not.

There is only one Jesus Christ; there was only one Sacrifice, one redemptive act and one True Faith, so let's look closer at

the *Novus Ordo Missae* and see what it is as compared to the True Mass of Christ's Catholic Church.

The Prayers Of The Modern Rite

Now, the new mass, from the entrance of the "president" to its "offertory," has seven prayer utterances by the president-priest to the congregation, and three or four prayers and utterances to God. The traditional Latin (Roman) Mass has twenty-four prayers and utterances by the priest to God, and four to the people. In the new mass, from its "offertory" to the "eucharistic prayers" there are six prayed to God and three to the people. The Roman Mass has eleven prayers and utterances to God and three to the people by the priest. During the "eucharistic prayers" of the *Novus Ordo Missae* there are seven prayers to God and two to the people. In the Roman Mass, by comparison, there are fifteen to God and none to the people during the Canon of the Mass. From the end of the "eucharistic rite" of the modern mass to the end of that "liturgy" there are eight prayers to God and six to the people. In the Roman Mass there are twenty-three prayers to God, four to Mary, our Holy Mother, one to St. Michael the Archangel and ten to the people.

Totalling all this we have:

<i>Novus Ordo Missae</i>		Latin (Roman) Mass	
To God	To people	To God	To people
About 26	18	75	17

This means, in clear simplicity, that (if we have counted correctly) forty-nine prayers to God and Heaven have been dropped and one to the people has been added in a shortened, modern "liturgy." "The rites should be distinguished by a noble simplicity; they should be short..." (*Constitution on Liturgy*, Vatican II). How can a service that is forty-nine prayers less be more pleasing to God and more beneficial to man?

This new corruption, called a "mass," also does away with all but three genuflections (four, sometimes) during the ceremonies. It eliminates the purification of the priest's fingers in the chalice and, after the consecration words, the "president-priest" no longer refrains from touching things (in the Roman Mass, the index finger and thumb are always kept together). Also, the purification of the vessels is eliminated, etc. There are other sacred acts which are performed by the priest which are eliminated in the *Novus Ordo*, but let's look at what they have done to the acts of reverence done by the people. When the people come to the front of the church to partake in "the eucharist (small "e"), they stand — kneeling is ridiculed, and in some places even forbidden. Then, once one has returned to his or her place, the congregation sits to participate instead of kneeling in a spirit of thanksgiving. Hasn't it occurred to anyone yet that the elimination of these mere "externals" are also changing, by associated implication, the reverence and respect that is due to God in acts of worship?

Pope Leo XII stated in his December 25, 1825, encyclical letter *Caritate Christi*: "You must love, above all things, the beauty of God's house; but your chief care must be that it is not

(Continued on Page 5)

The *Novus Ordo Missae* Is Not An Act Of Catholic Worship

(Continued from Page 4)

violated by the indecent behavior or clothing of those who attend, nor by any impiety which would dishonour it more than anything else . . ."

The *Novus Ordo Missae* Is Not An Act Of Worship

Even if the new "mass" were valid, (and it isn't, as we will soon review), it is so scandalously sacrilegious and blasphemous that God could never be worshipped at it. The teachings of the Second Vatican Council, as found in the *Constitution on the Sacred Liturgy*, and which claims the Holy "Spirit" prompted all these eliminations and compromises, says "...there have crept into the rites of the sacraments and sacramentals certain features which have rendered their nature and purpose less clear to the people of today, and hence, to that extent the need arises to adjust certain aspects of these rites to the requirements of our times. For this reason, the sacred Council decrees as follows concerning their revision . . . in some places and circumstances, however, an even more radical adaptation of the liturgy is needed." While some hail this document as a "conservative" expression of modern liturgical spirit, in this *Constitution* the word "reform" is used four times, "revised," twenty-four times, and "adaptation," seventeen. It would seem that certain spiritual rituals and prayers of the Roman Latin Mass have been judged by the Modernists and found wanting. They are said to be "less clear" to today's *social* man. Therefore, citing no valid reason other than mere utility, these time-honored rituals that made saints of all who assisted at Holy Mass were tossed out.

Now, something had to be added to replace the spirituality of the Roman Mass. Following the new "goals" for modern man as taught at Vatican II, the modern church has introduced new, "more clear," doctrines into "the liturgy":

From *Worship Magazine* (The unofficial voice of the *Liturgy Club*) January, 1969: ". . . it is the faith of those present . . . that accomplishes the marvelous change and transformation that our Roman tradition calls *transubstantiation* . . . You may be thinking: 'I thought Christ did this change.' He does, of course. We don't - unaided. But the risen Christ is, after all, not visibly and *tangibly* present except through signs (he is not 'locally' present at all. He is present through the signs that we make, not just the signs of bread and wine . . . but the sign of our very gathering in his name; the sign that is his word; the sign that is his minister; and the sign that is our prayer and our song."

From *Christ Among Us: A Modern Presentation of the Catholic Faith*: "We are aware that this sounds strange indeed to some, and is open to misunderstanding. When we say that the bread and wine 'become Christ,' we are not saying that bread and wine *are* Christ, nor are we practicing some sort of cannibalism when we take this in communion. What we mean is that the bread and wine are a *sign* of Christ present, here, in a special way — not in a mere physical way, as if condensed into a wafer; somehow his presence has 'taken over' the bread and wine, so that for us who believe, it is no

longer merely bread that is present, but Christ himself."

From a church's reading rack on the "eucharist," a piece of literature which doesn't allow direct quotes tells us that referring to the eucharist as (meaning Christ) was a naive and crude interpretation of what the eucharist really was. It is denied that Christ is truly present (as we believe) because we are only dealing with signs and symbols, and not with things that are their own nature. A statement is made in this book that when we refer to Christ as being *present* under the species, we don't really mean *physically*, as if His Body would be carried around when the Host was moved, because, again, it is just signs and symbols!

It is evident from these "new doctrines" surrounding the "new mass" that, at the very least, there exists some doubt of Christ's True Presence in the Holy Eucharist, or, at the most, there is an absolute *denial* of Christ's True and Real Presence in the modern rites. This is very evident in the "Eucharistic Prayer IV" that is used in the new mass.

To give impetus to these new doctrines, so that the new belief can be expressed in new worship, "canon" IV begins with a blatant heresy in the first prayer: "Father in Heaven, it is right that we should give you thanks and glory: You alone are God . . ." This thought is continued in the third prayer, where, toward the end, we read: ". . . You sent your only Son to be our Savior . . . A man like us in all things but sin." This last statement supports the first: that only "the Father" is God because the only difference between Christ and us was that He (Christ) didn't sin. But the true, real difference is that Jesus Christ is God, fully Divine, just as much as the Father is — and we are not! These two references together obviously strip the Divinity from Jesus Christ and place it on the Father only! This "de-divinizing" of Jesus Christ in the official prayer service of the modern church is supported by what unwitting Catholics are taught:

Our Life With God Series, Vatican II edition, Grade 7, COD Version: ". . . In His risen life among us, Our Lord is still the *human* Jesus . . ." [p. 111]

On Our Way Series, Vatican II edition, Grade 3: "The first unit centered on the child in community. Now Christ is seen as the *brother* and *leader* of that community." [p.32]

"Slowly, he will come to the realization of who Jesus is: God's son, and our brother." [p.34]

St. Anthony's Messenger, December, 1968: "Surely in his humanity he did not know everything . . ." . . . "In other words, Jesus is shown sharing our human ignorance about many affairs, and like us had to ask about them and learn." . . . "Concerning the fact that he was the Messiah, Christ never seems to accept fully the idea." . . . "...to the high priest's questions, 'Are you the Messiah?'" . . . "This is what others might have thought of him; it is not what he thought of himself." . . . "Jesus, before his resurrection, was perhaps not entirely aware of his full divinity." . . . "This is a clear reference to a *limitation* in his knowledge."

(Continued on Page 6)

Compare And See: Modern Rite A Violation Of True Mass

(Continued from Page 5)

Pastoral Constitution on the Church in the Modern World, (Vatican II): "Then saved by grace, men will offer flawless glory to God as a family beloved of God and of Christ their brother."

But these sacrilegious errors were condemned by Pope St. Pius X in his *ex cathedra* encyclical *Pascendi*: ". . . thoroughly imbued with the poisonous doctrines taught by the enemies of the Church, and lost to all sense of modesty, (they) put themselves forward as reformers of the Church; and, forming more boldly into line of attack, assail all that is most sacred in the work of Christ, not sparing even the Person of the Divine Redeemer, Whom, with sacrilegious audacity, they degrade to the condition of a simple and ordinary man."

But there is more. In the Eucharistic Prayer IV, just before the "consecration," the statement reads: "Let them (bread and wine) become the body and blood of Jesus Christ Our Lord." (As it is printed in the vernacular missal used during the "liturgy") At this point, let us think back to our school years when we took English. Remember when we studied nouns? A noun is a person, place or thing. And there is a rule when using nouns in a sentence: if a person, place or thing is special, distinctive or particular, it is to be capitalized, wherever it is used in a sentence. However, if it designates a "common" or non-distinctive (not particular) person, place or thing, then it is not to be capitalized. The words "body" and "blood" used in this sentence: "Let them become the body and blood..." are not capitalized and, therefore, by simple language usage, must refer to that which is not separate from us, but which is common to us. (Just another non-Divine person?) This again follows perfectly with the previous statements of the Father, alone, being God. If Christ is God, He most certainly is distinct from us, and a very "particular" (special) Person, and *must* be referred to as such in capital letters when writing of Him, but, if He is not God (because only the Father is), then it is O.K. to refer to Him in common terms.

Let's go farther in our consideration. Here are the words of the vernacular "consecration": "Take this, all of you, and eat it; This is my body;" and "Take this, all of you and drink from it; this is the cup of my blood;" This time, right at the "consecration," the words "body" and "blood" are, again, not capitalized! And, indeed, why should they be? Isn't the Father the only one Who is God (according to the Modernist theology)? And is not the the difference between Jesus and us that He did not sin? Then why capitalize *any* pronoun referring to Jesus Christ? Why capitalize the letter "M" in "This is my body" and "my blood." Now, Jesus Christ is God, the Second Person of the Trinity (one God) and He said, ". . . do this in memory of Me." The word *this* refers to what He just did and said. Therefore, the priest acts not in his own name, but in the name of Christ. Therefore, points of Divine emphasis must also be used in the act which is commemoration of the deeds of Christ. The word "Blood" names the new substance (wine changed into the Blood of

Christ), while the word "My" identifies its nature (Divine). If Christ is God, then, in writing, we recognize and demonstrate that by the most profound way possible. In this case, using symbols — types of letters to distinguish between Divinity and humanity. Capital "M" in *My* immediately identifies the Divine Nature of Christ (as being distinct from His human nature), while the word *My* itself determines the nature of what "My" refers to (Body and Blood). The capital "B" in Body and Blood is an *adoration emphasis* to draw attention to the change of substance. To not capitalize in writing those letters just mentioned is to destroy the *distinction emphasis* of Divinity, and reduce Christ's Nature to that of non-Divinity.

On To The Next Observation

Now we come to the next observation as regards the *Novus Ordo Missae*. After pointing out that the *Novus Ordo Missae* is not an act of Catholic worship, we must come to the next point: is it a valid "mass." We have seen up to now that the doctrines espoused in the *Novus Ordo Missae* are heretical, but does transubstantiation take place? The answer to this important question is developed in the following manner:

In the first place, just any set of words used at the Consecration in the Canon of the Mass is simply not good enough. The words used must be those of Jesus Christ Himself. If just any words could be used to change the substance of the bread and wine into the Body, Blood, Soul and Divinity of Christ, there could be some scandalous mistakes: Plain bread and wine could be changed at an ordinary dinner in casual conversation. The Divine Body and Blood of Christ are not ordinary; they are *God*. Therefore, ordinary means will not produce the change. Man did not institute the Holy Eucharist, so man cannot *arbitrarily* claim which words are necessary. Man did not establish the New Covenant, the Mystery of Faith, so man may not tamper with Divine Works; God is involved, and souls are at stake.

We know that Jesus Christ gave us His own Body and Blood in the Holy Eucharist because the Catholic Church has taught this as a matter of Faith. Yet, this is not our only source for this information; there is still the holy and divine word of the Scriptures. If the teachings of the Church and some other teaching appeared to be at odds about a point of truth, we can most often appeal to the Sacred Scriptures to throw some light on the subject, and clear up the doubt.

As we investigate the words that Jesus used at the Last Supper, we find that the words He spoke, and which are recorded in the Scriptures, are not the same words that the vernacular church uses today. Why? Which formula of words should we use? Those used for nearly two thousand years, and which express the unchanging truths as taught by Christ Himself, or those of the new religion that has taken over Rome?

Christ said, in giving us His Blood (to complete the Sacrificial death), "This is the Chalice of My Blood, the New and Eternal Covenant, the Mystery of Faith, which shall be shed for you and

(Continued on Page 7)

The Agenda Of The Modernists Is Found In The *Novus Ordo*

(Continued from Page 6)

for many unto the remission of sins. The vernacular church uses the words: "This is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all men, so that sins may be forgiven." Similar, but not identical. The chief difference is in the change of the word *many* with *all*.

There are those today who say that the words "many" and "all" mean the same. Now, that is really stretching a point beyond reason. Human beings make sounds we call words, to communicate an idea or a thought, so that others may know what that idea or thought is. If there were no order to words, one could use any sound that came to mind. The only trouble with that is, nobody would know what was going on; a particular word would not necessarily mean the same the next time. We expect three-year-olds to talk that way, but not adults. And an adult knows that words have order and distinct meaning, so people won't get confused. If we say, "Lookout! You're going to be run over by a bus," we don't mean, "What time is it?" To convey a certain idea over a period of time, either the same words must be used every time to explain that idea, or else we use words *similar* in meaning, but never *different* in meaning.

Let us give an example. You know, money is a strange thing; it often has an odd effect on people. Money is used as a medium of exchange, to give us purchasing power. Families are supported by it, contributing to economic security. When money or its value is being transacted, very explicit notions are used so that there won't be any misunderstandings nor hurt feelings. If someone owes me \$10.00 and I would like to be repaid, there are a number of ways to get it. I could say: "Give me my \$10.00;" "Pay me what you owe me;" "I want my money," etc. Now, as far as money is concerned, there is no doubt that in any of these word usages, I would mean that I want *all* of the \$10.00 repaid, the whole bit of it. Quite clear, isn't it? There is no mixup of meaning when I use these words. But, if I was paid only \$6.00 by my debtor, quite obviously I haven't received *all* of it. I've received part of (many of) the dollars I was owed, not the entire (all) amount. Besides, \$6.00 doesn't spend like \$10.00, does it? A *part* simply isn't equal to the *whole*! By everyday simple word usage, one cannot use the word "all" (whole) in place of "many" (part), nor "many" in place of "all."

So, why did Jesus Christ use a word to indicate only a limited number — a *part* of the whole, and why did the vernacular church change the words to include everybody, thereby *contradicting the words of Christ*? Well, since "all" refers to just that — everybody, and it is most evident that the trend of modern society, modern religion and teachings of Vatican II is the Brotherhood unity of man with *no prejudicing doctrines*, then this small word becomes a very important key. *Since all men do not accept* the hard uncompromising doctrines of Jesus Christ through His Church, but modern ideals require that every major creed belong under the same umbrella organization, then the surrounding doctrines of Catholic worship, and the very worship itself, the Mass, must reflect the belief of

"all" (everybody). It is quite obvious that the Catholic Church and its truths expose the mortal errors of the modern world and their schemes, so, in order to get the Catholic Church into the Brotherhood Community, this Church of Jesus Christ must be made to express, in its teachings and worship, the rituals and terminology of the pluralistic community.

It is well-known that most of the world community does not accept the exclusiveness of Catholic doctrines as they are expressed in the Church's traditional belief and worship. The exclusive *limitation notion* of the hard sayings of Christ ("He that is not with Me, is against Me..." "No man can serve two masters; he cannot serve God and Mammon." "I would thou wert cold or hot, but, because thou art lukewarm, I will begin to vomit thee out of my mouth."), *which are clearly expressed in the use of "for you and for many,"* contradicts the spirit of the modern world. Since the spirit of the world is not going to change, the word "many" had to be eliminated.

The Brotherhood of modern men want relative flexibility, liberal discretion, circumstantial absolutism, evolutionary "truth," contemporary wisdom, modern application and human interpretation (everything that "for you and for many" denies). Because those who carry the weight in the world want the Catholic Church in the community of men, but the very heart of Her public worship professes another principle — the Mystical Body of Christ — then Catholics were forced at Vatican II to alter the emphasis from the Mystical Body to the Brotherhood community of men through the change of one small word.

The deception here has been to train Catholics to think in terms of "totality" *without the restrictions and consequences* of the hard sayings. It is the same totality that false "unity" implies: that everyone must be unified economically, politically and religiously, without doctrinal boundaries, to save man from himself and the world. Because only the Catholic Church has the Divine Presence of Christ, and an act of worship that expresses the *limitation notion* of those who followed the no-compromise truth of Jesus Christ, that limitation notion had to be changed to reflect totality and limitlessness. This new totality is found in the unity of those who do not accept a system of absolutes, of only one, unchanging truth, nor of uncompromising sayings.

In the Consecration of the wine in the True Mass are the words: "This is the chalice of My Blood, of the new and eternal covenant, the Mystery of Faith, which shall be shed for you and for many unto the remission of sin." That word, "many," is the one word that tripped up the enemies of Christ and His Church. The Holy Catholic Church has taught consistently since the Council of Trent that this word "many" in the form of the Holy Eucharist refers only to those who follow the unyielding, hard truths of Christ. While Christ died for all, the fruits of His salvific work are meant only for those who merit them by following His will. However, the word "all" refers to those who will not be limited by Jesus Christ and His Church in what they are to believe for their salvation. This "all" are they who embrace the

(Continued on Page 8)

For Ecumenism To Succeed, The Mass Had To Be Changed

(Continued from Page 7)

“totality” notion instead of a limiting notion.

The new theology which surrounds this new form of worship emphasizes the elimination of the Divinity of Christ. It reformed and updated Him into a brother for whom we stand, not a God to whom we must kneel. The word “all” destroys the exclusiveness of the Mystical Body and those few (many) who follow Christ. Pope Leo XIII warned us of this work of the enemy. In his encyclical letter, *Satis Cognitum* (On The Unity of the Church), we read: “. . . there can be nothing more dangerous than those *heretics* who admit nearly the whole cycle of doctrine, and yet by *one word*, as with a *drop* of poison, infect the *real* and simple faith taught by Our Lord and handed down by apostolic tradition.”

Referring also to the elimination of the Divinity of Christ, the words “Mystery of Faith” were removed from the Consecration words of the wine and are now used in conjunction with the proclamation: “Christ has died, Christ has risen, Christ will come again.” Not only is this *anaphora* foreign to the Roman Mass (something which the modern document *Liturgiam Authenticam* is designed to correct, that is, if those charged with keeping the Liturgy “authentic” care anything about such things, or is this recent document merely a bone tossed to the “conservatives”? – *Ed.*), but the term *mysterium fidei* is an *integral part* of the form for the wine consecration, and the removal of this phrase from its ancient place in the form of the

Holy Eucharist constitutes a violation of sacramental law, leaving the validity of the consecration of the wine in grave, if not sure, doubt. Besides, the phrase *Mystery of Faith* refers exclusively to the supernatural act of transubstantiation which is not seen, but believed by faith. Its rightful place is in the form of the wine consecration, not removed to a spot somewhat later in the modern “liturgy.”

Pope Pius XII reminded us of this in his 1947 encyclical letter on the Sacred Liturgy, entitled *Mediator Dei*: “Since His bitter sufferings constitute the principal mystery of our redemption, it is only fitting that the Catholic Faith should give it the greatest prominence. This mystery is the very center of Divine worship since the Mass represents and renews it every day, and since all the Sacraments are most closely united with the Cross . . .” If we refer to Christ as being truly and substantially in the Holy Eucharist, we must accede to His Divinity and, if we do this, we are drawn back to the reasons why Our Lord used “many” when He instituted this Most August Sacrament. The true members of the Kingdom of Christ are only a few (the “many”), for not everyone (the “all”) follows Christ in the manner He teaches us in the Gospels. The fruits of His death on the Cross are not shared by them. So, when the innovators remove reference to the Divinity of Jesus Christ, they reduce the “liturgical action” of “the eucharist” to that of a mere meal. Now the word “all” fits in quite beautifully! †

End of Part 2.

Prayer For Priests

O Jesus, eternal High Priest, divine Sacrificer, Thou who in an unspeakable burst of love for men, Thy brethren, didst cause the Christian Priesthood to spring forth from Thy Sacred Heart, vouchsafe to pour forth upon Thy priests continual living streams of infinite love.

Live in them, transform them into Thee; make them, by Thy grace, fit instruments of Thy mercy; do Thou act in them and through them, and grant that they may become wholly one with Thee by their faithful imitation of Thy virtues; and, in Thy Name and by the strength of Thy Spirit, may they do the works which Thou didst accomplish for the salvation of the world.

Divine Redeemer of souls, behold how great is the multitude of those who still sleep in the darkness of error; reckon up the number of those unfaithful sheep who stray to the edge of the precipice; consider the throngs of the poor, the hungry, the ignorant and the feeble who groan in their abandoned condition.

Return to us in the person of Thy priests; truly live again in them; act through them and pass once more through the world, teaching, forgiving, comforting, sacrificing and renewing the sacred bonds of love between the Heart of God and the heart of man. Amen.

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Knowing The Saints Of The Canon Of The Mass – Part II

By REV. NICHOLAS GIHR

From: *The Holy Sacrifice of the Mass*, 1918

The Saints Named After The Consecration

As found in the prayer: Nobis quoque peccatoribus

The first three words “to us also, Thy sinful servants” (*nobis quoque peccatoribus*) are the only words in the Canon that are said in a slightly raised tone of voice, that is, half aloud. The priest, at the same time, strikes his breast. Both (the somewhat loud tone of voice, and the striking of the breast) indicate to the celebrant with what great sorrow and compunction he is to make the acknowledgment of his sinfulness, and admonish all the faithful present, to unite with the officiating priest in these selfsame penitential sentiments which animate him, since he recites this prayer also for them and in their name. We acknowledge and confess ourselves in all humility to be but poor sinners, for we thereby draw on ourselves God’s favor and mercy. Yes, sinners we are all before God, and great sinners indeed. This we shall profoundly and sorrowfully realize if we but sincerely examine our entire life. Filled with shame we shall then have to acknowledge, alas, so many sins and yet so little penance! To obtain admittance into the kingdom of heaven we must pray for it, in as much as we place all our confidence in the greatness and abundance of the Divine mercies.

Animated with this sentiment, we cry out to God that He would mercifully grant us “some part and fellowship” with His holy Apostles and Martyrs. The immaculate and imperishable inheritance of the kingdom of heaven is prepared for the totality of the redeemed; but the individual man will share therein according to the measure of his merits, virtue and holiness. All the happiness of the citizens of heaven proceeds from God’s eternal and infinite glory. Our possession, our inheritance, our share in the land of the living will be God Himself — the clear vision, the ravishing love and the blissful enjoyment of God. The possession of the Supreme Good will, therefore, be imparted to us in union and in communion with the other blessed; the ravishing society of all the other citizens of heaven is a fresh source of the purest, sweetest joys.

Of the saints of heaven, some Apostles and Martyrs are mentioned by name in this prayer; fifteen in all (eight male and seven female saints), who all underwent the violent death of martyrdom.

At the head of the list in the prayer is **St. John the Baptist**, as the enumeration of the male saints is regulated by the time of their martyrdom. In the profoundest seclusion from the world, he prepared himself by a life of contemplation and severe asceticism for his vocation: to go before the face of the Lord, to prepare His ways, to give knowledge of salvation to His people, unto the remission of their sins (Luke I:76-77). His whole appearance and penitential preaching made a wonderful impression on the people. He closed his blessed labors by a martyr’s death, for he was beheaded because he had freely and severely censured the adulterous union of Herod with Herodias. His martyrdom is celebrated on August 29. Through heavenly revelation his head was later on found, and is now preserved and

honored in the ancient Church of *S. Silvestro in Capite*. St. John has ever been highly honored in the Church; numerous churches are dedicated to him; many cities and countries have chosen him as their patron.

St. Stephen heads the brilliant host of Christian Martyrs, who, after the death of the Savior, shed their blood for divine truth. He belongs to those seven wise and pious men who were ordained as the first deacons by the Apostles; but, before all the others, he is praised in Holy Scripture as a man “full of grace and strength,” “full of faith and of the Holy Ghost,” “who did great signs and miracles among the people.” As deacon, with loving solicitude, he exercised the charge of caring for the poor and the sick; he likewise, with great wisdom and power, preached the doctrine of Christ to the Jews. They obstinately resisted him, and in their fury they stoned to death this courageous preacher of the truth, which they hated. This took place in the Valley of Josaphat at the Brook Cedron. Yet “the stones of the brook were sweet to him,” says the Church, at the same time putting these words in his mouth: “Because my flesh was stoned for Thee, my God, my soul has adhered to Thee!” Overwhelmed by the rain of stones and falling on his knees, he exclaimed: “Lord Jesus, receive my spirit!” and then “he slept in the Lord.” Although ordained as deacon by the Apostles, St. Stephen preceded the Apostles by his blessed and victorious death; though inferior in dignity, he became the superior in suffering; and though a scholar in doctrine, he became the master in its profession. The martyr’s crown of precious gems now shines gloriously on his head; the celebration of the day of his death (December 26) follows the feast of the Nativity of our Lord, and the wonderful finding of his relics is separately commemorated (August 3). In the sixth century the principal part of his body was taken to Rome and placed beside the remains of St. Lawrence under the high altar of the Basilica of *St. Lawrence Outside the Walls* in a splendid marble sarcophagus.

St. Matthias, after the Ascension of the Lord, was by the will of God called to the Apostolate — in place of the traitor Judas. It is said that he was beheaded with an axe, and that St. Helena brought a portion of his relics to Treves. His head is preserved in the Church of *S. Maria Maggiore* in Rome. His feast occurs on the 24th, or (in leap years), on the 25th of February.

St. Barnabas was “an excellent man, and full of the Holy Ghost, and of faith.” He was originally called Joseph. The Apostles gave him the name of Barnabas (Son of Consolation), to indicate that he consoled and encouraged others by his supernatural enthusiasm and power of speaking. St. Barnabas is regarded by many only as an assistant and companion to the Apostles, as one resembling the Apostles; but many more and better reasons favor the opinion that Barnabas, like St. Paul, was an apostle in the strict sense of the term. In consequence of a supernatural revelation, Paul and Barnabas were ordained with prayer and the imposing of hands, and furnished with all authority; they were to complete the Apostolic College and to

(Continued on Page 10)

Remembering The Saints Is A Nourishment For Devotion

(Continued from Page 9)

take the place of the two Saints James, of whom the elder had suffered martyrdom, and the younger was restricted to the charge of the Mother-Church of Jerusalem. St. Barnabas was a Levite and came from Cyprus. It is probable that he belonged to the seventy-two disciples of the Lord. After having been consecrated Bishop at Antioch, he made (44 or 45) an extended missionary tour with St. Paul; later on he separated from him and labored chiefly in his native island Cyprus, where his renowned apostolate was crowned with martyrdom (between 53-76). It is not certain, though probable, that St. Barnabas preached in Upper Italy. Toward the end of the fifth century, the body of the saint was discovered in a cave at Salamis, in Cyprus. His feast occurs on June 11, the day of his death.

St. Ignatius of Antioch, who had the additional Greek name *Θεοφόρος* (Bearer of God). According to a pleasing legend, he was blessed, when a child, by Our Lord. He was a pupil of the Apostles, and also the second successor of St. Peter in the See of Antioch. Under the emperor Trajan, he was sentenced to death, dragged in chains to Rome, and there in the Colosseum, on December 20, 107, exposed to the wild beasts. This greatly celebrated bishop burned with an ardent desire for martyrdom, as is evident, from the letters, so full of unction, which on the way to Rome he wrote to different communities. "And the Lord hath given him his heart's desire, and hath not withholden from him the will of his lips" (Ps. 20:3); for the lions fell upon him, tore and ate his body, so that only the larger and harder bones remained. Since the middle of the seventh century, his holy relics have been preserved in the Basilica of St. Clement at Rome, where they were deposited on February 1; hence his feast falls on this day. Let us quote some of the glorious words which he wrote to the Christians at Rome. "You cannot prove your tender love for me better than by allowing me to consecrate myself in sacrifice — now, since the altar is erected; be content, in a holy choir of love, to chant thanks to the Father, in Christ Jesus. Well is it for me if I perish to the world, so that I may arise for God! Allow me to become the food of beasts, that through them I may attain to God. I am the wheat of God and must be ground by the teeth of beasts, so as to become the pure bread of Christ. Fire and cross, multitudes of wild beasts, the tearing of the body, the cutting into pieces of my limbs, the grinding of my bones; in brief, whatever of tortures the devil can invent, let all come upon me, if I but gain Jesus Christ. All the delights of earth I account as nothing, as nothing all the kingdoms of the world; better is it for me to die for Jesus Christ than to reign over all the bounds of the earth. Let me imitate the sufferings of my God. My Love is, indeed, crucified. There is no fire burning in me that tends to the things of earth, but a fountain of living water arises in my heart crying unto me: Come to the Father! I desire only the Bread of God, the heavenly Bread of Life, which is the Flesh of Jesus Christ, the Son of God; this only drink do I desire, His Blood, which is imperishable love and life eternal!"

St. Alexander I was the fifth Pope after St. Peter. He also brought about many wonderful conversions in Rome. On May

3, 115 (?), he was beheaded outside of Rome on the Nomentan Way, together with the priests Eventius and Theodulus. His holy body now reposes in the Church of St. Sabina at Rome. His feast occurs on May 3.

St. Marcellinus, priest, and **St. Peter**, exorcist, of the Roman Church. St. Peter, while in prison, had delivered the daughter of the jailer, Artemius, from an evil spirit, whereupon the whole family of Artemius was converted and baptized by the priest Marcellinus. Thereupon Sts. Peter and Marcellinus were frightfully tortured and led outside of the city for execution, as far as the so-called Black Forest, where they themselves with joy cleared the place in the thickets, and then bowed their head under the sword. On account of their martyrdom the place was afterwards called the White Forest. In the ninth century, their bodies were brought to Seligenstadt by Eginhard, the private secretary of Charlemagne, where they repose in a magnificent silver shrine. Their feast is kept on June 2.

The two youthful heroines, **Felicitas** and **Perpetua**, suffered at Carthage in North Africa. They were of noble birth and well-educated. They were confined in a prison filled with darkness, heat, smoke and filth. "The day of their victory dawned," say their Acts, "and from the prison they went forth to the amphitheater as to Heaven, cheerful, with radiant countenances, trembling, but with joy, not with fear." The confessors who accompanied them stepped before the judgment-seat and cried to the one seated thereon: "Now thou judgest, but soon thou wilt be judged by God." The young women were cruelly scourged, and then cast before a wild cow; finally they were beheaded. This was in the year 202, in the persecution of the Christians under the Emperor Severus. Their feast occurs on March 7.

St. Agatha. Two cities of Sicily - Palermo and Catana - contest the honor of her birthplace. It is certain that under the Emperor Decius, in the year 251, she bore off the crown of martyrdom at Catana. This holy virgin was renowned far and wide for her nobility and wealth, as well as for her beauty and virtue. Already in her childhood she had chosen Jesus for her spouse, and clung to Him with undivided love. Accused of being a Christian, she was dragged before the heathen judge, Quintianus. This villain endeavored, by all manner of mean artifices, to overcome her chaste mind and her courage. But, like unto a rock in the ocean, the virgin remained unmoved and unshaken; as the dust beneath her feet, she accounted all that the world could offer. In prison she was miraculously healed of her burning wounds by St. Peter. Afterward the wretched tyrant gave orders that the saint, miraculously healed, be rolled on sharp potsherds and glowing coals. Again brought back to prison, the saint prayed: "Lord, Thou who hast created me and preserved me since my childhood, who hast delivered my heart from the love of the world and protected my body from perdition, who hast made me triumph over tortures and bonds, over iron and fire, I pray Thee, receive my spirit from this earth into the bosom of Thy mercy!" Thereupon she slept in the peace

(Continued on Page 11)

The Lives Of The Apostles – An Inspiration At Holy Mass

(Continued from Page 10)

of the Lord, and her pure soul flew heavenward. The tomb of St. Agatha, made glorious by God with many miracles, became the refuge of the Christians, and even of the heathens. There also was kept the wonderful veil that was not burned, but only somewhat crimsoned, when the saint was thrown into the blazing fire. One year after her death, the neighboring volcano of Etna burst forth in torrents of fire, which moved toward the city of Catania, and threatened its destruction. Then the inhabitants ran in terror to her tomb, took the veil, and held it in the direction of the stream of lava. At that very instant, it took another course toward the ocean and the city was saved. This event took place on the anniversary of the holy death of the virgin martyr, February 5, which is still observed as her feastday in the Church of God. Consequently, St. Agatha is the much implored patroness against dangers of fire: as such she is particularly honored in the Black Forest of Germany. There her feast is made resplendent with the brightness of innumerable lights.

St. Lucy suffered martyrdom about 304, in the great persecution of Diocletian against the Christians. She came from Syracuse, was of noble lineage, and at an early age vowed perpetual chastity to the Lord. Her mother was taken ill with dysentery, and in this emergency she made a pilgrimage to the tomb of St. Agatha to implore her restoration to health. Here St. Lucy was thrown into an ecstasy, and St. Agatha appeared to her in great glory, surrounded by angels, speaking thus to her: "My sister Lucy, virgin consecrated to God, why dost thou request of me what thou thyself canst do for thy mother? Behold, thy faith hath given efficacy to the words of thy mouth, and she is now cured." From that time Lucy sold her ornaments and her goods in order to give the proceeds to the poor and the sick. Accused of being a Christian, she appeared before the tribunal of the heathen judge, Paschasius, whereupon being commanded to offer sacrifice to the idols, she answered: "It is a pure and undefiled worship of God to console and support widows and orphans in their tribulation. This have I now done for three years, and, after offering my possessions, I shall gladly offer also myself in sacrifice." Because she had said: "They that live chastely and devoutly are a temple of God, and the Holy Ghost dwells in them," they wished to drag her to a brothel, but the Lord rendered her as immovable as a pillar, so that no power could thence move her. Then a funeral pyre, filled with pitch, rosin, and oil was built around her and ignited: but the flames also left her untouched. Finally, a sword was thrust through her neck; but she continued to live until she had received the Holy Viaticum from a priest, and had consoled the Christians who were standing around, by the announcement that peace was near at hand. On the spot in which she suffered, a church was erected. Her feast is kept on December 13. "In thy patience thou didst possess thy soul, O Lucy, spouse of Christ! Thou didst despise what is of the world, and now thou art resplendent among the choirs of angels; with thy own-blood thou didst conquer the enemy!" (*Antiphon of the Divine Office*)

St. Agnes. What is most to be admired in her: the charm

of childhood, or virginal innocence, or manly heroism? Agnes, the child of wealthy and distinguished parents, was an elect child of grace; truly responding to her name (as St. Jerome writes), her childhood passed in spotless purity and lamblike innocence (*agnus* = lamb). A hundred years after her death, St. Ambrose said: "Even at the present day, many Roman maidens cherish the example of St. Agnes, as though she were still dwelling and living among us, animating themselves thereby to a perpetual preservation of purity." She gained the double crown of virginity and martyrdom at the tender age of thirteen. As is related in the history of her life, she was, "though a child in years, yet mature in mind; a girl in stature, but a matron in spirit; beautiful in appearance and figure, but still more charming in soul by piety and modesty." When asked in marriage, she described in animated, glorious words her espousals with the heavenly Bridegroom: "Depart from me, thou inciter to sin, thou food of death: depart from me; for already hath another Lover possession of my heart, who far surpasseth thee in nobility, and who hath given me incomparably more beautiful presents than those which thou hast offered me. With unrivalled treasures He hath enriched me; His nobility is the highest, His power the greatest, His appearance the most beautiful, His love the sweetest. The angels serve Him; sun and moon admire His beauty; by the perfume of virtue that exhales from His person the dead are awakened; by His touch the sick are cured. He hath prepared for me His bridal-chamber, where music and song resound; for Him I preserve fidelity, to Him I give myself entirely and without reserve!" She was taken to an abode of vice, but was protected by her guardian angel, who covered and shielded her with a garment of dazzling light. She was then thrown into a burning pile; but she made the Sign of the Cross over the flames and remained unharmed. Finally, she fell under the sword of the executioner (304), and thus the tender victim hastened to the nuptials of the Divine Lamb. She was buried a short distance from the city on the Nomentan Road in the villa of her parents. Her tomb became glorious, for on the spot arises one of the loveliest and most renowned churches of Rome (*S. Agnese fuori le mura*). "There annually the feast of the holy Virgin-Martyr is commemorated on the anniversary of her death (January 21).

St. Cecilia. She was a maiden of noble origin. From her earliest childhood she had wholly dedicated herself to the service of God by the vow of chastity. "She carried the Gospel always in her heart and never ceased by day or by night, praying and conversing on holy subjects." By the command of her parents, she was urged to marry a wealthy and distinguished young man named Valerian, but he was a heathen. She consented only after receiving the assurance, through her guardian angel, that God would preserve her virginity, even after her marriage. By prayer and penance Cecilia prepared for this worldly nuptial day, and when at the banquet-feast the nuptial hymn was sung amidst the sound of musical instruments, Cecilia secretly sang in her heart to the Lord alone the hymn: "Keep Thou my heart

(Continued on Page 15)

"New" Sacramental Theology: Mass With No Consecration

FR. KEVIN VAILLANCOURT
For *The Catholic Voice*

The other day I received a visit from a gentleman who is a "former" Roman Catholic, now converted to the Greek Orthodox Church. His "conversion" took place as a result of his disillusionment with liturgical changes after the Second Vatican Council. "They took away that which was holy and beautiful," he said, and I couldn't agree with him more. This led to a lengthy conversation about a variety of topics, most of which had to do with the modern abuses and heresies. "It is refreshing to hear a Roman Catholic priest speak this way," he told me at one point.

In the course of our conversation, he spoke of his disgust of the "compromises" he is witnessing in some branches of the Orthodox where "joint declarations" are being entered into with "modern Rome" which are a watering down of the Faith, which, if not schismatical, are even heretical. Once again, I voiced my agreement, but not for all the same reasons he was citing, although I did agree that the very purity of the Faith handed down to us from the Apostles is at stake, although not in the same way the schismatics speak of it. A recent "joint declaration" will explain what I mean.

On July 20, 2001, the Congregation for the Doctrine of the Faith (the modernist version of the former Holy Office) issued a document entitled *Guidelines for Admission to the Eucharist between the Chaldean Church and the Assyrian Church of the East*. The fact of this document was kept rather quiet, and in October, 2001, it was made public, although with very little fanfare. Why the near silence? One "reason" given is because it only affects two relatively small churches in the East. While this may be true, the "truer" story is that it sets a precedent where Chaldean (Uniate) Catholics may now attend the services of the Assyrian (Nestorian) Church, even though the "eucharist" of the Nestorians does not have a consecration formula in its *anaphora* (the canon). In short, the *essential words* for the form of the Holy Eucharist *never occur* in the Assyrian liturgy, setting a new precedent (which the Modernists love to do, based on their own "authority") *that the words which Jesus spoke at the Last Supper, while instituting this Sacrament, are not really necessary for validity!* In 1994, in a *Common Christological Declaration* between modern Rome and the Assyrians, the doctrinal differences between Catholics and these modern Nestorians were wiped out; now the differences between their liturgies have gone the same direction. In 1994, these two religions jointly agreed that the heresy of Nestorius (that in Christ there are two persons, one human and one divine), and his subsequent condemnation by the Council of Ephesus in 431 could be set aside for the sake of "unity"; In 2001, this "setting aside" has been extended to even include the possibility of the Real Presence of Jesus in the Holy Eucharist according to all traditional norms of Sacramental Theology. This is Modernism at its best (or worst, as the case may be), and is a justification for the invalid form of the *Novus Ordo Missae* based on the "new theology" of the Modernists. And, since there has been little expression of outrage about this, even by the "conservative" conciliar Catholics, then the Modernists have gotten away with

a very serious error of faith in one of the central doctrines of our Holy Religion.

The "Justification" For This Error

In short, the Modernists in the Congregation for the Doctrine of the Faith justify this new *Guideline* under the heading: *Development of Doctrine*. Cavalierly setting aside the traditional teachings of the Church regarding the essential *form* of the Sacrament of the Holy Eucharist, in true Modernist fashion they say the previous (or "historical") teachings of the Church were in error, and we today are correct simply because, using modern methods, we have developed a "new understanding" of what the "consecratory formula" for "the eucharist" is.

For a number of years, the Pontifical Colleges of Rome have been teaching that the few lines in the Canon of the Mass that we are familiar with are not as essential as we once believed. Rather (according to these Modernists), the *entire eucharistic prayer* (or "canon") *is consecratory*, **not** just the few words that Jesus spoke. So, as long as there are "eucharistic prayers" that intend to formulate a "eucharist," then "bang" you have a eucharist. And, since the Assyrian *Anaphora of Addai and Mari* has been used for centuries and was composed with the *intention* of celebrating the eucharist in "full continuity with the last Supper," it is now determined to be "valid" for Catholics adhering to modern Rome to attend. Thus, while the Assyrians are "not in full communion" with modern Rome, they are a "true particular church, built upon orthodox faith and apostolic succession," and the Chaldeans may now receive "the eucharist" from them. The Chaldeans, these *Guidelines* say, can set aside any worries, for although the words of Christ are not *literally* used in the Assyrian *anaphora*, they *intend to be* in a "euchological way," meaning that this *intention to euchologize* is integrated in some successive prayers of thanksgiving, praise and petition.

This, clearly, is a bold innovation as regards Sacramental Theology, the basic principles of which we all learned in catechism instructions. Since when did *intention alone* mean anything regarding the Sacraments? Have we not been taught, as a doctrine of the Apostles, that for *validity*, there is required in each Sacrament the proper use of *matter, form and intention*, as well as the *validity of the minister*. All of these elements must be present simultaneously in order for a Sacrament to be validly confected. If *one* is missing, *there is no Sacrament*.

One cannot bypass the use of the words Our Lord used when instituting any Sacrament simply by saying that as long as the minister *intends* to consecrate, he (or she) doesn't need to worry about which words to use. Likewise, it has *never* been a teaching of the Church that the *entire set* of prayers known as the Canon of the Mass is responsible for transubstantiation. So, even though the "experts" of the "pontifical" colleges say it is so does not make it true. What matters is what the Church says.

As new versions of the *Novus Ordo Missae* come out over the years, the justification for changing the "consecratory formula" will be to cite the decisions of these *Guidelines*. As bad as that is, the worst part is that most Catholics will sit idly by and agree with it all. Lord have mercy! †

Letters To The Editor

Cried At Letter; Conduct While At The Modern Liturgy

"I Didn't Appreciate The Mass . . ."

Editor, The Catholic Voice:

I read the letter in your last issue from J.C. to the priest of her former parish and I cried. She wrote exactly how I feel, and she's even a convert. I'm a born and raised Roman Catholic, and I can tell you I didn't appreciate the Mass until it was lost from our midst. I just took it for granted that it would always be there. That's how the devil got in, I think. We were all asleep and just assumed that we would always have our beautiful Latin Mass where we could worship God in peace. Nor we have to pray, pray, and pray some more. Enclosed please find a donation to help with your good work.

Name withheld

by request

Editor's Note: Thank you for your donation. It seems that we all cry tears for the loss of the true Holy Sacrifice of the Mass from its rightful place on the altars of the world. Ours are much like the tears of the Jewish people who were led away captive into Babylon centuries before the birth of Christ, there to hear of the destruction of the Temple. They wept tears of sorrow and compunction, and, as the Prophet Jeremias told them, it was those very tears that would move God's Heart to bring them safely back to the Land of Promise, and to the rebuilding of the Temple. Until the Temple was rebuilt, the continual sacrifice offered there was interrupted. So, too, for us: until the true Faith returns — everywhere — among Catholics, the continual Holy Sacrifice of the Mass on every altar of the world will be interrupted, but not destroyed. Let us pray and sacrifice for this intention.

**Personal Rules For Attending *Novus Ordo***

Editor, The Catholic Voice:

There are many times when I have to be at the modern liturgy because of a death in the family, or someone who is a close relation to me. I am confused as to how I should act while there: what should I do, or not do? I have put together a set of "rules" for myself, but I am not sure if any other conflict with any guidelines of the traditional Roman Catholic teachings, or if more should be added to them.

My personal "rules" are: 1. I do not use the "holy water" at the entrance; 2. I do not genuflect, even if I can see the "tabernacle"; 3. I do not repeat any prayers that are said; 4. I do not sing along at the "liturgy"; 5. While I do stand with the others, I do not kneel when they do (if ever); 6. I do not shake hands with those around me; 7. I do not make the Sign of the Cross with them, if they do this; 8. I pray to myself during the homilies rather than be influenced by the words of the one who is speaking.

If I am missing something I should be aware of, please let me know.

J.K.

Concord, OH

Editor's Note: It often happens that Catholics are placed in

circumstances much as you describe. While the Church has said that, for Charity's sake, one may attend non-Catholic ceremonies when there is true need, She has never given us any guidelines as to our exact conduct while at these ceremonies. The exception to this is Her clear teaching that we may not "actively participate" in those ceremonies, lest we be guilty of *communicatio in sacris*, which is a violation of the First Commandment. Pastoral guidelines have been given, indicating that standing or sitting at these ceremonies is allowable, and is not to be considered as "active" participation. Beyond these two points, it appears to be up to the individual to determine his or her code of conduct while at the ceremonies of non-Catholics, keeping in mind what was outlined above. From all this it appears that your personal set of "rules" is quite acceptable and a pattern for others to follow in similar circumstances.

**Is A Council Needed?**

Editor, The Catholic Voice,

I enjoy reading each issue of The Catholic Voice. I have had sixteen wonderful years of Catholic education, and oh, how I miss the Latin Mass! My prayer for 2002 is that a new Vatican Council will be called: a Council that will admit the terrible mistake that was made after Vatican II! What else can be done? God willing, soon in this new century we will see the public worship of Catholics revert to the ways they used to be. After all, miracles do happen . . .

M.G.

Haverhill, MA

Editor's Note: Let us be careful that we do not fall into an error of the past (which the Church has condemned) which taught that a Council is the ruling body in the Church, even above the Pope. This is known as *conciliarism*. While Councils (both local and oecumenical) have been used in the Church as a means for correcting abuses (such as the Council of Trent), the meetings of the Councils usually occur after a general agreement exists among Catholics — from the hierarchy on down — that an error or pastoral abuse exists widely among the faithful, and that a solution to this problem has been developed. A Council meets, then, to call all the bishops together to outline the errors and/or abuses and to explain (and even demand) a certain course of action that will correct the situation. So, it appears that long before we will see a Council called to correct the errors of our times, we must first witness a public return of the true Catholic Faith throughout the world. While such an event may seem to be impossible, remember the words of the Archangel Gabriel to the Virgin Mary: "No word shall be impossible with God." If every Catholic who recognizes the severity of the crisis the Church is in today would pray and sacrifice for the return of the Faith among Catholics, and if we would all do this daily, without ceasing, and without losing confidence, then the miracle you speak of will occur, and God's Church will be victorious.

(Continued on Page 14)

Is It Right For Clergy To Be "Bi-Ritual": English & Latin?

(Continued from Page 13)

Will Petition To Be "Bi-Ritual"

Editor, The Catholic Voice:

I am a diocesan college seminarian considering the possibility of obtaining the faculties to celebrate the Novus Ordo as well as the Tridentine Liturgies. Each offers its own glimpse into the Heavenly reality made present during any valid Eucharistic liturgy. The Tridentine Mass is celebrated with a spirit of true reverence toward God, the Sanctuary, and the Holy Eucharist while its language and prayer are rich and deep with so many theological undertones. I also find the Novus Ordo appealing, as it celebrates the priesthood of all believers while for many Catholics it allows them to feel as if they are part of the liturgy. I would really like to know if you would have any suggestions for me when I do ask my local ordinary for the faculties to offer the Tridentine Mass? Can you suggest anything for me? Oh, do you know where I can find a leather-bound copy of the Douay-Rheims Bible? If you know anywhere that might sell them I would be so appreciative.

Pax Domini sit semper vobiscum,
B.G.

viaemail

Editor's Note: It cannot be said that traditional Roman Catholics share your enthusiasm for being "bi-ritual." Perhaps it comes from a misunderstanding of the modern rites as they have been presented to you. If so, please consider the following:

- While assisting at the Tridentine Latin Mass is sure to uplift the soul to heavenly desires, it has yet to be demonstrated that the *Novus Ordo Missae* — even piously said — can accomplish this. Setting aside (but not too far) the proven point that transubstantiation does not take place in the Novus Ordo Missae (the Latin version and that from the ICEL), the modern "liturgy" is far too man-centered to inspire heavenly aspirations. It has been said that those who imbibe the spirit of the *Novus Ordo Missae* act much like the Pharisee of the parable who congratulated God for having such a worthy man who offers his gifts in the Temple, made by his own hands.

- The excessive emphasis on the "priesthood of believers," in a false understanding of St. Peter's teaching that we are all part of a "royal Priesthood," serves not to inspire the faithful to a fit understanding in their role as co-offerers of the Mass with the priest (as Pope St. Pius X explains), but it emphasizes a near necessity of their presence for the "eucharist" to be celebrated.

- The *Novus Ordo Missae* has a non-Catholic history. It is nearly identical to the Anglican "mass" of Cranmer (the "mass" that Catholics would rather die than attend), and the modern rites were constructed at meetings where six non-Catholic "theologians" took active part.

You ask for a suggestion: leave the modern seminary, and talk with a traditional priest about pursuing a vocation to the Roman Catholic Priesthood in a traditional Catholic seminary. If God is calling you to serve Him as a priest, He has inspired you to write in so that you can abandon the path you are taking at this time. Be assured of our prayers.

The Modern Attack On Celibacy

Editor, The Catholic Voice,

Recently a conservative talk-radio host had a guest on the program speaking of clerical celibacy. One assertion that the guest made as to why the Church imposed the discipline of celibacy was that married priests in the past were leaving Church property to their families. Another assertion was made in favor of abandoning clerical celibacy: how can a priest know what it is like to have marital problems, or other problems in a family, unless he has experienced it himself? The implication was that he could not give sound counsel to the married couple without being married himself.

Absent in their discussion was any reference to:

- 1) the priest (or religious) being espoused to the Church (or to Jesus Christ, in the case of the Sisters);

- 2) the priest being unencumbered by family to serve his parish and God's children (which is the plan announced by St. Paul);

- 3) the priest being single so that he could freely accept missionary assignments in dangerous situations to further spread the Gospel, and so forth.

The way they spoke of the Church was that She was just another man-made institution in the milieu of choices that one can make throughout life. It seemed apparent that to the talk show host (a nominal Catholic) and his guest, the Church was fully de-supernaturalized, and that a practice like celibacy is too archaic to have any meaning in today's society, and so it should be abandoned.

L.R.

Lewiston, ID

Editor's note: It isn't surprising that the current scandals afflicting the clergy of the modern church will be making great news in the secular press. These weaknesses, experienced by men who have been told to "embrace the world" by the Second Vatican Council, as well as through the courses they have attended while in the seminary, are sure canon fodder for a society that wishes to attack Catholicism in particular, and religion in general, in any way they can. What is becoming more apparent is an anti-Catholic agenda that can no longer remain hidden. Since the time of the Protestant Reformation, non-Catholics have argued that clerical celibacy was either unnatural, or a violation of the Scriptures, or both. The Freemasonic libertarians took up this cry when they revolted against the Church for the cause of "liberty, equality and brotherhood." The Modernists of our day have extended these arguments among Catholics, making this time-honored discipline in the Roman Rite appear as "archaic," and not in keeping with the times. For all the reasons (and more) that you cited, a celibate clergy is necessary in today's world, for without such dedicated clergy, the true Gospel will be lost. †

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At Mass We Unite In Pray With All The Holy Martyrs

(Continued from Page 11)

and my body immaculate, that I may not be confounded!" And her heavenly Bridegroom sent an angel to her, who watched over the purity of her heart and body. "Like unto the wise and busy bee, Cecilia served the Lord," and gained many souls to Him. The first among them were her husband, Valerian, and his brother, Tiburtius, who soon after obtained the crown of martyrdom. On this account, the pagan prefect of the city, Almachius, delivered her up to be suffocated in the bathroom of her own palace. She was confined in the chamber and "the oven was heated seven times more than usual," but, like the youths of Babylon, she praised the Lord in the midst of the flames. The angel converted the scorching steam into a refreshing dew for her; "the fire had no power over her body, and not a hair of her head was singed, nor were her garments injured, nor had the smell of the fire reached her." Upon this the tyrant sent the executioner to her, who struck her thrice without severing her head. For three days she continued to live. The faithful hastened to the palace. She gave to all consolation and counsel. She ordered that her house should perpetually serve as a church, and then breathed forth her angelic soul. She was laid in a coffin of cypress wood, in the same posture in which she died, and was interred in the Catacombs of St. Callistus. In the year 821, her holy body was, in a celestial vision, discovered by Paschal I, who placed it under the high altar in the Cecilian Church in Trastevere. Almost eight hundred years later (namely in 1599), Cardinal Sfondrati found the holy martyr still in precisely the same posture in which she lay there on the floor of her house. Thus she still reposes, sweet and modest, enveloped in her rich attire, and in a penitential garment, on which the glorious traces of her blood are visible. She probably died in the year 177; her feast is celebrated on November 22. St. Cecilia is honored as the patroness of Church music, as she herself was versed in music, and is said frequently to have heard celestial melodies.

St. Anastasia. This holy widow and martyr is also of Roman origin. She had much to suffer from the cruelty of her pagan husband Publius. After his death, she gave herself over to practices of charity and mercy. In the persecution of Diocletian she obtained, on the day of our Lord's Nativity, 304, the palm of martyrdom by fire. On the spot where her house

stood, a church (*S. Anastasia*) was erected in her honor; there under the high altar rests her body. Her feast is kept on December 25.

St. John, the Seer of the New Law, "saw a great multitude, which no man could number, of all nations and tribes and peoples and tongues, standing before the throne and in the sight of the Lamb, clothed with white robes and palms in their bands," and heard that "these are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb" (Apoc. 7:9, 14). Of this countless multitude of bright martyrs, only a few are here mentioned in the Mass by name. They are merely those who in the principal city of Christendom were at all times held in great veneration. Here, after the male martyrs, the female martyrs also are mentioned, which is not the case in the list of the saints mentioned before the Consecration. The Church extols it as a miracle of divine power, that the Lord "should also have granted to the weaker sex the victory of martyrdom." How perfected does not Christ's power appear here in the most tender virgins! Their heavenly robes of glory not only shine with the splendor of an eternal brilliancy, but they are also crimsoned in their glory with the blood of a glorious sacrificial death.

With the saints named and with "all the rest of the saints," whose number and names the all-seeing God alone knows, we, poor sinners, desire to be eternally united in heaven. This petition is expressed at the beginning of the prayer, and is now at the conclusion repeated again in other words, inasmuch as we implore admittance to the community of the heavenly citizens, and for such a fellowship with them we do not rely upon our own merit to obtain, but support our request for it on the merciful indulgence of God.

We do not ask for the glory of the saints by reason of our own merits, but we confide in the merciful and gracious bounty of the Lord. If we wish for the glory of the saints, we must share their labors, sufferings and combats. Through many tribulations only can we enter with all the saints into the joy of the Lord. We should, moreover, remember this when we beg for "some part and fellowship" with the Apostles and Martyrs; for if with them we suffer and die for Christ, with them also shall we be glorified. †

Having A Mass Offered Is A Spiritual Work Of Mercy

The practice of asking a priest to offer Holy Mass for a specific intention is a devotional work that has existed in the Church for centuries. While the Mass is offered primarily as an act of worship to Almighty God, it also incorporates many petitions in the prayers of the Mass for the graces needed by all the faithful, both living and dead. Knowing this, some may think it somewhat repetitious to ask for a Mass to be offered for some special intention since the Mass is being offered up for all these intentions anyway. What is worse, there is a growing trend among traditional Roman Catholics that the only ones asking for Masses to be offered are the elderly, leaving us to think that young Catholics of all ages either do not understand the value

of having Masses offered, or else they do not care about this important Spiritual Work of Mercy.

Even though the Mass is already offered in praise, worship and petition, still the Church holds out to Her children the opportunity from the fruits of the Mass to be applied for some special need: the welfare of a loved one, the repose of a soul, in thanksgiving for favors received, and many, many more reasons.

It is customary to give a donation (or *stipend*) to the priest when asking him to offer a Mass for one's intentions. The amount of that stipend varies, so ask Father for the details. No, this is not "paying" for a Mass, but it is a sacrificial offering to the priest as one means of his support. Don't pass it up. †

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 7 Sacred Heart of Jesus
- June 24 Nativity of St. John the Baptist
- June 27 Our Mother of Perpetual Help
- June 29 Ss. Peter & Paul
- July 2 Visitation BVM
- 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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