



The Catholic Voice

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

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The Mixed Message Of The Modernists Regarding "The Eucharist"

Since the beginning of the liturgical revolution following the Second Vatican Council, we have read many commentaries regarding the abuses taking place at liturgical services in the modern churches — not in the traditional Roman Catholic chapels, of course. These reported abuses range from “altar girls” serving at the “liturgy,” to the distribution of “the eucharist” to non-catholics, or even modern Catholics who are unprepared in body and soul. How many of us have not heard of such things as “clown masses,” “childrens' masses” complete with balloons and party favors in the church, and so forth? Such reports have sickened and saddened the hearts of many Catholics for over thirty years, made all the worse when it is known that complaining about such abuses often falls on deaf ears.

Perhaps it is because many Catholics, in ever-growing numbers, have sought refuge in chapels where the traditional Latin Mass is offered, that some modern church officials have suddenly taken notice of the abuses with a design to correct them. While some of the more gregarious of these abuses may have been corrected, other “common abuses” still remain. After all, nearly a generation of Catholics have been raised on an innovative “liturgy” to the point that they know very little of traditional Catholic liturgical practices. What we see as an abuse, they look upon as “good liturgy.” The Sacred Liturgy is not even that sacred to modern clerics either, not in the light of the “spirit of Vatican II.”

There seems to be another reason why the modern church officials are high-lighting liturgical abuses with the promise of correction: they wish to woo the “separated brethren” back into

their churches. Do you know who this “separated brethren” is? It's us! They say *we* are in schism from their *errors*, and they are making many concessions for our return. Well, they are correct: we are *separated* from doctrinal and liturgical error that passes itself off as Roman Catholic teaching and worship. This is the position of any true Roman Catholic. No promises of correction, or pious-sounding documents, can change the fact that even the most “reverent” rendition of the *Novus Ordo Missae* is still an *invalid* form of Catholic worship, and adding Latin to it does not change that fact!

The Abuse Of “Intercommunion”

On Holy Thursday, 2003, John Paul II issued a letter outlining a “growing concern about a widespread decline in reverence for the eucharist, shown in doctrinal errors and liturgical abuses.” Entitled *Ecclesia de Eucharistia*, this letter has been heralded in many modern and even “conservative” circles as something that has been long-needed to restore order and rekindle reverence for “the eucharist” (modern-speak for the Mass). Despite many pious-sounding sections of this letter, the jury is still out regarding any notion of success in the modern churches that will come from this letter. In a future issue of this newsletter, a more critical and *traditional* review of this letter will be given.

There is a mixed-message in this letter: a desire to state the traditional Catholic teaching on the *Holy* Eucharist, while demonstrating that the doctrinal errors of false ecumenism and the “new evangelization” will continue in full force. In fact, “the eucharist” is said to be the center point of this drive for false unity, a very grievous misinterpretation of Roman Catholic teaching if ever there was one.

Section 30 of this document explains that Catholics cannot go to “communion” in the ecclesial communities that emerged in the West from the 16th Century onward. However, there is little prohibition of non-catholics coming to “the eucharist,” especially if they “demonstrate the catholic faith” in “the eucharist.” (Canon 844, 4, 1983 Code) Section 45 of the Holy Thursday letter outlines that such “inter-ecclesial communion” is allowable under a newly defined “grave need”:

While it is never legitimate to concelebrate in the absence of full communion, the same is not true with respect to the administration of the eucharist under special circumstances, to individual persons belonging to the churches or ecclesial communities not in full communion with the Catholic Church. In this case, in fact, the intention is to meet a grave

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March 29, 1998. Then President Bill Clinton, a non-catholic, receives “communion” at a small church in South Africa.

STRC News: March Board Meeting; New Officers Elected

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

2003 Board Meeting

On Saturday, March 22, 2003, the members of the Board of Directors of the Society of Traditional Roman Catholics held its annual meeting to discuss and approve several important projects and changes for STRC in the coming year. Among them are the following:

- Following the recommendations of the Nominating Committee formed at the Meeting of the STRC Advisory Board, the elections of officers took place. The following were elected to the Board of Directors at these positions:

President Larry Martin
Secretary James De Piante
Treasurer James Callahan

A new office was created, entitled *Newsletter Editor*. Fr. Kevin Vaillancourt was elected to this position.

- Outgoing Treasurer, Larry Martin, reported on the financial status of STRC. He noted that, thanks to the generous contributions of those who support our work, we appear to have enough working capital for the coming year.

- A new format for the masthead of *The Catholic Voice* was suggested — one that incorporated our “logo”: the image of the *Pro Multis* pin. This suggestion was approved, and the new format begins with this issue.

- After a mix-up in our annual project of distributing Roman Catholic calendars at the end of each year (our fault, *nostrorum culpa*), it was approved to continue the project for the year 2003. All those who are contributors to STRC in the amount of \$20.00 or more will receive a 2004 calendar as part of our December newsletter mailing.

- We will continue the web site project for the coming year. The site at www.strc.org is viewed by a good number

of people each month, where past articles or issues of *The Catholic Voice* are downloaded at no charge. This site has been up and running for about four years. We are also continuing the distribution of our newsletter via email to those who request to receive it in this format.

- In an effort to increase our readership (currently at an estimated 23,000), the Board of Directors is working to expand the offering of bulk copies of *The Catholic Voice* to those chapels interested in distributing them. While there is no cost for each issue of the newsletter, we do ask that those who request a bulk supply of newsletters please help us by contributing a donation for postage. The average cost of postage for 25 copies of the newsletter sent via domestic Media Mail is approximately \$5.00 per issue (including cost of mailing envelope). Priority Mail and international mail will be higher in cost.

Conference Talk: Serving At Mass: It's A Guy Thing

We are pleased to announce the availability of the talk delivered at the 1997 Latin Mass Conference in Dallas, Texas, by Jim De Piante, one of our Board members. It is a unique and inspiring look into the importance of the altar server, and the spirit he should have as he performs his sacred duties at Mass. This talk has been digitally re-mastered and is available in either cassette tape or CD formats. To order a copy, send a donation to us at the address on the front page of this newsletter, specifying which format you prefer. †

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.

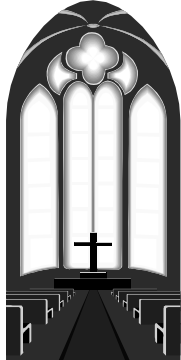
3. The Sky Grows Darker Yet

Text of a 1973 speech delivered by Patrick Omlor.

4. The Special Edition of The Catholic Voice

A perfect introductory piece, produced specially by STRC for distribution among Catholics not familiar with the Traditional Movement of the Roman Catholic Church.

All of these reprints are available for a donation. Please request the article by name. For quantity discounts, contact us by mail at the address on Page 1. †



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The Catholic Voice is a publication of the Society of Traditional Roman Catholics, and is published from time to time. There is no subscription fee, but donations are requested to help us continue our work. Board Officers of the STRC are Larry Martin, *President*, James De Piante, *Secretary*, Jim Callahan, *Treasurer*, Fr. Kevin Vaillancourt, *Newsletter Editor*, and Don Donadio. Unsolicited manuscripts are welcome, but are subject to the editorial policy of the STRC Board of Directors. There is no stipend paid for unsolicited manuscripts, and material submitted cannot be returned. *Pro Multis* pins supporting our work can be obtained from STRC for a minimum donation of \$3.00.

Spiritual Reflections On The Prayers At the Foot Of The Altar

By JAMES D. CALLAHAN, OSJ
STRC Board Member

(Editor's Note: We are continuing a series of articles written by James Callahan for the purpose of increasing our devotion while assisting at Holy Mass and receiving Holy Communion.)

The priest now begins reciting Psalm 42. Do we ever meditatively ask ourselves why we begin the Mass with a Psalm? The Psalms were dictated by the Holy Ghost. For the greatest prayer of praise, thanksgiving, propitiation and petition, God alone knows how we should pray to Him. St. Paul tells us "Likewise the Spirit also helpeth our infirmity. For we know not what we should pray for as we ought; but the Spirit Himself asketh for us with unspeakable groanings." (Rom VIII:26) We are mere human beings, sometimes with vague thoughts on the very core of the prayer of the Mass, oftentimes with distractions which cloud our finite intellects and wavering wills, so God Himself composes the opening prayer of the Mass for us. "The canticle of the Eternal Word in the Holy Trinity is simple yet infinite; but upon the lips of creatures, incapable of comprehending the infinite, praise are multiplied and repeated. With wonderful and great variety of expression, the psalms sing by turns the power, magnificence, holiness, goodness, mercy and beauty of God." (Marmion, *Christ The Life Of The Soul*) Thus, before entering the chapel or church before Mass, we must try to discourage distractions, recollecting ourselves to sing in unison with the Holy Ghost, the Spirit of Christ. We must indelibly imprint on our intellects and wills that this prayer of the Holy Sacrifice of the Mass is just as singular in importance, as weighty in dignity, and as awful in its consequences, as the Crucifixion of our Lord on Calvary. The Mass is not to be treated without due reverence. Nor should we dare to attend or assist with indifference, consciously refusing on our part to be led by humble submission to adoration and praise of the Most Holy Trinity through Jesus Christ our Lord.

Do we ever ask ourselves why Psalm 42 was chosen the opening prayer in this Sacrifice of the Mass? We might answer that this Psalm speaks of going unto the altar of God. This is true, but we shall see that this Psalm has a much deeper meaning, with obligations on our part and consequences for the life of the soul, the perfect prayer to bring us to the Confiteor, our confession of guilt for our sins before the whole court of heaven. We shall see that psalm 42, through the guidance of the Holy Ghost, leads us at once to a profession of and passive purification of our Faith, a

profession and passive purification of our Hope and our humble understanding to confess our sins out of joy and love of God. (Because of the sentiments expressed in joy, this psalm is not recited during the mournful Passiontide and Requiem Masses.)

"Judica me, Deus..." begins the priest. All those assisting quietly ascent. Here the priest and all others are: not merely asking God but commanding Him to judge them. "Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man."

What boldness on our part to command God! What boldness, especially if we do not know what we are praying. We are commanding God to judge us by our cause. Our cause is unlike anybody else's cause in this unholy nation, nor is it like the cause of deceitful man. Then what is this *cause* that sets us apart from all others? Is it attendance at the Holy Sacrifice of the Mass, the Sacrifice of Calvary in an unbloody manner? Partially true. But, it cannot be only the time we spent in immediate preparation and attending Mass. Surely then we might be like all others outside of these times. No, our "cause" is our Catholic Faith, our Faith in Jesus Christ, in everything He said and did. Our Faith is not the incomprehensible trust to cover our sins without repentance. Let us remember "For God so loved the world, as to give his only begotten Son; that whosoever believeth in Him, may not perish, but may have life

everlasting. For God sent not His Son into the world, to judge the world, but that the world may be saved by Him. He that believeth in Him is not judged. But he that doth not believeth is already judged: because he believeth not in the name of the only begotten Son of God." (John III:16) Understand that "judge" in this instance means "condemn." "Note this term: 'is already condemned.' What does this mean? That it is vain for one who has not faith in Jesus Christ to try to save himself: his cause is even now judged. The Eternal Father makes faith in His Son, Whom He has sent, the first necessary attitude of our soul and the source of our salvation." (*Christ The Life of the Soul*) So we see that as faith in Jesus Christ is the essential foundation upon which we build our Christian lives, so this Faith is also the foundation upon which our offering of the Holy Sacrifice of the Mass is built. Is our Faith lively, rock-solid in Jesus Christ, His Church and Its teachings? Can we by our Faith be distinguished from all others not with the true Faith in Christ Jesus? Or is our Faith tarnished, weak, drifting from time to time, unsure in its foundation, like a drifting boat without rudder or mooring?

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The ICEL Form Of "The Eucharist" Is Mutilated And Invalid

By PATRICK HENRY OMLOR

[Some have suggested the usefulness of a "digest" of this case, covering only the essential points and those of particular interest, since there are potentially receptive readers who might have neither the time nor the inclination to wade through my lengthier writings. This paper highlights the most important points raised in those previous writings.— Patrick Henry Omlor, March 1994.]

PART II: The Significance of the Aforesaid Changes in Theological Meaning

In addition to these arguments from authority it is expedient here to explain briefly *why*, from the standpoint of sacramental theology, this mutilated ICEL form, "shed for you and for all so that sins may be forgiven," necessarily invalidates the Sacrament of the Holy Eucharist and, perforce, the "Masses" in which it is used. This is now to be explained in eight steps.

[1] *Apostolicae Curae*: Pope Leo XIII in his Bull *Apostolicae Curae* (1896) authoritatively laid down the principle of sacramental theology of which we speak. He taught that in any Sacrament *the essential sacramental grace proper to that Sacrament must be explicitly signified* in the form of words used in bringing about the Sacrament:

"All know that the Sacraments of the New Law, as sensible and efficient signs of invisible grace, must both signify *the grace* which they effect, and effect *the grace* which they signify. Although the signification ought to be found in the whole essential rite — that is to say, in the matter and in the form — yet it pertains chiefly to the form; since the matter is a part which is not determined by itself, but which is determined by the form." And also: "That form consequently cannot be apt or sufficient for a Sacrament which omits what it must essentially signify." (Sec. 8). [I emphasized the words "the grace" above: this is a vital point.]

[2] *Grace of the Sacrament*: Here the Sovereign Pontiff Leo XIII is teaching infallibly that the forms of the various Sacraments ("it still pertains chiefly to the form") must signify *the grace* which they effect. That is, the "grace proper" to a Sacrament, which is the sacramental grace of that Sacrament, which is also known as "the effect" of the Sacrament, and, moreover is also known as "the reality" of the Sacrament, which in Latin is the "res sacramenti" or the "res tantum." All these expressions — grace proper, sacramental grace, the effect, the reality, "res sacramenti," "res tantum" — mean exactly the same thing. It is this *grace* that the words of the sacramental form *must* signify, as Pope Leo XIII so clearly teaches.

[3] *Unambiguous signification required*: On p. 31 of the

aforementioned *Vindication of the Bull 'Apostolicae Curae'* we find the following reinforcement of the teaching that the form of a Sacrament must signify the *grace* of the Sacrament, which must not be confused with grace in general or other kinds of grace:

"Moreover, the signification must not be ambiguous, but so far *definite* as to discriminate the grace effected from graces of a different kind; as, for instance, the graces of other Sacraments." And on p. 40: "The definite signification, as has already been explained, must be found in the *essential part* [*emphasis in the original text*], in the matter and form morally united together."

[4] *The 'Grace Proper' of the Holy Eucharist*: Now what is this sacramental grace, this grace proper, this effect, this reality, this *res sacramenti* of the Sacrament of the Holy Eucharist? What is this grace that must be so definitely signified in the sacramental form that it must not be confused with graces of a different kind? As is so well known and documented so exhaustively, the *res sacramenti* or grace proper or special sacramental grace of the Sacrament of the Holy Eucharist is *the union of the Mystical Body of Christ*. And it is this union of the Mystical Body which must be signified somewhere in the sacramental form, that is, in the Words of Consecration. That the *res sacramenti* of the Holy Eucharist is the union of the Mystical Body is acknowledged by all theologians.

[5] *The words of the Consecration that signify this*: Now where in the Words of Consecration is this reference to the union of the Mystical Body to be found? Is this signification contained in the mere words, "This is My Body; This is the Chalice of My Blood"? These words signify the *True* Body, Blood, Soul and Divinity of Christ, which become present through transubstantiation, not the *Mystical* Body, and to claim otherwise or to claim that *both* Christ's True Body and His Mystical Body are signified by these words would be heretical. Some Protestant theologians have in fact claimed this (see, for example, the reference to Dorner and Loofs on p. 106 of *The Necessary Signification...*). The words which signify the *res sacramenti* are found in the final phrase of the Consecration of the Wine: "*for you and for many unto the remission of sins.*"

[6] *Proof of the foregoing*: "For you and for many unto the remission of sins" are the words of the sacramental form for the Holy Eucharist that provide this vital signification of the *res sacramenti*, for the words "you" and "many" are the only words of the form that explicitly designate the members of the Mystical Body of Christ, which is the Catholic Church. Moreover, the final phrase, "unto the remission of

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The Holy Eucharist Unites Members Of Mystical Body Of Christ

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sins,” signifies *the union* of the members, as will now be shown.

Now, it is through *reception* of the Holy Eucharist that we, the members of the Mystical Body in the branch known as the Church Militant, become more closely and firmly united to Jesus Christ — the Head of the Mystical Body — and also to one another, and also to our fellow-members in the other two branches; *viz.*, the Church Suffering and the Church Triumphant. The very *principle of existence* and origin of this aforesaid union is sanctifying grace. Any person living in the state of sanctifying grace is automatically within Christ’s Mystical Body.

But since sanctifying grace is the principle of existence and origin of the union of the Mystical Body, which is the *res sacramenti* of the Holy Eucharist, it must then be acknowledged that the essential and absolute prerequisite — the *sine qua non* — of this union is the remission of sins. It is by means of the Sacrament of Baptism that we *first* receive sanctifying grace; thus through the remission of original sin and actual sin (in the case of adult baptisms) we *first* become members of the Mystical Body, as the bull *Exultate Deo* of Pope Eugene IV teaches: “Holy Baptism, which is the gateway (*janua*) to the spiritual life, holds the first place among all the sacraments; through it we are made members of Christ and of the body of the Church.”

We retain our status as *living* members of the Mystical Body by remaining in the state of sanctifying grace. A member who has become spiritually dead, through mortal sin, though not severed from the Mystical Body, can be reinstated as a living member and again become *a vital* part of the union of the Mystical Body only by the remission of his sins, through what St. Jerome calls “the second plank after shipwreck,” namely, the Sacrament of Penance.

From all the foregoing it is evident that the *remission of sins* — that is, the *actual* and *efficacious* remission of sins; or in other words “*in remissionem peccatorum*” (*unto* the remission of sins) — is the necessary prerequisite for: (a) our initial incorporation in the Mystical Body; and (b) the reinstatement as living members, through the Second Plank After Shipwreck, of those who have lost sanctifying grace. Consequently, the remission of sins can be said to *cause* the union of the members of the Mystical Body.

Hence the final phrase of the form for the Consecration of the Wine *in its entirety* — to wit: “for you and for many unto the remission of sins” — comprises the essential words signifying the grace of the Sacrament — to wit: the union of the Mystical Body. The words “you” and “many” designate the members; the words “unto the remission of sins” signify the cause underlying the principle of existence of their unity, without which there is no *vital* unity, namely, their living in

the state of sanctifying grace.

[7] *ICEL form signifies falsely*: The ICEL’s corrupted form, “for you and for all so that sins may be forgiven,” by saying “all” fails to designate the members of the Mystical Body since not all men are members of the Mystical Body, but only “many” are members. Moreover, the words, “so that sins may be forgiven,” do not signify the *efficacious* remission of sins, since they do not convey the idea that any sins actually are or have been remitted, but only “may be forgiven.”

Three Examples to Illustrate and Prove All the Foregoing Points

Investigating the eight consecration forms currently in use in the Oriental rites reveals that all, without exception, contain the words, “for you and for many” and “unto the remission of sins,” thereby having the necessary signification of the union of the Mystical Body. But let me give three illustrations (from among many that could be cited) of ancient liturgies which are no longer in use, which do *not* contain the precise words, “for you and for many unto the remission of sins,” but nevertheless have words that are equivalent in meaning and thus “conform to the same definite type.”

(*) The Syrian Liturgy of St. Cyril: “This is my blood,

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2004 CALENDAR

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Part III: A Method Of Assisting At Mass To Gain Its Fruits

By FR. KEVIN VAILLANCOURT
For The Catholic Voice

Having completed a review of the teachings of the liturgists in the early part of last century on the notion of being a “co-offerer” of the Mass with the priest, I now turn to the teachings of this subject developed during the pontificate of Pope Pius XII.

While it is true that, during this period of time, the dark error of Modernism was creeping in to thwart the efforts of the Liturgical Movement, attempting to detour it to the path they forced on Catholics after Vatican II, there was an even greater effort to keep the natural growth of the liturgical studies true to the end purpose that God Himself inspired in His Church from the beginning. It is not my purpose to write the history of this battle for the orthodoxy and orthopraxy of the Sacred Liturgy, but to explain, what it seems to me, was the intent of the Holy Father in working to influence the minds of hearts and Catholics according to the true doctrine of the Church and Her liturgical worship.

Perhaps knowing his inability to stave off every effort of the Modernists to protestantize the Liturgy of the Catholic Church, Pope Pius XII set to work on teaching the clear doctrine through that means which, as yet, was unavailable to most popes in times past. Using the technological advancements of his time to the advantage of the Gospel, Pope Pius XII was able to quickly and surely “get the word out” to Catholics on the means best suited to develop the correct spirit of “active participation.” Through the media, the radio, by personal addresses, and through writings that were more quickly transmitted around the globe than any pope before had ever seen, the Holy Father worked to win the battle for men’s minds and hearts, teaching them how to pray well *and true* while assisting at liturgical ceremonies. Perhaps the greatest concentration of his efforts in the work of the Sacred Liturgy was on the Holy Sacrifice of the Mass.

Two important works of Pope Pius XII helped to shape the correct understanding of “active participation” in the Liturgy as it was envisioned by the Council of Trent and Pope St. Pius X. In the encyclical letters *On The Mystical Body of Christ* (Mystici Corporis) and *On The Sacred Liturgy* (Mediator Dei), the Holy Father was able to shift the focus (as taught by the Modernists) from interpreting “active participation” to mean more bodily involvement in the ceremonies of the Mass (use of the vernacular, the “Dialogue Mass,” the “Offertory Procession,” and so forth — which were already the plague of Southern Europe, even during the reign of Pius IX), to that which was explained by his predecessors (Pius X & XI) of singing, chanting and praying more vocally, according to the measure of one’s station in the Church: as the celebrant, or as the one assisting at Mass. In these encyclical letters, the Pope continued their teachings, and expanded on them, especially in the area of those assisting at Mass doing so as “co-offerers” of the Sacrifice.

I’ve already outlined that the notion of “co-offerer” of the Mass with the priest/celebrant is not a “new” teaching; rather, it is consistent even with the teachings of the Scriptures. Pope Pius XII, through these encyclical letters, both insisted on this traditional understanding of the role of those assisting at Holy Mass, and also expounded in greater detail on this teaching, for the purpose of inspiring Catholics to find full and, for some, *new* beauty whenever they were present at Holy Mass.

The encyclical letter *On the Mystical Body of Christ* was promulgated on June 29, 1943, for the purpose of speaking to Catholics “of the riches stored up in this Church which Christ purchased with His own Blood, and whose members glory in a thorn crowned Head.” While the central purpose of this encyclical was not to write on the Sacred Liturgy, still the Holy Father recognized that the result of the correct understanding of this doctrine could not help but establish greater piety in this area:

But the chief reason for Our present exposition of this sublime doctrine is Our solicitude for the souls entrusted to Us. Much indeed has been written on this subject; and we know that many today are turning with greater zest to a study which delights and nourishes Christian piety. This, it would seem, is chiefly because a revived interest in the sacred liturgy, the more widely spread custom of frequent Communion, and the more fervent devotion to the Sacred Heart of Jesus practiced today, have brought many souls to a deeper consideration of the unsearchable riches of Christ which are preserved in the Church. Moreover recent pronouncements on Catholic Action, by drawing closer the bonds of union between Christians and between them and the ecclesiastical hierarchy and especially the Roman Pontiff, have undoubtedly helped not a little to place this truth in its proper light. Nevertheless, while We can derive legitimate joy from these considerations, We must confess that grave errors with regard to this doctrine are being spread among those outside the true Church, and that among the faithful, also, inaccurate or thoroughly false ideas are being disseminated which turn minds aside from the straight path of truth.

Canon George D. Smith is one of many dogmatic and liturgical writers who took Pius XII’s reminder of the doctrine of the Mystical Body of Christ to its full application in the Sacred Liturgy. In his work, *The Teaching of the Catholic Church*, he summarizes the concept of the “co-offerer” of the Sacrifice with much the same language as we’ve read in the above references to Fr. Gihl’s and Fr. de la Taille’s writings;

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The Traditional Explanation Of Being A "Co-Offerer" At Mass

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the added difference is that Canon Smith uses the doctrine of the Mystical Body of Christ as a "proof" of what he writes. Writing in Essay XXV: *The Eucharistic Sacrifice*, Canon Smith tells us:

But Jesus Christ is not the only one who offers this sacrifice. The Council of Trent says, in the same place, that the Church offers it, through the ministry of priests. Here is a great truth, the consequences of which are often but little understood or realized by the faithful, much to the detriment of their spiritual life. It is the direct outcome of that other great truth that Jesus Christ, and all the members of His Church, form but one body, of which He is the Head. For a full exposition of this teaching, readers are referred to *The Mystical Body of Christ*.^{*} All that needs now to be said is that the Sacrament of Baptism effects a real incorporation with Christ, and in Him a real brotherhood with one another; that all thus incorporated, unless separated by mortal sin, are animated and vivified by the same principle of supernatural life, which is His Spirit, the Spirit of Charity, the living soul of the Church; and that all, therefore, being in Him, and He in them, being branches springing from, and attached to, the same trunk, share necessarily in the life of the Head, and are united with Him in all His priestly work and functions.

Hence, when Christ exercises His priestly ministry, and renewing the oblation of His sacrifice, offers it once again in homage to the adorable Trinity, He does not and cannot act alone, but we act with Him, all the members of His Church, each according to his own degree of participation in Christ's life and priestly office. Hence the individual priest who celebrates the Mass does not offer the sacrifice as an individual, nor even simply as the minister of Jesus Christ, God and Man, but rather as the minister of Christ, eternal High Priest and inseparable head of His Mystical Body, the Church, which He wedded to Himself through and in the sacrifice of Calvary, to be the partner in His eternal Priesthood.

The liturgical prayers recited during Mass make it quite clear that it is the whole Church that offers the sacrifice In the light of this truth we can understand those words of St. Peter: "Be you also as

living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ . . . but you are a chosen generation, a kingly priesthood, a holy nation, a purchased people." (I Peter 2:5-9) The Apostle is not using the language of pious hyperbole, or even of metaphor, but of strict and literal truth; all the members of the Church do form a holy and kingly priesthood because they are a purchased people, purchased with the Blood that the Royal Victim shed, and the Kingly Priest offered, and by Baptism raised to membership in His Body and participation in His Priesthood; and, therefore, taking their part with Him in the continual offering of His sacrifice. So also St. John speaks of "Jesus Christ who . . . hath washed us from our sins in His own Blood, and hath made us a kingdom and priests to God and His Father." (Apoc. 1:5-6) Whence also it follows that every Mass is pleasing to God, and an acceptable sacrifice, not only because it is offered by the spotless High Priest, Jesus Christ, but also because it is offered by the whole Church, in whom the Spirit of holiness always dwells. The unworthiness, even possibly the rank wickedness of the individual priest who celebrates, can neither pollute the Victim he offers, nor sully the pure intention and the holy disposition of the sacrificing Church, whose minister he is.

But, although the sacrifice is offered by the whole Church in common, it by no means follows that every individual member of the Church has the same part in the offering, or an equal participation in the ministerial office, with regard to every, or indeed, to any Mass that is celebrated, or, we may add (though of this something must be said later), an equal share in the fruits of the Mass.

The priest naturally holds the first place. We are speaking, of course, of the dignity of his office and of his official position, not of his personal character or merit, of his personal holiness or the opposite. Whether he be far advanced in sanctity, or but a very ordinary good man, or even if his soul be stained with many grievous sins, his official character and dignity are not affected, nor is his official closeness to Christ, as his immediate minister, lessened

Next in order to the priest comes the person (or persons) who by providing the material elements of the sacrifice, and making provision for the support of the clergy who offer it, enables it to be offered

Little more needs to be said on this point. It is evident that those who are present at a Mass, following its action and prayers, and uniting their intention with

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^{*} Canon Smith here refers to Essay XIX of this same work. Whether the reader follows Canon Smith's explanation of the doctrine of the Mystical Body of Christ, or studies the encyclical letter of Pope Pius XII, the teaching is the same, and the development of the notion of "co-offerer" of the Sacrifice is in harmony with the doctrine of the Mystical Body of Christ, no matter which reference is used.

Encyclicals Given To Combat Rise Of Modernist Beliefs

(Continued from Page 7)

that of the priest, and that of the person who has given the stipend, enter into its offering more closely and nearly than the absent, while if there be among these latter any who actually advert to a Mass that is being celebrated and, in spirit, take their stand before the altar, they, of course, take a higher place as co-offerers than others who give no thought to it. Those, therefore, who, through illness or some other cause, are prevented from going to Mass on Sundays and holy days, or are excused from attendance, ought to try to be present in spirit, and, if possible, follow the course of the Mass at home, so as to have as great a share as possible in its offering, and to suffer as little loss as may be from their enforced absence. (Vol. II, pp. 902-905)

Therefore, by applying the doctrine of the Mystical Body of Christ to the notion of being a “co-offerer” of the Sacrifice with the priest/celebrant, we can more easily develop a deeper reverence for the role of all who are present at each Holy Sacrifice of the Mass. Likewise, it is great comfort to know that, if legitimately prevented from assisting at Mass, one can still have a great share in the fruit of the Sacrifice according to the measure of fervor one has in uniting his or her intentions with that of all the Church.

As important as the encyclical *On The Mystical Body of Christ* is for our consideration of “active participation” in the Holy Sacrifice of the Mass, there is a more profound understanding, and definitive teaching of this subject, found in *Mediator Dei*.

That there is a shared importance between these two encyclical letters and the Sacred Liturgy was easily recognized by the liturgists of the time, at least by the ones who were determined to put *Mediator Dei* into practice. For instance, Very Rev. Robert E. Brennan, Mus.D., the Director of Music for the Archdiocese of Los Angeles, wrote the following in his brief study of the pope’s encyclical:

Following a few years after the Encyclical, *Mystici Corporis*, which dealt with the supernatural organization of the Church in the mysterious unity of Christ’s Mystical Body, the *Mediator Dei* is a description of the same Church in the dynamic fullness of its imminent and external activity. We might call it a picture of the Mystical Body in action.*

It is no surprise, therefore, to read in *Mediator Dei* a certain matter-of-fact mention of the doctrine of the Mystical Body of Christ throughout this encyclical, for quoting his predecessor, Pope Pius XI, the Sacred Liturgy, filled with prayers of thanksgiving, praise, supplication and reparation, is part of “this common prayer of the Mystical Body of Christ,

* Brennan, Very Rev. Robert E., Mus.D., *The Apostolate of the Liturgy*, 1948, p. 3.

** *Caritate Christi*, May 3, 1932.

which is the Church.”**

Further on in this encyclical, the Holy Father urgently requests that the faithful be taught through their bishops the importance of their role in the Church as a result of their Baptism:

Let the faithful, therefore, consider to what a high dignity they are raised by the sacrament of baptism. They should not think it enough to participate in the eucharistic sacrifice with that general intention which befits members of Christ and children of the Church, but let them further, in keeping with the spirit of the sacred liturgy, be most closely united with the High Priest and His earthly minister, at the time the consecration of the divine Victim is enacted, and at that time especially when those solemn words are pronounced, “Through Him, and with Him, and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory for ever and ever”; to these words in fact the people answer, “Amen.” Nor should Christians forget to offer themselves, their cares, their sorrows, their distress and their necessities in union with their divine Savior upon the Cross.

Little more seems necessary to conclude my thesis than to quote the words of the Holy Father regarding the subject of the participation of the faithful. *Mediator Dei* is a document possessing a wealth of information and inspiration on this matter. For brevity’s sake I will limit myself to some of the more pertinent references on this topic, urging my reader to take time to review the entire encyclical and the timeliness of its promulgation for our age.

Having reviewed the efficacy of the Holy Sacrifice of the Mass, and the necessity of the cooperation of the faithful in the Eucharistic Sacrifice “so that sinners may be individually purified in the Blood of the Lamb,” Pope Pius XII gives this instruction to the bishops of the world:

It is, therefore, desirable, Venerable Brethren, that all the faithful should be aware that to participate in the eucharistic sacrifice is their chief duty and supreme dignity, and that not in an inert and negligent fashion, giving way to distractions and day-dreaming, but with such earnestness and concentration that they may be united as closely as possible with the High Priest, according to the Apostle, “Let this mind be in you which was also in Christ Jesus.” (Phil. 2:5) And together with Him and through Him let them make their oblation, and in union with Him let them offer up themselves.

The Holy Father explains in greater detail this active oblation of the faithful during Holy Mass:

It is quite true that Christ is a priest; but He is a

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Council Of Trent Defines What Is Meant By “Priesthood Of Faithful”

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priest not for Himself but for us, when in the name of the whole human race He offers our prayers and religious homage to the eternal Father; He is also a victim for us since He substitutes Himself for sinful man. Now the exhortation of the Apostle, “Let this mind be in you which was also in Christ Jesus,” requires that all Christians should possess, as far as is humanly possible, the same dispositions as those which the divine Redeemer had when He offered Himself in sacrifice: that is to say, they should in a humble attitude of mind, pay adoration, honor, praise and thanksgiving to the supreme majesty of God. Moreover, it means that they must assume to some extent the character of a victim, that they deny themselves as the Gospel commands, that freely and of their own accord they do penance and that each detests and satisfies for his sins. It means, in a word, that we must all undergo with Christ a mystical death on the Cross so that we can apply to ourselves the words of St. Paul, “With Christ I am nailed to the Cross.” (Galatians 2:19)

Pope Pius XII finds it important to follow this statement with a clarifying teaching on the “power” which the faithful possess with they actively participate at Holy Mass. In fact, he states that the bishops are to make quite clear to their flocks “that the fact, however, that the faithful participate in the Eucharistic Sacrifice, does not mean they are also endowed with priestly power.” With the Council of Trent years before, (Session XXIII, c.4) he condemns the notion:

. . . that in the New Testament, by the word “priesthood” is meant only that priesthood which applies to all who have been baptized; and hold that the command by which Christ gave power to His apostles at the Last Supper to do what He Himself had done, applies directly to the entire Christian Church, and that thence, and thence only, arises the hierarchical priesthood. Hence they assert that the people are possessed of a true priestly power, while the priest only acts in virtue of an office committed to him by the community. Wherefore, they look on the Eucharistic Sacrifice as a “concelebration,” in the literal meaning of that term, and consider it more fitting that priests should “concelebrate” with the people present than that they should offer the sacrifice privately when the people are absent.

Understanding, now, what the true doctrine of “active participation” is (by stating what it isn’t), the Pope teaches us about the notion of “co-offerers” of the Sacrifice:

All this has the certitude of faith. However, it must also be said that the faithful do offer the divine Victim, though in a different sense.

This has already been stated in the clearest terms by some of Our predecessors and some Doctors of the Church. “Not only,” says Innocent III of immortal memory, “do the priests offer the sacrifice, but also all the faithful: for what the priest does personally by virtue of his ministry, the faithful do collectively by virtue of their intention.” (*De Sacro Altaris Mysterio*, III, 6) We are happy to recall one of St. Robert Bellarmine's many statements on this subject. “The sacrifice,” he says, “is principally offered in the person of Christ. Thus the oblation that follows the consecration is a sort of attestation that the whole Church consents in the oblation made by Christ, and offers it along with Him.” (*De Missa*, I, cap. 27)

Moreover, the rites and prayers of the Eucharistic Sacrifice signify and show no less clearly that the oblation of the Victim is made by the priests in company with the people. For not only does the sacred minister, after the oblation of the bread and wine when he turns to the people, say the significant prayer: “Pray brethren, that my sacrifice and yours may be acceptable to God the Father Almighty;” but also the prayers by which the divine Victim is offered to God are generally expressed in the plural number: and in these it is indicated more than once that the people also participate in this august sacrifice inasmuch as they offer the same. The following words, for example, are used: “For whom we offer, or who offer up to Thee . . . We therefore beseech thee, O Lord, to be appeased and to receive this offering of our bounded duty, as also of thy whole household. . . We thy servants, as also thy whole people . . . do offer unto thy most excellent majesty, of thine own gifts bestowed upon us, a pure victim, a holy victim, a spotless victim.”

Nor is it to be wondered at, that the faithful should be raised to this dignity. By the waters of Baptism, as by common right, Christians are made members of the Mystical Body of Christ the Priest, and by the “character” which is imprinted on their souls, they are appointed to give worship to God. Thus they participate, according to their condition, in the priesthood of Christ.

In every age of the Church's history, the mind of man, enlightened by faith, has aimed at the greatest possible knowledge of things divine. It is fitting, then, that the Christian people should also desire to know in what sense they are said in the canon of the Mass to offer up the sacrifice. To satisfy such a pious desire, then, We shall here explain the matter briefly and concisely.

First of all, the more extrinsic explanations are

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The "Short Form" Of The Holy Eucharist Does Not Signify Grace

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which seals the Testament of my death; for it prepares you and the many faithful for eternal life." (*"Hic est sanguis meus, qui obsignat Testamentum mortis meae; vos autem, et multos fideles praeparat ad vitam aeternam."*) Since this form must be of the same definite type as our Latin Rite form, the words "the many faithful" (*multos fideles*) demolish the argument advanced by some of our opponents that the words "*pro multis*" should be interpreted as meaning not just many, but all men. For *fideles* is a technical term used by the Catholic Church in order exclusively to denote her members. And it would be absurd to claim that the meaning conveyed by the sacramental form in one liturgy would be different from that of another liturgy. That is, in the present-day vernacularized liturgies "*multis*" means "all men," while in this ancient liturgy "*multos*" modified by "*fideles*" clearly means Catholics only!

Moreover, not only does "you and the many faithful," contain the necessary signification of the members of the Mystical Body, the words, "prepares ... for eternal life," beautifully signify their union, for The Church Triumphant consummates, nay is, this union. It is also seen from this example that the words "unto the remission of sins" are not *per se* essential words; they are essential only in those rites where they appear and fill the role of signifying the union of the Mystical Body.

(*) The Syrian Liturgy of St. James: "This is my blood

of the New Testament, which is shed for you and for *the many faithful* (*pro multis fidelibus effunditur*), and is given unto the remission of sins and eternal life."

(*) The Syrian Liturgy of Moses Bar-Cephas: "This is my blood, which is shed and given for you and for those who believe in me, preparing for eternal life all those who receive it." Again a form that conforms to the same definite type, inasmuch as "those who believe in me" surely is equivalent to "many," and cannot conceivably mean "all men."

[8] *GRACE is that which must be signified*: Some have argued that since the words, "This is My Body; This is the Chalice of My Blood," signify the True Body and Blood of Christ, Whose Real Presence is brought about through the Consecration, and since Christ is true God, the Author of all grace, these words alone suffice to satisfy Pope Leo's teaching that the form must signify the grace of the Sacrament! This argument is fatuous to the extreme, and it is on a par with arguing that in the form for Baptism the only essential words are, "in the Name of the Father and of the Son and of the Holy Ghost," because these words signify the Holy Trinity, God, and since God is the Author of all grace these words automatically signify the grace of the Sacrament! God is the Author of all grace, but He is not grace; least of all is He the sacramental grace (the *res sacramenti*) of the Holy Eucharist, the union of the Mystical Body, which is what the sacramental form must signify. †

The Mixed Message Of The Modernists Regarding "The Eucharist"

(Continued from Page 1)

spiritual need for the eternal salvation of an individual believer . . .

Is this an expression of the one, holy, Catholic and apostolic Faith? Far from it! In fact, the traditional teaching of the Roman Catholic Church on this subject is found in the *old* Code (1917), which is in complete contradiction to that found in the *new* Code:

It is forbidden to administer the Sacraments of the Church to heretics or schismatics, even though they are in good faith and request the Sacraments, unless they shall have previously renounced their errors and obtained reconciliation with the Church.

Will the real teachers of the Roman Catholic Church please stand up!

What About The Anglicans?

In reading the Holy Thursday letter, one gets the impression that the only people who are to be considered as "non-catholics" are those in schism, such as the Orthodox of the East. All other religions are not be called "churches," we are told, but "ecclesial communities," since they do not have valid Sacraments. Therefore, the first "right" to "intercommunion" belongs to them. However, according to the official commentary commissioned by the Canon law Society of America, and published by Paulist Press in

February 22,
2003. Prime
Minister Tony
Blair visits the
Vatican with his
Catholic wife &
children where
he partook of
"the eucharist."



1985, we are told: "Some guidance in this matter is provided by Vatican II's *Decree on Ecumenism*, which singles out the Anglican communion among Western churches and ecclesial communities as one occupying 'a special place among those communions in which Catholic traditions and institutions in part continue to exist.'" Perhaps this explains why the Prime Minister of Great Britain, Tony Blair, was admitted to receive "the eucharist" at the hands of John Paul II on the occasion of the PM's visit to the Vatican on February 22, 2003. It is said that the Vatican's Secretariat of State granted a special dispensation for Mr. Blair to receive "communion" on the grounds that there is no Anglican church for him to attend in the Vatican. There are, however, three Anglican places of worship in the center of Rome.

If one is looking to correct liturgical abuses, it appears to be clear that such action must start at the top. †

Pope Pius XII Gave An Exact Definition Of The Term “Co-offerer”

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these: it frequently happens that the faithful assisting at Mass join their prayers alternately with those of the priest, and sometimes--a more frequent occurrence in ancient times--they offer to the ministers at the altar, bread and wine to be changed into the Body and Blood of Christ, and, finally, by their alms they get the priest to offer the Divine Victim for their intentions.

But there is also a more profound reason why all Christians, especially those who are present at Mass, are said to offer the sacrifice.

In this most important subject it is necessary, in order to avoid giving rise to a dangerous error, that we define the exact meaning of the word "offer." The unbloody immolation at the words of consecration, when Christ is made present upon the altar in the state of a victim, is performed by the priest and by him alone, as the representative of Christ and not as the representative of the faithful. But it is because the priest places the divine victim upon the altar that he offers it to God the Father as an oblation for the glory of the Blessed Trinity and for the good of the whole Church. Now, the faithful participate in the oblation, understood in this limited sense, after their own fashion and in a twofold manner, namely, because they not only offer the sacrifice by the hands of the priest, but also, to a certain extent, in union with him. It is by reason of this participation that the offering made by the people is also included in liturgical worship.

Now it is clear that the faithful offer the sacrifice by the hands of the priest from the fact that the minister at the altar, in offering a sacrifice in the name of all His members, represents Christ, the Head of the Mystical Body. Hence the whole Church can rightly be said to offer up the victim through Christ.

But the conclusion that the people offer the sacrifice with the priest himself is not based on the fact that, being members of the Church no less than the priest himself, they perform a visible liturgical rite; for this is the privilege only of the minister who has been divinely appointed to this office: rather it is based on the fact that the people unite their hearts in praise, impetration, expiation and thanksgiving with prayers or intention of the priest, even of the High Priest himself, so that in the one and same offering of the victim and according to a visible sacerdotal rite, they may be presented to God the Father. It is obviously necessary that the external sacrificial rite should, of its very nature, signify the internal worship of the heart. Now the sacrifice of the New Law signifies that supreme worship by which the principal Offerer himself, who is Christ, and, in union with Him and through Him, all the members of the Mystical Body pay God the honor and reverence that are due to Him.

These words of the Holy Father indicate the clear teaching of the nature of what we mean by the term “co-offerer” with the Sacrifice. It has never been my contention that those present at Holy Mass share the sacerdotal power when they assist the priest/celebrant in offering up Jesus Christ to His Eternal Father. To insist such a thing would mean to go contrary to the teachings of our Holy Faith. Rather, as the Holy Father states directly above, those present at the Eucharistic Sacrifice “unite their hearts in praise, impetration, expiation and thanksgiving, with prayers or intentions of the priest, even of the High Priest himself, so that in the one and same offering of the victim, and according to a visible sacerdotal rite, they may be presented to God the Father.” What is more, the Pope says that this internal union with the intentions of the priest/celebrant is necessary “that the external sacrificial rite should, of its very nature, signify the internal worship of the heart.” †

It Is Our Duty To Remember Faithful Priests In Our Daily Prayers

It is our Christian duty to pray for one another. However, it is of greater importance to pray for priests: those who are alive and working among us, as well as those who have passed from this life to meet the Eternal High Priest and to receive the reward for their labors.

Please remember these faithful priests in your prayers:

- **RIP Fr. Charles C. Fiore, O.P.** This heroic defender of the Roman Catholic Faith died in March, 2003, in Wisconsin. He was well known for his faithful and uncompromising adherence to Catholic teaching, even if it meant personal suffering would come as a result. He was a faithful son of St. Dominic until the end.

- **RIP Fr. Joseph T. Marks.** On January 30, 2003, Fr. Marks, pastor of Our Lady of Fatima Catholic Chapel in

Richmond, VA, died at the age of 53. He died from a lung disease, but was faithful in his work at Our Lady of Fatima until the end. In perhaps the greatest epitaph that could be said about a member of the clergy, one of the Trustees of the chapel remarked: “He (Fr. Marks) believed that any priest or bishop had a responsibility to parishioners to do everything they could to save their souls. He could not shirk that duty.”

- **Fr. Lawrence Brey.** No, this is not to announce the obituary of Fr. Brey, but to recall that he celebrated his 50th anniversary as a Roman Catholic priest on May 30, 2003. He was honored by his parishioners in Wisconsin, and by others from all parts of the world. Fr. Brey was involved in the battle against the forces of evil afflicting the Church quite early on. He wrote many articles in defense of Roman Catholic tradition. *Ad multos annos!*

Shedding More Light On The Mysterious Mysteries

By JAMES DePIANTE
For *The Catholic Voice*

Understanding the *Novus Ordo Rosariae*

In the previous (March, 2003) issue of *The Catholic Voice*, we published the first of two feature articles on the Apostolic Letter, *Rosarium Virginis Mariae*. That first article was a satire, intended to poke a little fun at the provisions of *Rosarium Virginis Mariae* by describing how they might actually be implemented by a zealous “Novus Ordo Familiae”. It was also intended to draw a parallel between the changes that ultimately destroyed the Mass, and the changes that (we believe) will ultimately destroy the Rosary.

Reaction to the article was very interesting. Many people believed that the story itself was true. In fact, it was not. (You will recall that the article began with the words, “Imagine with me if you will...”.) On the other hand, many people did not believe, and could not imagine, that the little oddities that were described are actually proposed in *Rosarium Virginis Mariae*. In fact, they are.

In this second article, we present a more serious critique of *Rosarium Virginis Mariae*. The article begins with some general observations about the document, then explores each section of the document in greater detail, and finally closes with conclusions, and some speculation about the impact the document is likely to have on the Rosary, and on the faithful. *Editor*

Some General Observations

Perhaps you don’t have time to read the entire document, *Rosarium Virginis Mariae*. I can save you some trouble. Here it is in a nutshell:

The Rosary is excellent. The Rosary is perfect. The Rosary is about Mary, sort of, but it is Christocentric. It is deep. Very deep. Perfect in its depth. But I, John Paul II, am going to improve on it. It’s perfect, but it could be better. I’m going

to restore it by changing it into something unrecognizable, yet I will still call it “the Rosary”. I will destroy it while praising it, and invoking tradition in the process. I will properly revitalize it, which is to say I will invent a new Rosary that is in the spirit of Vatican II and is an aid to ecumenism.

That’s a pretty strong assessment, I suppose. Yet I don’t think it’s overstated.

The document is larded through with all the usual errors, and so in that sense, it is not a surprising document. What is surprising is its audacity, its sheer brazenness.

I note in passing, that in typical fashion, the document is written in the first person, singular. It is not “the Popes” speaking to us; it is not “the Church”; it is not “the Magisterium”; it is not “the Papacy”; it is not “We”; it is “I, John Paul II”.

Some observers have been quick to point out that there is a lot of truth in *Rosarium Virginis Mariae*, and that many beautiful and true and profound things are said about the Rosary and about the Blessed Mother. Indeed, that is a fact. But I am at pains to point out that rat poison contains a great deal of stuff that is good and nutritious for rats, else how would we induce them to eat it?

Mixed in with what is beautiful and profound and true is a fair amount of poison. We see plenty of bald faced ecumenism, and some hints of *sola scriptura*. There is much novelty and arrogance. We see numerous references to “the Spirit” and to the Second Vatican Council. We also see much of what is the hallmark of Vatican II and post conciliar documents. *RVM* is both fish and fowl. It says one thing, and subsequently, says its exact contrary. And it does so with a straight face. It proudly cites Bartolo Longo, Padre Pio and Pope Leo XIII, in complete contempt for what these men actually wrote and believed about the Rosary. Most offensively, on the one hand, The Blessed Mother is praised, but

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Who are you to Criticize?

In bygone days, when every Catholic well understood that to be Catholic was to be traditional, no Catholic would presume, or dare, to criticize any pronouncement issuing from Rome.

So who am I to criticize *Rosarium Virginis Mariae*? And who am I to do so, in writing, in a modestly respectable journal such as *The Catholic Voice*?

Pretty much a nobody, actually.

No one in his right mind would consider me “learned”. I have no credentials to speak of (at least none that matter in this context).

Indeed, in bygone days, no one who considered himself Catholic would dare to criticize any pronouncement issuing from Rome. But that was then. This is now. Given the history of pronouncements issuing from Rome over the past 40 years, one would be imprudent at best to accept such pronouncements uncritically.

So what qualifies me to stand in judgment of *Rosarium Virginis Mariae*? Just one thing. I grew up in the sixties and seventies. As a child and then as a youth, I stood and watched helplessly as documents issued forth from Rome, documents that would dismantle the Church. I stood and watched helplessly

as the dear sisters were feminized, modernized, sexualized and secularized, and the faithful were scandalized. I stood and watched helplessly as Father married Sister, as the Chant was replaced by Kumbaya and as the “most beautiful thing this side of heaven” was replaced by a monstrosity.

It is not without some apprehension that I would presume to criticize *Rosarium Virginis Mariae* publicly. But the problems are so glaring, and the parallels with the destruction of the Mass are so plain to see that I would be remiss if I said nothing.

Who am I to criticize? I am one of five children who grew up saying the family Rosary. I am sure beyond doubt that I owe my faith to Our Lady and the Rosary. I am now the father of 5 children who are growing up saying the family Rosary. My own mother is now, and for over 40 years has been, an ardent apostle of the Rosary. The Rosary has been the unchanged devotion, the only constant, the one thing that remained unmolested by the modernizers.

I am still a child, a child of Our Lady, yes. But I am also a man now, and I’m not helpless. And I *will not* stand and watch as the Rosary is similarly destroyed, and say nothing.

Critical Commentary On Rosary As Viewed In Modern Church

(Continued from Page 12)

on the other hand, it seems as though we should be ashamed of the “Marian character” of her Rosary. This is a document that can be loved by the neo-catholic and the modernist alike. The Traditionalist should despise it.

This document is filled with novelties and distortions. It proposes to revitalize the Rosary, when in fact, it will serve to destroy it. If its author had been honest, the document would have called the *Novus Ordo Rosariae*. Then, at least, we all would have immediately understood its intent.

INTRODUCTION

We’ll be looking at the document section by section.

The first section does an admirable job of setting the tone for the rest of the document. In fact, we are here introduced to four recurring themes, repeated conspicuously, over and over again throughout. First, that the Rosary is deep. Second, that it is about the Gospel message. Third, that the Rosary is perfect. Fourth, almost apologetically, that yes, the Rosary is Marian in character, but it is Christocentric. This is certainly all true, and for the sake of completeness, the points are worth noting - perhaps a time or two. And then, there is one overarching theme that encompasses all of these, and is reiterated again and again: The Rosary is only acceptable when properly understood, i.e., in light of Vatican II, Scripturally based and Christocentric, but only incidentally Marian.

The Rosary is certainly deserving of praise, and so the praise we see heaped on it here, and repeatedly throughout, is justified. But the things that the Rosary is so ardently praised for are exactly the things that are ultimately attacked. Over and over, again and again, we are told that the Rosary is perfect, that it is complete, that it is deep, but that it needs to be changed. I come not to bury the Rosary but to praise it.

The Popes and the Rosary

Many popes had much to say about the Rosary. In this section, John Paul passes over almost all of these previous popes. Refreshingly, he does invoke Leo XIII. Then, not surprisingly, he invokes John XXIII, Paul VI, and himself - twice. It is here that we are also reminded for the first that the Rosary is about the Gospel message, and that it is Christocentric. Astonishingly, we are also informed that it is so in “the spirit of the Second Vatican Council”.

John Paul then tells us that he “frankly admitted” 24 years ago that “the Rosary is my favorite prayer.” One wonders what he might have been ashamed of that such a simple statement of Catholic piety must be characterized as a “frank admission”. This quotation then continues in one of the most startling comments in the document:

It can be said that the Rosary is... a prayer commentary on the final chapter of the Vatican II Constitution *Lumen Gentium*.
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Blessed Who?

Let us play a word association game. I will say something, and you must say the name of a saint that comes immediately to mind. Let’s begin.

I say, “Most Holy Rosary of the Blessed Virgin Mary.”

You say, “Bartolo Longo.” Right?

Oh, you silly ninny. You probably said “Saint Dominic,” didn’t you!

One of the most incredible things about the very incredible document, *Rosarium Virginis Mariae (RVM)*, is the failure to mention St. Dominic even once. On the other hand, Bartolo Longo merits being mentioned six separate times.

Having received so much attention, Bartolo will, no doubt, become the darling of the Novus Ordo set. Correspondingly, Saint Dominic’s stature will surely be diminished. Of course, we all understand that the Novus Ordo set rejects the “pious legend” of St. Dominic and how our Blessed Lady instructed him to preach her Psalter as a battering ram against heresy. Why “Blessed” Bartolo Longo’s story should be more compelling than the great St. Dominic’s is beyond me.

So who is Bartolo Longo?

He was born in Latiano, Italy, in 1841. While studying law at the University of Naples, he lost the faith, and became involved in Satanism. Through the efforts of a Dominican (Alberto Radente), he returned to the faith. He became an ardent apostle of the Rosary. He was recently (ostensibly) beatified by John Paul II, and apparently, has been chosen to supplant St. Dominic as the person who immediately comes to mind when one thinks of the Rosary.

Bartolo Longo would likely distance himself from the foolish innovations proposed in *Rosarium Virginis Mariae*. Note well what the Blessed Mother said to Bartolo Longo in giving him his apostolate:

Preach my Psalter, composed of 150 Angelic Salutations and 15 Our Fathers, and you will obtain an abundant harvest of souls.

Our Lady certainly did not propose that Bartolo Longo preach anything composed of 200 Angelic Salutations and 20 Our Fathers. Her promise of an “abundant harvest” was explicitly based on his preaching her “...Psalter, composed of 150 Angelic Salutations and 15 Our Fathers.”

Bartolo Longo has said of the Rosary:

[T]he theological thoughts concerning Mary... are reproduced in the entire dialectic of truth and deduction.

...the Rosary is a **trilogy**: it recalls the joys, sorrows, and triumphs of Jesus and in **perfect** symmetry...

He would probably wonder what could possibly be added to the “entire dialectic of truth and devotion.” He would probably want to know how it could be possible to improve on the “perfect symmetry” of the “trilogy” of the “joys, sorrows, and triumphs of Jesus” by making it no longer a trilogy.

That John Paul II would six times invoke the name of the man who wrote those words in a document that is so contrary to that man’s mind, and so contrary to tradition, would be hilarious if it were not so tragic. But the fact is, no one will notice, and Bartolo Longo will indeed become the darling of those who will destroy what he cherished, all the while invoking his name.

The absence of any reference to St. Dominic in *RVM* is a glaring omission. It is a disgrace, and it is utterly beneath contempt. †

Letters To The Editor

Our Readers Offer Their Comments and Suggestions

Suggestions For Newsletter

Editor, The Catholic Voice:

I receive the newsletter and occasionally pass it on to people I think may be interested — over the years maybe 20 people. Although these are 'educated' people, the recurring comment I get is how "dry and dull and pedantic" the articles are, even though the subject matter may be of great significance. The letters are popular. I might suggest your including a 'popular' article or two to appeal to the reader who does not warm to the scholarly tone of most of the newsletter. Two items that came up in a 'cocktail party' discussion at a college reunion last week were the new university being built in Florida, "Ave Maria" by the founder of Domino's pizza and the actor Mel Gibson's large donation to a 'traditional Catholic Church.'----no one knows enough about either to determine if they are surprising "plusses" for the traditional movement.

M. S.
via email

Editor's Note: Thank you for your comments. Long ago, it became an editorial policy to keep *The Catholic Voice* from becoming too trivialized, or something that one reads at coffee clatches. If the concerns we raise are to command any level of respect, then the "tone" of our newsletter must be scholarly, without being too over bearing. In general, it seems that we have maintained this "tone," even though some may not agree. There are a number of other traditional publications that do keep up with the items that you suggest.

† † †

Letters From Overseas

Editor, The Catholic Voice:

Thank you for continuing to send material for our use in India. Please answer the following query: For years, now, the faithful living far and near have been attending the Latin Tridentine Mass, but of late, the priest has been giving the people Holy Communion after saying a Rosary, without the Holy Mass. When the elders said it was wrong, as it conveyed a message to them that the Mass did not matter, he defended himself saying he could do so as and when he felt it O.K.

A.D.
Bombay, India

Editor's Note: Without knowing all the reasons why this priest has done as you describe, it is hard to make a comment on his actions. However, if the substitution of the Rosary for the Mass is something that he sees as legitimate, then we must disagree, for as important as the recitation of the Rosary is for our spiritual welfare, it is not a substitute for our supreme act of worship, the Holy Sacrifice of the Mass.

Editor, The Catholic Voice:

I write to remind Catholics, especially in America, of the great advantages you have in your country in your many opportunities to attend the Tridentine Latin Mass. I have visited

the USA, and the last time was in 1999. I saw much there and in many cases there was a "comfortable" feeling amongst those who attend the Latin Mass, similar to the times of pre-Vatican II. I grew up in those heady days, as I am now 73 years plus. I remember that the priests then were not supported spiritually and in many cases financially, but more so, many were left to their own devices, overworked and overloaded, never taking time to look after their spiritual and physical health. Vatican II was God's answer to a lukewarm Catholic world then, and it seems to me that after more than thirty years of this crisis, laxity has the change of creeping in again. Americans are very lucky to have a reasonably strong resistance movement, and I know one American family here whose many children have returned to the US to be near such parishes.

G.B.

Perth, Western Australia

Editor's Note: Your comments are well taken. Let us all pray to retain that spirit of fervor that was first ours when we rejected the modern church and all its errors.

† † †

Is It Enough?

Editor, The Catholic Voice:

Recently, news has been circulating in some circles of the Catholic print media (and online) that there is a new document that will be coming from Rome later this year that will touch on two points: 1) setting liturgical norms so that an end can be put to the "ugly abuses" that have become rampant since the Second Vatican Council, and 2) presumably a general permission for all priests to celebrate the Latin Mass whenever they wish, even on a weekly basis, without a specific need for permission from the local bishop, or the use of the *Ecclesia Dei* Indult.

Have you heard of this document? What is more, do you think it is true?

M.D.
via email

Editor's Note: Yes, some of our readers have forwarded copies of the news articles you refer to. Are they true? They appear to be. However, the real question is: What do they say, and what do they not say?

In this issue, we treat of the subject of "liturgical abuses." What we understand, as traditional Roman Catholics, as *abuses*, and what modern liturgists describe as *abuses* are, in fact, two different things. If there is a true desire to end abuses in what most Catholics think is the Mass, then it must start with the abolition of the *Novus Ordo Missae*.

The Latin Mass is not a piece of nostalgic history to be celebrated because a priest, or some lay people, *preferit* to the vernacular. It is the **only Catholic form** of worship that is acceptable to Almighty God in the Latin Rite. Even if priests are allowed to say the Latin Mass on their own choosing, they will be doing so attached to a church that promotes false ecumenism and other errors. Just having the Mass in Latin is not enough.†

The Holy Rosary Is Being Promoted As A Symbol Of Ecumenism

(Continued from Page 13)

I will observe that this quotation is a noteworthy “first” in two regards. It is the first of many audacious comments in this document, and it is but the first time that tradition (in this case the Rosary itself) is accused of fathering a bastard child (in this case, *Lumen Gentium*).

We are also reminded that the Rosary is deep, and that it is perfect (complete) in the series of joyful, sorrowful and glorious mysteries. Then, finally, in this section, we encounter one of the most audacious of many audacious statements in *RVM*. In speaking of his own life and person, John Paul II puts on his own lips, the words of the Blessed Mother herself saying: *Magnificat anima mea Dominum*. Yes indeed. Shall we assume that John Paul is proud that his greatness in humility is on par with that of the Blessed Mother?

October 2002 - October 2003: The Year of the Rosary

In this section, we begin to encounter Vatican II-speak. We see reference to the “various Christian communities” and to “each Ecclesial community.” Then, once again, we see a reference to Vatican II. We are told that the “Rosary, reclaimed in its full meaning, goes to the very heart of Christian life.” I suppose that means in its full Gospel, Christocentric, deep meaning understood in the light of Vatican II, and not in some silly shallow traditional way, where we take ourselves humbly before the Blessed Mother and ask her to supply what is wanting in our prayer.

Objections to the Rosary

In my experience, only modernists and other heretics object to the Rosary and I make no apologies to them for it. So what are some things that folks might object to? Well, that it is “somehow unecumenical” because of its “distinctly Marian character.” Indeed and thankfully, it is exactly that. It is distinctly Marian, and therefore it is exactly unecumenical. Well, we can’t have that. So it must be (we are reminded, yet again) “properly revitalized”. With characteristic audacity, we are then told that, “If properly revitalized, the Rosary is an aid and certainly not a hindrance to ecumenism.” God help us all, I want no part of any Rosary that is **not** a hindrance to ecumenism. (Recall that ecumenism is also at the heart of the *Novus Ordo Missae*.)

It Is Wrong To Compare The Holy Rosary To A Buddhist Prayer?

On May 9, 2003, the President of the *Pontifical Council for Interreligious Dialogue*, Archbishop Michael Fitzgerald, sent a message to those of the Buddhist religion on the occasion of the celebration of the “feast of Vesakh.” Similar messages of “greeting and friendship” have been sent since 1995, and this practice “has almost become a tradition.”

The central theme of this message was a request to “join in prayer for the cause of peace in the world.” After Archbishop Fitzgerald wrote that we have a prayer, the Rosary, in which they pray for peace in the world, he congratulated the Buddhists for having a similar prayer — the Mala. The Mala is used by the

A path of contemplation

Here, we encounter one of the numerous shameless plugs for John Paul’s own works, in this instance, *Novo Millennio Inuente*. Next, we are told in yet another audacious statement, as though it were a good thing, that,

...our culture... has witnessed the flowering of a new call for spirituality, due also to the influence of other religions...”

There is also another Vatican-II-speak reference to “Christian communities.”

Prayer for peace and for the family

This section includes a curious statement:

The revival of the Rosary in Christian families, within the context of a broader pastoral ministry to the family, will be an effective aid to countering [the disintegration of the family].

Will not the Rosary, in and of itself, not accomplish the same thing? Why “within the context of a broader pastoral ministry to families?”

“Behold your Mother!” (Jn 19:27)

Audacity continues unabated. There is, in this document, exactly one reference each to Fatima and to Lourdes. The reference is footnoted, where we are dutifully told that it “is well known and bears repeating that private revelations are not the same as public revelation...” Why the disclaimer? A document on the Rosary should seek to encourage belief in Lourdes and Fatima and not serve to diminish such piety. Perhaps Lourdes and Fatima need only be “properly understood” in their deep, Christocentric, full Gospel sense and then they will not need to be disclaimed.

Following the witnesses

This section is audacious, not so much for what it says, but for what it omits. It begins with this phrase: “It would be impossible to name all the many Saints who discovered in the Rosary a genuine path to growth in holiness.” Apparently, it is difficult indeed, because missing from the very short list provided is the Saint of the Rosary, St. Dominic. This is however, our first encounter with Bartolo Longo. [See sidebar on Page 13.] †

To be continued in our next issue.

pagans to overcome the 108 sinful desires in order to reach a state of Nirvana. So how do these two prayers, “so essentially different in form and content,” gain a similarity? Fitzgerald says: “By virtue of their meditative character, these two prayers have in common the calming effect on those who pray them... they produce fruits of love.” Such a statement is outrageous, and offense against the Mother of God and her Rosary. †

Want To Contact Us? Here's How:

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Statement of Purpose

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

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

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

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

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 8 Pentecost
- June 19 Corpus Christi
- June 24 Nativity of St. John the Baptist
- June 27 Sacred Heart of Jesus
- 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 22 Immaculate Heart of Mary

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