



The Catholic Voice

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Follow-up To Visit of Benedict XVI To America And The United Nations

By REV. KEVIN VAILLANCOURT
For *The Catholic Voice*

In the March, 2008, issue of *The Catholic Voice*, I reviewed my concerns surrounding the reports of the planned visit of Benedict XVI to the United States and (as explained on various web sites) the *see* of the United Nations. The visit is long over, and the commentaries, accolades and religious “spin” of the various events has nearly died out. This now gives me a chance to take another look at the concerns I raised before the visit to see if they were valid, or, in the words of one person who wrote to me prior to the visit, were they the “rantings of a paranoid traditionalist.” I will let my reader be the judge, however, I for one am ready to say that my concerns were valid and then some.

Let me review some of these concerns:

- Ever since the visit of Paul VI to the United Nations in 1965, the *official* teaching of the modern church regarding the United Nations is that the Catholic Church bows to this corrupt body in a spirit of service with “disinterest, humility and love.” I say “official” because Paul VI ordered the contents of his speech before the U.N. General Assembly to be included as part of the teachings of Vatican II . . . and they are. They are a part of the modernist social teachings for Catholics to follow.
- The visits to the United Nations by Paul VI, John Paul II (and now Benedict XVI), have been considered as “pilgrimages” to this pantheistic body to “honor” the many religions represented among the nations meeting there, to address this body on the principles of merely the Natural Law, and to “pay a visit” to the largely pagan meditation room, perhaps as a duty that any “pilgrim” would do, all in the spirit of *ecumenism*.
- Absent from all of the Vatican speeches given before the United Nations since 1965 (no pope, cardinal or bishop prior to that would ever consider such an action) is the condemnation of UNESCO and its efforts to promote abortion and other crimes against human life. In fact, as I commented in the last issue, Benedict XVI was quick to correct a report in the secular papers that he somehow criticized the United Nations for its policies. He made sure the *contrary* was fully understood.
- Besides the visit to the United Nations, of equal concern is the scandal given by the various ecumenical meetings which took place in Washington D.C. and New York City. You would never have seen such a thing prior to Vatican II because the Church absolutely forbids Catholics to take part in such meetings of



Benedict XVI addresses the General Assembly of the United Nations on April 18, 2008.

prayer and mutual esteem with the enemies of the Cross of Christ. However, in the spirit of the “new evangelization,” such meetings are not only approved, they are greatly encouraged.

But You Are Missing Something

Before proceeding to discover if these concerns were validated in the visit of Benedict XVI, I need to digress for a few lines in order to answer an objection that has already been raised. To summarize, this objection states: “You are always nit-picking about certain bad points. Why not say something about the good Benedict XVI did by speaking of the correction of clerical abuses or the challenge modern Catholics face in ‘communicating the joy born of faith and the experience of God’s love.’ Benedict’s message was filled with hope, and yours is always so negative.” While I appreciate constructive criticism when it is given, I have reminded those who delivered it that there is too much euphoria over the “goodness” of the messages of Benedict XVI while in America (the subject of which could have and, for the most part, has been said by non-Catholic religious leaders, including the televangelists, the mullahs of Islam and even by the Dalai Lama), and far too much neglect over an objective study of his public actions — the actions, not merely of a lay man, but of one who represents both leadership and practical example for millions of modern Catholics throughout the world. To be objective in such cases is not to be “negative,” even though it may appear to some as being too critical of “small and insignificant” points in light of the “big picture” of world peace through the spreading of the Gospel.

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STRC News: CD Altar Serving Sets; Attending Mass Online

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

Serving At The Altar CD Set Available

For over ten years, the STRC has provided a special “kit” for those learning how to serve the Roman (Tridentine Latin) Mass. More than 3,500 copies of *Serving At The Altar* have been produced, thus contributing to the work of the Restoration by providing a means for achieving consistency in serving Holy Mass. We are offering a CD of this Latin instruction instead of the cassette tape. This is *not* a video presentation for learning how to serve at Mass. It is an *audio* CD for learning to recite the Latin responses. It is packaged together with a booklet for the altar server to review and a small laminated card for use at the altar. The number of sets of this altar server training tool that have been produced clearly demonstrates how well accepted it is. Why not order one today for a young server you may know?

Making Technology Work For You

Those who have internet availability now have an opportunity to view a *live* Latin Mass online. No, this will not satisfy one’s obligation to assist at Mass if you have a Mass readily available to you. However, if you are a long distance from Mass, are sick and cannot attend Mass regularly, or just would like to unite with

the Mass on weekdays, Fr. Kevin Vaillancourt offers Mass at his chapel in Washington state, and you can follow it with him. Go to <http://www.ladyofguadalupe.net> and follow the instructions how to login to the “Mass Cam.” Be sure to go to the Sunday Bulletin page at that site to know what times Masses are offered throughout the week (Mass times may change each week). All times listed are Pacific Coast time.

What Is the Primary Focus Of STRC?

From time to time, some write in to ask why the work of the Society of the Traditional Roman Catholics, and the articles in *The Catholic Voice*, are focused largely on the Mass when there are so many other issues to address. Our answer to this is that, from its beginning, the Society of Traditional Roman Catholics, recognizing that our Holy Faith is being attacked from all sides (which is evident, seeing Modernism at work), has chosen to concentrate its efforts in two important areas: educating Catholics about the Holy Sacrifice of the Mass (which includes catechetical instructions on the Mass and exposing the errors of the *Novus Ordo Missae*), and on the necessity of unity among Catholics in this time of grave crisis. Holy Mass is the central act of worship for Catholics, and there is always so much to write about on this topic. Catholics can never claim they know all there is to know about Holy Mass, for it is a source of infinite beauty and inexhaustible treasures. Unity among Catholics, especially among those of the Traditional Movement, is not just a pious watchword with us. We at STRC join with others of like mind to say that if Catholics will cease to be distracted about other issues, and will work together against our common foe, then an end will come to this current crisis, and Catholic values will rule in society. †

Three Important Reprints:

The Mysterious Mysteries of the Rosary:

Reasons for rejecting the “Luminous Mysteries”. By James De Piante

A Catholic Reading of the Declaration *Dominus Jesus* by Paula Haigh

Pontificum Summorum: Is It Traditional Teaching? by Fr. Kevin Vaillancourt

A critical review of the motu proprio on the Latin Mass

Minimum donation: \$5.00 each, includes postage.

Order now from: STRC, P.O. Box 130, Mead, WA 99021 USA

Past Articles Of *The Catholic Voice* Available As Reprints

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

1. Defending The Tridentine Mass

Our case regarding the invalidity of the Novus Ordo fully explained.

2. The Sky Grows Darker

The text of a speech by Patrick Henry Omlor. A great summary.

3. The Ecumenist Heresy

A very important work by Patrick Henry 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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Eliminating Devotion To The Holy Helpers Is Spiritually Harmful

The Fourteen “Auxiliary Saints” or “Holy Helpers” are a group of saints invoked because they have been efficacious in assisting in trials and sufferings. Each saint has a separate feast or memorial day, and the group was collectively venerated each year on August 8, until 1969 when the “reform” of the Roman calendar after Vatican II caused this feast to be dropped. In fact, the post-Vatican II calendar no longer lists these saints at all. Any indulgences to be gained by calling upon them for help have been revoked by the Modernists. Thus, another tie to the spirituality of former times — a spirituality that sanctified men through the depths of its very simplicity — was stolen from Catholic devotion, and modern man is suffering for this.

The Fourteen Holy Helpers are invoked as a group mainly because of the Black Plague which devastated Europe from 1346 to 1349. The victims were attacked without warning, robbing them of their reason, and killed within a few hours; many died without the last Sacraments. No one was immune, and the disease wreaked havoc in villages and family circles. The epidemic appeared incurable. Pious people turned to Heaven, begging the intervention of the saints, praying to be spared or cured. Each of these fourteen saints had been efficacious in interceding in some aspect for those stricken during the Black Plague.

(1) **St. George** (*April 23rd*), soldier martyr. By custom, St. George is listed first. He is invoked for protection for domestic animals and against herpetic diseases. He is pictured striking down a dragon.

St. George is venerated by the Eastern Church among her “great martyrs” and “standard bearers.” He belonged to the Roman army; he was arrested and, probably, beheaded under Diocletian, c. 304. The Latin Church as well as the Greek honors him as patron of armies. He is the patron of England, since 800.

(2) **St. Blaise** (also Blase and Blasius) (*February 3rd*), bishop and martyr. He is invoked against diseases of the throat. Blessing of the throats takes place on his feast day. St. Blaise is pictured with two crossed candles. St. Blaise was a native of Sebaste in Armenia and became bishop of his native city. He had to go into hiding to escape continual persecution, but was finally arrested, atrociously tortured and put to death, under Licinius, in 316. His cult spread rapidly in both East and West, and many cures were attributed to him, notably that of a child who was suffocating through a fish bone being caught in his throat.

(3) **St. Erasmus** (also St. Elmo) (*June 2nd*), bishop and martyr. He is invoked against diseases of the stomach and intestine, protection for domestic animals and patron of sailors. He is pictured with his entrails wound around a windlass.

St. Erasmus was a bishop of Asia Minor. He fled to Mount Lebanon during the persecution of Diocletian and was miraculously fed by a raven while in hiding. Eventually he was captured and martyred at Formiae, Campagna, Italy c. 303. He is invoked for intestinal diseases, for his legend asserts that he was tortured by winding his entrails round a windlass. He is also called St. Elmo, and the static electricity on ships at seas, Saint Elmo’s Fire, is named after him.



The Holy Helpers, starting from the top, left and moving clockwise: St. Christopher, St. Dionysius [Denis], St. Catherine of Alexandria, St. Blaise, St. Vitus, St. George; moving left and counterclockwise: St. Erasmus [Elmo], St. Margaret, St. Barbara, St. Eustachius [Eustace]; center panel, left, from top to bottom: St. Achatius, St. Cyriacus, St. Pantaleon; center panel, right: St. Giles [with the deer]. NOTE: The images of St. Achatius, St. Cyriacus, and St. Pantaleon are adapted from images of unidentified Saints’ images of the time period.

(4) **St. Pantaleon** (*July 27th*), martyr. Invoked against consumption, protection for domestic animals and patron of physicians and midwives. He is pictured with his hands nailed together. St. Pantaleon was a doctor, devoted to the spiritual and temporal welfare of his patients. He was captured and tortured extensively. He was nailed to a tree and then beheaded at Nicomedia, c. 303, under Diocletian.

(5) **St. Vitas** (also St. Guy) (*June 15th*), martyr. Invoked in epilepsy, chorea (“St. Vitas’ dance”), lethargy, and the bites of poisonous or mad animals and against storms. He is also called upon for protection of domestic animals, and he is the patron of dancers and actors. St. Vitas is pictured with his cross. According to legend, St. Vitas, also called St. Guy, was a Sicilian nobleman’s son, who was baptized against his father’s wishes and martyred in

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Praying With And Praising Non-Catholic Religions In Public Is A Scandal

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Once again, the modernist post-Vatican II gospel bears no resemblance to the Gospel of Jesus Christ as preached by the Roman Catholic Church since apostolic times. If any “peace” comes from it, it will be based on the natural goodness of men, and God has sent His missionaries into the world to convert mankind, not to compromise with the false religions that are encountered along the way. The work I do here is to bring forth a not-too-often heard voice reminding Catholics of the traditional teachings of the Church in the areas of false ecumenism and false religious worship. The scandal given by the ecumenical actions of Benedict XVI (long before I consider the words of compromise he spoke) encourages the weak to engage in *communicatio in sacris*, a term not often heard in modern religious circles. The most worrisome part of all this is that such non-Catholic actions are frequently performed by Benedict XVI and others throughout the world on a daily basis, and there is *no outrage* among modern Catholics about the danger to Faith represented by these activities, not even among the more “conservative” of the lot.

Ecumenism In Review

One of the first events attended by Benedict XVI while in America took place at the John Paul II Cultural Center in Washington D.C. on April 17, 2008. Bishop Richard J. Sklba, chairman of the USCCB Committee on Ecumenical and Interreligious Affairs, welcomed Benedict XVI and some 220 individuals representing five religions: Buddhism, Hindu, Islam, Jainism and Judaism. Benedict XVI gave an address to those assembled, remarking favorably of the spirit of pluralism found in America which, he said, enhances “mutual understanding” and promotes the “common good.” He added:

The transmission of religious traditions to succeeding generations not only helps to preserve a heritage; it also sustains and nourishes the surrounding culture in the present day. The same holds true for dialogue between religions; both the participants and society are enriched. As we grow in understanding of one another, we see that we share an esteem for ethical values, discernible to human reason, which are



Benedict XVI at the interreligious meeting at the John Paul II Cultural Center in Washington, D.C. In attendance were 220 people representing these religions: Buddhism, Hindu, Islam, Jainism and Judaism.

revered by all peoples of good will. The world begs for a common witness to these values. I, therefore, invite all religious people to view dialogue, not only as a means of enhancing mutual understanding, but also as a way of serving society at large.

Even though he ended this talk speaking of the necessity of discussing differences with “calmness and clarity,” the damage is already done. The majority of this address is based on the false premise that interreligious “dialogue” — the treating of one religion as good as another — will aid the “common good” of mankind. In this we discover how Benedict XVI has no use for traditional scholastic teaching on the principles of “common good” as taught by St. Thomas Aquinas and so many others. While many speak of the “common good” of society as that which promotes the general welfare of all its members, the ultimate good on which this is based is the *True Good*: the salvation of the souls of each member in society in the Church founded by Christ. A “dialogue” between the members of various religions whose view of salvation (and eternity, for that matter) differs so widely, can never achieve the real Good that society needs. All this time spent trying to “discover” the “goodness” in each religion through “dialogue” is wasted, for instead of helping men truly save their souls, they are allowed to get stuck deeper in the muck and mire of their own errors. Pope Leo XIII taught: “Now it cannot be difficult to find out which is the true religion, if only it be sought with an earnest and unbiased mind; for proofs are abundant and striking” (*Immortale Dei*, November 1, 1885). Thus, these ever-increasing ecumenical meetings arranged “to discover points of commonality” serve no purpose in light of the proper understanding of man’s True and Ultimate Good.

Benedict XVI cites *Dignitatis Humanae*, of Vatican II fame, as his reference source that all will “recognize religious liberty as a basic civil right” (para. 2). This “liberty” is the freedom to worship as one pleases, despite the knowledge of the True Religion gained from reason and even from Revelation and the missionary efforts of the Catholic Church. It is one of the founding principles of the ecumenical movement, and it contradicts (among others) the infallible teaching of Pope Leo XIII (also in *Immortale Dei*):

And it is a part of this theory that all questions that concern religion are to be referred to private judgment; that every one is to be free to follow whatever religion he prefers, or none at all if he disapprove of all. From this the following consequences logically flow: that the judgment of each one’s conscience is independent of all law; that the most unrestrained opinions may be openly expressed as to the practice or omission of divine worship; and that every one has unbounded license to think whatever he chooses and to publish abroad whatever he thinks.

The Holy Father clearly teaches here that “religious liberty” as promoted by the modernists does not seek the “common good.” That’s not all. There are more consequences that come from such unnatural thinking:

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“Religious Liberty” Does Not Promote The “Common Good”

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Now, when the State rests on foundations like those just named—and for the time being they are greatly in favor—it readily appears into what and how unrightful a position the Church is driven. For, when the management of public business is in harmony with doctrines of such a kind, the Catholic religion is allowed a standing in civil society equal only, or inferior, to societies alien from it; no regard is paid to the laws of the Church, and she who, by the order and commission of Jesus Christ, has the duty of teaching all nations, finds herself forbidden to take any part in the instruction of the people. With reference to matters that are of twofold jurisdiction, they who administer the civil power lay down the law at their own will, and in matters that appertain to religion defiantly put aside the most sacred decrees of the Church. They claim jurisdiction over the marriages of Catholics, even over the bond as well as the unity and the indissolubility of matrimony. They lay hands on the goods of the clergy, contending that the Church cannot possess property. Lastly, they treat the Church with such arrogance that, rejecting entirely her title to the nature and rights of a perfect society, they hold that she differs in no respect from other societies in the State, and for this reason possesses no right nor any legal power of action, save that which she holds by the concession and favor of the government.

Thus, the “common good” achieved by the false doctrine of religious liberty is the destruction of the public authority of the Catholic Church. And Catholics of today have been led to believe that the doctrine of “religious liberty” is a good thing . . .

Passover Greetings In A Synagogue

There is no doubt that when Benedict XVI “tweaked” the Good Friday prayers in the 1962 Missal (to make them more in conformity with the spirit of the modern church after *Nostrae Aetate*) he gave great offense to the Jews. In fact, they complained that the prayers Benedict had personally written was a great step *backward* in Jewish-Catholic “relations” undertaken since Vatican II. It seems that this is why one of the stops during his New York portion of the “pilgrimage” had to be at a synagogue. The one chosen was the Park East Synagogue on Manhattan’s Upper East Side — the one closest to the Vatican residence in New York, the largest synagogue in the city, and the one who is ministered by Rabbi Arthur Schneier, himself a survivor of Nazi-occupied Eastern Europe. The two religious leaders exchanged pleasantries and gifts when Benedict XVI entered the synagogue. Before beginning his speech Benedict was heard to remark: “I find it moving to recall that Jesus, as a young boy, heard the words of Scripture and prayed in a place such as this.”

Benedict gave a short speech to this Jewish community for their Feast of Pesah as they prepared for the Passover. The tone of his speech was decidedly “Old Testament” following the lead given in *Nostrae Aetate*:

At this time of your most solemn celebration, I feel particularly close, precisely because of what *Nostrae Aetate* calls Christians to remember always: that the Church “received the

revelation of the Old Testament through the people with whom God in His inexpressible mercy concluded the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that well-



Benedict XVI is greeted by Rabbi Arthur Schneier in the Park East Synagogue on Manhattan’s Upper East Side. The press marks it a “first” that a prelate would visit a synagogue in America.

cultivated olive tree onto which have been grafted the wild shoots, the Gentiles” (*Nostrae Aetate*, 4). In addressing myself to you I wish to re-affirm the Second Vatican Council’s teaching on Catholic-Jewish relations and reiterate the Church’s commitment to the dialogue that in the past forty years has fundamentally changed our relationship for the better.

Because of that growth in trust and friendship, Christians and Jews can rejoice together in the deep spiritual ethos of the Passover, a memorial (*zikkarôn*) of freedom and redemption. Each year, when we listen to the Passover story we return to that blessed night of liberation. This holy time of the year should be a call to both our communities to pursue justice, mercy, solidarity with the stranger in the land, with the widow and orphan, as Moses commanded: “But you shall remember that you were a slave in Egypt and the Lord your God redeemed you from there; therefore I command you to do this” (*Deuteronomy* 24:18).

Commenting on the “tone” of Benedict’s speech, Abraham Foxman, Director of the Anti-Defamation League, said this was an important gesture because he “greeted us on the occasion of a Jewish festival, which basically was a recognition of religious Jewish life, Jewish faith, and Jewish rituals, and had that significance.” But there was no real dialogue. “He reached out, he greeted people and he reiterated his support for *Nostrae Aetate*.” He also said that this visit was a continuation of the legacy of John Paul II: “When Pope John Paul went to that synagogue he changed the dogma of Catholicism, which believes that Christianity superseded Judaism and that it was the new Judaism. It was a public statement that Judaism exists, that Judaism lives, and that it has vitality.” According to Foxman, at the Park East Synagogue, Benedict stood before the ark “bearing witness to the Jewish faith today, not when [the Catholic] messiah will come.”

Is this the correct message to send? Hardly so. The traditional Catholic doctrine that the Church has replaced Israel as the path chosen by God for the salvation of men has been called, in our time, *supersessionism*. According to a recent study published by the Center for Christian-Jewish Learning at Boston College, supersessionism was “repudiated” in 1965 by the Second Vatican Council declaration *Nostrae Aetate*. In other words, it was found

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Benedict XVI's Visit To The Synagogue Of New York Was A Scandal

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to be in error, and has been rejected by the modern church as an expression of Catholic doctrine. In a report issued by the Center, they stated that by no longer holding the Jews collectively responsible for the crucifixion of Jesus Christ, the ancient “tendrils of the anti-Jewish theological system” were put to rest:

Neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed during His Passion . . . Jews should not be spoken of as “rejected” or “accursed”, as if this followed from Holy Scripture. Consequently, all must take care, lest in catechizing or in preaching the Word of God, they teach anything which is not in accord with the truth of the Gospel message, or the spirit of Christ.

Even though the crowd of people standing before Pilate (assumed to be mostly, if not all, Jews) answered the Roman leader by saying “Let His Blood be on us and upon our children,” (Matt. 27:25), this consistent teaching of the Fathers and Doctors of the Church is no longer to be considered as “in accord with the truth of the Gospel message”.

The modern Jews often invoke the memory of John Paul II and his interpretation of *Nostrae Aetate*. They expect Benedict XVI to continue this legacy. For example, in Mainz, Germany, on November 17, 1980, John Paul II taught that the Old Covenant was still valid and lawfully in force, at least for the Jewish people:

[Jews are] the people of God of the Old Covenant, never revoked by God . . . the present-day people of the Covenant concluded with Moses.

And while visiting Miami, Florida, on September 11, 1987, John Paul II reminded the crowd that the Jewish people were “[partners] in a covenant of eternal love *that was never revoked.*”

St. Paul reminded the Hebrews (aka, the Jews) that Jesus Christ is the eternal High Priest, and as such, He has become, “*to all who obey Him, the cause of salvation.*” (Hebrews 5:9) To say differently (that the Old Covenant was never repudiated by God as the path to salvation) is a violation of the sacred teachings of the Scriptures, and a direct contradiction of Catholic doctrine.

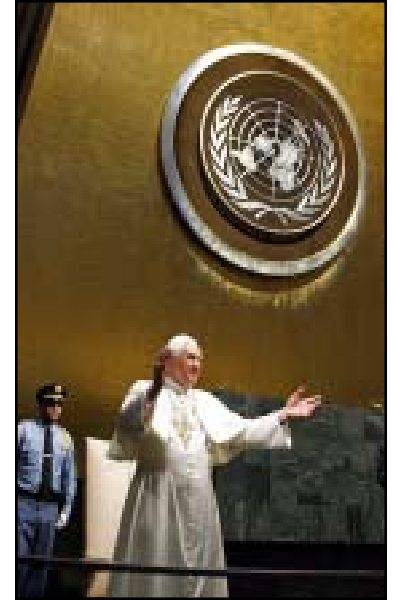
This was Benedict XVI's second visit to a Jewish synagogue since he assumed the Chair of Peter in 2005 (the first was in Cologne, Germany, on the occasion of his return visit to Germany). “Jewish-Catholic” relations under Benedict XVI can only go one direction: the full recognition of Judaism's claim as the true religion for fear of offending them.

The Ecumenical Greeting At The United Nations

For the secular media, the visit of Benedict XVI to the United Nations, and his speech before the General Assembly, was the highlight of his trip, oops, pilgrimage. The web sites of both the U.S. bishops and the Vatican made a point of announcing that this visit was to the *see* of the United Nations, the “seat of authority,” whether one looks at it as civil or perhaps even pan-religious. The greetings and speeches on that day seemed to give testimony to both concepts.

Prior to Benedict XVI delivering his speech before the General Assembly, the U. N. Secretary-General, Ban Ki-moon,

gave a short introduction, welcoming Benedict to the United Nations, outlining points of “common direction and mission” shared between the U.N. and Benedict XVI himself. His words are the ultimate expression of ecumenism, letting us know that this pantheistic body wishes to make itself known to the world as the embodiment of the successful amalgamation of various creeds or non-creeds, all working toward a common goal: peace. Below are some of his words:



The United Nations is a secular institution, composed of 192 States. We have six official languages but no official religion. We do not have a chapel — though we do have a meditation room.

But if you ask those of us who work for the United Nations what motivates us, many of us reply in a language of faith. We see what we do not only as a job, but as a mission. Indeed, mission is the word we use most often for our work around the world — from peace and security to development to human rights. Your Holiness, in so many ways, our mission unites us with yours. You have spoken of the terrible challenge of poverty afflicting so much of the world's population, and how we cannot afford indifference and self-centered isolation. You have encouraged the non-proliferation of nuclear weapons, and called for progressive and agreed-upon nuclear disarmament. You have spelled out that those with greater power may not use it to violate the rights of others, and stated that peace is based on respect for the rights of all. You have spoken of water resources and climate change as matters of grave importance for the entire human family. You have called for an open and sincere dialogue, both within your Church and between religions and cultures, in search of the good of humankind. Finally, you have called for trust in, and commitment to, the United Nations. As you have said, the UN is “capable of fostering genuine dialogue and understanding, reconciling divergent views, and developing multilateral policies and strategies capable of meeting the manifold challenges of our complex and rapidly changing world.” Your Holiness, these are fundamental goals we share. We are grateful to have your prayers as we proceed on the path towards them. Before leaving the UN today, you will visit the Meditation Room. My great predecessor, Dag Hammarskjöld, who created that room, put it well. He said of the stone that forms its centerpiece: “We may see it as an altar, empty not because there is no God, not because it is an altar to an

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The “Mission” Of The U.N. Not The Same As Mission Of Church

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unknown God, but because it is dedicated to the God whom man worships under many names and in many forms.” Whether we worship one God, many or none — we in the United Nations have to sustain and strengthen our faith every day.

Despite explaining that the United Nations is a secular institution, the General Secretary used the word “faith” in connection with the word “mission” to describe the work done by this international body. He was careful to explain the purpose behind the meditation room with its altar “dedicated to the God whom man worships under many names and in many forms.” He also listed the various social ills that Benedict and the U.N. share common cause in seeking to eliminate. One is sadly reminded here of the new list of “social sins” that came from the Vatican earlier this year, calling greater attention to the “crimes” of global warming and other environmental issues among men rather than the true moral evils we know as *sins* against the Commandments of God and His Church.

In addressing the General Assembly, Benedict started by invoking a line from a similar address given by John Paul II to the General Assembly in 1995. At that time he reminded this organization that it should be a “moral center where all nations of the world feel at home and develop a shared awareness of being, as it were a ‘family of nations’”. This “moral center,” Benedict says, is based on the natural virtues — the “founding principles of the Organization: the desire for peace, the quest for justice, respect for the dignity of the person, and humanitarian cooperation and assistance.” However, what knocks the United Nations off this “moral center” is how it fosters unnatural acts against mankind by promoting abortion and the use of contraceptive devices and medicines in many countries of the world. Benedict made no mention of this at all. How often have we heard cries from modern Rome and elsewhere against the sins of the “culture of death”? Yet when he is present before an organization responsible for these sins against mankind, he says nothing. Worse than this, he tells the members of the General Assembly that he praises this organization and put his church at its service in a spirit of gladness:

My presence at this Assembly is a sign of esteem for the United Nations, and it is intended to express the hope that the Organization will increasingly serve as a sign of unity between States and an instrument of service to the entire human family. It also demonstrates the willingness of the Catholic Church to offer her proper contribution to building international relations in a way that allows every person and every people to feel they can make a difference. In a manner that is consistent with her contribution in the ethical and moral sphere and the free activity of her faithful, the Church also works for the realization of these goals through the international activity of the Holy See. Indeed, the Holy See has always had a place at the assemblies of the Nations, thereby manifesting its specific character as a subject in the international domain. As the United Nations recently

confirmed, the Holy See thereby makes its contribution according to the dispositions of international law, helps to define that law, and makes appeal to it.

The United Nations remains a privileged setting in which the Church is committed to contributing her experience “of humanity”, developed over the centuries among peoples of every race and culture, and placing it at the disposal of all members of the international community. This experience and activity, directed towards attaining freedom for every believer, seeks also to increase the protection given to the rights of the person. Those rights are grounded and shaped by the transcendent nature of the person, which permits men and women to pursue their journey of faith and their search for God in this world. Recognition of this dimension must be strengthened if we are to sustain humanity’s hope for a better world and if we are to create the conditions for peace, development, cooperation, and guarantee of rights for future generations.

In my recent Encyclical, *Spe Salvi*, I indicated that “every generation has the task of engaging anew in the arduous search for the right way to order human affairs” (No. 25). For Christians, this task is motivated by the hope drawn from the saving work of Jesus Christ. That is why the Church is happy


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Reviewing The History Of The Holy Sacrifice Of The Mass

By STEPHEN MCKENNA
For: *The Catholic Voice*

As Catholics, we know that the Holy Sacrifice of the Mass is the most important act of worship we can give to Almighty God. It is truly the reenactment and the perpetuation of the Sacrifice of Christ on Calvary, although in an unbloody manner. We attend Mass in person at least on every Sunday and Holy Day, and everyday there are Masses that are being offered at all different times in many places throughout the world. The prayers of the Mass are extremely edifying and meaningful in themselves. Every scriptural reading for the day is inserted to the liturgy for a specific reason. All the rubrics of the priest are precise and also edifying in their own right. No matter where you attend Mass, if you are attending it offered according to the Roman (Tridentine) Rite, it is going to be virtually the same no matter where you are.¹ This all helps to show the unity of the One, Holy, Catholic, and Apostolic Church. But how did the Latin Mass we attend come to be the Universal Rite of Mass used for the prayers of worship in the Western Church?

If we return to apostolic times, we know that Our Blessed Lord celebrated the very first Mass with the Apostles at the Last Supper on the night before He died. However, the Scriptures give us few of the prayers that Our Lord said that night, and of those, the chief prayers were have form those of the Consecration. On that holy night, Christ Our Lord commanded the Apostles to “do this in memory of me.”² By this he commanded them to perpetuate the act of offering the Sacrifice of the Mass. Besides these references, the Scriptures do not show us too many of the prayers that were used in the first Liturgies of the Church. So where did the formula for today’s Mass in the Latin Rite come from?

Not a great deal is known about the Masses of the first centuries. In Rome, because of the great persecution of the Christians, if a person was found to be a Christian, he would be put to death. To avoid this when necessary, especially during times of public worship, the first Masses were held in secret and often times on top of the tombs of the martyrs located in the underground catacombs. One thing that we know is that the first Masses were said in Greek, not Latin. “It is also known that this

1. My reader will take note that I am in no way including the Novus Ordo as part of my comments on the Holy Sacrifice of the Mass because the Novus Ordo is not a Mass, but an abomination and a non-Catholic service.

2. Luke 22:19

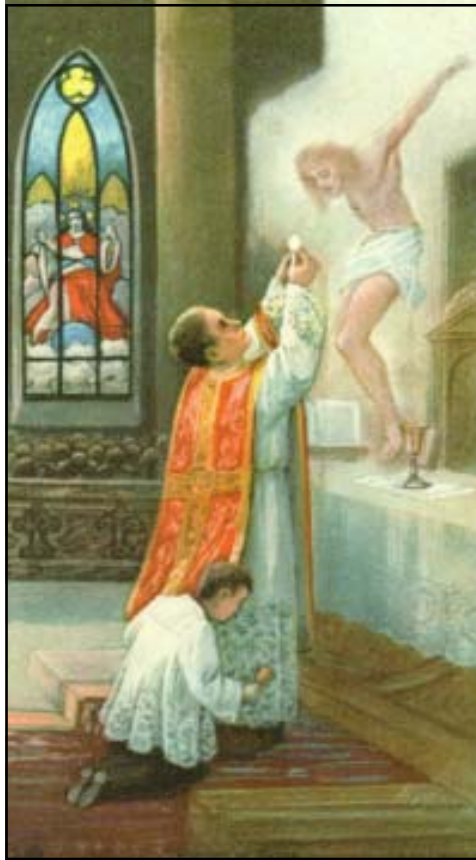
3. *Catholic Encyclopedia*, 1913, Vol. III, p. 257.

4. Jungmann, Joseph A., *The Mass of the Roman Rite*, p. 44

5. *Ibid.*, p. 44.

6. *Catholic Encyclopedia*, Vol. III, p. 255.

7. *Catholic Encyclopedia*, Vol. III, p. 256



Mass was said in Greek. Hellenistic Greek was the common tongue of Christians, at any rate outside Palestine, and it was spoken by them in Rome as well as everywhere else, at the time when it was understood and used as a sort of international language throughout the empire. This is shown by the facts that the inscriptions in the catacombs are in Greek, and that Christian writers at Rome used that language.”³ This was the case up until about the end of the second century. It was here that Latin started to be used in the Roman Rite. Pope Victor I (190-202), an African, seems to have been the first Roman bishop who used it. After this time it soon became the only language used by popes; Cornelius (251-53) and Stephen (254-57) wrote in Latin. Greek seems to have disappeared at Rome as a liturgical language in the second half of the third century, though parts of the Liturgy were left in Greek.

From this point, the Latin Rites of the Mass became very vast and numerous. It was at a point where almost every diocese was a little different. “Although fixed forms were generally preserved, there were in both groups many local differences, consequent upon conditions in earlier times.”⁴ The two entities that are mentioned in the quote were the two major groups that encompassed all the Latin Rites that existed. “The Mass-

liturgies of the West are broadly divisible into two families: The Roman-African and the Gallic.” Soon it was apparent that something needed to be done in order to better unify, at least all of the Roman Rites, under some sort of common ground. This was a task for the Pope. The Pope capable of taking on this task was Pope St. Gregory I, or, as he is more commonly known, *Gregory the Great*. St. Gregory reigned as the Roman Pontiff from 590-604. In these fourteen years, great work was done by this man, most notably with the Canon of the Mass. The Canon is “The name used in the Roman Missal for the fundamental part of the Mass that comes after the Offertory and before the Communion.”⁶ It is not known exactly how much actual work and formulating St. Gregory did. “It is certainly not the work of one man, nor was it all composed at one time. Gregory himself thought that the Canon had been composed by ‘a certain Scholasticus’, and Benedict XIV discusses whether he meant some person so named or merely ‘a certain learned man.’”⁷ This is not to say that Gregory did not work on the Canon at all, but rather: “At least where the Canon is concerned, Gregory may be considered as having put the last touches to it... His biographer, John the Deacon, says that he ‘collected the Sacramentary of

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The Papal Bull *Quo Primum* Codified The Mass In The Latin Rite

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Gelasius in one book, leaving out much, changing little, adding something for the exposition of the Gospels'. He moved the Our Father from the end of the Mass to before the Communion, as he says in his letter to John of Syracuse: 'We say the Lord's Prayer immediately after the Canon... It seems to me very unsuitable that we say the Canon which an unknown scholar composed over the oblation and that we should not say the prayer handed down by our Redeemer Himself over His Body and Blood.'" There were some other changes that he made as well, but they are not the most important acts for which he is remembered regarding the Mass. Rather, it was his codification of the Canon that is most important, for it caused a greater unity among the acts of worship in the Roman Rite. His work on the Canon was so well done, that it is still essentially the same Canon that we use to this very day. "Benedict XIV says that 'no pope has added to, or changed the Canon since St. Gregory.'"⁹

After St. Gregory the Great, there were relatively few changes that came to the Mass, and what was changed was generally relatively minor. However, these changes caused a lack of unity in worship. To solve this, God raised up a Roman Pontiff who would once and for all set the Rite of the Mass in stone. St. Pius V became the Roman Pontiff in 1566 and continued the work which was started by his predecessor Pius IV. In 1570, Pius V released his Papal Bull, *Quo Primum*. This Bull also codified the Roman Rite of Mass, but in a more strict way. "This new rite alone is to be used unless approval of the practice of saying Mass

8. *Catholic Encyclopedia*, Vol. IX, p. 795.

9. *Catholic Encyclopedia*, Vol. IX, p. 795

10. St. Pius V, *Quo Primum*

11. *Catholic Encyclopedia*, Vol. III. p. 261

12. St. Pius V, *op. cit.*

differently was given at the very time of the institution and confirmation of the church by the Apostolic See at least 200 years ago, or unless there has prevailed a custom of a similar kind which has been continuously followed for a period of not less than 200 years, in which most cases We in no wise rescind their above-mentioned prerogative or custom."¹⁰ There were only a few Rites which were allowed to be exceptions to the promulgation of the Missal approved by Pope St. Pius V. "This exception saved the Ambrosian, Mozarabic, and Byzantine Rites, as well as a few ancient modified forms of the Roman Rite, such as the Dominican, Carmelite, and Carthusian Missals. The differences in these Missals, however, hardly affects the Canon, except in one or two unimportant rubrics."¹¹ To add force to his work, Pope St. Pius V made sure that the Roman Missal he promulgated was the only one used at all Latin Rite Masses (except for those few exceptions mentioned above), he also perpetuated its use by this command. "Therefore, no one whosoever is permitted to alter this notice of Our permission, statute, ordinance, command, precept, grant, indulgent, declaration, will, decree, and prohibition, should know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul."¹²

Following the reign of St. Pius V, few changes were made to the Missal except, perhaps, the addition of new feast days, some additional external rites, and a few other minor points. But each of these changes were made to prayers the Church Herself composed. No one, not even a Pope, dared touch the sacred words of Christ Himself, nor the words surrounding them in the Canon of the Mass. They knew it would be wrong to do so. This deed was left to the Modernists of our time as a means of destroying this vital act of worship. †

The Pilgrimage To The United Nations Was A Betrayal Of Catholic Teaching

(Continued from Page 7)

to be associated with the activity of this distinguished Organization, charged with the responsibility of promoting peace and good will throughout the earth. Dear Friends, I thank you for this opportunity to address you today, and I promise you of the support of my prayers as you pursue your noble task.

Take careful note of the words used in the address on behalf of the Catholic Church as Benedict XVI sees it:

- "... my presence is a sign of *esteem*..."
- "... the hope that the Organization will increasingly serve as a sign of *unity*..."
- "It also demonstrates the *willingness* of the Catholic Church to offer her proper contribution. . . ."
- ". . . the Holy See has always had a place at the assemblies of the Nations, thereby manifesting its specific character as a *subject*"
- "... I promise you of the *support of my prayers* as you pursue your *noble* task."

What sort of *esteem* should Catholics give to an organization that is pantheistic and which promotes unnatural activities such

as abortion of various types and contraceptives of every design imaginable? What *unity* or *peace* can we expect from an organization that rejects the Reign of Christ the King, under whose gentle dominion is the *true hope* of peace and unity among men? How can the Holy See act as a *subject* in such an organization whose leaders, and nearly all its members, promote a doctrine that is *diametrically opposed* to the Gospel of Jesus Christ? The task — the "mission" — of the United Nations is not *noble*, therefore no one in conscience can pray in *support* of such works, but for the *end* of its evil works and the *conversion* of all its member nations and their citizens.

Returning to the musings I made at the beginning of this piece, I am confident that I have met the objective for which I have written: to demonstrate that the concerns I raised in the March newsletter were indeed valid. More to the point, I have not only proved my thesis, but have even presented evidence that the "pilgrimage" to the United States in April yielded far greater cause for concern among Catholics loyal to their Faith than was at first seen. The modern church is betraying the apostolic teachings in its dealings with secular society. The new social doctrine, like the "new evangelization," is fraught with error. †

No Matter What “They” Say, We Do Not All Worship The Same God

By REV. KEVIN VAILLANCOURT
For The Catholic Voice

(Editor’s Note: In light of the recent and unchallenged recollection by the General Secretary of the United Nations regarding the “meditation room” (see page 6), it seemed good to reprint this article reviewing the myth that we all worship the same God.)

Not long ago, a neighbor came to visit me and somehow our discussion led to the following statement about the manner of worship those in other religions give to God. “Now,” he said, “there is only one God, so no matter how the other religions identify Him, we are all worshipping the same God.” I couldn’t agree, and I told him so. I’ve often had to exercise patience with this neighbor, a man greatly influenced by years of attending the conciliar church. He has had to both absorb the teachings of false ecumenism, espoused so frequently from the pulpits of the once Catholic churches, as well as endure in those churches a false form of worship that contributes to an ecumenical frame

The Fourteen Holy Helpers Should Be Invoked In Every Need

(Continued from Page 3)

303. He is invoked to cure epilepsy, or “St. Vitas’ dance.”

(6) **St. Christopher** (also Christophorus) (*July 25th*), martyr. Invoked against the plague and sudden death. He is the patron of travelers, especially motorists, and is also invoked in storms. He is usually pictured carrying the Child Jesus on his shoulder. St. Christopher was martyred in Asia Minor around 250. His name, Greek for “Christbearer,” comes from the story that he was a giant who carried the Christ Child across a river.

(7) **St. Denis** (also Dionysius) (*October 9th*), bishop and martyr. Invoked against diabolical possession and headaches, St. Denis is pictured carrying his head in his hands. He was the first bishop of Paris and was one of the six bishops sent to France in the middle of the 3rd century by Pope Fabian. He was beheaded at Catulliacum, now Saint-Denis.

(8) **St. Cyriacus** (also Cyriac) (*August 8th*), deacon and martyr. Invoked against diseases of the eye and diabolical possession. He also intercedes for those in temptation, especially at the time of death. He is usually pictured as vested as a deacon. St. Cyriacus, a deacon, was martyred at Rome in 303 during the persecution of Diocletian. He was buried on the Ostian Way.

(9) **St. Achatius** (also Acacias) (*May 8th*), martyr. Invoked against headaches and at the time of death’s agony. He is pictured with a crown of thorns. Achatius was a native of Cappadocia and as a youth was a centurion in the Roman army under Emperor Hadrian. He was tortured and beheaded in the persecution of Diocletian.

(10) **St. Eustace** (also Eustachius, Eustathius) (*September 20th*), martyr. He is invoked against fire - temporal and eternal. He is the patron of hunters and in all kinds of difficulties, especially in family troubles. He is pictured with a stag and hunting equipment. He was a pagan Roman general who converted after seeing a glowing cross between a stag’s antlers. He and his family were martyred together by being burned inside a bronze bull.

(11) **St. Giles** (also Aegidius) (*September 1st*), hermit and

of mind. In that invalid liturgy he has allowed himself to pray as if all members of the earth make up the Mystical Body of Christ to the point that he and millions of other Catholics now believe that the worship services of non-Catholics are just alternate expressions of honor paid to the same God. After all, is this not what was taught at the Second Vatican Council?

A Dangerous Sophism

It is sad to see Catholics, who should be convinced of the exclusive truths of their Faith, so quickly fall into the error of Indifferentism — the belief that one religion is as good as another in the worship of God. Long before the worldwide demise of solid Catholic thought brought on by the false Council of the 1960’s, the Popes warned us of the evil consequences of this error. You see, unless a Catholic is soundly and immovably convinced in mind and heart of the exclusive truths taught by

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abbot. Invoked against the plague, panic, epilepsy, madness, and nightmares and for a good confession. Patron of cripples, beggars, and breastfeeding mothers. He is pictured in a monastic cowl with a hind (deer). According to tradition, St. Giles went to France, and in a cave in a forest near the mouth of the Rhone, he was able to lead the life of a hermit. A deer came everyday to his cell and furnished him with milk. One day the King’s hunters chased the deer and discovered St. Giles and his secret hermitage. The hunters shot at the deer, but missed and hit Giles’ leg with an arrow, which kept him crippled the rest of his life. A monastery was soon built and he became its first Abbot.

(12) **St. Margaret of Antioch** (*July 20th*), virgin and martyr. Invoked against backache. Patron for women in childbirth. She is pictured holding a dragon in chains. She was one of the saints who talked to Saint Joan of Arc.

(13) **St. Catherine of Alexandria** (also Catharine) (*November 25th*), virgin and martyr. She is invoked against diseases of the tongue, protection against a sudden and unprovided death. She is patroness of Christian philosophers, of maidens, preachers, wheelwrights, and mechanics. She is also invoked by students, orators, and barristers as “the wise counselor.” She is often pictured with a broken wheel, because she was scourged and bound to wheels on which knives were fixed, but the instrument broke. She was finally beheaded.

(14) **St. Barbara** (*December 4th*), virgin and martyr. She is invoked against fever, lightning, fire and sudden death. She is the patroness of builders, artillerymen and miners. St. Barbara is pictured with a tower and ciborium with a host above it. St. Barbara was a beautiful maiden, and her father isolated her in a high tower. While there, she converted to Christianity. Her father was furious and the authorities ordered him to kill her. He took her home and beheaded her. He was immediately struck by lightning, or according to some sources, fire from heaven.

Ye Fourteen Holy Helpers, pray for us!. Assist us in all our needs, both temporal and spiritual. †

Catholics Filled With Indifferentism Promote A Dangerous Error

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the Roman Catholic Church since the time of the Apostles, he or she will be led astray by the false, sophistic reasoning of the Indifferentists. Such sophisms — false reasoning under the guise of intellectual truth or advancement in thinking — are dangerous, and we encounter them daily. Here are just a few of them:

- A woman's body is her own to do with as she will, so it is a matter of individual choice whether to have an abortion or not;
- The Bible is the Word of God and, as such, is the sole rule of Faith. If a teaching cannot be found in the Bible then it is not from God;
- The Catholic Church is opposed to science and intellectual pursuits. The condemnation of Galileo proves that the Church does not know what it is talking about and so it should leave science to the scientists;
- Christ did not found a Church built with rules and a hierarchical structure. He wanted His followers to have liberty and freedom and not be tied down by a lot of man-made laws. The "structure" of the Church was invented after the fourth century and is not what Christ intended.
- The history of the Catholic Church demonstrates that men often made a mess of the way Christians should live. Therefore, we don't know anymore what the Apostles taught, and so we are left to find out for ourselves what Jesus Christ taught, and no religion has a monopoly on the Truth.

These examples are enough to demonstrate my thesis: a sophism contains some element of truth, wrapped around an intellectual puzzlement about some teaching of the Catholic Church. The sophist then dismisses any pre-conceived notions a Catholic has about "the truth" (that he or she possesses the knowledge of this truth exclusively) by causing the listener to doubt what he or she held as true in the past. When the doubt settles in, the next step taken is to be indifferent toward what the Catholic Church teaches. "It is only the opinion of men," the new disciple of indifferentism says, "so it doesn't matter what you or I believe. I will respect what you believe as well as the right you have to believe it. You must likewise respect my beliefs. No one has cornered the market on truth." And so another believing Catholic succumbs to error, and he or she will influence family and friends in the same line of thought.

The Fact of Revelation

Now, let's get back to the original point: Do we all worship the same God? The indifferent Catholic answers that question in this way: Since we can demonstrate that God exists, and as long as someone acknowledges the fact of His existence and prays to Him as the Supreme Being, then it doesn't matter how they worship Him or what they call Him, for it is all the same worship that is directed to the same God. "Therefore," the indifferent Catholic concludes, "it doesn't matter what religion a man belongs to as long as he or she worships a Supreme Being, or God."

But this response is not the Catholic one. In reality, the correct answer to our question is: "Unless we all worship God as *He* wishes to be worshipped, then we do not worship the same God. And, if we do not worship the same God, then all other gods are false images of the True God. This makes all other religions false and incapable of themselves of leading their members to salvation."

This is a strong statement, but it bears witness to the hundreds of years of teachings in the Catholic Church since the time of the Apostles. Likewise, it is one of the founding principles of the study of Apologetics, which study all Catholics should be familiar with and capable of employing in the defense of their Faith. Here's how we apologetically arrive at the understanding of this principle about the worship of God "in spirit and in truth":

- When one defends this principle (that we do not all worship the same God), it is first assumed that all parties believe in the existence of God as He is known from Nature: that He is spiritual, almighty, all-knowing, all-loving and exists everywhere;
- The next logical assumption is that the simple knowledge of God's existence from the principles of Nature is insufficient for us to correctly identify Him. In the course of human history, tribes and whole nations have looked to a Supreme Being, all the while falsely identifying Him as the sun, the moon, as part of the works of creation, etc. Thus man's knowledge of God as He is in Himself is defective unless God directly reveals to man the details of His existence;
- God has given us revelation, in an incomplete manner in the Old Testament, and then in a more full (but still not absolutely complete) manner with the coming of Jesus Christ. Jesus Christ claimed that He was God and the Bearer of this Revelation, and He proved this claim through His miracles and prophecies. Therefore we have no doubt, as St. John the Evangelist writes, "that He who has the testimony of Jesus Christ has the testimony of God in Himself."
- There are two aspects of this Revelation from Jesus Christ that distinguishes the God of the Christians from all other gods: that God is Being in three Divine Persons (the Blessed Trinity) and that we are called to be children of God the Father through Baptism. Man is incapable of knowing this understanding of the nature of God (the Trinity) without Revelation, so any attempt to know God and to worship Him apart from the facts revealed by the Revelation of Jesus Christ makes all other worship of God false;
- Lastly, this Revelation is more than sufficiently known throughout the entire world so that very few people can claim ignorance of this Revelation. In other words, no one has an excuse about worshipping God in any other way than that which *He wishes* us to do. Those who resist this Revelation do so at the peril of their own souls for they are resisting the very Revelation of God Himself and in their worship are in complete disobedience to His commands. †

Burial Or Cremation: Which Is The Proper Catholic Practice?

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

(Editor's Note: Summorum Pontificum has opened the door, not only to a greater availability of Latin Masses being said throughout the world, but to a whole new level of demands of obedience by the hierarchy of the modern church on the part of those who say the Latin Mass exclusively within the framework of the modern church. From time to time we hear of new "adjustments" imposed on those following the 1962 Missal to bring their observances more "in line" with the rest of the modern church. In light of this, the time may soon come that that "Latin Mass priests" will be asked to have a Requiem Mass for someone who has been cremated, meaning that the ash remains are present in the church at the time of the Requiem Mass. And, should this priest refuse to do it, we can rest assured that he will be reported to the modern bishop because he refuses to take part in a practice that is already approved in the modern church. Summorum Pontificum opened up a Pandora's box worth of troubles that we are only beginning to realize. To better understand the Church's teaching on cremation prior to Vatican II, this article is presented as a review of important principles.)

Jesus likened the faith of His disciples to that of a light which was to be placed on the lampstand so that it would shine forth to all. Throughout history, the presence of this Light of Faith has been successful in taking from society its paganistic ways and leading it toward what we know as civilization. No matter what practices a secular world would engage in, the Catholic Church was there to balance these practices in the scales of the Divine Will. Among these wrongful practices that were found wanting in the balance is cremation.

Cremation is the custom of burning the bodies of the dead. It is found in certain pagan regions of the world in the early history of mankind. The Israelites, on their entrance into Canaan, witnessed this practice among these nations, and introduced *inhumation*, or the burial of the bodies of the dead and not their ashes. History finds no trace of cremation among the Jewish people, except in extraordinary circumstances of war and pestilence. Historically, cremation is a *pagan* custom.

Incineration of the bodies of the dead was likewise unknown in many of the more "civilized" pagan nations. The Egyptians, the Phoenicians and the Babylonians, just to name a few, punished with death all those who would even attempt cremation. Certain sections of the Greeks and Romans practiced incineration, but, by the fifth century, under the influence of Christianity, this practice was eliminated.

Among all the records of the early martyrs, we find no mention of the Christians burning their dead. Rather, the bodies of the saints were reverently rescued from profanation so that an honorable burial could be given. The pagan persecutors, to destroy faith in the resurrection of the body, often cast the corpses of martyred Christians into the flames, believing that the resurrection of the body would thus be impossible.

Among the Oriental regions, particularly that of the Hindus and Buddhists, the practice of cremation is quite common. Since these religions believe in the reincarnation of men, it only follows

that the body is not kept as a sacred temple of God, for (as they believe) the soul will just possess another one at a different time and place of existence after its release by death.

This brief accounting of human history shows that, for the most part, mankind, believing or otherwise, did not practice cremation. It is especially true of those who acknowledge the revelation of the one, true God. Such incineration of the bodies of the dead was thought to be undignified, and in the case of those who believed in the True God, against His Will.

Motives For Christian Burial

The Christian custom of burial of the dead, and not cremation, as mentioned above, dates back to the time of Christ. In the New Testament, given that Jesus' body was not cast into flames, even though He died under the hands of the Romans, we have the most fundamental example of respect for the body for burial that could be learned. Christ, Our Lord and Master, was not cremated, so neither should we allow ourselves this practice. Likewise, there are the profound considerations of the promise of the resurrection of the dead, where soul and body will be re-united at the Day of Judgment, and that the body is the Temple of the Holy Ghost and has been the recipient of numerous blessings and anointings. These deeply spiritual considerations seem to revolt against the practice of incineration of the dead. Christian society has historically looked upon cremation as paganistic and inhumane and not showing forth the love and friendship that was once exhibited to the body while it was animated with its immortal soul. If such thoughts and feelings filled the hearts and souls of family and friends in life, would you think that they would suddenly disappear at the moment the soul of the loved one departs?

The Revival Of Cremation

Little need would come forth for a study of this nature if it wasn't that mankind is seeing a sinister rise in this practice in the western nations.

Since the last quarter of the 19th Century, "Cremation Societies" have been established in Europe. These developments were a distinct and unique innovation, since they marked the first attempt in history of introducing the practice of cremation into an established Christian culture. Propelled in this practice by influence from the Eastern religions as well as from Freemasonry, Cremation Societies were established to promote cremation as the only viable option for disposal of the body of the deceased. The charter of these societies promotes cremation under the basis of public hygiene and the conservation of land. In modern times, economic conditions and the nostalgia of having the ashes scattered to the winds or lying in an urn on the family mantle have added to the sophistic arguments the proponents of cremation are advancing. Time does not permit a complete refutation of each of these points. However, looking to the mind of the Church in this area is sufficient reason for the believing Catholic.

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Burial, Not Cremation, Maintains The Traditions Of The Church

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The Church And Cremation

The Holy Office, on May 19, 1886 (CIC Fontes 4n1100), was the first Christian voice to sound against this practice. It was taught that this attempt to introduce these pagan rites into Christian culture was, in fact, un-Christian and Masonic in its motivation. The opposition of the Church was based on the fact that there is no liturgical rite for the cremated, not now or ever, and that cremation is incompatible with the unbroken tradition of the Catholic Church. That the Church allowed it under extreme circumstances (war or general disease) gives no allowance to the thought that it should be permitted *en masse* in Catholic culture. In the main, the Church has firmly held that cremation is an anti-Christian and materialistic denial of death and an overemphasis on *natural*, rather than *supernatural* motives for the disposal of the deceased.

The Code of Canon Law (1917 legislation) lists prohibitions of cremation by Catholics. Canon 1203 condemns the cremation of the bodies of the faithful and requires that they be buried. A proportionately serious reason would excuse from this Canon, the reason being something like war and/or the prevention of the spread of a quite contagious disease. Likewise, Canon 1240 deprives those who order the cremation of their remains of a Christian burial. These laws apply to the cremation of the whole body, but can likewise be extended to the reverent disposal of amputated members of the body, although this latter case may be overruled under less stringent circumstances.

Why The Convern?

Many Catholics will read the above and say "So, why do I need to know this? I'm not going to have my body cremated".

These people we applaud as being imbued with good Catholic common sense. However, there is a growing promotion of cremation among Catholics, especially by members of the clergy.

"But, how could this be?," you might ask. Surely a Church so steeped in tradition as the Roman Catholic Church would not go against the constant practice of tradition or violate Church legislation. Well, it has, and it does.

First, in a weak and cowardly concession to the materialistic practice of cremation, the Holy Office on July 5, 1963, repealed the penalty attached to cremation in Canon 1240, "except for those who practice cremation for un-Catholic purposes". All the reasons promoted by the modern clergy in favor of cremation were once viewed as "un-Catholic purposes", so that should mean that no Catholic should be cremated after death. Statistics have shown since 1963 that this has not been the case.

Next, the New Code of Canon Law of 1983 re-enforced the 1963 repeal: "The Church earnestly recommends that the pious custom of burying the bodies of the dead be observed; it does not, however, forbid cremation unless it has been chosen for reasons which are contrary to Christian teaching" (Canon 1176, 3).

Look at this wording: "The Church *recommends* . . . burying the bodies of the dead . . ."! The traditional practice has been to

WHAT SHOULD YOU DO TO MAKE SURE YOU RECEIVE A PROPER AND TRADITIONAL CATHOLIC BURIAL?

It is truly amazing how few Catholics make the proper arrangements for their spiritual necessities prior to and following one's death. They assume that their wishes for the presence of a traditional Catholic priest at the time of death, along with the observance of the traditional rites of the Church for their funeral will be honored. Here are some suggestions to follow, especially when family members whose responsibility to arrange such matters do not share the same faith as the traditional Catholic.

1. Make your spiritual desires for traditional Catholic Last Rites and Burial are explained in detail in your legal Power of Attorney papers and Last Will and Testament. Make sure these documents are notarized and filed.

2. Give copies of these documents to your traditional parish priest so that he can help make sure your wishes are followed at these important times.

3. Get a copy of *The Roman Catholic Church Speaks on Funeral and Burial Services* from the Catholic Research Institute (P.O. Box 589, Veradale, WA 99037 — \$7.00, incl. postage). Read it and include it among your important papers as a guideline.

command the burial of the deceased, and we are to be a Church steeped in the traditions of our Fathers in the Faith from the time of Jesus Christ! And, cremation is no longer forbidden "... unless it has been chosen for reasons which are contrary to Christian teaching"! Well, the reasons advanced by the "Cremation Societies" have traditionally been regarded as un-Christian. The Holy Office said so. Yet, the reasons given by the modern clergy in favor of, and even counselling cremation are the same as those of these materialistic and naturalistic societies. So, then, is this modern clerical counsel un-Christian, and thus forbidden? This is a question that the Catholic conscience finds an easy answer for. Yet, cremation takes place in the parishes of the world guided by this modernistic hierarchy on a wide and, speaking as a Catholic, unprecedented, scale.

Our Only Conclusion

All modern legislation and counsel aside, Catholics clearly must still abide by the ancient, traditional practices of the Church regarding cremation. It would be un-Christian and a betrayal of our Catholic heritage to do otherwise.

The *Catholic Encyclopedia* of 1913 concludes its discussion on this topic with this interesting and quite profound observation: "In conclusion, it must be remembered that there is nothing directly opposed to any dogma of the Church in the practice of cremation, and that, if ever the leaders of this sinister movement (Cremation Societies) so far control the governments of the world as to make this custom universal, it would be a lapse in the Faith confided to (the Catholic Church) were she obliged to conform." †

*Letters To The Editor***Correcting A Story Regarding The Papal Ring, The Tiara And The U.N.**

Correction For Benedict XVI/United Nations Article
Editor, The Catholic Voice:

Thank you for sending the March, 2008, issue of *The Catholic Voice*. I always find it informative and make sure that copies are provided to members of this congregation.

I especially appreciated the article on Benedict XVI and the U.N. I feel certain that his visit there will be as disastrous as those of his predecessors. There is one statement in the article which is not accurate, and I would like to bring it to your attention as others are likely to spot it and take issue.

Paul VI did not “deliver the papal triple crown and the papal ring to the U.N..” I have seen this same statement published in other publications and I have personally looked into the matter very thoroughly.

What Paul gave to the U.N. was a bishop’s ring and a bishop’s pectoral cross. Neither of them were the property of anyone. The ring was purchased by a wealthy European woman. The last I heard of the cross was when it was worn by the motorcycle daredevil Evil Kenevil on one of his many stunts.

It would be impossible to donate a papal ring as all papal rings are destroyed immediately on the death of the pontiff. Many bishops donate their rings and crosses to the Vatican on their deaths. The Vatican has hundreds, perhaps thousands of them. Most of them are given to bishops of poor or third world countries, as many cannot afford them. To become a bishop or a cardinal is a very expensive affair.

Paul VI’s triple crown (tiara) was given as a gift to Cardinal Spellman. He in turn donated it to the shrine of the Immaculate Conception in Washington, D.C. I was there at the time studying at Catholic University of America. I remember the event well. I have seen it many times on display in the crypt. It sits in a glass case in the far end of the crypt, and is surrounded by the gold mesh stole that John XXIII wore when he opened the infamous Second Vatican Council. At least both were there when I last visited the place.

I realize this is a rather unimportant matter, especially when compared with the upcoming visit which bodes disaster.

How the story of the crown and papal ring got started, I do not know. It has been around for a long time. I am certain that a call to the shrine in Washington D.C. would verify what I am telling you.

Continue your good work. I enclose a small donation to help pay postage. Keep *The Catholic Voice* coming.

Fr. Hector Bolduc
Wrightstown, WI

Editor's Note: Thank you, Father, for taking the time to write in and clear up this important detail. It is a mystery how this story got started to begin with, but, like any such legend, it can take on a life of its own until it appears to be factual because it is repeated so often. Even though Paul VI may not have donated the symbols of papal authority to the United Nations, he did (as you report) donate the pectoral cross and the bishop’s ring — both of which are symbols of authority in the Church. There is a horrifying significance even in this act, for by surrendering

these sacred symbols to such an ungodly organization, he does appear to be surrendering *some* measure of authority over to the United Nations, if even to add emphasis to his words that he placed himself and his church at the *service* of the United Nations (something echoed by Benedict XVI on the occasion of his recent visit). It appears that this gesture seems to say that Paul VI has given up the idea of working for the Reign of Christ the King in this world as the only true source of peace. Instead of being a ruler among men to lead them to God and the Truth, he seems to be content with the idea he can be an “advisor” — someone who make speeches of a moral nature that the United Nations members cannot and will not do.

The donation of the papal tiara, even if it be to Cardinal Spellman, is equally disturbing. The triple-crowned tiara is a symbol of the threefold authority held by the pope (according to the words of the ceremonial) as “Father of Kings and Princes, Ruler of the world, and Vicar of Jesus Christ on earth.” Paul VI set the tiara aside during the closing ceremonies of Vatican II as a “sign of the renunciation of human glory and power, keeping with the renewed spirit of Vatican II.” By this gesture, the modern notion of authority in the papacy changes. Abandoned now is the notion of the monarchical structure of the papacy, giving way to the modernist teaching of collegiality — how the pope rules in union with the bishops in a regulative manner. Even though a new tiara is made on the election of each pope, once Paul VI removed it and donated it to a place away from the Vatican, this gave rise for his predecessors to abandon the use of the tiara as well. While they were no longer “crowned” after their election, John Paul I and John Paul II still kept the symbol of the tiara on their coats of arms. Benedict XVI did away with this altogether, choosing to have a bishop’s miter as his symbol of authority, and not the tiara.

No, Father, your letter did not bring up an “unimportant matter.” Rather, it helped correct the error reported of an event, without changing the concern all Catholics should have of the event itself. Again, thank you for writing and your kind comments.

**Thank You For Your Work**

Editor, The Catholic Voice:

Enclosed please find a small donation to aid the STRC in the basic work of enlightening the faithful in these critical times. As the synthesis of all heresies, Modernism can assume a thousand faces, and offer just as many well-crafted explanations. Modernism knows no nationality, whether French or Polish or German, and I trust that you will never fall prey to its exceedingly clever designs.

B.F.

Springfield, PA

Editor's Note: Thank you for you comments. With God’s help, may we all remain true to our precious Catholic Faith.

Want To Contact Us? Here's How:

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By Keeping The Feast Of The Assumption We Extend Christ's Reign

By REV. KEVIN VAILLANCOURT
For The Catholic Voice

Some modern Catholics have a misconception of the proclamation of the dogma of the Assumption of Mary by Pope Pius XII in 1950. According to their understanding of this infallible doctrine, it wasn't until this papal act that Catholics knew *for sure* that it was safe to invoke Mary under this special title. Not so. What the pope did was to express in a solemn manner what was already a matter of Faith among Catholics since the Apostolic Age.

Tradition records that it was due to the tardy arrival of St. Thomas after the death (or rather *dormition*) of Mary, and the subsequent opening of her tomb for him to see her one last time, that we have the first knowledge that Mary was assumed into Heaven body and soul. Her remains were not found when the tomb was opened, and the Apostles were given to understand that the body of Mary was not to see the corruption of the grave. Since the soul of Mary was sinless from her conception, and that death and the "return to dust" after death are a result of sin, since Mary was sinless, she should not experience the horrors that usually accompany death, or the corruption of the body in the grave. God would not have His most favored one to suffer the least indignity.

It is from this traditional understanding of the Assumption of Mary that Holy Mother Church has nurtured an ever growing love for this mystery of God's love toward His Mother. Some of the first churches dedicated to Mary in the Holy Land honor her Assumption. Pope Boniface VIII granted to this feast, as to no other except Christmas, Easter and Pentecost, the privilege of being celebrated with the ringing of bells and other accompanying splendor, even in countries that were under the penalty of interdict. In the Gallican Liturgy we read: "No pain in childbirth, no suffering in death, no dissolution in the grave, for no tomb could retain her whom earth had never sullied." The two princely theologians, St. Thomas Aquinas and St. Bonaventure, publicly proclaimed their belief in this teaching, and even the scholastics of the Sorbonne in 1497 held the Assumption as a doctrinal belief, censuring all contrary propositions.

Since this brief review of the belief of Catholics through the ages supports the importance of the Assumption, why was it left to modern times before it was so solemnly declared? The real answer to this can only come from God Himself and the workings of His Providence, for it is not hard for us to speculate about the mind of God, especially after the papal proclamation in 1950.

In 1870, it was the earnest desire of the Vatican Council to proclaim Mary's Assumption; however this Council was unfortunately suspended before another jewel could be added to Our Lady's crown. Providence left it to Pope Pius XII to not only proclaim the dogma of the Assumption of Mary but to also outline its meaning for modern men.

After reflecting on the growing devotion to Mary under this title from the earliest



ages of Christian Faith, the Holy Father expresses his confidence that this dogma will serve to further increase our filial piety toward Mary, our most tender of Mothers. He tells us that meditating on this event (as we do in the Fourth Glorious Mystery of the Rosary) will lead all to "be more and more convinced of the value of a human life entirely devoted to carrying out the heavenly Father's will," so that no method of social activity toward the poor or the sick will have any merit unless it is done in imitation of Mary. Lastly, the Pope warns us of the "illusory teachings of materialism and the corruption of morals that follows from these teachings" which "threaten to extinguish the light of virtue and to ruin the lives of men by exciting discord among them." He is confident that the proclamation of this dogma will help men see "to what a lofty goal our bodies and souls

are destined" thus rendering "our belief in our own resurrection stronger and more effective."

Let us turn to Mary on her solemn feast, confident in the fact that since she reigns in Heaven with her Son, she will accomplish His reign more and more in our own hearts and those of our fellow men. The graces of the Assumption are the sure tools against our times of irreligious unbelief; let us be sure to count on such heavenly aid. †

"Let the mind of man be occupied in declaring her magnificence; let his speech reflect her majesty. May the Sovereign of the world deign to accept the goodwill of our lips, to aid our insufficiency, to illumine with her own light the sublimity of this day."

- St. Peter Damian
Sermon on the Assumption BVM

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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 and teachings, most especially the Holy Sacrifice of the Mass of the Council of Trent, the ancient Latin Mass.

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

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

From The Traditional Roman Catholic Calendar

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

- June 13 St. Anthony of Padua
- June 27 Our Mother of Perpetual Help
- June 29 Sts. Peter & Paul
- July 1 Precious Blood of Jesus
- July 2 Visitation BVM
- July 14 St. Bonaventure
- July 16 Our Lady of Mt. Carmel
- 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 9 St. John Vianney
- August 10 St. Lawrence
- August 11 Comm. of St. Philomena
- August 15 Assumption BVM
- August 16 St. Joachim
- August 22 Immaculate Heart of Mary
- August 28 St. Augustine

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