

The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

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O Dearest Savior, What Have Modernists Done To Lent?

On March 5 of this year, we begin the liturgical Season of Lent. Abbot Gueranger, O.S.B., writing in the Lenten volume of his inspiring series *The Liturgical Year*, explains the purpose of Lent in this way:

The forty days' fast, which we call Lent, is the Church's preparation for Easter, and was instituted at the very commencement of Christianity . . . The Church has made it a time of recollection and penance, in preparation for the greatest of all Her feasts; She would, therefore, bring into it everything that could excite the faith of her children, and encourage them to go through the arduous work of atonement for their sins . . . She rouses us from our ignorance and our self-satisfaction. She bids us strike our breasts, have compunction in our souls, and mortify our bodies, because we are sinners.

The final end of these works of penance is to develop in our souls the notion of *true sorrow*: During Lent we are bid to have sorrow for our sins, not out of fear of punishment, but because they have offended the Good God, and because they are the reason for Jesus' death on the Cross. Having spent the forty days of Lent (*all forty days!*) in prayer, fasting, almsgiving and other works of penance, our hearts are ready, first for Good Friday, and then for Easter. There is no joy at Easter without first experiencing and professing true sorrow for our sins at the foot of the Cross on Good Friday.

This is a brief review of the traditional Catholic teachings which inspire us during the Lenten Season, and which are preached and observed in chapels and churches where the traditional Roman Catholic Faith is kept. As judgmental as this may sound, it is a *very accurate* observation as we witness the activities practiced by so many Catholics since the Second Vatican Council in their modern churches. The spirit of a *modernist* Lent is not the same as that handed down from apostolic times; *traditional* Roman Catholics know this; this is not

Savior of the Worker. Such statuary is said to inspire modern man to the living of the Gospel during Lent.



Where is Christ in the Desert of Your Life? was the theme in this modernist church during Lent, 2002. How does this inspire repentance for sins?

so among our more modern brethren.

More Than Just Words

The true observance of Lent is not to be found in mere words. Even though the churches under the influence of Modernism speak of the Lenten observances in terms which *sound* traditional, we know that the Modernists are clever in disguising their errors under the *appearances* of traditional teachings. Here are some examples of the modernist spirit of Lent:

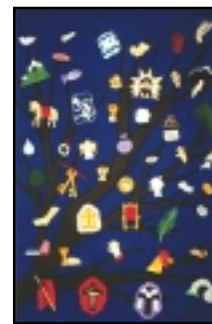
- Long ago, the necessity of

fasting for the entire forty days of Lent (from Ash Wednesday to Holy Saturday – Sundays excluded) was done away with. The "penitential" observances of the Modernists bids Catholics to fast *and* abstain only two times during Lent (Ash Wednesday and Good Friday), and to abstain from flesh meat only on the Fridays of Lent. These eight days of abstinence have given rise to a number of vegetarian recipes being printed in Sunday bulletins, with the invitation to join in the parish observance of a "poor man's meal" on either Wednesdays or Fridays. The theme through all this: Calling attention to the "great sacrifices" being observed by modern Catholics, while violations of social justice (the new sins of the Modernists) are appeased through the novelty of coming to the parish Lenten soup kitchen, even *before* going to the modern Liturgy.

• Sin is redefined. Instead of the traditional teaching that sin is *an offense against God*, emphasis is now laid on the social nature of sin. "(Sin's) root sense means to be disconnected from God through the failure to love," modern Catholics are now taught. Sin is also "a refusal to care." Therefore, as modern Catholics approach their *reconciliation*, expressing a sorrow for sin this Lent, just what *type* of sin are they sorry for?

• Instead of extra time spent in prayer, visits to the church, praying the Stations of the Cross, and other like practices, families are encouraged to spend time making a "Jesus Tree," by moving objects on a felt banner made to represent the life of Jesus as found in the Scriptures. Are children too young to learn about prayer and sacrifice? The Modernists think they are.

Let us make reparation for these and other such sacrilegious abuses this Lent. †



The Jesus Tree.

STRC News: Survey Results; Conference Talk Available

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

2003 Subscriber Survey

The Board of Directors of the Society of Traditional Roman Catholics would like to thank all of those who participated in our bi-annual survey. The response was very encouraging. Our survey had a two-fold purpose: to update the accuracy of our database of locations where the traditional Latin Mass is offered in the United States, and to "clean-up" our mailing list. Here are some of the results of our recent survey:

- We are grateful to all who participated in this survey for sharing the information about Mass locations, times, etc. Many who took part in the survey asked if we would make available our revised list of Mass locations. Rather than "re-invent the wheel," we have found that such a list is already available, already printed, and carefully updated. For this purpose, we recommend the *Directory of Traditional Latin Masses and Resource Book*, compiled by Fr. M. E. Morrison. Fr. Morrison has been careful to follow the same goals of the STRC in this regard: to make available a reference guide for the Tridentine Latin Masses offered throughout the United States and Canada (and in some other countries of the world) without limiting the publication of these Mass locations as operated by any one "group" or traditional Catholic organization. In such wise, the *Directory* actually assists in its own way in helping to heal the wounds of division which are so prevalent in the Traditional Movement. The *Directory* is available in two formats: you can purchase a printed copy for US\$10.00 from Veritas Press, P.O. Box 1704, Santa Monica, CA 90406-1704. The 2003 "update" will soon be available. For those with online access, you will find the *Directory* at the web site maintained by Fr. Morrison: www.traditio.com.

- We would like to thank all those who provided us with corrected mailing information through this survey. Your help will save us a significant amount of postage with the mailing of

each issue. We did not get as many requests to be removed from our list as we expected, but we have received a significant number of requests to be added to our mailing list. We may still have to "weed out" some who did not respond, and who have not written to us for a good number of years. This, too, will help us realize a cost savings in printing and postage.

- We would also like to thank all who used this survey as an opportunity to "renew" your subscription to *The Catholic Voice* through your generous contributions. As we noted in our last issue, rising costs and decreased donations to the STRC were causing us to face some important decisions in regard to our work. Thankfully, those "decisions" have been delayed to another time — at least for a good part of this year.

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.

2003 Calendars

If you have not yet received a traditional Catholic calendar for 2003, a limited number are still available. When ordering, please include a minimum donation of \$8.00. Thank you. †

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.

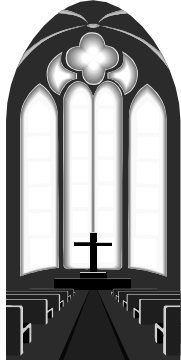
3. The Sky Grows Darker Yet

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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Case Against The Validity Of The Vernacularized "Masses"

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 I

Necessity of Using The Proper Form

The validity of any Sacrament depends, among other things, upon the use of the proper words by the person administering the Sacrament. In order to bring about any Sacrament, the words prescribed by Christ Himself, as found in Holy Scripture or else handed down by Tradition, or in the case of some Sacraments, the words determined by the Church, must be diligently and accurately pronounced. These words are known as the *form* of the Sacrament. Although the Holy Eucharist is sometimes received outside of Mass (for example, Holy Viaticum), this Sacrament is confected, or brought about, only by a priest while celebrating Mass. As is the case with all Sacraments, the proper matter and form must be used. The Holy Eucharist is twofold in its matter and form; that is, the matter consists of the two substances, bread and wine, and the form consists of two separate sets of words, one spoken in conjunction with each of the two elements of matter.

Concerning the form for the Holy Eucharist, there is a most weighty passage contained in Part V of *De Defectibus in Celebratione Missarum Occurrentibus*, which is a section incorporated in the official rubrics accompanying the Roman Missal. In his Bull *Quo Primum* (1570) Pope St. Pius V ordered that this Missal be used in the Latin Rite "in perpetuity," and the aforementioned *De Defectibus...* always appears in the introductory pages of legitimate altar missals. These extremely significant words in Part V of *De Defectibus* are as follows:

"The words of Consecration, which are the form of this Sacrament, are these: For this is my Body. And: For this is the Chalice of my Blood, of the new and eternal testament: the mystery of faith, which shall be shed for you and for many unto the remission of sins. Now if one were to omit, or to change anything in the form of the consecration of the Body and Blood, and in that very change of the words the [new] wording would fail to mean the same thing, he would not consecrate the Sacrament. If in fact he were to add something that did not change the meaning, it is true he would consecrate, but he would sin most gravely."

This precept begins by setting forth the consecration form in its entirety. It then warns that if *anything* (*aliquid*) in this form just defined should be altered in any way whatsoever involving a change in meaning of the originally specified words, then the Sacrament of the Holy Eucharist containing the true

Body, Blood, Soul and Divinity of Jesus Christ would not be produced, and hence the priest-celebrant would celebrate no Mass at all. *De Defectibus* does not single out the introductory words of the form for the wine, "This is the chalice of my blood," and state that if only *those words* are changed in meaning the consecration is invalid, but the prescription clearly states that the *entire* form must be recited, conveying its correct meaning, in order for the Sacrament and the Mass to be truly valid.

Catholics were always instructed that the form, the necessary words, for a Sacrament must not be altered, or else the Sacrament is not produced. "In our sacraments," teaches the Catechism of the Council of Trent, "the form is so definite that any, even a casual deviation from it, renders the sacrament null." This same Catechism, in complete agreement with the teaching of *De Defectibus*, spells out most clearly and forcibly what is the sacramental form for the Consecration of the Wine:

"It must certainly be believed that it consists of the following words: ***For this is the Chalice of my Blood, of the new and eternal testament, the mystery of faith, which shall be shed for you and for many unto the remission of sins.***"

And, to repeat the teaching of the Catechism, this form is "so definite that any, even a casual deviation from it, renders the sacrament null."

The ICEL Form Contains Four Flagrant Deviations

In the "All-English Canon" that was first introduced in October of 1967, the ICEL gave the following form for the wine-consecration:

"this is the cup of my blood, the blood of the new and everlasting covenant — the mystery of faith. This blood is to be shed for you and for all men so that sins may be forgiven."

Since this original "translation" of 1967, the ICEL has meddled with it two more times, so that it now reads:

"This is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven."

The foregoing "form" consists of two sentences, with exactly fifteen words in each sentence. In those thirty words the ICEL deviated four times from the established form set forth in *De Defectibus*, which is the same form, word for word, that the Authors of the Roman Catechism taught "***must certainly be believed***" to be the form.

The four flagrant deviations in the ICEL's "sacramental form" are as follows:

[1] The breaking up of the form into two sentences has serious theological implications (see the commentary on pp. 36-37 of *Questioning The Validity of McCarthy's Case*, which treats of this matter). (Continued on Page 4)

There Are Four Flagrant Violations In The ICEL "Form"

(Continued from Page 3)

[2] The omission of the words, “the mystery of faith.” The serious consequences of this omission were discussed at length on pp. 50-64 of *The Necessary Signification In The Sacramental Form Of The Holy Eucharist*.

[3] The changing of “for you and for many unto the remission of sins” to “for you and for all so that sins may be forgiven.” This change is the subject of this present paper.

[4] In the correct form the words following “This is the Chalice of My Blood” — to wit: “... which shall be shed for you and for many ... etc.” — **refer to the word “chalice,” not to the word “blood,”** which shows clearly that the blood **as the contents of the chalice, and not only as shed upon the cross** (as the Protestants and other heretics claim) is Christ’s true Blood : a clear affirmation of the doctrines of transubstantiation and the Real Presence.

In the ICEL’s form, after the first words, “This is the cup of my blood,” the words “the blood” are then repeated: “This is the cup of my blood, the blood of the new and everlasting covenant. It will be shed ... etc.” This subtle change, the insertion of those words “the blood,” makes the remaining words of their bogus, invalid form refer to “the blood” rather than to “the chalice” — i.e., the contents of the chalice after the Consecration — thus removing this additional proof of transubstantiation and the Real Presence, which the Church has from St. Luke’s Gospel (Lk. 22:20), and which has always stood as a stumbling block for the heretics. (A more detailed discussion of all the foregoing is to be found on pp. 7-8 of *Monsignor McCarthy Again! Another Fiasco!*).

Must Be Conformed to the Same Definite Type

Elsewhere I have stressed that the precise form of words used in the Latin Rite is not necessarily required for validity in all (or even any) of the Eastern Rites of the Catholic Church. It was in § 145 of *Questioning The Validity of the Masses Using the New, All-English Canon* that I first quoted these words from pp. 44-45 of the *Vindication of the Bull ‘Apostolicae Curae’*, authored by the official interpreters of the mind of Pope Leo in *Apostolicae Curae*, namely, the Catholic hierarchy of the Province of Westminster under the leadership of Cardinal Vaughan:

“But you are also mistaken in thinking that matters have been left by Our Lord in so much uncertainty, and that there is no one definite form which has prevailed in the Catholic Church both in the East and in the West. If, indeed, you mean merely that no identical form of words has always and everywhere been in use, but that, on the contrary, several different forms of words have been recognized by the Holy See as sufficient, you say what all will admit, and the Bull nowhere denies. ... The Bull, however...is requiring, not that the form should always consist of the same words, but that it should always be conformed to the same definite type.”

In six of the eight Eastern Rite wine-consecration forms that are currently in use, as well as in many ancient Eastern liturgies no longer in use, we do not find the words, “This is the Chalice of My Blood ... etc.” at all, but only “This is My Blood ... etc.” Moreover, in only three of these eight current Eastern Rite forms do we find the words, “the mystery of faith.” But all those words that are essential in our Latin Rite are not necessarily essential in other rites. I demonstrated this at length on pp. 50-64 of *The Necessary Signification...*

The important point to be noted is that in those Eastern Rites that use the form “This is My Blood ... etc.” rather than “This is the Chalice of My Blood ... etc.” — and, moreover, do not have the words “the mystery of faith” in the form — absolutely nothing has ever been removed nor changed. The Eastern Catholics of these various rites use those various forms (which are in some cases even worded slightly differently from one another) which, by the command of Our Lord, were handed down to them by those Apostles who proselytized in the East.

Whereas other different Apostles, the ones who first brought Catholicism to the West, handed down the form that is used today in the Latin Church (not in the “*Novus Ordo*” Robber Church, of course, we are speaking of Catholics) and which, in fact, has **always** been used. Pope Innocent III (letter *Cum Marthae Circa*, Nov. 29, 1202; *Denz.*, nos. 414-415) made this point clear when he taught authoritatively: **“Therefore we believe that the form of words, as is found in the Canon, the Apostles received from Christ, and their successors from them.”**

Consequently, we can see the vital importance of this admonition: **“In adhering rigidly to the rite handed down to us we can always feel secure; whereas if we omit or change anything, we may perhaps be abandoning just that element which is essential”** (*A Vindication of The Bull Apostolicae Curae*, p. 42).

When the Authors of the Roman Catechism teach that any deviation from the form of a sacrament, however casual it might be, invalidates the sacrament, they are speaking as **catholic** doctors; that is, on truths that apply universally. Hence this teaching regarding the fatal consequences of deviating from established sacramental forms applies not only in our Latin Rite, but, needless to say, to the forms used by the Eastern rites. Thus any deviation from the forms handed down in those rites would similarly invalidate their sacraments. The fact that the precise forms of words differ in the various rites has no bearing whatever on the truth or applicability of what the Catechism has laid down.

Sufficiency Aspect vis-à-vis Efficacy Aspect

In order to comprehend clearly that the ICEL’s “form” involves a basic change in the **theological meaning** of the ancient and proper form, it is necessary to consider two distinct aspects of the Passion and Death of Our Divine Lord. The first aspect is that of **sufficiency**; that is, for what and for whom did Christ’s Passion suffice? The second aspect is that of **efficacy**; that is, for what and for whom is Christ’s Passion effective or **efficacious**?

(Continued on Page 5)

The ICEL "Form" Changes The Theological Meaning

(Continued from Page 4)

The distinction between these two aspects was stated in one brief sentence of the Council of Trent: "But, though He died for all, yet not all receive the benefit of His death, but those only unto whom the merit of His Passion is communicated." (Session VI, "Decree concerning Justification," Chap. 3)

Many theologians, including St. Thomas Aquinas (*Summa Th.*, III, q. 78, art. 3, ad 8 and *Scriptum Super Lib. IV Sententiarum*, dist. 8, q. 2, art. 2, q. 3 ad 7), the Authors of the Catechism of the Council of Trent, also known as the Roman Catechism (part II, chap. IV, § XXIV), St. Alphonsus (*Treatise on the Holy Eucharist*, p. 44), Pope Innocent III (*De Sacro Altaris Mysterio*, book IV, chap. XLI), and Pope Benedict XIV (*De Sacrosancto Missae Sacrificio*, book II, chap. XV, § 11) have expounded this distinction between the *sufficiency* aspect and the *efficacy* aspect of Our Lord's Passion and Death. In the course of their explanations of "sufficiency vs. efficacy" they have all taught that the *correct theological meaning* in the wine-consecration of the words "*pro multis*" is "for many" and not "for all." This is the very heart of our argument. It will suffice here to examine two of these explanations.

First, St. Alphonsus: "The words *pro vobis et pro multis* ('For you and for many') are used to distinguish the virtue of the blood of Christ from its fruits; for the blood of our Saviour is of sufficient value to save all men, but its fruits are applicable only to a certain number and not to all, and this is their own fault. Or, as the theologians say, this precious blood is (in itself) sufficiently (*sufficenter*) able to save all men, but (on our part) effectually (*efficaciter*) it does not save all — it saves only those who co-operate with grace. This is the explanation of St. Thomas, as quoted by Benedict XIV."

Second, the Roman Catechism: "For if we look at the *virtue* of it, it must be confess'd, that our Savior shed his *Blood* for the salvation of *all men*. But if we look at the *fruit* which *men gather from thence*, we may easily understand that it comes *not to all* to advantage, but only to *some*. When therefore he said, '*For you*,' he signifi'd either them that were then *present*, or those whom he had *chosen* out of the *Jewish people*, such as were his *Disciples*, except *Judas*, with whom he spake. But when he added, '*For many*,' he would have the *rest* that were elected, either *Jews* or *Gentiles*, to be understood."

Continuing, the Catechism **explicitly** singles out the ICEL's false substitution "for all" in the wine-consecration form as being contrary to "the design of the discourse"; that is, contrary to the Mind of Christ, when in instituting the Holy Sacrament He expressly said "for many," meaning **not** all men, but only the members of His Church, the Mystical Body, the elect, who are the only ones who actually benefit ultimately from the "fruits of

the Passion," namely, the "Fruit of Salvation":

"Rightly therefore was it done, that it was not said *for all*, seeing that in this place the design of the discourse extends only to the *fruits* of the *Passion*, which brought the Fruit of Salvation *only to the Elect*."

The foregoing excerpts are from p. 207 of the first translation of the Roman Catechism into English, published at London in 1687, under the Catholic King James II. Hence the archaic expressions and spelling (e.g. "vertue").

The ecumenical Council of Florence (1438-1445) taught:

"But since in the above written decree of the Armenians there was not set forth the form of words, which in the consecration of the body and blood of the Lord the holy Roman Church, confirmed by the teaching and authority of the Apostles Peter and Paul, has always been accustomed to use, we have deemed that it should be inserted here. In the consecration of the Body the Church uses this form of words: '*For this is my body*'; and for the consecration of the Blood: '*For this is the chalice of my blood, of the new and eternal testament, the mystery of faith, which shall be shed for you and for many unto the remission of sins*.'" (From "Decree for the Greeks and Armenians").

End of Part I. Part II will appear in our June issue.

The Writings of Patrick Henry Omlor

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

By FR. KEVIN VAILLANCOURT
For *The Catholic Voice*

Despite what some traditional Roman Catholics might promote, the understanding of *assisting* at Holy Mass as a "co-offerer," as explained in the first part of this article, is a consistent teaching of the Roman Catholic Church, as is evident in some reference sources I will cite below. This notion is not a "novelty" introduced by such saboteurs as Bugnini and company prior to the reign of John XXIII; rather, it is a real teaching of how the faithful actively *participate* at Holy Mass, a teaching that was subverted by the Modernists, and a teaching which many traditional Roman Catholics have been loath to use among themselves lest their words be misunderstood. "The safer course," they say, "is not to speak of it." I do not agree. The safer and *true* course of action of Catholics is to explain the doctrines of the Church, defending them against the heretical teachings of Her enemies. Is this not the Gospel teaching of making sure that "our light shines before men"?

Since the Council of Trent, the "Liturgical Movement" (such as it was in those days) strove to educate the faithful about the need for "active participation" in the Sacred Liturgy. While the intention of the Council, and of liturgists who wrote at the Council's conclusion, was not to limit the teaching of "active participation" only to the Sacraments and ceremonials other than the Holy Sacrifice of the Mass, this is what happened, for the most part. This explains why we have few references to the notion of being a "co-offerer" at Mass in liturgical works prior to the mid-nineteenth century.

The Liturgical Movement actually began before the Council of Trent, but it gained a head of steam after this important dogmatic Council and the reforms it demanded. Thus, after the Council of Trent we see a new birth in the promotion of public processions, vigils, Eucharistic adoration, assistance at the Divine Office, especially Vespers, and so forth. As for the Mass, the faithful were encouraged to more frequent and more devout assistance at the Divine Sacrifice, and devotional works were printed and made available to assist the faithful in a growth of pious attendance at Mass, even if it meant the recitation of other prayers at Mass besides those found in the *Missale Romanum*. The presence of a printed Missal for the faithful to use in their pews did not occur until the mid-nineteenth century, which led Pope St. Pius X to remark during his reign: "The best way to actively participate in the Mass is to use the Missal." We will see below what Pope Pius XII remarked on this subject.

Teachings Prior To Pontificate Of Pius XII

I will separate the discussion of this topic into two reference periods: those found before the reign of Pope Pius XII, and those which occurred during his reign. The latter are those written either by the Holy Father himself, or by liturgists who wrote according to the traditional doctrine of the Church, not that which was later adopted by the Modernists at the Second Vatican Council and afterwards. I make this separation because we must note the impact made on this notion of "co-offerers" by the encyclical letters *Mystici Corporis* and *Mediator Dei*.

The notable historical liturgist, Fr. Nicholas Gihl, wrote in 1877 an important treatise of the Mass entitled: *The Holy Sacrifice of the Mass: Dogmatically, Liturgically and Ascetically Explained* (B. Herder Book Co. I will reference the 1921, Fifth Edition) Fr. Gihl's primary purpose for writing was to educate the clergy, and through them the faithful, regarding, not only the dogmatic understanding of Holy Mass, but likewise its "practical and ascetical" points so as to "move the heart and excite devotion." Going further, Fr. Gihl says:

A correct and clear understanding, as well as frequent consideration of the profound and mystical Rite of the Mass, will, in all probability, be the best means to enable the priest to refrain from a thoughtless, habitual mannerism, and lead him to celebrate the adorable Mysteries of the Altar with becoming attention, devotion and reverence. The priest who studies this book will, moreover, find manifold reasoning and argument wherewith to direct the faithful according to their capacity in the proper understanding of the Divine Sacrifice, and in their fervent recourse to the Eucharistic Fountain of grace. The authorities of the Church have often impressed upon pastors that this is a chief duty of the directors of souls, for the conscientious discharge of which they shall have to render an account before God. (*Preface to First Edition*, p. 6)

No one can accuse Fr. Gihl of being a Modernist, for his works were cited and recommended in his own lifetime by Popes Leo XIII, St. Pius X and Benedict XV. Therefore, this monumental work, nearly 800 pages in length, is not to be cast aside as having no merit in our liturgical life.

Moving to the point of my writing, Fr. Gihl gives us a wonderful exposition of the concept of "co-offerers," tying it in with references even from the Scriptures:

"Who offers the Chalice of salvation? *Offerimus* — "we offer," says the priest here, while at the offering of the Host he says *Offero* — "I offer." It makes no difference, whether the singular or plural number is used. The priest stands at the altar as the representative and authorized agent of the Church; therefore, he offers the Host, as well as the Chalice, in the name of all the faithful, and they, especially those who are present, offer in conjunction with the priest.²⁹ This participation of the faithful in the celebration of the Eucharistic Sacrifice is now made expressly prominent, when it is said in the plural: "We offer," and this is frequently the case in the Canon. — But why just at the offering of the Chalice is the cooperation of the faithful expressed? The reason for it we find usually in the incident where by the mingling of the water with the wine in the Chalice, the union of the faithful with Christ in the Communion of Sacrifice has just been symbolically represented, and this union is, therefore, now suitably expressed in the offering of the Chalice." (p. 525)

(Continued on Page 7)

The Traditional Explanation Of Being A "Co-Offerer"

(Continued from Page 6)

Reviewing the prayer of the priest at the *Orate Fratres* ("Pray, brethren, that my sacrifice, and yours . . ."), Fr. Gihl remarks:

"In addressing the faithful, the priest says: "my Sacrifice and yours." The Eucharist is the sacrifice of the whole Church; it is not exclusively the priest's Sacrifice, but the property of the faithful also. They partake in a variety of ways, and in different degrees, in the offering of the Eucharistic Sacrifice, while the priest, in their name, and for their benefit alone, completes the sacrificial action itself.* Thus priest and people are at the altar, bound together in a communion of sacrifice; and they offer, not only the Host and Chalice, but themselves also." (p.548)

Finally, commenting on the response of the acolyte ("May the Lord accept the sacrifice at your hands . . ."), Fr. Gihl writes:

"The priest answers in a low voice: *Amen* — "so be it," whereby he expresses his assent to the devout desires of the faithful.

Although the faithful unite in offering the Holy Sacrifice, still they make mention here only of the act of the celebrant, inasmuch as they pray that the Lord would favorably receive the sacrifice "from his hands." This is proper, for it indicates that the priest, as the servant and organ of Christ, alone performs the sacrificial act itself; for only his hands are anointed and consecrated to offer sacrifice. Only from priestly hands, which exhale the mystical perfume of the Chalice and Host, does the Sacrifice ascend agreeably before the face of God." (pp. 550-551)

The notion of "co-offerer" does not deny the fact that the priest is the celebrant of the Sacrifice, and the one vested with the power of transubstantiation. The "co-offerer" is not a "co-celebrant." However this may be, this fact does not discount the prayer of the Church: that this Sacrifice, offered to God by the hands of the priest, *is also the Sacrifice of those who assist at the offering.*

Another very important author on this subject is Fr. Maurice de la Taille, S.J. He is another historical liturgist, and former Professor of Theology in the Pontifical Gregorian University in Rome. In 1915, he wrote a masterful two-volume treatise entitled *The Mystery of Faith*. Unfortunately for us, it was not translated into English until 1923, and more widely distributed in seminaries and Catholic colleges until the mid-1940's.

Fr. de la Taille is wonderfully expressive of the same

* Gihl's footnote: *Merito sacerdos ad populum dicit: meum ac vestrum sacrificium. Et laudandus esses, mi sacerdos, qui facta reflexione super ejusmodi verba, ex vera humilitate cogitares, esse complures e laicis praesentes, qui majori pietate ac puritate animi Deo offerunt hoc ss. sacrificium, quam tu, minister ordinarius et insignitus caractere sacerdotali. Sed haec in aurem (Sporer, Theolog. sacrament. p. 2, c. 5, sect. 2, §4, n. 3).*

thoughts as we've read from the pen of Fr. Gihl. After stating (in Thesis XXVI: *The Church As Offerer*): "And thus, the priest consecrates in the name and in the power of the omnipotent God; yet he makes the offering in his own name, and in the name of the faithful," (Vol. II, p. 234) Fr. de la Taille develops this point in greater detail:

"Hardly any of the early writers who expounded the Mass have failed to insist on this. Thus, Remigius of Auxerre (*De divinis officiis*. P. L. 101, 1258): "We must consider in the light of faith (*fideliter considerandum*) that the whole Church offers this sacrifice of praise to God." But among them all, St. Peter Damian gives perhaps the clearest and fullest exposition of this doctrine. The following quotation will suffice: "Hence, when we celebrate Mass, we address these words to the Lord: *Remember, O Lord, thy servants and handmaids*, and then a little later: *For whom we offer, or who offer up to thee, this sacrifice of praise*. In these words it is plainly indicated that THIS SACRIFICE OF PRAISE IS OFFERED UP BY ALL THE FAITHFUL, NOT ONLY MEN, BUT ALSO WOMEN, though it is seen to be offered in a special manner by one man, the priest; because the whole multitude of the faithful, with the intense devotion of their minds, commits to him what he holds in his hands, to offer it up to God. The same thing is affirmed also in the words: *this oblation, therefore, of our service, and of thy whole family, we beseech thee to accept*. In the light of these words it is very clear that the sacrifice offered by the priest on the holy altar, IS OFFERED IN GENERAL BY THE WHOLE FAMILY OF GOD" (*Liber qui appellatur Dominus vobiscum*, c. 8. P. L. 145, 237-238), All this is still more evident in the words: "We offer to thee, together with thy servant, our Pope, and our bishop, AND WITH ALL ORTHODOX BELIEVERS OF THE CATHOLIC AND APOSTOLIC FAITH."**

De la Taille is clear. The offering of the Sacrifice is not an action of the priest *alone*, nor is it merely *his* Sacrifice and that of the faithful present in the church building; the Mass is offered by the whole Church in general, and Fr. de la Taille uses the

** De la Taille offers this footnote: The passage from Irenaeus, *Adv. Haer.*, in book 4, 8, 3, if genuine, must be interpreted in this sense: "For all the just have the priestly order." So also the saying of St. Jerome (*Dial. contra Luciferianos*, c. 4. P. L. 23, 158): "The priesthood of the laity, that is baptism." But the saying of St. Augustine (*Civit. Dei*, 20, 10. P. L. 41, 676) particularly: "We say that all Christians are priests, seeing that they are the members of the one Priest."

Similarly among the Greek Fathers, St. John Chrysostom in *Homil.* 3, in *II Cor.* (P. G. 61, 417): "Thou wert made a priest in baptism." As to how we are made priests through Baptism is, according to Chrysostom, because then we offer ourselves in sacrifice with Christ immolated, see below, Thesis. XLVI, (Vol. II) where the whole passage is quoted.

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It Is Not Only The Priests Who Offer; So Do The Faithful

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wording of the *Te igitur* prayer to summarize the truth of this concept.

While we accept the prayers of the Church as expressed during Mass in their literal form, some wonder how those who are not ordained priests possess a “power” to offer the Sacrifice? Fr. de la Taille answers this question as well:

As far as this common and general offering is concerned the whole Church is sacerdotal, *a kingly priesthood* (*I Pet.* II, 9), that is to say, all of us whom Christ *hath made a kingdom and priests to God* (*Apoc.*, I, 6 and V, 10). For the baptismal character is a participation in the sacerdotal power wherewith Christ dedicated Himself as a Victim to God; and each one of the faithful, united to Christ in the Church, has at least the habitual desire of being conformed to Christ in offering to God the unique Victim of our salvation; outside of whose adoration of God no fount of propitiation flows for us. It is for this reason that we pray as follows in one of the secret prayers of the Mass: “We beseech thee, O Lord, that the soul of thy handmaid may be liberated from every sin, **BY THESE SACRIFICES WITHOUT WHICH NO ONE IS FREE FROM BLAME.**” (*Missale Romanum* 6, *pro una defuncta* among the *orationes diversa pro defunctis*). Hence, again, let us quote Remigius of Auxerre, speaking of the relation of the offering of all the faithful to that of the priest: “For what is fulfilled by the ministry of priests in their proper office is done in general by the faith and by the devotion of all.” And Innocent III: “It is not only the priests who offer, each one of the faithful offers also. For what is accomplished by the ministry of priests in their special office, is done, in general, by the desire and intention (*votum*) of the faithful” (*De Sacr. alt. myst.*, 1, 3, c. 6. P. L. 217, 845).* One must not think, however,

* De la Taille’s footnote: In this sense is to be understood what de Lugo has to say on the impetratory value of the sacrifice by the ministry of the priest, considered as a representative of the faithful: “The faithful . . . by the same will wherewith they wish to become members of the Church, and to be obedient to her laws, wish also implicitly to ratify whatever has been done by the prelates of the Church for the common utility, and consequently they ratify the appointment of official spokesmen (*oratorum*) and ministers made to plead the cause of all with God. God therefore can accept these prayers as the prayers of each of the faithful, now living and offering them to God through their official spokesman (*oratore*)” (*Disp.* 19, s. 9, n. 127). Note the fine expression of de Lugo — the priest is the official spokesman (*oratore*) of the faithful. Gerardus Loricus Hadamarius in the sixteenth century, though elsewhere a rather careless writer, expresses this at least very well: “To hear Mass is to show one’s agreement with the priest who is sacrificing, that is, offering to God the desires of the Church. . . . Because when the priest as THE MOUTH OF THE CHURCH, representing all those present, gives thanks to God for the death of Christ, then, too, he commends to God the desires of the faithful” (*De missa publica proroganda recemationum libri tres*, 1536, I, 1, c. 5, fol. F 2; cf. F5, “he is the mouth of the people”).

that this *desire* or *intention* (*votum*) of the faithful implies that their common offering is merely internal, in which case it would not even be the beginning of a true sacrifice, properly so called. On the contrary, the proper offering of the faithful is external, or outward, by a double title: *in the first place*, and fundamentally (*principaliter*), by reason of the public initiation made in Baptism, whereby each one of the faithful is ordained to offer the Sacrifice of the Church by the ministry of priests; and by reason of the sacerdotal ordination whereby every priest is publicly deputed to present the sacrifice on behalf of all the faithful; *secondly*, by reason of the liturgical formulae of the Mass which give open expression to this community of offering. By the aforesaid desire or intention, which is perfect when made with charity, imperfect when made in faith not informed by charity, every one of the faithful consents to this office and duty of his; and this common desire or consent simply ratifies what is essentially implied in the public profession of Christian worship. The internal desire adds nothing to the public profession, except to render it sincere; just as the intention of the minister conferring the sacraments gives to the external rite sincerity, without which the external rite lacks efficacy. Hence, in accordance with this desire or intention, the faithful are truly offerers of every sacrifice. (Vol. II, pp. 236-237)

So, it is correct to say that those who “co-offer” the Sacrifice do so, not merely by a privilege, but also by right. This right is given to Catholics -- all who share the Catholic and Apostolic Faith -- at Baptism, and unless forfeited by some act of schism or heresy, it remains a part of their dignity as adopted Children of God. What is more, this right to “co-offer” is not a mere *internal* desire or intention, but it must be *externally* professed, else it is not a true Sacrifice.

Another reference from this period (1928) is found in the book “*My*” *Mass*, by Abbe Charles Grimaud. In Chapter I, titled *My Part In Christ’s Priesthood*, Abbe Grimaud writes:

We must now consider the “participation” reserved to the simple faithful in the offering of Jesus, the Priest’s Sacrifice. We shall see that, although they are not, as are priests, official sacrificers of the Holy Victim, nevertheless, they do truly offer Him by the celebrant’s hands, and that, thereby, their part in the oblation, that does not take place without their concurrence, is very important. This liturgical role, this sharing by the baptized faithful in Christ’s priestly office, has won the Christian people the title of “kingly priesthood,” given it by St. Peter (I Peter 2:9), a “holy priesthood,” to offer up spiritual sacrifices, acceptable to God by Christ Jesus (I Peter 2:5) as the rest of this book will show us.

One must not be surprised if, throughout this volume, the wondrous role and sublime dignity of priests should

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Beauty Of Liturgy Found In True Active Participation

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appear somewhat obscured. The office of the priest, as such, is neither forgotten nor disregarded, but, since the purpose of this book is to show the faithful, for their consolation and devotion, the prodigious and too often unknown part they take, in union with the celebrant, in the Sacrifice, our principal concern is with this prerogative of Christians. Readers seeking a wider and more particular knowledge of the priesthood's grandeur will find in a host of books on the Mass and on the priesthood that increase of knowledge and edification that they rightly desire. (pp. 13-14)

From these writings, all of which are in perfect harmony with each other, we catch a sense of the movement of the Holy Ghost throughout the Church. What first appeared as an increased desire to learn about the Sacred Liturgy, its history and development, led quickly to the application of that knowledge. Fulfilling the desire of Pope St. Pius X for increased "active participation" in the Liturgy of the Church (especially the Mass), greater encouragement was given to all — clergy and laity alike — to discover the beauty of the Sacred Liturgy through active participation.

For example, read this from Pope Pius XI's encyclical letter *Divini Cultus*, (Rules For Sacred Music, December 20, 1928): "In order that the faithful may more actively participate in divine worship, let them be made once more to sing the Gregorian Chant, so far as it belongs to them to take part in it. It is most important that when the faithful assist at the sacred ceremonies,

or when pious sodalities take part with the clergy in a procession, they should not be merely detached and silent spectators, but, filled with a deep sense of the beauty of the liturgy, they should sing alternately with the clergy or the choir, as it is prescribed. If this is done, then it will no longer happen that the people either make no answer at all to public prayers — whether in the language of the liturgy or in the vernacular — or, at best, utter the responses in a low and subdued murmur."

As it pertains to the Mass, they encouraged all to actively assist as "co-offerers" of the Sacrifice, and to actively receive the greatest fruits of the Mass by receiving Holy Communion during Mass, daily, if possible. The Sacred Congregation of the Council, on December 20, 1905, wrote in *De quotidiana Sanctissimae Eucharistiae sumptione*: "The Sacred Council certainly wishes that at every Mass the faithful communicate, not only spiritually, but also sacramentally, to participate more abundantly in the fruits of this Most Holy Sacrifice."

We can now easily see that the Holy Ghost was leading the faithful to the *crescendo* of this thought, which is like a divine melody played in the soul, when, under the reign of Pope Pius XII, two special documents were issued that ignited in them an even greater fire of assisting at Holy Mass as a "co-offerer" of the Sacrifice.

In Part III of this study, I will review how this teaching (that the faithful are "co-offerers" of the Mass) was developed and explained in an unmistakable manner under the reign of Pope Pius XII in effort to combat the work of the Modernists that was already in vogue. †

Doctrine Of St. Bernard of Clairvaux Is Worth Remembering

On May 24 of this year, we commemorate the fiftieth anniversary of the Encyclical Letter of Pope Pius XII, *Doctor Mellifluus*, "On St. Bernard of Clairvaux, the Last of the Fathers of the Church." The importance of this document must be commemorated because it calls attention to the many virtues of this holy saint through the graces God bestowed on him. In our times, we need men and women endowed with the spirit of St. Bernard who will imitate his holiness, his wisdom and his most prudent counsel.

Here are some of the qualities of St. Bernard's life which the Holy Father called to our attention through this encyclical:

- St. Bernard was remarkable for such qualities of nature and mind, and so enriched by God with heavenly gifts, that in the changing and often stormy times in which he lived, he seemed to dominate others. This won him the praise, not only of the Church, but even of the heretics whom he opposed.
- Not only do the members of the Cistercian Order benefit from his many writings, but also "those who delight principally in whatever is true, beautiful or holy may feel themselves moved to imitate the shining examples of his virtues."
- His teachings were drawn from the sources of Holy Tradition (the Scriptures and the writings of the Fathers and Doctors of the Church), and not from unsound philosophies or

the subtle reasonings of dialecticians. He repudiated that philosophy, filled with empty wordiness and clever quibbling, that does harm to the integrity of our faith, and, sad to say, leads many into outright heresy.

- St. Bernard knew how to balance right learning with an ardent love for God. Both go hand in hand. "God is Wisdom," this saint wrote. "He wants to be loved, not only affectionately, but wisely . . . Otherwise, if you neglect knowledge, the spirit of error will most easily lay snares for your zeal; nor has the wily enemy a more efficacious means of driving love from the heart, than if he can make a man walk carelessly and imprudently in the path of love." A spirituality that is not based on the truths of our Faith is false and elusive. It is the trick of the evil one.

- Lastly, this Doctor taught the true path to the mystical life. It is not found, he tells us, in books, in prayers, in visions and ecstasies; rather, it is found in the firm foundation of self denial and mortification. No one can come to a true and lasting union with God until he has first divested himself of all attachment to sin, and all love of self-opinion. Death to self, he taught, is the "Sleep of the Spouse."

St. Bernard is most especially known for his devotion to the Virgin Mary. She was his great aid in the most troublesome of times. She will be our aid as well. †

Shedding Light On The Mysterious Mysteries Of The Rosary

By JAMES DePIANTE
For The Catholic Voice

Understanding the *Novus Ordo Rosariae* Or: An Evening with “Catholic” Friends

Imagine with me, if you will, that it’s a fine Thursday evening, and your family is visiting with another Catholic family. It’s getting late and it will soon be time to leave. Your host suggests that you all say the Rosary together, as you have done many times in the past.

These friends of yours haven’t quite gotten on board with Tradition yet – they are ostensibly “staunchly conservative Catholics” who “support the Pope” and who want to “obey the local Bishop.” They get *The Wanderer* and they watch EWTN. They are “sincere”. You and they certainly have your differences. But never mind, the Rosary is something your families have in common, and you’re all too happy to end the evening saying the Rosary with them. It’s certainly bound to be better than saying it in the car on the way home.

You, your spouse, and your children all retrieve your rosary beads from purses and pockets and kneel down, ready to begin. You wince as you recall that your host’s teenage daughter, president of the parish youth group, who is “really into her religion” doesn’t kneel and fold her hands to pray (as you have taught your children). Rather, she stands, and prays with her arms outstretched. But never mind, the Rosary is something your families have in common...

Strangely, the others do not kneel either. They sit, she stands, and you and yours kneel. It’s awkward, but never mind, the Rosary is something your families have in common...

And so you begin: “In the name of the Father, and of the Son, and of the Holy Spirit Ghost. Amen.” Oh yes, you recall. There’s that awkward thing that happens 8 times whenever you and they say the Rosary together: Everyone in your family says “Holy Ghost”, and everyone in their family simultaneously says “Holy Spirit.” But never mind, the Rosary is something your families have in common...

The intentions are always a bit awkward as well. Your hosts all take turns, declaring their intention to pray for all manner of things. In particular, you observe that their teenage daughter (president of the parish youth group, who is “really into her religion”) inclines toward intentions that are political in nature. There is no mention of “the conversion of Russia” though, so you make that intention to yourself. You feel a bit uneasy, but never mind, the Rosary is something your families have in common...

Having gotten past the intentions, you and your family begin to recite the *Apostle’s Creed*. Amidst a great deal of confusion, you stop short, realizing that your host family members are all reading from a piece of paper some prayer that seems to resemble one of the Psalms. One by one, the rest of your family stops praying as your hosts proudly recite their psalm-like prayer. It’s all a bit confusing, but never mind, the Rosary is something your families have in common...

Having recited the *Apostle’s Creed* quietly to yourself, you prepare for the *Our Father*. That goes well, until the very end,

when the 4 members of your host family all abruptly stop after saying, “... but deliver us from evil.” This is apparently a habit they have picked up from the *Novus Ordo Missae*. You and yours finish the prayer for them by saying, “Amen.” Your uneasiness becomes more pronounced. But never mind, the Rosary is something your families have in common...

Mercifully, you pass through the three *Hail Mary’s* without incident. You’re uneasiness begins to abate – that is, until you notice that the president of the parish youth group has retrieved her guitar – a 12 string model, complete with capo and very wide neck strap. You say to yourself, “Saints preserve us.” The strumming begins. Their teenage son starts to squirm. The daughter sings, “Glory be, glory be, everybody sing glory be...” in a composition of her own that is vaguely reminiscent of the famous *Novus Ordo* hit of the 70’s built around three fourths of a word, namely, “Alleloo...” You think to yourself, “It can not get any worse. The antics will soon stop, and we will be able to pray.” Your hosts seem quite pleased with things so far, apparently unaware of your uneasiness. It’s all so very awkward. But never mind, the Rosary is something your families have in common...

The time has come to announce the first mystery. You try to recollect yourself, and you form a mental image of the Blessed Virgin at prayer. You prepare yourself to meditate on the Annunciation. Your concentration is broken, however, when their teenage daughter (president of the parish youth group) goes over to the bookshelf and picks something up and holds it up for viewing. It’s a framed line drawing, something of the genre *Positively Ugly Novus Ordo Art*. It seems somehow to represent the baptism of Our Lord. The head of the household says with a certain bravado, “The first luminous mystery, the baptism in the Jordan.” Your children squirm. You feel like squirming. Your oldest son, in his teens, raises an eyebrow and glances your way, as if to say, “You should have expected this.” Yes, you should have expected this. But never mind, the Rosary is something your families have in common...

Their teenage son, who is the same age as your oldest, (but unlike his sister, is not “really into his religion”) nevertheless is compliant, and so he opens the family Bible (New American) and begins reading — a few words from “Matthew.” Not “Saint Matthew,” mind you, just, “Matthew.” After the reading, the host announces, “Let’s all pause for a moment of silence to focus our attention for a suitable period of time on the mystery concerned, before moving into vocal prayer.” The silence is deafening. You have completely lost concentration. Meditation is out of the question. You regret that you are in fact becoming a bit annoyed with your hosts. But never mind, the Rosary is something your families have in common...

Finally, the silence is broken. Together, you all once again recite the *Our Father*. And once again, your family has to finish the prayer alone. “Finally,” you think to yourself, “I can now say the *Hail Mary* ten times without any of these embarrassing distractions.”

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An Evening Spent Praying The Mysterious Mysteries

(Continued from Page 10)

You welcome being able to recite the delightful and familiar prayer. You become serene as you make your way through the first part of the *Hail Mary*. "... and blessed is the fruit of thy womb, Jesus." Your family continues, "Holy Mary Mother of God..." Your serenity is shattered by a cacophony. As your family recites the familiar words of the second half of the *Hail Mary*, your host family is simultaneously reading from a piece of paper, "In whom the Father was well pleased, who was baptized by John in the Jordan." And then they resume with the second part of the *Hail Mary*. And this happens ten times. After the first part of the *Hail Mary*, after the mention of the most Holy Name of Jesus, they all read from their papers in sing-song fashion, "In whom the Father was well pleased, who was baptized by John in the Jordan." Goodness! It takes all your concentration just to remember to stop mid-stream of each *Hail Mary* while they read their "...clause referring to the mystery being contemplated." There is no possibility of doing any contemplating at all. Your children sense your discomfort. They are completely distracted. Your hosts don't seem to notice. But never mind, the Rosary is something your families have in common...

You have patiently endured the first decade. You wince as the guitar (with 12 strings, a capo and a wide neck strap) comes out for the *Glory be*. You are mortified as you notice your 5 year old trying to sing the silly melody along with your hosts, ably led by the president of the parish youth group. The rest of your family is silent. There will be no "SpiritGhost" controversy this time. As soon as the strumming ends, your family begins to recite the *Fatima Prayer*. "O my Jesus, forgive us our sins..." But you stop short because you realize that your hosts are simultaneously and enthusiastically reciting some other "concluding prayer," which they are reading from their papers. You don't recognize the prayer, but you can imagine that it was written by the president of the parish youth group, filled, as it is, with references to Central America. You find this disturbing. But never mind, the Rosary is something your families have in common...

You endure this four more times. The appropriate luminous mystery is dutifully announced. The teenage daughter (president of the parish youth group) retrieves another sampling of *Positively Ugly Novus Ordo Art*. You squirm, your spouse squirms, your children squirm. Their teenage son squirms. The president of the parish youth group seems to be positively relishing the experience. (She is "really into her religion.") The teenage son reads a bit of "Luke" from the family bible (New American). You "...pause for a moment of silence to focus attention for a suitable period of time on the mystery concerned, before moving into vocal prayer." You recite the *Our Father*, which your family is obliged to complete alone. And you recite ten *Hail Mary*'s, each time stopping midstream as they all read the "...clause referring to the mystery being contemplated" from their papers in sing-song fashion. And then, out comes the guitar (with 12 strings, a capo and a wide neck strap) for the



The Rosary, as it was given to St. Dominic, has continued in the same form for centuries, and the popes have been its careful guardians. Pope St. Pius V taught that the Rosary, as we pray it, "was given to us by the Mother of God." Thus he would not alter it. Pope Leo XIII wrote in the encyclical *Ubi primum* (October 2, 1898): "In meditating on the mysteries of our Redemption, other mysteries should not be substituted for those in general use." (Our emphasis. Ed)

Glory be. Your 5 year old, being musical, has memorized the insipid little tune and sings along cheerily. The rest of you are silent for the *Glory be*, and for the recitation of the "concluding prayer", which they read from their papers. You can't help but wonder why they even bother to call this monstrosity a *Rosary* at all. But never mind, the Rosary is something your families have in common...

At one point, you are forced to gently castigate yourself for forming an uncharitable thought about the president of the parish youth group, as you observe, during the ritual display of the sampling of *Positively Ugly Novus Ordo Art*, that indeed, the girl is wearing hip-hugger, bellbottom jeans, and they are tie-dyed, and, indeed, they are embroidered, on the right rear
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Additions To Rosary Make A Mockery Of Traditional Prayer

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pocket, yes, with a so-called peace sign.

As you near the end of this *Rosary*, you realize that, all in all, this has taken almost an hour. And you understand why your hosts did not kneel. It's been at least 20 minutes since three of yours fell asleep. You and your spouse have sat back on your heels. Your teenage son's eyebrow is stuck in the raised position, and your 5 year old has her Rosary beads hanging over her ear.

After the last "concluding prayer", you prepare to recite the *Hail Holy Queen*. By now, you have learned not to presume, and so you wait in silence. Your family, not having heard the *Fatima Prayer*, are likewise, silent. Not so, your teenage son. He knows well that the *Hail Holy Queen* should go right **here**, and he begins to recite it somewhat forcefully. Your host family has out their sheets of paper, and they are reciting a special prayer, ostensibly "for the intentions of the pope," presumably crafted by the president of the parish youth group, given the frequent references to the pope's intentions vis-à-vis Central America. Your son, who's intentions may or may not be pure, presses on deliberately with the *Hail Holy Queen*, much to the consternation of the president of the parish youth group, who shushes him quite conspicuously. He looks down to keep from laughing, or at least to keep from being seen laughing, and he shakes his head. Something in you wants to encourage the boy.

It all mercifully ends. You make the *Sign of the Cross*, concluding with the "SpiritGhost" controversy. Your hosts are beaming (except for the teenage son, who looks like he wants to crawl into a hole). The president of the parish youth group is positively delighted with herself. Her parents are indeed very proud of her. She is "really into her religion."

The head of the household is full of enthusiasm. He is quite happy to tell you all about "RVM,, as he calls it. He is very proud of that fact that he, being a "staunch supporter of the pope," was among the first to download "RVM" from the Vatican web site, and actually implement it in his home. He's also very proud of the fact that he and his daughter (she's "really into her religion") are helping to implement "RVM" in their "faith community." He tells you proudly that he could go on forever about how "RVM" is going to "revitalize the Rosary," and you are sure that, in fact, he probably will go on forever if you let him. So you excuse yourself, you bid your hosts good evening, you and your family get in your van, and you begin the 20 minute journey home. Your 5 year old daughter, who knows well when emperors are naked, pipes up and says, "We didn't say the Rosary today! Are we going to say it now?" She has no idea how right she is. And together, you begin, "In the name of the Father, and of the Son, and of the Holy **Ghost**. Amen."

And you realize that the Rosary was the only thing your families had in common.

Editors note: Each of the aberrations described in this little story are, in fact, recommended to us in the document *Rosarium Virginis Mariae*, which was recently issued from Rome. We at The Society of Traditional Roman Catholics reject entirely this

STRC ANNOUNCES COMPETITION

Dateline, *The Holy Land*, April 1, 2003.

The *Society of Traditional Roman Catholics* is pleased to announce a competition.

With the addition of 5 new "luminous" mysteries to the Holy Rosary of the Blessed Virgin Mary, we find ourselves in a quandary. Historically and traditionally, the Rosary has consisted of 3 sets of 5 mysteries, each mystery being reflected on for 10 *Hail Mary's*. These 150 *Hail Mary's* are intended to correspond exactly to the 150 Psalms in Sacred Scripture, and thus, what we call the *Rosary* is more correctly referred to as *Our Lady's Psalter*.

We had, at one time in our lives, imagined that no man would dare to tamper with the Mass. But you will readily observe, or so it would seem, that it is possible to change that which may not be changed.

Likewise, at one time in our lives, we had imagined that no man would dare to tamper with the Rosary. And likewise, you will readily observe, or so it would seem, that it is possible to change that which may not be changed.

And so we do not scruple to suggest that in order to restore the harmony between *Our Lady's Psalter*, and the *Psalter of Holy Writ*, we must change Holy Writ. We must say that the Psalms are a valid method, which can nevertheless be improved. We believe that to bring out fully the Christological depth of the Psalms, it would be suitable to make an addition to the traditional pattern.

Therefore, The Society of Traditional Roman Catholics will award 30 pieces of silver to that individual who writes the best 50 new Psalms.

All entries must be received before the next foolish document issues from Rome (which may not be very long at all).

In order to ensure that these new Psalms are of like character with the other 150 Psalms, all contestants must meet the following criteria:

Contestants must be male, and of royal blood. They must have been shepherds. They must have slain a giant. They must be circumcised. They must have had an affair with the wife of a valiant soldier, whom they have caused to be killed in battle.

Editors note: Please observe that the dateline on this article is April 1. Yes, it is a cruel hoax, an April Fool's joke. It is intended to poke fun at the document *Rosarium Virginis Mariae*, which we wish were merely an April Fool's joke, but, sadly, is not.

If you fell for our little joke, then we apologize. We just wanted to keep you on your toes, so as not to give rise to the ennui derived from the simple recollection of something already well known. Or something like that. (Sounds like the RVM.) †

Novus Ordo Rosariae, and every one of its novelties. We urge you to do likewise. Twenty years and more from now, when the Rosary has fallen into disuse, except amongst an ever diminishing Remnant, we intend, by the grace of God, to be able to say, "We never departed from the Old Rosary." †

*Letters To The Editor***Our Readers Offer Their Comments and Suggestions****Comments From Our Reader Survey**

Editor, The Catholic Voice:

Please accept the enclosed check to help you in your excellent work. I thoroughly endorse what you say about the Mass. My comment here is that I believe, based on my observation on how our "Catholics" attend the novus ordo, today's Catholics are brainwashed. They cannot seem to think for themselves. I am afraid that it would take a miracle of the major order to bring them back to what adoration of the True Presence of Jesus Christ on the altar really is. Truly our Church is in very perilous times.

F.W.

Hawthorne, NJ

Editor's Note: Thank you for your kind donation. If there has been any "brainwashing" of modern Catholics, it has occurred when their zeal for the Faith has been lulled to sleep through the sermons they hear, the "liturgies" they attend, and the modernist-influenced reading material they are given to read. Truly a new religion has been forced on these Catholics, and all too many seem to prefer the comfort and ease it brings.

Editor, The Catholic Voice:

Enclosed please find a well overdue donation to your continuance of good traditional information. I received a calendar, and they are very beautiful this year. My compliments to the publisher. I look forward to receiving *The Catholic Voice* because the articles are informative, devotional and pertinent.

E.F.

Owensboro, KY

Editor's Note: Thank you for your donation. We are pleased you like the 2003 calendar that has been provided. It is our goal to make sure the articles in each issue of *The Catholic Voice* accomplish the three aspects you mentioned: *informative* – providing important information on the attempts by the Modernists to destroy the true worship of Catholics, the Roman (Tridentine Latin) Mass; *devotional* – since it the expressed purpose of our newsletter to provide information on the Holy Sacrifice of the Mass, the Sacred Liturgy, and true Christian Unity, we know the obligation to not just inform the mind about these things, but also to inspire the heart to greater love and fidelity; *pertinent* – the material provided in our newsletter is current, meaning that it meets the current needs of Roman Catholics who are struggling to fight the effects of Modernism all around us. If we are to succeed in our efforts (by the grace of God), Catholics must have at their disposal all they need to answer the attacks of our enemies, according to the many twists and turns these attacks take.

Editor, The Catholic Voice:

I hope after the survey you will publish all the traditional Mass locations. I would also like the ones who have a sung Mass. We are thinking of relocating and would like to be near a traditional Mass location.

B.R., Slatyfork, WV

Editor, The Catholic Voice:

I would like to see compiled a list of churches and chapels where the traditional Tridentine Latin Mass is offered, making it available to us according to the results of the survey recently conducted. We need just such a list while travelling through our country so we would be able to attend Holy Mass away from home.

J.S.

Orange, TX

Editor's Note: These requests for a list of Latin Mass locations are just two of the many we received along with this survey. As indicated on Page 2 of this issue, just such a list is available now. It is the *Directory of Traditional Latin Masses and Resource Book*. It contains all that our readers are asking for, so we find no need to "re-invent the wheel," so to speak, and publish one of our own. The many, many requests we have for this Latin Mass Directory suggests that the existence of the *Directory* is not as well known as once supposed. It also indicates the sad state of crisis Catholics find themselves in today. No longer can Catholics expect to find a valid Mass in no matter what city they travel. Rather, they – we – must plan our trips based on where we are each Sunday so that we can give due worship to Almighty God, asking His blessings for the safety we need in our travels. Please God this state of siege will not exist for too much longer.

Editor, The Catholic Voice:

As for future articles of interest to all Roman Catholics (traditionalists not withstanding), I suggest the following:

- 1) Tell us how, why and who was responsible for the Second Vatican Council;
- 2) Tell us about the various popes, and their encyclicals against Freemasonry;
- 3) Tell us about the conspiratorial backgrounds of the clerics in the hierarchy who are members of Masonic lodges, both here and abroad;
- 4) Paul VI knew about these conspirators, exposed Bugnini and Cassaroli as Freemasons, and yet allowed them to wreak havoc on our Church by giving us the novus ordo liturgy and a protestantized "mass." Why was it allowed?
- 5) Tell us about the Freemasonry/International bankers', and Jesuit-tainted conspiracy behind the death (murder) of John Paul I.

I believe you have an obligation to address these "topics" if we're really serious about restoring our Church to the magisterium prior to the Second Vatican Council.

P.C.

(no address given)

Editor's Note: The obligation to inform Catholics of the various issues and conspiracies you present is dependent on the number of publications, books, newsletters, web sites, etc. already in existence, and where these subjects are already addressed in a super-abundant manner. Therefore, it is not our

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A Steady Diet Of "Conspiracies" Brings Spiritual Indigestion

(Continued from Page 13)

obligation to inform all Roman Catholics of these details, while at the same time departing from our published *Statement of Purpose* — the subject matter of which we do not find in as much abundance as are all of the other topics that so fill the minds, and anger the hearts, of traditional Roman Catholics. We are committed to remaining focused on the issues we have determined for the STRC for nearly twenty years, and should someone require the information you suggest, we are willing to point out to them the vast amount of material already available on these subjects. Besides, the answers to many of the conspiracies you relate may never be known in this lifetime, and speculation about such answers may do more harm to souls than the very "conspiracies" themselves.

On Being A "Co-Offerer" At Holy Mass

Editor, The Catholic Voice:

I am a current recipient of your periodical The Catholic Voice. I have been following your arguments for the correct form for the confection of the Holy Eucharist with much interest. I have just recently been reading your (Fr. Vaillancourt's) article *A Method of Assisting At Mass To Gain Its Many Fruits*, from your current release (December 2002), and am now wondering how the prayer preceding the Canon *Offerimus tibi Domine*, particularly the phrase "....for the salvation of us and of the whole world. Amen," might tie in to the words of consecration (This is the chalice of My Blood....which will be shed for you and for all) now used in the *Novus Ordo*I really do appreciate this periodical but its in regard to this issue I have most difficulty over. I look forward to your reply in your next issue.

Name withheld

Editor's Note: Perhaps the difficulty with this issue arises when one does not fully understand the distinguishing points between the dogmatic teaching that Christ indeed died for all men, and its corollary that only many of those who follow the Gospel, and die justified in His grace, are actually saved. The fruits of Christ's Passion and Death (the graces He won on the Cross for us) can not be applied to those who reject the Gospel and/or who die in sin (the majority of mankind), but they are applied only in the souls of the many. When we say that Christ died for all men, we mean that His death on the Cross was sufficient atonement to His Father for the sins of all men, but the fruits of His death do not apply equally to all. The Catechism of the Council of Trent wonderfully explains the depth of this doctrine, concluding with the teaching that is was for "grave reason" that the words *for many* (and not for all) are used in the form for the consecration of the wine at Mass. In short, the term *for all* does not correctly express Catholic teaching on this subject (which must be expressed correctly in any form of worship we give to Almighty God), and, quite frankly, are not the words of Christ Himself. The change of words in the form for the wine in the *Novus Ordo Missae* reflects the modern teachings of Ecumenism and the "New Evangelization," both of which are heretical. They are inconsistent with the teachings of the Holy Fathers before Vatican II.

Editor, The Catholic Voice:

I have been a reader of *The Catholic Voice* for many years now, and thank God for it and all your work. In all my years I have not seriously disagreed with any article published in *The Catholic Voice* — except this once: Fr. Vaillancourt's recent article in the December, 2002, issue.

I am not a skilled theologian and I do not presume to have any special knowledge when it comes to the discussion of Father's ideas. I saw in his article an attempt to only deepen an appreciation of the Mass, and his intent was plain. So please take my remarks in the context of one who loves and appreciates his efforts, but has some doubts about where his logic is going on the subject matter.

True, *attending* and *assisting* are terms which have been used to apply to the laymen at Mass...and, true, they do indicate a deepening of the way we are to worship during the Mass. However, I would like to point out to you that the abuses which have crept in, which now scream at us in the *Novus Ordo*, had their beginnings much before the 1960's ...but this is not to say they began in any way with our beloved Pope Saint Pius X.

It has always been true that an awareness of what is essentially happening at Mass while physically present enables us to fulfill our obligation as Catholics. Throughout the centuries the understanding of the signs and gestures during Mass, while not in the least understanding the Latin, or reading the missal, have been an acceptable participation by the lay folk inuring to the salvation of their souls. In many ways this article comes dangerously close to the position on mandating a form of participation...something which the Church has never taught. I know it is because of his love for the Mass that he wrote on deepening the participation at Mass, but he must not come so close to the erroneous position — a position the Modernists take. The bottom line is this: The Mass, and its essential fruits, take place if there were no laymen or laywomen present - period.

All the above said, nowhere in Father's article does he quote an authoritative document, Pope, Saint or authority in using the term "co-offerer". And I believe there is a reason for this...the Church has never used that term because the danger of error and misinterpretation is too great when using it. In his attempt to use the term in its most indirect and subtle sense, he still leaves the impression of error. The benefits in the use of the term "co-offerer," even though intended for the good, are too small and risk a great deal to the Faith. It blurs the distinction between priest and people at a time when the distinction(s) should be reinforced.

S.M (by email)

Fr. Vaillancourt's reply: I do not take offense if someone makes critical remarks of what I write. I don't claim to always explain myself well, and there may be an "angle" to something that I missed that will be caught by someone else.

What has been reproduced in *The Catholic Voice* is a small portion of a larger work I wrote late last year to address another topic. You are correct to note that I have cited few references

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The Feast Of The Annunciation And The Season Of Lent

Each year, as the feast of the Annunciation occurs on the Roman Catholic calendar (March 25), the words of the Sacred Liturgy take us back to the spirit of Christmas. This year, the feast occurs during the Third Week of Lent. From the Divine Office to the prayers of Holy Mass, the joyous thoughts and glad tidings of the Christmas message seem to interrupt the solemn and sobering thoughts of Lent. Is there a contradiction here? Would it not be wise (as some have said throughout the centuries) to transfer this feast to some other time outside of Lent?

This is the language of human prudence, springing somewhere from a lack of trust in the wisdom of Holy Mother Church who, as Abbot Gueranger remarks, is our mother in whom we can place all our trust. "Reflect for a moment that the Church is your mother," he writes. "Her authority is the highest on earth, and Her wisdom enables Her to know what is best for Her children. Why, then, keep aloof from Her spirit, as though there were some other to be found that could better lead us to our God?" This rebuke is well founded. In Her wisdom, the Church established the feast of the Annunciation, having it occur exactly nine months before the celebration of Christmas. Jesus Christ, is not only true God, but He is perfect man, and His life on earth follows the perfect pattern of that ordained by His heavenly Father.

But are the thoughts of the Annunciation far removed from



the thoughts of Lent? Not in the least! Consider that the visit of the Angel Gabriel to the humble virgin Mary, in her home at Nazareth, announces the fact the "fullness of time" had indeed come. The Promised Redeemer is about to take flesh from the Promised Woman of Genesis. The disobedience of Eve is repaired by the obedience of Mary, and the path is now open for the sin of Adam to be repaired by Jesus Christ. The devil's head has been crushed by "the Woman," and now he must lie in wait for the heel of her Son to subdue his diabolical power and fury.

You see, the story of the Annunciation is not the story of Christmas; rather, it is the recalling of the events that led to Christmas, and the birth of our Savior. Without the Annunciation there would be no Calvary. If Jesus is not made man of the virgin Mary, He can never appease the Justice of His Father (caused by the very sins we have committed, and for which we express our sorrow during Lent). What is more, the

Gates of Heaven would not be opened until the "Word made flesh" receives this flesh at the consent of Mary.

No, the feast of the Annunciation is right where it belongs. In most liturgical years, it is celebrated during Lent, with all the festivity it is due. As we hear the Gospel story of the Annunciation read to us this year on this special feast, let us be sure to hear in the Angel's message the promise of our Redemption, and in the *Fiat* of Mary, the hope of our salvation. †

The Use Of "Co-Offer" Of Mass For Laity Is Traditional Practice

(Continued from Page 14)

in Part I of this work. I try to write according to the Scholastic Method, meaning that after advancing a position in a treatise, I then develop my proofs as I go along. You will find that most theologians (moral, dogmatic, ascetical), and Doctors of the Church, follow this method, so I imitate them in hopes of preserving and explaining the Faith as they have. In Part II of this work (in this issue), I begin citing my reference sources, using such acclaimed liturgists of the Nineteenth and Twentieth Centuries as Fr. Nicholas Gehr, Fr. Maurice de la Taille, S.J. and others, who themselves cite Doctors of the Church and other approved theologians to justify their teachings. You will see that the term "co-offerer" is not a novelty of my invention, but has been used in devotional and doctrinal teachings on the Mass for many centuries. In Part III (next issue), I will cite even more references on the topic to further substantiate this point.

There is another comment that needs to be addressed. Nowhere in what I have written do you find the implication that the laity are a *sine qua non* necessity for the celebration of Holy Mass. This is a notion of the Modernists as developed at the Second Vatican Council and beyond. To expound on this

subject to me is tantamount to preaching to the choir. It is incorrect to imply that this is what I believe, or that what I write will lead others to believe it, for anyone who has read *any* of my works knows this is not true. In fact, my stated purpose for including this study in *The Catholic Voice* is to clear up the erroneous notion of this teaching that Catholics may have, either from excess (the teaching of the Modernists) or from defect (those who will not even address this subject because it sounds too "Vatican II'ish"). St. Thomas teaches that virtue is found in the middle ground between two extremes, and, as Fr. Gehr points out, priests have an obligation before God to explain to the laity the depths of the Mysteries of the Altar, or else they will be accountable for such an error before God. We live in a world where the extremes of theological belief have led to errors in devotional practice. If we are to be true to Holy Mother Church, we must make sure such errors are corrected — on *all* counts. †

Want To Contact Us? Here's How:

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By email:	strc@strc.org	Web site: www.strc.org

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).

- March 7 St. Thomas Aquinas
- March 17 St. Patrick
- March 19 St. Joseph
- March 24 St. Gabriel the Archangel
- March 25 Annunciation BVM
- April 6 Passion Sunday
- April 13 Palm Sunday
- April 17 Holy Thursday
- April 18 Good Friday
- April 20 Easter Sunday
- April 25 Easter Friday *Greater Litanies*
- April 28 St. Mark, the Evangelist *transferred*
- May 1 St. Joseph the Worker
- May 2 St. Athanasius
- May 3 Finding of the Holy Cross
- May 5 St. Pius V
- May 6 St. John Before the Latin Gate
- May 8 Apparition of St. Michael
- May 29 Ascension Thursday
- May 31 Queenship BVM

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