



The Catholic Voice

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

P.O. Box 130
Mead, Washington 99021 USA

Volume 20, Issue 1
March, 2004

The "Permanent Diaconate": Rejecting Another Modernist Novelty

In 1947, Pope Pius XII wrote *Mediator Dei* in order to inspire the growing Liturgical Movement with the proper sense of liturgical development. He used that encyclical to both teach the traditional understanding of the Sacred Liturgy, and to address prevalent errors that threatened to undermine the worship of Catholics.

Of interest here is what the Pope wrote regarding the appeal to the ancient practices of the early Church as proper pastoral tools for mankind today. In an almost prophetic style, the Holy Father put the axe to the spirit of "revivalism." In some circles, diocesan and seminary liturgists (influenced by Modernism) encouraged the replacement of magisterially-approved, and already centuries-old liturgical and pastoral practices with a quasi-resurrection of something that was (perhaps) done, or said, in the early ages of Christianity. By *quasi-resurrection* is meant the introduction of some ancient practices, but with a "modern flair," to the point that the "new/old" practice hardly resembles what the ancient Fathers had developed in their time.

On this subject of "revivalism," Pope Pius XII wrote:

#61. The same reasoning holds in the case of some persons who are bent on the restoration of all the ancient rites and ceremonies indiscriminately. The Liturgy of the early ages is most certainly worthy of all veneration. But ancient usage must not be esteemed more suitable and proper, either in its own right, or in its significance for later times and new situations on the simple ground that it carries the savor and aroma of antiquity . . . It is neither wise nor laudable to reduce everything to antiquity by every possible means.

While the Holy Father is here speaking of a false spirit which seeks to revive ancient *liturgical* customs to no good end, the same pastoral warnings hold true against the revival of certain *pastoral* devices, once in practice in the ancient Church, but long since abandoned because they do not now meet, nor have they met, the need of the faithful for many centuries.

The Revival Of The "Permanent Diaconate"

Before Vatican II, Catholics of today were accustomed to the meaning of the term *Deacon* as applying to a man who has been ordained one step shy of the Priesthood, but who is in the Major Orders. We are not like the Protestants who allow men (and sometimes women) into the pastoral roles of their congregations, who, while not being full-fledged ministers, still have some level of authority as "deacons." For us, the Deacon (capital "d") is an ordained minister who is anticipating his day of ordination to the Priesthood by continuing his studies in the seminary. While the

Deacon has some very sacred duties to perform, he usually does not exercise them, save in the seminary, or in his parish church, if he is visiting, and only then with approval. The Protestant deacon (small "d") is usually a married man who has been given a level of trust, and is charged with duties in the congregation. During the "Age of Embarrassment" (the sessions of Vatican II), where many of the Council Fathers expressed their embarrassment at the "plain old" Catholic practices, as compared with the "rich and meaningful" elements among the non-Catholics, it was thought worthy to restore the ancient office of the Deacon, so as to assist the parish priest, and to offer our "separated brethren" a token of our admiration for the wonderful work they do among their people with their deacons. Thus, the "restored diaconate" would have an ecumenical flavor in its practice. When instituted in 1967, the "restored diaconate" became known as the "permanent diaconate" because it was hailed as a title of service a layman could receive, with the understanding that he was not, by his "ordination," a member of the clergy, preparing to become a priest. The lay deacon was permanently fixed in that position as a lay deacon, unless he chose to pursue the Priesthood through seminary studies. In this lies the difficulty for women "deacons" used as "eucharistic ministers," and the like.

The Novelty Of The Permanent Diaconate

According to deacons.net, the restoration of the "permanent diaconate" was seen as essential during the Second Vatican Council because ". . . this step would alleviate the shortage of priests in various parts of the world. Deacons, it was reasoned, would be able to perform many of the functions of priests, and would help create and sustain a sense of Christian community among people who rarely saw a priest." And so, the Council Fathers proposed, in *Lumen Gentium* (29), that it was opportune for a new branch of Holy Orders to be "re-established": the "permanent diaconate" — ". . . not unto the Priesthood, but unto a ministry of service." Thus, a new "sacramental rite" was established for lay men (single or married) in 1967 with Paul VI's *Sacrum Diaconatus Ordinem*. It is new because it does not "revive" the Order of Deacon as known in early Christianity (a *limited* number of ordained assistants to the bishop who fulfilled the ministry in a *limited* way). Rather, it is an expanded modern ministry, even allowing those ordained to the "permanent diaconate" to preach, teach and minister in ways that the ancient Deacons were never allowed to do. What is more, if the "permanent diaconate" is supposed to be a share in the Catholic Priesthood of the Roman Rite, then the very fact that celibacy is not considered an essential element in the life of the one ordained

(Continued on Page 13)

STRC News: Rosary Article A Success; Online Newsletter Files

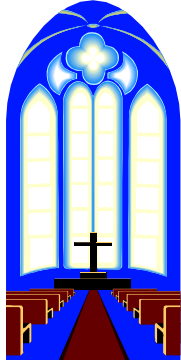
The following are some important announcements of interest to those who support the work of the Society of Traditional Roman Catholics.

Rosary Article Reprint Still Available

When we announced in our last issue the availability of the booklet *Shedding New Light on the Mysterious Mysteries*, by Jim De Piante, we weren't prepared for the amount of response we would receive. As you know, Mr. De Piante wrote a series of articles last year on the reasons for rejecting the new "Luminous Mysteries" of the Rosary, and an explanation of the conflicts with Catholic teaching proposed in the document of John Paul II, *Rosariae Virginis Mariae*. As you have seen, this is, perhaps, one of the best explanations by a traditional Roman Catholic of the erroneous nature of these "changes" to the Rosary, and it will surely be one of the dividing points which have come up between traditional and "modern" Catholics. If you would like a copy for yourself to better explain to others why you do not observe the use of the "Luminous" Mysteries, and other associated practices, please send a donation for printing, handling and postage. We ask a minimum donation of \$5.00 per copy, with discounts available for orders of this booklet in quantities of 10 or more.

Newsletter Available Online

As most of our readers are aware, the Society of Traditional Roman Catholics sponsors a web site: <http://www.strc.org>. We added this to the efforts of our apostolate for the purpose of providing information about our work, as well as making available reprints of many past issues of the newsletter, and some pertinent articles. From the comments we receive from people around the world, it appears that our site is accomplishing the purpose for which it was intended. There is one other aspect of our site that some of our readers may wish to take advantage of: the ability to download the current issue of the newsletter instead of waiting for it to be mailed.



**Serving at
the Altar**

**Learning to Serve a
Low Mass with one Server**

**Available now for a \$14⁹⁵
donation to STRC.**

Be sure to ask for it when you write in.

At one time we did provide a service of emailing a file that contained the current issue of *The Catholic Voice* to those who requested to be on our email list. However, due to file sizes, tighter security on the Internet for "bulk mailing" of email messages, etc., we have not been able to keep up with this practice. So, in place of this service (a good idea at one time), we recommend that those who wish to receive an online copy of the newsletter should just go to our web site and download a copy from there. The PDF version of the newsletter is available quarterly, just like the printed newsletter: March, June, September and December.

Ideal Gift: The Holy Sacrifice Of The Mass

There is no better gift you can give to family and friends than that of the Holy Sacrifice of the Mass. The graces that come from this most solemn act of worship are limitless. Now, it often happens that Mass intentions given to priests to offer as gifts are either delayed in their fulfillment, or else returned because the priest is already obligated to a large number of Masses, and he cannot accept any more for some time to come. A solution to this dilemma is to have your loved ones enrolled in the **Mass Guild of the Missionaries of the Holy Ghost**. For a \$12.00 donation, you can have someone remembered at one Mass each month for an entire year! Each month, those enrolled in the Mass Guild are remembered in the Tridentine Latin Mass offered on the third Sunday of each month. To enroll, send your donation to the Missionaries of the Holy Ghost, P.O. Box 589, Veredale, WA 99037. †

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. †



The Catholic Voice is a publication of the Society of Traditional Roman Catholics, and is published from time to time. There is no subscription fee, but donations are requested to help us continue our work. Board Officers of the STRC are Larry Martin, *President*, James De Piante, *Secretary*, Jim Callahan, *Treasurer*, Fr. Kevin Vaillancourt, *Newsletter Editor*, and Don Donadio. Unsolicited manuscripts are welcome, but are subject to the editorial policy of the STRC Board of Directors. There is no stipend paid for unsolicited manuscripts, and material submitted cannot be returned. *Pro Multis* pins supporting our work can be obtained from STRC for a minimum donation of \$4.50.

Et Vita Erat Lux Hominum — And The Life Was The Light Of Men

By JAMES DE PIANTE
For The Catholic Voice

An Easter Vigil Reflection

It's late winter. The still quiet of the hilly countryside is rudely interrupted by the clear pitched ringing of a hammer against the anvil. The cherry red iron yields to the practiced blows of a young smith. Will, age 15, a mountain of a young man, patiently and artfully draws out the pliant metal, preparing it for an important role in the ultimate drama. Hammer strikes steel, evoking thoughts of the Crucified, and slowly, a flint striker takes form.

And now, it is early spring. The darkness of this night, and the long darkness of Lent is mitigated somewhat, mediated by the light of the *luminare minus*, the first full moon after the vernal equinox. It is Holy Saturday. It was just about seventy days ago, in this same fire pit out behind a tiny church, where the "Alleluia man" was set ablaze, consigned to ashes, banished from the liturgy until Easter morning. A new pyre is prepared. The tinder is carefully laid, topped with the wood of the spent Christmas trees which decorated the sanctuary to celebrate the birth of the One whose life has just been spent on the wood of the cross.

Again, the still quiet of the countryside, the long silence, is broken. As Will looks on, his brother, Tucker, rings stone against steel, flint against flint striker, in three sharp blows. The sparks fly. The tinder, humble, receptive, yields to a single spark and deep within, a tiny flame is kindled. It is nourished by and consumes the kindling as it grows strong, gathering its life from the gentle breath of the spirit, the breeze which animates it.

As the fire grows in intensity, Will and Tucker, bathed in its warmth and light, stand in silence. The fire is now too warm to approach, its light too bright to behold. The moon, despite her beauty and grandeur, humbly yields her dominion over the night to the fire. Slowly, the wood of the old Christmas trees does its part, consumed in brightness and heat. A certain peace envelopes the fire as its brilliant flames coalesce and diminish, and the intensity of its heat correspondingly increases.

It is later on that same evening and Will and Tucker, and several of their friends, are now vested in cassocks and surplices. They attend to the priest as he recites over the glowing embers of the fire:

Deus qui per Filium tuum, angularem scilicet lapidem, claritatis tuae ignem fidelibus contulisti: productum e silice, nostris profiturum usibus, novum hunc ignem sanctifica...

O God, Thou hast bestowed on the faithful the fire of Thy brightness through Thy Son, who is the cornerstone; sanctify this new fire produced from a flint that it may be profitable to us...

Now, with the same tongs that he uses at the anvil, Will reaches into the fire and draws out a bit of its intense heat – a single coal – and places it into the heart of the vessel meant to receive it. The priest places incense on the coal and immediately, sweet smoke wafts heavenward, gaining its flight from the heat of the coal.

Now, it is Tucker who reaches into the fire, with a slight taper

of beeswax, kindling on its wick a tiny flame. Its immediate impact is likewise only slight, but it is unmistakable. The darkness of night is further diminished. Tucker touches this bit of brightness to a considerably larger candle, and the angelic choirs of Heaven rejoice at the birth of this life of light.

Lumen Christi gloriose resurgentis dissipet tenebras cordis et mentis.

May the light of the gloriously risen Christ scatter the darkness of minds and hearts.

The procession – 12 boys and young men in cassocks and surplices; the priest bearing the great candle; the men of the schola, likewise vested in cassocks and surplices; and the faithful – makes its way through the darkness, carrying a flame of bright hope. They proceed slowly up the steps, into the tiny church, which is dark, utterly without light, but open, receptive to the procession, and to the tiny light, which ever so clearly penetrates the darkness. The procession pauses and a song of hope penetrates the quiet of the night.

Lumen Christi

Deo gratias.

Advancing further into the tiny church, the procession again pauses, and again this song of hope penetrates the quiet of the night.

Lumen Christi.

Deo gratias.

A third time, enduring hope fills men's ears as a solitary brightness gently defies the darkness of men's eyes, and an odor of sweetness fills their nostrils.

Lumen Christi.

Deo gratias.

The priest bears the light forward. The procession advances still further into the tiny church, fearlessly now, certain in the steadfastness of the solitary flame as it scatters the darkness. Will and Tucker each touch wicks of fresh tapers to the flame, the burning soul of the great candle. The darkness diminishes further – and the light in the world correspondingly increases. The young men now bear the glowing warmth and brightness to the other servers, who in their turn bring it to the faithful. Slowly, the light grows – spread from one to another, the light of each candle created by and yet conjoined with the light of every other candle and the light of the great candle into a single brilliance which grows to overcome completely the darkness inside the tiny church.

The great candle is placed at the center of the otherwise bare sanctuary. As the darkness has been destroyed, the silence is now shattered with jubilation.

Exultet jam Angelica turba caelorum: exultent

(Continued on Page 6)

Mysterium Fidei: Essential Words In The Mass Of The Roman Rite

By REV. KEVIN VAILLANCOURT
For The Catholic Voice

Editor's Note: Readers of our newsletter are familiar with the position we take regarding the Novus Ordo Missae: that it is not merely bad, but invalid. And, yes, we understand the consequences to such a statement: namely, that a majority of Catholics in the world today are not attending a valid Mass, nor receiving the Holy Eucharist. On the other hand, those who oppose this position either argue that the Church has the right to change the words of the Scriptures, or that a few simple words actually comprise the form for the Holy Eucharist in the Latin Rite, those few words being "This is My Body," and "This is My Blood." The advocates of this "short form" err both in their study of Sacramental Theology and in the proper study of the history of this issue. A recent article appeared in a national magazine in which the errors once more appeared, to the ridicule of those who hold the opposite. What follows is a reply written by Fr. Kevin Vaillancourt to the points addressed in that magazine. It reviews, briefly yet succinctly, the "other side" of this topic.

Editor, The Latin Mass

Dear Editor,

In reference to Fr. Roman Tommasi's article *The Roman Canon: Prescription Against Heresy*, in the Fall, 2003, edition of *The Latin Mass*, I take exception to the clumsy logic he uses as found on page 45. After providing a very good review of the error expressed in the removal of the term *Mysterium Fidei* from the form for the consecration of the wine in the Roman Missal, he then proceeds to assure his readers that the removal of this term does not affect the validity of the Sacrament of the Holy Eucharist. Why?

- Because it is *puerile theology* that calls into question the Church's power to change the non-essential words in the consecration formula;
- That, even before Vatican II, the Magisterium had been teaching that the only words necessary for validity were nothing more than "this is My Body," and "this is My Blood."
- That one should refer to the "official response of the Holy See" on the essential words of Consecration in order to perform the Sacrifice of the Mass. He cites a 1957 decree of the Holy Office, but does not give the text anywhere in his article.
- He again assures us that "the essential words do not include mentioning either the chalice, the Mystery of Faith, etc. . . ."
- He attempts to bolster his opinion by citing *Sacramentum Ordinis* of Pope Pius XII, and the variations in the consecration formula as found in the other rites.

Well, allow me a little "puerile" thinking in order to argue against Fr. Tommasi's gratuitous assertions and *ad hominem* attacks. While I am not opposed to the fact that the Church has the power to change the words and ceremonies She has instituted Herself (so, in this way I am not *puerile*), the assertion that the Magisterium has always taught what Fr. Tommasi implies is incorrect in the extreme. The mere citation of one decision of

the Holy Office as a supporting reference does not constitute the sum and substance of the teachings of the Magisterium, and many, many respected saints, popes and Doctors of the Church, on the topic of the necessary words of the Consecration formula. Below I will cite some of these sources, with their pertinent references. This should allow Fr. Tommasi a better understanding of the fact that the origin of the term *Mysterium Fidei* in the Consecration formula of the wine for the Roman Rite is not one of mere *patristic* origin (as he states), but that it comes to us from Christ Himself through the Apostles (as the Magisterium teaches, and which has been the consistent belief of all respected schools of theology until present time).

First of all, Father's review of sacramental theology as to the necessary words for validity of the Holy Eucharist in the Roman Rite is pertinaciously minimalist. Perhaps he has forgotten, or was never taught (?), that the form of the Sacrament must "signify what it effects, and effect what it signifies." This is known as the *res sacramenti*. As this principle of traditional Sacramental Theology applies to the Sacrament of the Holy Eucharist, the form must signify in its words the effect of this Sacrament. St. Thomas teaches (and his writings form part of the magisterial teachings since they are incorporated in the decrees of the Council of Trent — Session XIII, Chapter 2) that the *res sacramenti* of the Holy Eucharist is the union of the Mystical Body (see *Summa Theologica*, III, Q. 73, a. 3. Also in Q. 83, a. 4, ad 3: "The Eucharist is the Sacrament of the unity of the whole Church . . .") The Council of Florence defined as such in this way: "The effect of this Sacrament, which is brought about in the soul of him who receives it worthily, is to unite him to Christ. And, since through this grace (the grace proper of the Sacrament) a man becomes incorporated into Christ and is united with His members . . ." (*Decree for the Armenians*, November 22, 1439, D 698).

In addition to the union of the Mystical Body of Christ, other elements that must be signified in the form of the Holy Eucharist are transubstantiation, propitiation and thanksgiving. Now, what I've written here is a very short review of the topic of the *res sacramenti* of the Holy Eucharist. However, what is stated here is sufficient to clarify my point that the truncated form "This is My Body," and "This is My Blood," does not express the *res* of this Sacrament, and therefore is not sufficient to cause transubstantiation. Surely the Magisterium knows such a thing, and would not teach contrary to such an important principle of Sacramental Theology as Fr. Tommasi implies. Now, St. Thomas teaches the same thing:

In regard to these words which the Church uses in the consecration of the Blood, some think that not all of them are necessary for the form, but the words *This is the chalice of My Blood* only, not the remainder which follows. . . . But this does not seem suitable; for all which follows is a determination of the predicate: Hence it all pertains to the meaning or signification of the same

(Continued on Page 5)

It Is Magisterial Teaching That The *Entire* Form Is Required

(Continued from Page 4)

statement. And because, as has often been said, it is by signifying that the forms of the Sacraments have their effect, the whole (sentence) belongs to the effecting power of the form. (In I Cor. xi, lect. 6.)

There has been a unanimity of thought regarding the necessity of the *entire form* among the schools of St. Thomas through the centuries, with one notable exception. Cajetan (1469-1534), a Dominican cardinal (and not the St. Cajetan who was the founder of the Theatines), was the first Thomist to oppose the mind of St. Thomas in this matter. Cajetan taught as something “to be considered as beyond question,” in his *Commentaries* of the *Summa Theologica*, that these four words (This is My Blood) are all that is required in the wine-consecration form. This opinion of Cajetan appeared during his lifetime in an edition of his *Commentaries* published in Venice in 1533. However, St. Pius V ordered this section to be removed when he authorized the republishing of Cajetan’s work in 1570. Obviously the saintly pope did not agree with Cajetan’s assertion as being “beyond question.” Cardinal Capisuccus (a renowned Thomist) was later to write:

“They are in error who try to maintain that this was expurgated only because Cajetan downgraded St. Thomas’ opinion too much. For Cajetan here does not merely downgrade the opinion of St. Thomas: he departs from it. Just as he departs from him on other matters, but those other divergences were not ordered to be dropped from the Roman edition. It is evident that Pope Pius V did not agree with this opinion of Cajetan’s [which he ordered to be expurgated].”

References for this incident can be found in the scholarly works of Patrick H. Omlor, published for nearly thirty years, and widely available. [In fact, I sent with this letter a copy of *The Robber Church*, which is a collection of most of Mr. Omlor’s works. I asked the Editor to forward a copy of this letter, and this book, to Fr. Tommasi with the suggestion that, if he has any scholastic honesty in this area of study, he will give sufficient time to the reading of this work, especially the work entitled: *No Mystery of Faith, No Mass*.]

It is quite clear, then, that the Magisterium of the Church has held in a consistent manner that the truncated version of the form of the Holy Eucharist is not to be used, nor even to be considered as acceptable. It is not what Christ intended for the Mass. This assertion will be further verified below.

Perhaps at this point Fr. Tommasi will say that I have not yet proved my point that the entire form of the Consecration of the bread and wine is necessary in the Roman Rite because it is of Divine institution. It appears, he may say, that I am only demonstrating his assertion that the references to the chalice and *Mysterium Fidei* are inventions (although good ones) of the ancient Fathers of the Church. If Father would say this he is

wrong, for I have yet another magisterial teaching that turns precisely on this point.

In 1202, John, the Archbishop of Lyons, presented a *dubium* to the Holy Father (Pope Innocent III) regarding the differences in the words of consecration for the wine as found between the Roman Rite and the other rites of the Church. The question centered on the use of the term *Mysterium Fidei* since this term is not found in the Scriptures. “Who,” he asked, “is responsible for adding these words.” Pope Innocent III replied that no one had added them, but that they were there from the beginning: “Surely we find many such things omitted by the Evangelists from the words as well as from the deeds of the Lord, which things the Apostles supplied by word or expressed by deed.... Therefore we believe that the form of words, as is found in the Canon, the Apostles received from Christ, and their successors from them.” (Pope Innocent III, *Cum Marthae Circa*, November 29, 1202, D 414 - 415).

The meaning here is quite clear. It has been a consistent teaching of the Magisterium that the words *Mysterium Fidei* are *apostolic* in origin, having come from Christ Himself, and are therefore *essential* in the Roman Rite. This flies in the face of Fr. Tommasi’s assertion that they are of *patristic* origin, and are therefore non-essential because they are the invention of a theologian. Perhaps this is why the Holy Office, on July 24, 1958, issued a *Monitum* to those who, while using a certain translation of the recently approved revisions for Holy Week, omitted the words *Mysterium Fidei* in the form of Consecration of the chalice, and even when celebrating Mass at other times. Father will recall that there was a “movement” among certain liturgical schools at this time (after the fashion of the Modernists) to drop *Mysterium Fidei* from the wine-consecration formula simply because “these words are not found in the Scriptures.” The Holy Office wished to put an end to this “movement” by recalling the venerable tradition which, as we have seen above, comes, “*we believe*,” from Christ Himself, to the Apostles, and then to us:

Therefore, this Supreme Congregation gives warning that it is impious (*nefas*) to introduce a change in so sacred a matter and to mutilate or alter editions of liturgical books. (cf. Canon 1399, 10)

Bishops, therefore, in accordance with the warning of the Holy Office on 14 February, 1958 (AAS 50-114), should see to it that the prescriptions of the Sacred Canons on divine worship be strictly observed, and they should be closely watchful *that no one dare to introduce even the slightest change in the matter and form of the Sacraments*. (AAS 50-536) (Emphasis mine. FKV)

It is clear that the Holy Office, as late as 1958, in *magisterial* teaching, regarded the removal of *Mysterium Fidei* as tampering with the *matter* and *form* of the Sacrament of the Holy Eucharist. Was this, according to Fr. Tommasi’s opinion, *puerile* thinking? It would appear so. However, the Magisterium of the Roman

(Continued on Page 6)

Church Has No Power Or Right To Change The Sacramental Form

(Continued from Page 5)

Catholic Church taught infallibly at Florence (in the above cited *Decree for the Armenians*) that the entire form for the consecration of the wine, as found in the pre-Vatican II missals, is what makes up the form of this Sacrament in the Roman Rite. On their return to the bosom of the Church, the Council required the Armenians to give assent to this teaching. They did so without hesitation. They made sure that the Roman form (the *entire* form) for the Consecration matched, word-for-word, with theirs.

The “mind” of the Magisterium is also known in the instruction *De Defectibus in Celebratione Missarum Occurrentibus*, published in the front of all Roman Missals used on the altar up until the promulgation of the *Novus Ordo Missae* in 1969. *De Defectibus* is magisterial teaching simply because of the manner of its promulgation (in the front of the altar missal), and it is an expression of centuries-old beliefs on things pertaining to the Holy Sacrifice of the Mass. In Part 5 of *De Defectibus* we read:

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 this form of the consecration of the Body and Blood, and in the 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.

It is clear from these words that Fr. Tommasi errs in his assertion that the Magisterium taught “even before Vatican II” that the words *Mysterium Fidei* were not essential in the wine-consecration formula. However, Father is correct in stating (or at least implying) that the Church has no power to change that which is essential in the form of a Sacrament. That such changes have taken place since 1969 is a crime, and begs for further questions

Et Vita Erat Lux Hominum — And The Life Was The Light Of Men

(Continued from Page 3)

divina mysteria: et pro tanti Regis victoria tuba insonant salutaris.

Let the angelic choirs of heaven now rejoice; let the divine mysteries give praise; and let the trumpet of salvation sound forth the victory of so great a King.

All hold their small candles aloft as the great candle receives its praise. Its flame, its Divine light, consumes its pure wax body, the creation of virginal bees. And men rejoice within the tiny church.

Alleluia, Alleuia, Alleluia.

that are outside the scope of this letter, but which should be addressed. It is quite clear that those after Vatican II had no power to make these changes, and so the ICEL version of the *Novus Ordo Missae* (among others) is a sham, and not an act of Roman Catholic worship.

One last point: Much reference is made to the action of Pope Pius XII when, in 1947, he determined the valid matter for the Latin Rite in the administration of the Sacrament of Holy Orders. In the Oriental rites, the matter of this Sacrament has always been the bishop’s imposition of hands. Up until November 30, 1947, the matter of Holy Orders in the Latin Rite was twofold: the imposition of hands, and the bestowal of the chalice containing wine and a few drops of water, and a paten with a host on it. On the above date, Pope Pius XII issued the Apostolic Constitution *Sacramentum Ordinis* in which he determined that thereafter the valid matter for the Latin Rite would consist of only the first imposition of hands by the bishop, and not the bestowal of the instruments of the altar also. The Holy Father knew he had the power and right to make a solemn determination of the matter of Holy Orders because Christ had instituted this Sacrament *in genere*, leaving to the Church the determination of the matter of this Sacrament. It is incorrect to cite this action, as Fr. Tommasi does, as an example of the Church’s power over what he believes are “non-essential” words in the Sacrament of the Holy Eucharist, namely the term *Mysterium Fidei*. As we are taught in Sacramental Theology, the form of the Holy Eucharist, as used in the Latin Rite, was instituted by Christ *in specie*, and thus it *is not capable of being changed by anyone*, even the pope himself. To do so would be to alter the matter and form — the substance — of the Sacrament, and thus invalidate it.

As I remarked earlier, mine is but a basic review surrounding the necessity of the use of the *entire* form during the Consecration portion of the Mass. It would behoove Fr. Tommasi, and your readers, to study this matter in a greater depth than what has been presented in your magazine.

Sincerely in Jesus and Mary,
Rev. Kevin Vaillancourt †

Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia ejus.

Give thanks to the Lord for He is good, for His mercy endures forever.

The *Alleluia* is resurrected. And within the tiny church, men can scarcely conceal their joy.

Gloria in excelsis Deo...

The still quiet of the surrounding countryside is rudely interrupted by the clear pitched ringing of a hammer against the anvil of the bell. Silent for three days, the bell now announces to the surrounding countryside the joy of men within a tiny church — the joy of a Life that is the light of men. And the Light shines in the darkness; and the darkness grasps it not. †

Further Study On Topic Of The "Wine-Consecration" Form

Editor's Note: Since the subject of the necessary use of the entire form at the Consecration of the Mass appears to be understudied, or at least misunderstood, by many Catholics today (even among the clergy, and not just those infected with the errors of the modern seminaries), it seems appropriate to treat of this topic in a bit more depth. For too long, Catholics have been bombarded with the highly speculative, and clearly unsafe teaching (according to the principles of traditional Sacramental Theology) that the simple formula "This is My Body," and "This is My Blood," is the minimum form necessary to effect transubstantiation. This is not true, and has never been accepted, either in magisterial teachings, nor in the writings of the majority of the Church's theologians. What follows is a study by the theological school of the Salmanticenses as provided by Patrick Omlor and Fr. Lawrence Brey in 1976. Had this topic been well discussed at the time, this one area of great division among Catholics could, perhaps, have been better understood, and at least this area of the present crisis averted. Sadly, this was not the case then, and it still is not the case today. This cannot go on. It needs to be addressed today by the traditional clergy — and as soon as possible!

The Salmanticenses' Response to De Lugo On the Form of the Consecration Of The Wine

(A documentary translation by Fr. Lawrence S. Brey, with an Introduction by Patrick Henry Omlor)

Introduction

Off and on during the seven centuries that have elapsed since the death of St. Thomas, a quite legitimate theological controversy has been waged, with many and various theologians and scholars (both the famous and the not-so-famous) from time to time espousing one side or the other. The mooted question has been and is: *for a valid consecration of the wine during Mass do the mere words, "THIS IS MY BLOOD," suffice as the sacramental form?* Or, are the additional words of the form, which are used by the Western Church (equivalent words being used, by the way, in the Eastern rites), namely, "OF THE NEW AND ETERNAL TESTAMENT. . . (ETC.) . . . FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS," *also required for validity?* (Those who are able to read Latin may wish to consult *De Eucharistia*, by Immanuel Doronzo, for an interesting account of this controversy. Doronzo airs both sides, giving the principal arguments and counter-arguments of each, and he lists the main theologians of note who, over the centuries, have allied themselves with one side or the other. His own personal conclusion expressed at the end of his article is that it comes out a "dead-heat"; that is, that both opinions are "equally probable.")

Until somewhat recently, this controversy held interest from an academic point of view only. But with the first appearance in 1967 of the vernacular liturgies, many of which have the well-known "for all men" mutilation in the wine-consecration in place of the words *pro multis* ("for many"), this particular controversy became revived, and it is no longer of "academic" interest only. For the "for all men" mutilation occurs in the latter words of the aforesaid sacramental form, that *is*, in the part which is disputed

regarding its necessity for validity.

This present article hardly purports to resolve this centuries-old controversy. Its aim is merely to explode one, and only one, specific erroneous theory. John De Lugo (1583-1660), a Spanish Jesuit and Cardinal, and a brilliant theologian particularly in moral theology, at one time claimed to have discovered certain ancient oriental liturgies that actually used only the few words, "This is My Blood," (or a similar short form), as the complete sacramental form for the wine-consecration. De Lugo argued that the very existence of such liturgies proved that those few words are enough for validity, and that *ipso facto* the additional words of the form, although used universally in the Church, are not essential.

Such weighty and wholly conclusive evidence ended the great controversy once and for all; *or, rather*, (to state it correctly), it *should* have done so, that is, unless De Lugo's evidence turned out to be in some manner faulty. Of course, everyone knows that the controversy has not, in fact, been settled even yet; otherwise scholars of our times, including Doronzo, would not continue to write about it as an open question. Occasionally, even nowadays, a rare amateur theologian or dilettante will chance to discover De

(Continued on Page 8)

GOD GAVE THREE VOCATIONS... TO WHICH IS HE CALLING YOU?

MARRIED? SINGLE? RELIGIOUS?

STRONG MARRIAGES — STRONG FAMILIES

- *Company Keeping: When is it a Sin?* \$2.00
- *Clean Love in Courtship* \$4.50
- *Courtship and Marriage* \$2.00
- *Betrothal Ceremony* 50¢
- *Our Wedding Mass (paperback missal)* \$1.00
- *Marriage Quizzes* \$2.50
- *Honorable Love* \$1.50
- *Encyclical on Marriage* \$2.75
- *The Marriage Review* 60¢
- *Understanding the Marriage Bond* 60¢
- *St. Joseph and Fatherhood* \$2.50

RELIGIOUS LIFE

- *The Priesthood:*
A Man's Decision 60¢
- *Celibacy: A Gift of Love* 60¢
- *Singled Out* 75¢
- *Brides of Christ* \$4.50

CHOOSING A VOCATION

- *Vocations Prayer*...20¢
- *A Vocation:*
How do I choose?..60¢
- *The Teacher and*
Vocations \$1.50

- *Youth & Chastity*.....\$2.00
- *On Teenage Purity*.....\$3.50
- *Training in Chastity*..\$2.00
- *Examination of Conscience for teens*..\$2.00

Please do not use the enclosed STRC envelope for orders to the Catholic Research Institute. Send order, with payment, ONLY to address below.

MISSIONARY SISTERS OF THE HOLY GHOST

CATHOLIC RESEARCH INSTITUTE
P.O. Box 589
VERADALE, WA 99037
WEB SITE: WWW.ASISNA.COM/CRI

POSTAGE NOTICE

PLEASE ALSO INCLUDE A DONATION TO COVER THE COST OF POSTAGE

Theological Topics Must Be Treated Of With Scholastic Respect

(Continued from Page 7)

Lugo, exclaim to himself *Eureka!*, and then proceed to proclaim that the "ball game is over," the losers being St. Thomas and his adherents who deny that the short form, "This is My Blood," is sufficient.

In De Lugo's own time, his evidence was weighed, analyzed, and finally rejected by contemporary theologians on the "other side"; and what is perhaps the best, and most thorough rebuttal was made by the Salmanticenses. These were the Discalced Carmelites of Salamanca, Spain, whose strict policy was an unwavering adherence to Thomism. A most remarkable aspect of the Salmanticenses' writings is the fact that they were from the pens of many different theologians over a period of time spanning nearly a century. According to the *Catholic Encyclopedia*, "the Salmanticenses have ever been held in the highest esteem, particularly at Rome, where they are considered a standard work on Thomistic scholasticism" (Vol. XIII, p. 402, N.Y., 1912—1913).

Their *Cursus Theologicus* (written between 1631 and 1672) contains their reply against De Lugo; and this reply comprises paragraphs 30 - 32 of disp. IX, dub. 3, of the volume *De Eucharistia*, i.e. Vol. XVIII of the *Cursus*. An English language version of this particular text (paragraphs 30 - 32) has most probably never been published. One reason for this would be that even the Latin text is not all that easy to find; and, secondly, the "Lugo argument" had already been laid to rest long ago, before theological tracts in English became common. Consequently, the following translation by Fr. Lawrence Brey is, in this sense, an historical first. Overriding that important consideration, however, is the vital nature of the subject matter that is discussed, and its current opportuneness. I trust, therefore, that I speak for all in thanking Fr. Brey for his very able and valuable effort in preparing the following excellent translation.

The Crucial Salmanticenses Paragraphs

(30 — 32, *Disp. IX, dub. 3*)

(NOTE: Having just refuted a certain argument by Cajetan, the Salmanticenses now discuss De Lugo's thesis. Sectional headings and line numberings were added by the translator).

Alleged "Precedence" Of The "Short Form" Usage

Paragraph 30.

Of no better standing (than Cajetan's argument) is another argument derived from Lugo (disp. II, sect. 4), namely, that although in the liturgies we have adduced one finds those subsequent words which we have just discussed (i.e., *novi et aeterni. . . pro multis effundetur in remissionem peccatorum*), nevertheless in other liturgies one finds only the five prior words (i.e., *Hic est calix sanguinis mei*); consequently, from the aforesaid liturgies of this type, it is evident that those Words suffice. But in our considered opinion, it is apparent that, certainly, if such five words should suffice, then God would have provided that the Church somehow would consummate the Consecration form of the chalice by means of those same words, and no additional

words. For indeed according to this argument (Lugo's) we arrive at that conclusion. That author (Lugo) claims that this is indeed the case. Here are his words: "Certainly in some liturgies" (such as used by the Maronites) "namely of St. John the Evangelist, of the Holy Apostles, of St. Eustasius, St. John the Patriarch, the words are: *Hoc est corpus meum: Hic est sanguis meus*. In the liturgy of St. Mark the Evangelist: *Corpus meum est hoc: Sanguis meus est hoc*. In the liturgy of St. Matthew the Pastor: *Hoc caro mea est: Hoc sanguis meus est*. These forms from the manuscript Missal of the Maronites, which was sent from Mt. Libanus to Rome, were given to me by an erudite man, Victorius Scialach, Abbot of St. Gregory, a Maronite from birth, and for many years a public interpreter of languages in the city of Rome." (End of quotation from Lugo.)

Based On Questionable Sources

This argument, we say, does not in the least demolish the fundamental position laid down by us; because our position assuredly relies only upon Scriptures, liturgies, or Masses of some certain (*certainae*) authority and approbation. Those sources, which do not have this certain authority and approbation, ought to be spurned and reputed as nought. And of that ilk are those which Lugo adduces in the quotation just cited. For indeed, in the first place, Peter de Soto, Arauxo, Labat, and other men no less learned than he, testify that, at first, the Greeks and the Maronites used the same words in consecrating the chalice as those used by the Roman Church, or at least their equivalent. However, after the Greeks and their adherents became schismatics, just as they corrupted many Canons of the Councils, as all Catholics recognize, so also they perverted not a few liturgies. Besides the malice of the schismatics and the heretics, there was, at one time added towards the growth of this erroneous position, the ignorance and carelessness of the transcribers; at another time, the great catastrophe of the era, bringing the Greeks and the Maronites under the power of the Turks; at another time, the distance and a diminishing commerce with the Romans; at another time, finally, the self-love and the excessive attachment to one's own opinions of those who did not neglect this means of overlooking the ancient form, in order to show that the prior words suffice. And from all these factors, it came about that in the manuscript Missals of the Maronites prior to the year 1592, one may find some forms for consecrating the chalice that do not have the final words which we Latins use, and which it is certain that the Church of the Greeks once used.

Vitiated Missals — Pope Intervened!

Consequently whatever is culled from such Missals, thus vitiated to that extent, has no firmness and authority. Secondly, because, as N. Franciscus relates (*loc. cit.*, no. 42), the most learned consultants among the Maronites at Rome replied that generally, in almost all their liturgies (namely, of St. Peter, of the Twelve Apostles, St. John Chrysostom, St. Cyril, St. Eustasius, St. John the Patriarch, Pope Julius, and others), they have the same

(Continued on Page 9)

The Eastern Rites Had To Conform To The Correct Eucharistic Form

(Continued from Page 8)

consecration form as the Latins, albeit with one word or another transposed, or if not explicitly expressed nevertheless implicitly contained in other words. Wherefore the Supreme Pontiff ordered the manuscript *Missals of the Maronites* that were in any manner corrupted to be corrected. And, in accord with this mandate, a Maronite Missal was printed at Rome in the year 1592, in the Medici printery. That Missal has, in practically all the liturgies, one and the same form for the consecration of the chalice. This form faithfully translated into Latin from the Syriac text reads: *Hic autem est calix sanguinis mei, testamenti novi, et aeterni mysterium fidei, qui quo vobis, et multis effunditur in remissionem peccatorum.* ("This is the Chalice of My Blood, of the new and eternal testament, the mystery of faith, which is poured out for you and for many unto the remission of sins.") And it is to such liturgies, of clearly certain authority, that one must direct one's attention, not indeed to those corrupted ones and apocrypha, not a few of which were cited by Lugo. For truly those must be estimated of no more value than the Scriptures perverted by the English, and others, in times of heresy and schism. For just as among those there were many Catholics who took pains to preserve the authentic Scriptures, there were also many heretics who strove diligently to corrupt them, distorting them into false meanings. So also among the Maronite inhabitants of Mt. Libanus there were many Catholics; nevertheless, there were, at the same time, many schismatics, and those addicted to the errors of the Greeks. For which reason, along with the legitimate liturgies and forms found in those manuscript codices, there are not a few spurious ones of no authority, namely, those foisted by the schismatics. And of that ilk are those forms which lack the latter words (namely, *novi et aeterni . . . pro multis effundetur in remissionem peccatorum*), and in this respect they differ from other forms of universal and approved faith, which we reviewed in no. 28 *supra*. And for this reason the strength of our fundamental position cannot be nullified through this avenue of argument, just as the Catholic position neither can nor must be undermined by the Scripture versions corrupted by the English and other heretics.

If Some Maronites Used The "Short Form," Then What?

Paragraph 31

Perhaps one might contend that the Maronites at one time consecrated the chalice with only those words, *Hic calix est sanguinis Dei*, ("This is the chalice of the Blood of God"), or *Hic est sanguis meus* "This is My Blood"), and reason that they would not actually have consecrated, *i.e.*, by changing the wine into Christ's Blood; because from that it would follow that they adored and exposed for adoration something which was not worthy of adoration; and, likewise, they would not have completed the Sacrifice, along with "a thousand and one" other absurdities. If anyone would contend all the foregoing, we shall reply first of all that the Maronites do not, in fact, consecrate in that way, but rather in accord with the mandate and the correction of the form ordered by the Supreme Pontiff, as stated earlier. Just as in times past the Armenians were consecrating with other words and

other formulas, but subsequently in the Council of Florence Pope Eugene ordered them to use the common form, *i.e.*, the one used by the Latins, so also *de facto*, the same case prevails with the Maronites as with the Armenians.

No "Ecclesia Supplet" For Defective Consecration Form

However, granting that at the contrary supposition some time they, in consecrating, used only the five prior words, one could respond that they confected a valid Sacrament, not because such a form would be sufficient according to the Institution of Christ, but by reason of some extraordinary dispensation. For just as the Church gives jurisdiction to those who act with a probable opinion, or in "common error," so also can it be piously believed that God supplies whatever is lacking of the Sacraments in the case of those who act with a probable opinion, which sort of matter is generally adjudicated in the Church; and similarly, not a few believe that God supplies for a defect of intention on the part of the minister, as is evident from what we stated in an earlier tract (disp. 7, no. 37). But, setting aside those predicated theories (which we do not approve of, for the reasons already stated), we do admit that the Maronites, or at least some of them, at one time (reportedly) used that form: *His sanguis est meus*; but, consequently, *we say that by no means did they confect the Consecration and the Sacrament* (emphasis added). That such a thing befell them we do not deem absurd. One may say that this would not seem fitting, according to the disposition of Divine Providence, on account of a certain remarkable Divine Government that is universal in all respects. However, it would be by no means unfitting for Providence to permit the aforesaid error, and its effects, in some small part of the world, peopled by the Maronites of Mt. Libanus, and among some of its inhabitants, especially the ignorant and the schismatics, as some of them were. And that can be demonstrated by an example: for the Ethiopians sometimes used this form in consecrating: *Hic panis est corpus meum* ("This bread is my body"), as Verricelli observes in *de Missionibus*, tit. 15, q. 265, and nevertheless that form is plainly invalid, as all theologians concede. Therefore, just as it is not improper to admit that the Ethiopians (even though Catholics) did not validly consecrate in their extremely vast regions, so neither is it absurd to say that some few Maronites (especially schismatics or the ignorant, or those associated with schismatics), living in their small territory by sufferance of the Turks, had or endured a similar error in consecrating the chalice with only those words, *Hic est sanguis meus*, and that other absurdities ensued from this error.

De Lugo Argument Proves Nothing; Is Untenable In Practice

Paragraph 32

From which it follows, firstly, that our adversaries (who are wont to prize so highly this argument from the Maronite liturgies, and other similar evidence) actually demonstrate nothing; but they are even weighed down by difficulty. Because, even granting that their opinion might be probable, they nevertheless cannot

(Continued on Page 10)

It Is Not Licit To Follow A Probable Opinion With The Sacraments

(Continued from Page 9)

deny that our opinion is *most probable* and of great authority, as Suarez said (quoted by us *supra* in no. 22). According to this our opinion, a consecration of the chalice expressed in these few words, *Hic est sanguis meus*, is invalid. And consequently whoever would attempt to consecrate using only those words would place himself in manifest danger of not consecrating, and therefore of adoring and exposing for adoration that which is not worthy of adoration. And the Maronites were guilty of all those things, if it be true (as Lugo and certain others think) that they were employing those few words in consecrating the chalice. And consequently, this conduct of theirs is incapable of establishing any authority; but, what is far more important, as it is so fraught with danger it should not even be spoken of approvingly. Particularly so, since our Most Holy Father, Innocent XI, on March 2, 1679, *condemned* the following proposition: "In conferring the Sacraments, it is not illicit to follow a *probable opinion* concerning what pertains to the validity of the Sacrament, while forsaking a safer opinion; unless law, convention, or the grave danger of incurring harm would prohibit it. Hence it is only in the conferring of Baptism, and sacerdotal or episcopal Orders, that a probable opinion must not be used." Wherefore the Maronites cannot use that form, nor were they formerly able to use it licitly, unless ignorance might have excused them: for in using that form one places oneself in manifest danger of not consecrating, and of suffering the other consequences arising therefrom.

Secondly, it so happens that our opinion, and that of the Doctor St. Thomas is, on the one hand, *most probable*, from a speculative point of view; and, on the other hand, it is the safer opinion, and the one that must be wholly followed in practice. Whereas in reality our adversaries' opinion is solely speculative, and "probable" from, as it were, a metaphysical point of view only, but it is totally devoid of any practical value, since it cannot be reduced to practice because of the danger of not consecrating.

Thirdly, it so happens that what we have said about the Maronites' liturgies and similar rites of uncertain authority must be applied *a fortiori* to a certain liturgy by the name of "St. Peter," in which precisely these words *Hic est sanguis meus* are set down as the consecration form of the chalice. For this liturgy is appraised as being wholly apocryphal, and it was first brought out (made public) by Lindnus, Bishop of Ghent, there being no evidence of it in the preceding centuries.

It so happens that they err, those who say (as we insinuated in no. 23) that the Doctor St. Thomas taught our opinion by virtue of the fact that he had not been aware of those other liturgies, and that if he had seen them, he would not have been

prepared to teach otherwise. They are deceived, we say, and they are lacking in the reverence due to St. Thomas. First, because in the liturgies of any authority, there is nothing that does not favor the opinion of the holy Doctor (as we considered in no. 28). And, he himself encompassed all these in the liturgy of the most excellent Mass of all, namely, that of the Roman Church, which, to his credit, he expounded in his dissertation, *Sed Contra*. Also, because in the other liturgies he sees nothing of importance that he might have found necessary to exclude. And, finally, because they are believed not to have existed at his time, but later were fabricated either by schismatics, or by certain partisans, and those who, in the recent editions of the "Fathers," took the trouble to excise and remove certain passages from the Fathers, which were least favorable to their cause, and especially certain homilies of St. John Chrysostom, so also, conversely, there were those who somehow concerned themselves with adding to the

liturgies whatever might more favorably further their purpose. (*End of Salmanticenses' text*)

Translator's Comments

Special thanks are due to Patrick H. Omlor for locating the authoritative Salmanticenses treatise and for calling attention to the attention and the desirability of their being rendered into English, as an added contribution to the study and clarification of the "for all men"/invalidity controversy of the "New Mass" problem.

I have endeavored to make this translation, from the original Latin, as faithful as possible, and in cases of difficult idiomatic rendering, giving priority to the sense of the text in a manner strictly compatible with, or equivalent to, the original. I am also indebted to Mr. Omlor for his further suggestions and modifications that were incorporated into the finalized translation. While we feel that the translation is accurate, and more than adequate, especially as regards the substance

of the Salmanticenses argument, the rendering, needless to say, remains open to any responsible and warranted correction or modification. There were, admittedly, some difficult passages, but apparently not in critical areas.

The gist of the Salmanticenses' refutation of De Lugo is this: (1) De Lugo cites certain Maronite missals as "proof" for the acceptability and sufficiency of the mere words, "This is My Blood", simply because these, or similar abbreviated forms were found in those missals. (2) But those particular missals were actually corrupt and vitiated, products of a heretical and schismatic situation, hence have no value whatsoever as evidence on behalf of the "short form" argument. On the other hand, the missals of the non-schismatic Maronites, and all other *bonafide* Eastern

" . . . It so happens that our opinion, and that of the Doctor St. Thomas is, on the one hand, most probable, from a speculative point of view; and, on the other hand, it is the safer opinion, and the one that must be wholly followed in practice. Whereas in reality our adversaries' opinion is solely speculative, and "probable" from, as it were, a metaphysical point of view only, but it is totally devoid of any practical value, since it cannot be reduced to practice because of the danger of not consecrating. "

(Continued on Page 11)

"Good Intention" Does Not Supply For Defect Of Matter And Form

(Continued from Page 10)

traditions, incorporated the entire proper form, including the words equivalent to "pro multis." (3) Moreover, the Roman Pontiff himself ordered the correction of the corrupted missals, and the insertion of the proper complete form. (4) If some of the Maronites used the corrupted forms, those particular Masses are considered *invalid*, despite theoretical pious beliefs that perhaps God's Providence would "supply" for the defect (which hardly can be presumed, and seems not in accord with the Will of Christ in instituting the Holy Eucharist and its absolute requirements); while *ecclesia supplet* would not apply at all, as it regards jurisdictional, not sacramental defects. (5) The De Lugo short-form sufficiency concept (whose probability was already outweighed by the teaching of St. Thomas, and arguments of the Salmanticenses later) is forbidden in actual practice, as it exposes such consecrations to the danger of invalidity, and counters the Church's directive that safer opinions must be followed in confecting the Sacraments.

Thus, in but a few pointed and well-measured passages, these Spanish theologians, highly esteemed in Rome as authoritative Thomists, as Mr. Omlor pointed out, have pulled the props from under a specious and seemingly "clinching" argument in defense of the validity of the "abbreviated form" (and implicitly of the "for all men" mutilation or any similar corruption of the latter words of the form): *i.e.*, the alleged evidence that certain Catholic missals once incorporated the abbreviated form, omitting the latter words which include "which shall be shed for you and for many. . ."

The idea of God, or the Church, "supplying" for the defect is worthy of special comment, in view of widespread misconceptions about the role of Divine Intervention, "good intention," and *ecclesia supplet*. While these considerations are comforting and do fill some well-defined roles, to hold that any possible sacramental irregularity, or defect, is "covered," or at least "saved," by one or the other of these. In regard to a defective sacramental form, for example, while Divine power could provide for a valid effect in such a case, this could not be gratuitously presumed as a matter of course, and in fact would not seem to be in accord with the ordinary disposition of Divine Providence, nor with Christ's Will and requirements governing the Sacraments He instituted. (On the other hand, regarding the overall universal situation, including the subversion of the Mass, there is no doubt that Divine Intervention, direct or indirect, will rectify things in God's due time; perhaps, after the apostasy reaches its apogee, and the "Son of Perdition" has had his day, if these are indeed apocalyptic times.) As for "good intention," no amount of a priest's "good intention" can rectify, or validate, an objectively defective sacramental form — unless the priest carry that good intention into action, by himself correcting the form to the proper wording! But a thousand "good intentions" by themselves will never make up for, or validate an uncorrected form.

As for *ecclesia supplet* ("the Church supplies"), this canonical provision (Canon 209 of the 1917 Code of Canon Law) regards the Church's supplying, "automatically," ecclesiastical jurisdiction

in certain cases where it is lacking and needed (in cases of "common error," and "doubt of law or fact"), mainly in connection with the Sacrament of Penance and certain other priestly functions requiring jurisdiction. It does *not* (and cannot) supply for any defect of sacramental matter or form, nor does it supply any power of Orders (as distinct from the power of Jurisdiction); nor does it give one a "blank check," covering "everything," even in an "emergency situation." In cases of danger of death, there is a similar canonical provision. *Ecclesia supplet*, somewhat like the doctrine of Papal Infallibility, is often wrongly understood, or misapplied, or over-extended; whereas in reality each of these is limited to well defined functions. The Salmanticenses, in the above document, cite the role of *ecclesia supplet* and conclude that no such supplying validates a defective or incomplete Consecration form.

The Catechism of the Council of Trent states: "In our Sacraments... the form is so definite that any, even a casual deviation from it, renders the Sacrament null." Consequently, if the wine-consecration form, with the *for all men* mutilation, is intrinsically defective to the extent of rendering the Sacrament and the Mass invalid, then neither *ecclesia supplet*, nor the "good and proper" intention of the priest, nor any other force or argument can come to the rescue, and make it valid. Our Lord and Savior, Jesus Christ, instituted the seven Sacraments. Several of these, including the Holy Eucharist, were instituted *in specie*, that is, Christ determined, in detail and minutely, their matter and form. Would it not seem incongruous for the same Divine Lord to so prescribe, and nevertheless "supply" for flagrant deviations from His sacred prescription? We can see the wisdom of the above teaching of the Trent Catechism!

Finally, the Salmanticenses concede that there were, at times, cases of invalid Consecration forms being used (and hence, invalid Masses!), in both a limited area (the Maronites of Mt. Libanus), and also in extensive regions (among the Ethiopians). In the former cases, the invalid forms for consecrating the wine resulted, at least partly, from the atmosphere of heresy and schism prevailing at the time, and were used, not only by the schismatics, but even by the "ignorant," and those "associated with the schismatics." Now, remembering the prophetic words of Pope St. Pius X, written in 1910, concerning the *universal apostasy*, that even then crept "insidious and hidden in the very veins of the Church," one can easily concede the distinct possibility of invalid Masses in our present day, on a far more extensive, indeed *universal*, scale. In accord with the dispositions of an all-wise and all-just Divine Providence, such an ominous situation would not at all be "unthinkable," but rather might be a logical result of the present climate of heresy, schism, and apostasy that is infinitely more far-reaching and widespread than which affected the Maronites of Mt. Libanus! In our present circumstances, which clearly are those of a universal apostasy, or the closest thing to it imaginable, could we not apply and extend the conclusion expressed by the Salmanticenses: "*However, it would by no means unfitting for Providence to permit the aforesaid error and its effects" in virtually the entire world?* †

The *Confiteor* Is Prayed At Mass To Help Purify Our Intentions

By JAMESCALLAHAN
For *The Catholic Voice*

After praying Psalm 42, the priest prays the “Gloria Patri,” referring all things to the Most Holy Trinity. Let us remind ourselves that the priest does not say the prayers, he *prays* the prayers. The priest does not say Mass, he *offers* the Holy Sacrifice of the Mass. We do not recite prayers at Mass, we *pray*.

When Pope St. Pius X exhorted all Catholics to pray the Mass, he wanted all Catholics to follow the words and actions of the priest, *assisting* in the Holy Sacrifice of the Mass. Our hearts and minds should be in union with the priest in a prayerful manner. What is a prayerful manner? What is prayer? Is not thinking about God prayer? No. Just thinking about God is not prayer. Even the damned in hell think about God. *Prayer is the lifting of the hearts and minds to God.* Our union, then, of our hearts and minds with the priest means offering Christ and ourselves to God through the Sacrifice of Christ on the Cross, our Eternal High Priest and Sacred Victim. Thus, even one praying the Rosary can follow the Sacrifice of Our Lord in union with the priest at Mass, “that while meditating on these mysteries...we may imitate what they contain and obtain what they promise...”

Then, for the third time since the beginning of Mass, we, with the priest, are praying the “Anthem”: “I will go unto the altar of God, etc....” Adding the realization that we are truly contingent beings, totally dependent upon God, the priest, servers and we pray: “Our help is in the name of the Lord, Who hath made heaven and earth.” We first prayed the “Anthem” before purifications of our Faith and Hope. Now, Holy Mother Church teaches us that, in order to assist at Mass most fruitfully, we must humble ourselves, purifying our hearts, minds and bodies of all sin. As we shall see later, the essence of sacrifice is in the offering. We cannot offer ourselves to God being less than perfect (holy). Our Savior told us “Be ye perfect as your Heavenly Father is perfect”.

Realizing that our sins of thought, word and deed keep us from a complete surrender of ourselves, we willingly and lovingly make a general confession of our sins in the *Confiteor*. The *Confiteor* is an act of contrition divided into three parts: first, the confession; second, the personal acknowledgment; third, the plea for forgiveness and helpful intercession. This act of contrition is not like the Act of Contrition prayed during the Sacrament of Penance. There is no mention of an imperfect act of love, no reference is made to the pains of hell to incite sorrow for sins. This *Confiteor* is a direct accusation of oneself, imploring God’s mercy, through the intercession of the saints in heaven, the angels and the Church Militant to beg God’s forgiveness on one’s behalf. The act of humility in this prayer is really an act of love.

The priest prays the *Confiteor* first, bowing down in humble posture before the altar. When at the words, “through my fault, through my fault, through my most grievous fault,” the priest strikes his breast three times with the tips of his fingers. When the servers and we repeat the prayer, we and the servers do likewise. This is a twofold reminder that we acknowledge that we have committed these sins, we are guilty, and, the striking is to

remind us that we indeed deserve punishment for our offenses against Almighty God. “It is truly meet and just, right for our salvation” to remember that we have time and again escaped the just consequences and terrible penalties for our sins because Christ our Lord has taken our sins and punishment upon Himself, in His Life, Passion and Death upon the Cross. “...And having scourged Jesus, delivered Him unto them to be crucified...And plating a crown of thorns, they put it upon His head, and a reed in His right hand...And spitting upon Him, they took the reed and struck His head...And bearing the cross for Himself, He went forth to the place called the Skull, in Hebrew, Golgotha, where they crucified Him...”

Now, this is not to say that we will not suffer in this life. But, had Christ not suffered and died for us, we would be without the Church, the Mass and the Sacraments, especially Baptism, Penance, the Holy Eucharist and Holy Orders. Without these, with our every venial sin which could lead to mortal sins, we would be flirting with the damned in eternal fire, and the loss of God forever.

In this last major prayer before we mystically ascend the altar with the priest, it is interesting to note whom we address in our *Confiteor*. In confessing, God is addressed first and foremost, not only as a witness, but also as the direct object of our prayer. We address God first because we have sinned. Whenever we sin, we sin against God. The new church, modern culture and the media want us to believe that, when we sin, we only sin against our fellow man and nature. Their object, of course, is to eliminate any need for God. But, the Holy Ghost reminds us in the Psalms, and the Church teaches that, when we sin, we ultimately sin against God. (Perhaps this thought alone could keep one from committing a mortal sin.)

The mention of the angels, saints and people that follow in the *Confiteor* are called upon as witnesses to our confession. The angels and saints are mentioned here in this prayer because of their intimate connection with Our Lord in direct reference to the Holy Sacrifice of the Mass. (We will meet them again during the prayers at the Offertory.) The priest first, then we, are confessing that we have sinned before the whole court of Heaven, the Church Triumphant.

The priest and the servers represent the Church Militant. The Blessed Virgin Mary is the Mother of Christ, the Mother of Sorrows, Co-Redemptrix with our Redeemer. Next to God, the Mother of God is most offended by sin. St. Michael, “standing at the right hand of the altar of incense,” is Defender of the Church and special angel of the Blessed Sacrament. St. John the Baptist, at the River Jordan, pointed to our Lord, saying: “Behold the Lamb of God, Who takest away the sins of the world!” This is the same Lamb Who was crucified on the Cross and is immolated on our altars during Mass. Sts. Peter and Paul were closely associated with our Lord in establishing the Church, and spreading the Church to the Gentiles. And all the other saints, together with those above, represent the Church Triumphant, a vital part of the Mystical Body of Christ.

(Continued in our next issue.)

A Failure In Ecumenism: Buddhist Monks Prayed From Church

Compiled from various sources

On February 11 of this year, a horrendous sacrilege was scheduled at the Basilica of St. Adelbert in Grand Rapids, Michigan. A group of Buddhist monks from India were invited into the basilica to perform there some paganistic rites. No, those who scheduled the event did not announce it as a sacrilege; rather, this gathering of heathens was planned in the name of *ecumenism*, and "because John Paul II is a good friend of the Dalai Lama." This "performance" in Grand Rapids was one stop of an international tour to "raise international attention about human rights, to help free the Tenth Reincarnation of the Panchen Lama (a 6 year old boy), to share the Buddhist culture with other cultures, and to raise money for the building of a new Buddhist monastery." In other words, there was no *Catholic* purpose behind this gathering in a modern basilica (*ostensibly* Catholic, though it may be) — *human* rights took precedence over *God's* rights!

A "protest group" of approximately 200 traditional Catholics quietly filed into the basilica, and took their places in the front rows before the evening "performance" began. The traditional priest leading the "protest group," being mistakenly identified as the rector of the basilica, was invited by the coordinator to the

microphone to introduce the service. However, the introduction was not what the Buddhists had expected: "Shame on the Catholic men who have allowed this thing to happen here tonight. I apologize if this is not what you came to hear tonight, but we are going to do here what this basilica was made for." Father and the others then knelt down and intoned the *Credo*. As they were singing this ancient hymn of Faith, two men removed the Buddhist's display from the sanctuary. When the singing was finished and the sanctuary was cleared, the "protestors" all knelt to pray the Rosary, honoring Our Lady of Lourdes on her feastday, offering their prayers as an act of Penance in the manner the Mother of God requested at Lourdes.

The modernist rector who allowed the Buddhists to have run of the place was informed by the leader of the monks about what was happening in his basilica. He called the police to have the "protestors" removed. The police did nothing because the "protestors" were doing nothing illegal. Eventually, the Buddhist monks had to pack up and leave.

While these actions may seem extreme to some, they are a practical demonstration of the zeal a group of Catholics had against the inroads of false ecumenism. Let us pray to have a similar love for our Holy Faith against the Modernists. †

The "Permanent Diaconate": A Door Opened For Lay Participation

(Continued from Page 1)

to the "permanent diaconate" makes this new "sacramental rite" a novelty unto its own. Celibacy is part and parcel with the Priesthood of the Latin Rite; if those ordained to the "permanent diaconate," as understood since Vatican II, are said to share in the sacramental rite of the Priesthood, *then celibacy must be enjoined*. The very fact that it is not makes us understand that the intent behind the "permanent diaconate" is not to follow the ancient norms of the Church in such a practice, but to introduce a new avenue of *participation* for the laity in the liturgy, a sense of participation that is a hallmark of the Modernist novelty since Vatican II.

Returning to deacons.net, we find that the theology on which the "permanent diaconate" is based is all new. Despite the appeal to history in the office, all the justification for it lies, not in restoring the office of Deacon as it was known in ancient times (as if the need is truly present in our times to do so), but it is established according to the "spirit of Vatican II." Every document cited as reference for the theology that justifies the new "permanent diaconate" was written and promulgated *after* Vatican II — a new theology, from a new church, for a new rite.

In 1998, a joint declaration was issued from the modern Congregation for Catholic Education and the Congregation for the Clergy in which directives were issued for the "permanent diaconate." Buried in this long document is the passing mention that the Council of Trent encouraged the revival of the "permanent diaconate" in Session XXIII, Chapter 17. However, on closer study, the Tridentine Council did not say what this joint declaration implies. Trent *never* had any vision of establishing a new rite with uncelibate men (and sometimes women) as

Deacons in the Church. Rather, this Queen of Dogmatic Councils decreed (in this Session) against the errors of Luther and his cronies. The Tridentine Council Fathers decreed that the Subdiaconate (an ancient office now abandoned by the Modernists — why don't they revive it?) and the Diaconate were not to be regarded as "useless" as one advanced toward the Priesthood. Rather, the Council Fathers wanted these two rights restored in practice and respect to the ancient customs of the Church. These Fathers referenced the document *The Ordination of the Clergy*, written (it is believed) by Caesarius, the Bishop of Arles (502 - 542). When one looks up the Denziger reference for this work (D 150 - 158) it is quickly noted that the Council of Trent *never* meant to teach the "revivalism" doctrine of the Modernists, but to re-establish the sacredness of the Priesthood that was being lost due to the actions of the Reformers. It didn't take that much research to discover this one lie in the 1998 document. How many more are there? Isn't it clear that the modern diaconate is based on an error?

The "permanent diaconate" is a novelty of the highest proportions, and an error perpetrated on Catholics under the guise of restoring an ancient custom. We are sorry for those poor Catholics who have become "permanent deacons," thinking they are doing honor to the apostolic teachings of the Church. In reality they are not. It is time they abandon these absurdities and recognize that they were duped into the observation of one more plan the Modernists have used to promote their new religion. What is more, our prayer is that those thus deceived will recognize that they have been practicing a false religion, and will soon return to the religion of their Fathers, the traditional Roman Catholic Church — the Church of all time. †

*Letters To The Editor***Readers Learn About Abuses; Inspire To More Fervor****Grateful For Newsletter**

Editor, The Catholic Voice:

I am so grateful for your newsletter. I learn a great amount about the current abuses going on in the conciliar church, which makes me more determined than ever to cling to Tradition.

To me, the Novus Ordo "mass," and the false doctrine that goes with it, is a kind of parasite, trying to drain the life out of the True Catholic Faith and the Holy Sacrifice of the Mass, and to destroy (if possible) the Mystical Body of Christ. But, at last the counterfeit "fools' gold" has been exposed for the error and nothingness that it is. Through this, we pray, that the True Mass will reign again, on all the altars of the world, instead of the sacrilegious acts that are there now.

M.M.L.

Louisville, KY

Editor's Note: Thank you for your kind comments and your donation. Our work to preserve the True Mass, and all the doctrines of our Holy Faith, from the perversions of the Modernists grows more urgent day-by-day. Our newsletter is but one tool in this struggle, and we pray that it will always fulfill the purpose for which God inspired it to be begun nearly twenty years ago. With your prayers and support we will continue to help all faithful Catholics in such an important effort.

† † †

"Communion" Under Both Species

Editor, The Catholic Voice:

I have discussed my opposition to, and read articles about, receiving Holy Communion in the hand, such as was in one of your newsletters last year. However, the latest issue in the modern church that I would like to hear some discussion on is the receiving of Holy Communion under both species (the species of bread and the species of wine), and specifically the practice of all drinking from a common chalice.

As a child, I was taught by my parents to never, never drink after anybody from the same glass or container before it is properly cleaned. And, to this day, I can't, and I won't. Would anyone go to a restaurant, where drinking glasses have already been used, and clean them merely by taking a napkin or a cloth, and wipe the edge of the glass before passing it on to the next person? Certainly not! So, why is it that the liturgists of the modern church practice such unsanitary ways? Do they think that the contents of the chalice will kill the germs? Perhaps this is why some priest use the "intinction" method, and that seemed OK to me.

B.C.

Tamaqua, PA

Editor's Note: Your questions and comments demonstrate quite clearly some of the errors in pastoral practice that have come as a result of insisting on "full participation" by the laity (oops — the "People of God") in the eucharistic liturgies of their invention. During recent worldwide epidemics, many people wrote in to express their outrage that the "eucharistic wine"

was being forbidden to people when they were required to wear face masks at church. Our comment to this is that the Church has not had to worry about "sanitary conditions" for centuries. In Her wisdom (which comes from the Holy Ghost), the Church clearly addressed the issue by forbidding the reception of Holy Communion under both species in the Latin Rite. Her reason for this was not based on problems in personal hygiene (a mere natural concern), but to prevent the Precious Blood of Jesus from the possibility of being mistreated, and even profaned. The Church has always reminded us that the reception of Holy Communion under both species has never been necessary for the faithful because, as we believe, Jesus Christ is present in the Sacred Host Body, Blood, Soul and Divinity — whole and entire. One cannot say that in receiving the Sacred Host alone that he has somehow made an "incomplete" Communion. Our suggestion: You will have fewer distractions and concerns if you abandon your presence at the modern liturgies and attend the Roman (Tridentine) Mass.

† † †

A Plea For Charity And The Salvation Of Souls

Editor, The Catholic Voice:

We must restore the true Catholic Mass and the true Catholic Faith. Most importantly, we must have Charity.

If we do not have charity among ourselves and towards others, we are nothing, and all of our efforts are meaningless.

Charity, like justice, begins at home. To wait for fire to fall down from Heaven on those who have destroyed the visible glory of God's Church on earth is a great folly. Instead, we must organize and unite. Now is the time.

To wait for a "better" time may be too late, especially in light of Eternity. Are we not afraid of the accounting we must give of our lives at the Judgment? We will be judged, not by what we did or did not do, but by the efforts we made to try, by prayer and personal effort, to make a difference in this life, for God and for souls. Perhaps if we are looking to find those who are responsible for the sad state of affairs in the Church and in the world, we should begin by looking in the mirror . . .

Who do we have among us who is willing to stand up courageously for the Rights of God and His Church? Our primary duty is to know, love and serve God in this world. We must keep ourselves unspotted from this world or else we run the risk of being corrupted by it.

The time may soon come — perhaps sooner than we think — when we must be prepared to give up our lives (if need be) in bearing witness to the Truth. The Church needs us — you and me — in these desperate times.

Join with me in prayer and effort for the Church and souls in our times. Here is my personal motto: "In a world of Sauls, we need more St. Pauls."

Francis Nave
1856 W. Marshall St.
Norristown, PA 19403

Grace Notes: The Exultet: In Praise Of The Paschal Candle

One could easily argue that the so called “Exultet” ranks among the most glorious and beautiful of hymns from the liturgy. The Roman Missal gives the title simply as *Praeconium Paschale*, which translates literally as “The Paschal Praise.” It is sung by the Deacon in the liturgy of Holy Saturday, in praise, actually, of the paschal candle, which is, of course, a type of Our Lord.

The words of the *Praeconium Paschale* were not always the same, and so did not always start with the word “Exultet,” from which we derive the common name for the hymn. It’s probably safe to say that this version has survived where others did not because of its particular excellence and its superiority. Given its style, scholars place its composition perhaps as early as the fifth century. It goes without saying that the excellence and superiority of the Exultet are lost when it is poorly translated into the vernacular and screeched out during the modern paschal liturgies.

The Exultet is sung immediately after the *Procession of the Paschal Candle* and the *Lumen Christi*. Before it is sung, the priest recites the same prayers that he recites during Mass, prior to the chanting of the Gospel, and, as at the Gospel, the faithful stand while it is sung. Unlike their actions at the chanting of the Gospel, the faithful hold lit candles in their hands, the flame having come from the Paschal Candle as it was carried in procession to the sanctuary. In this way the faithful also proclaim the wondrous praises of this great sacramental.

The Exultet consists of two parts, the first of which is an invitation for the faithful to join the Deacon in invoking the blessing of God so that he may worthily sing the praise of the candle. The tones of this first part are exquisitely beautiful, and somewhat unfamiliar. Strictly speaking, it is *Ambrosian* rather than *Gregorian*. This first part has been compared in form and function to the *Orate Fratres* of the Mass, which is, of course, recited immediately prior to the *Preface*. In fact, the second part is very much like a preface in its tones and structure, and indeed begins with precisely the same invocations (*Sursum Corda*, etc.) It is cast in this form to emphasize its solemnity.

The Exultet is remarkable in that its language is not so much dogmatic as it is mystical and imaginative. Consider the first lines, which set the mood for the entire hymn:

Let the angelic choirs of heaven now rejoice; let the divine mysteries give praise; and let the trumpet of salvation sound forth the victory of so great a King.

This wonderful hymn goes on to recount the Exodus of the Israelites from Egypt, emphasizing the parallel between the pillar of fire and the Paschal Candle as types of Our Lord. It speaks of the “needful sin of Adam,” the “happy fault” (*felix culpa*) that merited to have such and so great a Redeemer.” It concludes by asking God’s blessings for those present, for the clergy, for the hierarchy, and even for our Christian rulers.

The object of praise is, of course, the Candle as Christ. Not surprisingly, this hymn — this prayer so clearly about Christ, is not without its allusion to the Blessed Virgin Mary. (These early Christians were not embarrassed to include her because she is somehow un-ecumenical). But the allusion is as subtle as it is



In Italy, in bygone days, the Exultet was sung from scrolls of parchment, which were gradually unrolled during the singing. These “Exultet Rolls” were elaborately and beautifully illuminated. Nearly all such Exultet Rolls contained pictures of bees.

beautiful. It is, on the one hand, utterly profound, and on the other hand, almost quaint.

Therefore, in this sacred night, receive, O holy Father, the evening sacrifice of this incense, which Holy Church renders to Thee by the hands of Thy ministers in the solemn offering of this wax candle, the work of bees.

Now also we know the praises of this column, which the glowing fire enkindles to the honor of God. Which fire, although divided into parts, suffers no loss from its light being borrowed. For it is nourished by the melting wax, which the mother bee produced for the substance of this precious light.

Any candle used in the liturgy serves as a type of Christ. Liturgical candles, and the Paschal Candle in particular, are, of course, made of the wax of bees. Beeswax burns with a particularly sweet scent, which represents the *bonus odor Christi* (the sweet odor of Christ). The flame represents the Divinity of Christ. The wick symbolizes Christ’s soul, hidden within his body. The wax body of the candle itself, made from the wax produced by the virginal worker bees, using the nectar they have gathered from beautiful and sweet-smelling blossoms, symbolizes Our Lord’s pure body. As the candle burns, it gives us light, but sacrifices its body so that we can see. The bees are thus symbols of the Virgin Mary, from whom Christ took His human body.

It’s impossible to do even the faintest justice to this hymn in such a short article. One could spend a lifetime studying it as it is, in itself, the summation, in the most beautiful of prose, of salvation history. It is certainly a fitting way to introduce the extraordinarily beautiful liturgy of the Paschal Vigil, and to entice all who read this explanation of the The Exultet to come hear it — live, if you will — at the Easter Vigil ceremonies. This way you can hear for yourself the beauty of this wonderful hymn. †

Want To Contact Us? Here's How:

By Letter:	P.O. Box 130, Mead WA 99021-0130 USA
By Fax:	(509) 489-4060
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 17 St. Patrick
- March 19 St. Joseph
- March 24 St. Gabriel the Archangel
- March 25 Annunciation BVM
- March 28 Passion Sunday
- April 4 Palm Sunday
- April 8 Holy Thursday
- April 9 Good Friday
- April 11 Easter Sunday
- April 25 St. Mark, Evangelist & *Greater Litanies*
- April 28 St. Louis Marie Grignion De Montfort
- 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 20 Ascension Thursday
- May 30 Pentecost Sunday
- June 7 Queenship BVM *transferred*

TO:

Change Service Requested

1941203

USA

Mead, Washington 99021-0130

Post Office Box 130

The Society of Traditional Roman Catholics

FROM:

NONPROFIT
U.S. Postage
PAID
MEAD, WA
Permit No. 130