



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 21, Issue 1
March, 2005

The Fruits Of Vatican II: A New Religion With New Teachings

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

In the Book of Exodus we read how the Hebrew people were condemned by God to wander for forty years in the desert before they were allowed to cross into the Promised Land. God wanted a new generation to be born in the wilderness, replacing those who would die — either by natural causes, or by His own Hand. The corruption that had settled on the Chosen People during their sojourn in Egypt had to be purged from their midst — it could not be allowed to continue, for the purity of the true religion was tainted, and it affected the actions of the Hebrews in their relationship with God. And so, the Hebrews brought forth sons and daughters in the desert: the children of a new generation.

It is nearly a full generation since the end of Vatican II. For forty years, sons and daughters of Catholic parents have been born while living in the desert of our modern society. Despite the best efforts of their parents, most of these children have been raised in corruption. By the grace of God, some of this "new generation" of Catholics have maintained their traditional Catholic Faith, while others have been force-fed the errors of Modernism. What is more, elderly witnesses to the traditional Catholic Faith — clergy, religious and lay alike — have passed on (or will soon do so), leaving nearly all those born since the end of Vatican II to carry on in the Apostolic and Roman Faith, or to embrace a religion with a new "spirit": the spirit of Vatican II.

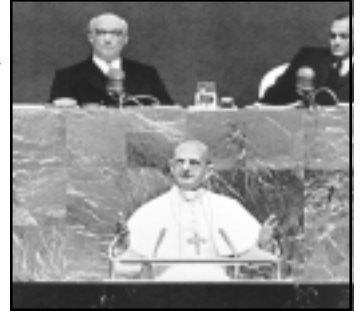
From a truly Catholic point of view, the Second Vatican Council was the single-most terrible error to hit the Church since Her foundation. Instead of assisting Catholics to live in greater fidelity to the truths of their Faith, these past forty years under this false spirit have brought about a general corruption of our Faith to the point that, apart from some external trappings, what is passed of as the Faith and practices of Roman Catholics today is hardly recognizable to what Catholics have believed and practiced for centuries. The sad fact is this: right now, in 2005, a majority of modern Catholics believe and practice a religion that is entirely different from that of their forefathers. What is sadder still is that most of the new generation of Catholics are happy with these changes. They have been conditioned *against* the traditional Catholic Faith.

The Revolutionary Final Session

The final session of Vatican II was nothing short of revolutionary, meaning by this that the Modernist revolt against traditional Catholicism took its boldest steps during that time. Consider these events as proof of this fact:

- *Changes in Catholic doctrine:* During the final session, the most erroneous of the Sixteen Documents were passed and approved. The *Dogmatic Constitution on Divine Revelation*, the

Declaration on Non-Christian Religions, the *Declaration on Religious Liberty*, and the *Pastoral Constitution on the Church in the Contemporary World* were all approved and promulgated. They were approved after a long review — sometimes more than a year passed between the first reading of these documents and their approbation and promulgation.



Paul VI before the U.N.
General Assembly

- *Changes in the nature of the Church:* On October 4, 1965, Paul VI visited the United Nations and spoke before the General Assembly. Among other things he remarked: "We (the Catholic Church) also make our own the voice of the poor, the disinherited, the suffering, of those who hunger and thirst for justice, for the dignity of life, for freedom, for well-being and progress. The peoples of the earth turn to the United Nations as the last hope of concord and peace; we presume to present here, with their tribute of honor and of hope, our own tribute also." The Catholic Church ceased to be the hope of the world, and Christ the King was no longer the source of peace in the world. His talk was made part of the official statements of Vatican II.

- *Changes in worship:* Because of the "open door" policy with non-Catholics, the final session worked to become more "progressive" in the Church's public worship. Plans were made for the new commission — the ICEL — to review each part of the Sacred Liturgy of the Church, and to make them more relative to modern man. Within two years, and after the approval of the "normative mass", the ICEL began implementing its vision of a "new order" of the Mass throughout the world. This *Novus Ordo Missae* became mandatory in 1969. Since that time, modern Catholics have not worshipped as Catholics always have, and an invalid liturgy was forced upon them in their churches.

The Fruit Of This Revolution

There is no doubt that the final session of Vatican II sent the Catholic world into a tailspin. Once confident Catholics now questioned the nature of the Church and Her relevancy in modern society. They questioned authority, seeing it as their right to do so. And, what is worse, they questioned the structure of the Mass itself, taking heart from the Council Fathers that if they could work to change the Mass to make it "more relevant to modern man", then they could also. Roman Catholic stability and security lost its footing in the sands of change.

(Continued on Page 4)

STRC News: Sister Lucia Dies At Age 97; St. Philomena Cords

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

Last Remaining Fatima Visionary Dies February 13

The news was so shocking that it spread throughout the world faster than any cable news channel could accomplish with all its satellites: On Sunday, February 13, 2005, Sr. Lucia of Fatima (known in the world as Lucia dos Santos) died in her Carmelite convent in Coimbra, in central Portugal, at the age of 97.

We dare say that very few of our readers know the story of Sr. Lucia, the eldest of the three children to whom the Blessed Virgin Mary appeared in 1917. Jacinta and Francisco were taken to their reward years before, during the influenza pandemic in 1919 and 1920, and as had been foretold by the Mother of God.

As news spread of Sr. Lucia's death, it seems that a majority of people believe that the most important part of the message entrusted to her by the Virgin of Fatima was the "Great Secret". In fact, news of Sr. Lucia's passing has only served to stir up all the controversies surrounding the revelation of that "secret" in 2000. However, the "secret" is a minor part of the Fatima Message. Prayer, personal penance, amendment of life, modesty in dress and Consecration to the Immaculate Heart of Mary are the *chief parts* of this message. Fatima's message was given to Catholics while the seeds of the present crisis in the Church were starting to sprout forth. If we are to see a return of the public teachings of our traditional Faith, it will not come until all of us are living according to Heaven's message -- not the curiosities of the "secret", but the demand placed on all of us to live as children of God, dedicated to Mary and her Immaculate Heart.

St. Philomena Cords Available

The Church has given us many sacramentals as important aids to our spiritual life. One that is very popular today is the blessed Cord of St. Philomena. Devotees wear this blessed cord in remembrance of the martyrdom of St. Philomena, and her

heroic efforts to preserve purity of body and soul. In an age where temptations against purity are nearly overwhelming, we need the powerful aid of this important sacramental. To obtain a blessed cord, please send a self-addressed/stamped envelope to STRC.



Pro Multis Pin

In 1992, the Society of Traditional Roman Catholics had a special pin manufactured for traditional Roman Catholics that can be used as an easy identifier wherever we are. Called the **Pro Multis Pin** (seen at the left), it fits snugly on a jacket lapel, on a tie, or other articles of clothing. This pin received its name from the two most important words (*pro multis* — *for many*) from the Canon of the Mass that were changed by the ICEL innovators. You can order them now for a minimum donation of \$5.00 each, postage included.

Would You Like A Mass Offered For Your Intentions?

There is no better gift to give your family and friends than that of the Holy Sacrifice of the Mass. Likewise, it is one of our customary practices as Catholics to have Masses offered for deceased family and friends, for we know that the graces that come from this most solemn act of public worship are limitless. Traditional Roman Catholic priests are available who can accept Mass requests for the living or the dead, even the Gregorian Requiem Masses (Masses offered for 30 days in a row). If you have Mass requests, please send your stipend in care of STRC, and we will forward them to one of these priests. †

Past Articles Of *The Catholic Voice* Available As Reprints

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

1. **Defending The Tridentine Mass**

Our case fully explained.

2. **The Destruction of the Mass and Some Historical Parallels**

The attempt to destroy the Mass was tried before.

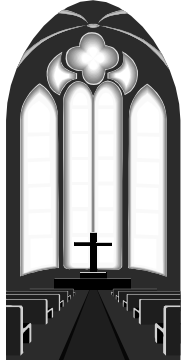
3. **The Sky Grows Darker Yet**

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. †



**Serving at
the Altar**

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

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

Be sure to ask for it when you write in.



The Catholic Voice is a publication of the Society of Traditional Roman Catholics, and is published quarterly, as funds are available. 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 \$5.00.

The *Introit* Of The Mass: An Important Introductory Prayer

By JAMES CALLAHAN
For *The Catholic Voice*

After finishing the Prayers at the Foot of the Altar, the priest ascends the steps to the altar. The server(s) gently lifts the bottom of the priest's alb to signify that he is leaving the attachments of the world to offer the Supreme Sacrifice to God, the Holy Sacrifice of the Mass. While ascending the steps, the priest prays on behalf of all assisting at Mass to take away our iniquities, "that we may be worthy to enter with pure minds into the Holy of Holies, through Christ our Lord". Then with a deep bow, the priest reverences the altar, and the relics of the martyrs therein, by kissing the sacred stone embedded in the altar, all the while praying for his own purification before God.

The origin of offering Mass on an altar with the relics of martyrs goes back to when the Holy Sacrifice was offered in the catacombs during the early period of the Church in Rome. During this period of open persecutions of Christians, the only safe place to offer Mass was in the catacombs, the Christian burial sites. Altars then were the tombs of martyrs. Later, when Constantine stopped the persecutions, the practice of using martyrs' relics in the newly built churches became the norm, handed down even to this day.

We may ask why the altars are set high above the sanctuary floor. Why the steps? The steps probably find their origin in the Cenacle sanctuary, the *Bema*, where the synagogue prayers were prayed at the first part of the Last Supper. The Cenacle was called "The Church of the Apostles" or the "Church of Sion". This Church survived two wars that the Romans waged against the Jews: Titus' campaign in A.D. 70, and Hadrian's total destruction of the Temple and the City of Jerusalem. The Church of the Apostles became a vibrant seat of Christianity in the Holy Land. St. Helena, in searching for the holy places and the True Cross, found the church, purified it and consecrated it. It became the cathedral church in the patriarchal See of Jerusalem. In A.D. 636, the Church fell to the hordes of the fanatic Mohammedans.

After giving reverence to the relics, the priest stands erect and walks to the right side of the altar, the Epistle side, where the Missal is opened to the *Proper of the Mass*. The Proper of the Mass is distinguished from the *Ordinary of the Mass*. The prayers of the Ordinary rarely change, though they are sometimes omitted. The prayers of the Proper change for each individual and particular Mass.

The priest opens the Proper by signing himself with the Sign of the Cross, praying the Introit. *Introit* is an uncommon name with great historical meaning. Introit in Latin means *he enters*. Today, in chapels with High Masses, the choir sings the Introit as the priest and his ministers walk from the sacristy to the sanctuary to begin Mass. Today, whether at High Mass or Low Mass, the Introit consists mostly of a few verses of a Psalm or Psalms or some other verse from Scripture. During Pascal season, and on some major feasts, an *Alleluia* is added in the middle and/or at the end.

Following this, there is always one verse from a Psalm, either from the same Psalm as the beginning part, or a related verse from a different one. If the choir sings the Introit from the *Liber Usualis* (the book containing the official chant melodies for the Liturgy), this Psalm verse is easily recognized from the others because it is

chanted in one of the Psalm tones, not in a melody composed for that day's Mass. Having recited this Psalm line, except during Passiontide and Requiem Masses, the Introit ends with the *Gloria Patri* (Glory be to the Father, etc.), and the priest bows toward the crucifix as a symbol of his public adoration. This prayer being completed, the first part of the Introit is then repeated.

The origin of the Introit prayer is quite ceremonial, and a study of this origin attached much deeper meaning to this introductory prayer. In the early church in Rome, those attending and assisting at Mass, along with the choir, the ministers and the bishop, would gather together to make a pilgrimage to the Station church where Mass was to be offered. The entourage would proceed with those attending the Mass first in line, followed by the choir, then the ministers, and finally the bishop. This order was no doubt taken from the way in which the High Priest would enter the Temple for service in the Old Law. Upon arriving at the designated Church, the bishop would approach the door and gently tap on the door with his crozier, the shepherd's crook, which he carried. From inside the church, the porter would open the door to the assemblage. While filing in to offer Mass, the choir would sing the whole Psalm. The Psalm was sung in Latin, and everyone knew Latin. It was very easy for all to know the full meaning of the prayer. Not only was this an entrance hymn, but the theme of the Mass was immediately on everyone's mind upon entering the church.

The Introit gives the Theme of the Mass. This, along with opening the Proper of the Mass, is the most important function of the Introit. What is a theme? *Theme*, according to Webster, is a "topic for discourse," or, in music, "a short melody constituting the basis of variation, development". Would this mean that the theme is hidden in the notes of the Chant of the Introit? No. It means that the "thread" of prayerful consideration introduces, as it were, the Proper of the Mass, and weaves the spirit or meaning of the Mass together. Whether it is the pleadings for the arrival of the Redeemer and a joyful anticipation of His coming during Advent, or the mournful strains of Christ, the Redeemer, during the penitential season of Lent, or the unbounded joy of our Redeemer during Eastertide, the Introit, so to speak, sets the stage for the prayers which the Church uses for the emotional and intellectual impact on all assisting at Mass.

We must remember that, in the early church, the choir sang the whole Psalm or Psalms, including the *Alleluia* and *Gloria Patri*. Consequently, those eagerly assisting at Mass were imbued with the spirit of the Mass even before the other prayers of the Mass were offered. Can we not appreciate the fact that this spirit can only be had by familiarizing ourselves with the Mass sometime before Mass begins? Do we think the choir comes out and chants the Mass without practice? No. We know that introductory lessons must be conducted before the choir can sing in church, just as an introductory prayers must take place at the beginning of Mass so that the rest of the prayers of Mass have more meaning.

Another necessary point to make about the Introit is that the tone, or theme, of the Introit changes during the various Liturgical seasons, until it reaches the climax at the end of the season.

(Continued on Page 4)

Continued Instability And Doubt Are The Fruits Of Vatican II

(Continued from Page 1)

Forty years later, this instability and insecurity continue to find their mark. This new generation of Catholics is accustomed to change, seeing it as the continued effort of the Church to "find herself" in modern society.

We should not be surprised, then, that this new generation of Catholics is not only driven by a spirit of change, but the diabolical spirits of rebellion against Church teachings and disrespect for Her authority are also quite prevalent. What once may have been isolated incidents of abuse performed by liturgical innovators is now becoming common place, and the new generation of Catholics is not disturbed by these abuses. For instance, where are the cries of outrage in the modern church for such obvious abuses of Church discipline and doctrine (at least they are obvious to traditional Roman Catholics):

- Late last year, a startling discovery took place in St. Mary's Church in South Brisbane, Australia. Instead of baptizing "in the name of the Father, the Son and the Holy Ghost," the parish "priests" used their own words: "Creator, Liberator and Sustainer." This innovation invalidated all baptisms in which these words were used, and had been going on for a number of years. "I can't possibly believe they are invalid," stated the pastor. But he did not believe that children "baptized" according to this innovation would need to be re-baptized. "I have told the community," he said, "and not

The Introit Assists Us To Follow Each Liturgical Season Of The Year

(Continued from Page 3)

Sometimes the change is almost imperceptible. Sometimes, during the longer liturgical seasons, the Introit will be repeated, or be closely reminiscent of an earlier Introit prayer. We can only ask ourselves how long it takes us to understand what Christ, through His Church, is teaching us. We can ask ourselves how many times we understood something, yet we failed to live up to it. The Mass was never intended to be just an hour or two of a week's worship, and then forgotten. The Mass is to be right in the center of our lives, not divided, not separated, but an intricate part of our life.

When we hear the choir chanting the Introit as the priest and his ministers walk toward the altar, we can follow the words either in English or in Latin in our missals, exercising ourselves, our intellects and emotions, to ward off distractions so as to better follow the spirit of the Mass. Using this Introit as our introductory prayer for Holy Mass, we now will understand the prayers, the Epistle and the Gospel, and other verses of the Proper of the Mass with a deeper level of devotion.

From the First Sunday of Advent, with its fast forward realization of the eventual end of the world, and our need for the Redeemer before all are lost, we beg Almighty God to send the Redeemer. Through the Second and Third Sundays, our prayers of hope and anticipation become more intense. On Ember Wednesday, we pray to the Redeemer Himself to come down from Heaven. The intensity grows through Ember Friday, Saturday and the Fourth and final Sunday culminating in the Birth of Christ on Christmas Day. "And the Word was made Flesh and dwelt amongst us."

Beginning with the Second Sunday after the Epiphany, we walk with Jesus in His Public Life. A sense of urgency is discovered

one person has come near me about it."

- "Liturgical impulses" is what drives efforts of the modern Diocese of Linz in Austria. A glance at the web site for the diocese informs us that "these impulses should support and encourage those engaged in liturgical activities, and give them suggestions for their work. These impulses are meant to be relatively new – they haven't been taken from published documents." Among some of these "impulses" can be found a wide-spread use of gender-inclusive liturgy, the use of the feminine gender for God, and the "granting to women an appropriate place in the services, according to their role . . ." This new "role" for women in Linz includes the wearing of vestments as they "offer" the modern mass.

- A recent survey of Irish priests found that 58% of them feel the Church has not "kept up with the times". Overwhelming majorities of this number want a permanent diaconate, a stronger role for women, and a removal of clerical celibacy.

These are but a few of the fruits of Vatican II forty years later. This new generation of believers is not Roman Catholic. †



A woman "offers" the new liturgy.

on Quinquagesima Sunday, for we meet with the first liturgical reference to the Passion and Death of Jesus Christ. These thoughts linger with us through the penitential season of Lent, culminating in solemn remembrance of the mysteries of our Redemption in the liturgy of Holy Week.

The liturgical seasons are structured, the Masses within the seasons are structured, the prayers within the Masses are structured. Our entire manner of public worship directed toward Almighty God is structured, and so it should be. The whole man — body and soul, intellect and will, ideas and emotions — fittingly prays the Mass to the Eternal Father through our Lord Jesus Christ. We begin Advent with pleadings for the Redeemer; at the Nativity we are at the crib for His birth. During Lent, we follow Jesus Christ in His sufferings from friend and foe alike, and we are there when His enemies overtake Him and crucify Him. All of this leads to the wonderful crescendo of His conquering of Death through His glorious Resurrection from the sepulchre. Easter is our time to rejoice with Jesus in His great triumph. Following the remembrance of the Ascension of Jesus into Heaven, we welcome the Holy Ghost and the foundation of the Catholic Church. The Pentecost season has us walk with Jesus during His Public Life, and through the pitfalls and snares of our life in the world, we come to the realization of our own mortality and the thoughts of the Final Judgment.

The themes of the Introit are there in the Mass for our living. It is up to us to make the proper use of these introductory prayers so that we can profit by all the graces God will send us as we worship Him at Holy Mass. †

The Church Adores God Through Her Liturgical Practices

By VERY REV. GASPAR LEFEBVRE, O.S.B.

Taken from *Catholic Liturgy: Its Fundamental Principles*, 1924

“If anyone deny that the world was made for the glory of God, let him be anathema,” says the Vatican Council. “That the creature should give glory to the Creator is the essential end of creation, for God has no need of aught but Himself and therefore could create only for Himself.” (Fenelon, *Lettre III, Sur la Religion*)

The most High is the Being which transcends all other beings. Infinite and uncreated, He has of necessity always existed and will exist for ever. On Him every being depends for its existence. If the life-giving stream which continually flows forth from God, as well into the natural as the supernatural world, should cease for one instant, at that instant all creatures would fall back into nothingness. And, as before the creation, no longer would anything exist save the Holy Trinity, to whom “was glory in the beginning, is now, and ever shall be world without end”.

Since God has created beings endowed with intelligence and has raised them to the supernatural order, they are bound to recognize Him as their Creator and Father. To seek the glory of God is the first duty to which justice obliges creatures; to sing “glory to the Father and to the Son and to the Holy Ghost” is the first command which love lays upon the children of the kingdom of heaven. And so it was the first petition that Jesus taught us to make to His Father: “Hallowed be Thy Name. . . on earth as it is in heaven.”

Isaias and St. John show us the angels and saints falling down before the most High, and before the Lamb, singing day and night their unending *Holy, Holy, Holy* is the Lord God of hosts. To Him be honor and glory and power for ever and ever. (Isaias 6:3; Apoc. 4:8) We on earth must join with the angels and saints in their celestial praise, for we, too, are God’s creatures and children of our Father in heaven. “We pray thee, O Father almighty,” says the priest in the *Preface*, “join our voices also to those of the angels, while we say with lowly praise: *Holy, holy, holy*. Heaven and earth are full of thy glory. Hosanna in the highest.”

That house on high—it ever rings
With praises of the King of kings;
For ever there, on harps divine,
They hymn th’ eternal One and Trine;
We, here below, the strain prolong,
And faintly echo Sion’s song.

Hymn at Lauds for the Dedication of a Church

To assure the most High of His due glory, and that fallen man might find a way of glorifying Him perfectly, the Son of God took flesh and dwelt among us. From the moment of His Incarnation in the bosom of the Virgin Mary, the sacred humanity of Jesus was anointed with the unction of divinity in virtue of its union with the Person of the Word. “This day have I begotten thee” does the Father declare to Him, and according to St. Paul (Hebrews 5:5-6) and the prophet David (Psalm 109:4) He goes on to say, as a logical consequence: “Thou art a priest for ever.”

Every Christian who is made a partaker in the Divine sonship of Jesus by the *grace* of baptism, shares also in the Priesthood of Christ by the character conferred in this Sacrament. The baptismal character is completed by that given in the Sacrament of

Confirmation. Those whom God calls to the Priesthood receive a third character, given in the Sacrament of Holy Orders.

These three characters, indelibly impressed on souls, begin and perfect their likeness to Jesus our Priest. The sacramental character is at once a reflection of, and an emanation from, the supreme Priesthood of Christ. In Baptism and Confirmation, it is a fitness for sharing in the Holy Sacrifice, for receiving the Sacraments, and for exercising other holy functions in the Church. In the Sacrament of Holy Orders, it is an active principle giving power to confer the Sacraments. By these characters we are initiated more and more fully in the divine worship which has Jesus as its supreme Pontiff; that is why St. Peter could say of all Christians that they were a priestly race. United to Jesus by grace, it shares His priesthood by means of the sacramental character: “You are a chosen generation, a kingly priesthood, a holy nation, a people whom God has purchased for himself, that you may declare his virtues.” (1 Peter 2:9) As St. Isidore of Seville says so beautifully: “Since our Lord, the true King and eternal Priest, was anointed by God the Father with a mystical and heavenly unction, no longer is it given to priests and kings only, but the whole Church is consecrated with the Holy Chrism, as a member of Him Who is Priest and King for ever. And therefore do we receive the unction after Baptism, because we are a royal and priestly race and, as it were, other Christs, *ut Christi nomine censeamur*.” (*De eccl. off., Lib. ii, c. 26; P.L. lxxxiii, 823*)

Caught up, each in his own degree, into the Priesthood of Christ, through Him each pays in corresponding measure the infinite adoration due to the most High. It is by the liturgy, Her official worship, that the Church, whose members we are, continues the Priesthood of Christ.

The Christian liturgy is “the public worship performed in the name of the Church by persons lawfully deputed to this end. It consists of acts instituted by the Church and offered only to God, the saints and the blessed”. (Canon 1256, *1917 Code of Canon Law*)

This worship was prefigured in the liturgical worship of the people of God, from which it borrowed several elements, as Psalms, Lessons, rites, etc. “The worship that Adam gave to God,” writes Duvoisin, “that of Noah, of Moses, that in which we ourselves take part, all are merely different stages and successive developments of one and the same religion—that religion which was announced under the patriarchs, typified by the Mosaic law, and brought to perfection by Jesus Christ.” (*Autorite des livres de Moïse, p. 3*)

Speaking of the Jewish and Christian religions, Perron says they are “one and the same tree, the roots of which are buried in God, the source of truth and life; the patriarchal religion, developing later into the ceremonial worship instituted by Moses may be looked upon as the stem, which branched out into the full vigor, fruitfulness and splendor of Christianity”. (*Introd. philosoph. a l’hist. de la religion, l. 3, ch. 4*)

The Cross of the Savior cast its shadow over all the sacrifices of the Old Law, “upon the gifts of the just Abel, upon the sacrifice of the patriarch Abraham, and that which Melchisedech the high

(Continued on Page 6)

1. “*Character sacramentalis specialiter est character Christi, cujus sacerdotio configurantur fideles secundum sacramentales characteres, qui nihil aliud sunt, quam quaedam participationes sacerdotii Christi ab ipso Christo derivatae.*” St. Thomas Aquinas, *Summa Theologica*, III Part, Q. lxxiii, art. 3.

The Church, In Union With Christ, Offers Perfect Adoration

(Continued from Page 5)

priest offered". (Canon of the Mass) And it was Jesus who inaugurated Christian worship on Calvary: "*Per suam passionem,*" says St. Thomas, "*Christus initiavit ritum christianae religionis.*" (*Summa Theologica*, III Part, Q. lxxiii, art. 3)

He Who thus began the Christian liturgy continues to be its Supreme Pontiff. The center of this worship is the Mass, and there Jesus is the principal offerer, presenting to God, under the species of bread and wine, the bloody sacrifice consummated on Calvary. This He does to glorify His Father, and to apply to souls the fruits of His Passion. The very words of our Lord are read in the Gospel; the Lord's prayer is sung. And when the Sacraments are conferred, it is again from Jesus that they derive their power; "*Petrus baptizat, Christus baptizat,*" says St. Augustine. Always is it the worship of Christ, but now in the whole world at once and through all the ages, thanks to the ministry of the Church, invested for that end with the priesthood of the Man-God.¹

This worship will attain its consummation in Heaven where, even now, our Lord is "always living to make intercession for us", as says the Apostle, and His glorious wounds are ever pleading for us in the sight of God. It is true that He can no longer add to the sum of His merits, but He ceases not to present them to God on our behalf, and we must never lose sight of this in liturgical worship, which is always offered in the name of Christ, the Eternal Priest. "For that He continueth for ever, He hath an everlasting priesthood: whereby He is able also to save for ever them that come to God by Him." (Hebrews 7:24)

The Church in heaven and on earth, in union with Jesus, offers to God by means of her liturgical worship a perfect homage of adoration. "Adoration", says Bossuet, "is the recognition of God's supreme sovereignty over us and of our absolute dependence on Him." And the worship of *latria*, which we render to the most High in the Liturgy, recognizes this twofold supremacy of God, as Father and Creator, and our twofold dependence on Him as His children and His creatures.

Our worship springs from this very source, namely, our knowledge of God's greatness. Bossuet tells us that "if we would adore rightly, we must first know profoundly. Prayer is an act of the reason, for, says St. Thomas, it is the property of adoration to put the creature in its right order, that is to say, to subject it to God. Now it belongs to the reason to put things in order; the reason, therefore, is the principle of adoration, which, in consequence, should be guided by knowledge". (*Etats d'oraison*)

Glory is defined as "*clara notitia cum laude*", praise resulting from knowledge. "God is a spirit: and they that adore Him must adore Him in spirit and in truth," said Our Lord to the Samaritan woman. (John 4:24) It follows that divine worship is an expression of our FAITH, since it is the virtue of Faith which enlightens our intellect and makes us understand better the greatness of God and our own littleness.

Here we see the reason why the Church gives such an important place to the Creeds, or formulas of faith, for all true prayer is founded on dogma. Sixtus V declared that "the sacred rites and

1. "*Totus autem ritus christiana religionis derivatur a sacerdotio Christi.*" St. Thomas Aquinas, *Summa Theologica*, III Part, Q. lxxiii, art. 3.

ceremonies which the Church, taught by apostolic Tradition, employs in the administration of Sacraments, in the divine Offices, and in all which appertains to the worship of God or of the saints, are a powerful means of instruction for the Christian people in the True Faith; by them souls may easily be led to meditate on sublime truths, and thus will find their devotion enkindled". (Bull *Immensa* – 1588) "The ceremonies used by the Church in Her worship", writes Cardinal Bona, "increase faith and instruct the ignorant." And just because it is steeped in dogma does the Church's prayer inculcate so strongly the spirit of adoration.

Our worship of God is also the expression of our Hope. Knowing our weakness, we call upon the Almighty for help. "O God, come to my aid: O Lord, make haste to help me," says the priest at the beginning of each Hour of the Divine Office. In the Psalms and liturgical prayers are heard the accents of the creature confiding in the goodness of his sovereign Master, and the cry of the child as it throws itself into its Father's arms.

Prayer, says St. Thomas, is "that rational act by which we ask something from one who is above us." And if God, as St. Augustine declares, "gives only to him who asks", it is precisely that we may be forced to confess that He alone can do all things. Thus prayer plays an essential part in the actual economy of Providence. "We ought always to pray and not to faint," said our Lord. (Luke 18:1) The Holy Scriptures, and all the Fathers insist likewise, on the absolute necessity for man of prayer to the Most High. They do not hesitate to say that the rebel angels, and our first parents too, fell because they did not pray. St. Gregory says that "they who ask merit thereby to receive what God has from the beginning decreed to give them". "Predestination," writes St. Thomas in his turn, "makes the salvation of man depend on his own prayers or those of others ... let the elect, then, give themselves to prayer." "That we should pray in all things and before all things" is St. Benedict's first recommendation in the *Prologue* of his Holy Rule. "In the first place, whatever good work thou dost begin, beg of Him with most earnest prayer to perfect." Before St. Benedict, St. Anthony, the celebrated monk of the Thebaid, had laid down as the first rule of life, "Above all pray without ceasing". And St. Alphonsus sums up the teaching of the Gospel and of Tradition in this terse saying: "He who prays will be saved, he who prays not will be damned." "I believe", said Donoso Cortes, Spanish ambassador in Paris, "that those who pray do more for the world than those who fight, and if the world goes from bad to worse, it is because there are more battles than prayers. If we could penetrate into the secrets of God and of history, I am convinced that we should be struck with amazement on beholding the tremendous effect of prayer, even in quite ordinary matters." Is it not God who brings events to pass, usually, indeed, by means of secondary causes, but sometimes, if our confidence in Him is great enough, He goes so far as to modify the ordinary course of things, as we see in the lives of the saints. "My Heart cannot resist the prayer of one who trusts in Me," said our Lord to St. Gertrude. Now the liturgy is truly a prayer of confidence in God; hope permeates it all through.

Lastly and above all, our worship should be the expression of our Love. How could we not love a Being so infinitely lovable or fail to fulfill gladly the service He demands of us? "Prayer," writes

(Continued on Page 7)

In Liturgical Prayer Christian Virtue Finds Its Full Expression

(Continued from Page 6)

Mgr. Gay, "is the fairest flower of the love of God." "To love God," says St. Augustine, "is to praise Him and praise is sincere only when it flows from love." By uniting the soul very closely to God prayer develops this love. As St. John Damascene says, "Prayer is the raising of the mind to God". The formulas of prayer which the liturgy provides, if recited with attention and devotion, powerfully contribute to strengthen this love and to secure this union.

"The Psalms", says St. Pius X, "have a wonderful power of instilling into souls the love of every virtue. St. Augustine writes in his Confessions: 'As sweet sounds of hymns and canticles flowed into my ears and Thy truth trickled into my heart, the tide of devotion swelled high within me'. (Bk. IX, ch. 6.) For who can remain unmoved when he hears those sublime Psalms which celebrate the majesty of God, His omnipotence, justice, goodness, His ineffable mercy? There too, are songs of thanksgiving for blessings received, humble and trustful prayers for new favors as well as heartfelt prayers for pardon. Who can refrain from admiration as he listens to the psalmist recording the great gifts received from the divine bounty, either by the people of Israel or by the whole human race; or again, when he sets before us the truths of heavenly wisdom? And lastly, whose heart does not burn with love for Him who is so faithfully prefigured by the prophet David, for Christ, whose voice St. Augustine heard in every Psalm, sometimes praising God, sometimes laying bare the inmost feelings of his soul, telling of joys hoped for or sorrows endured?" (Bull *Divino Afflatu* - 1911)

In liturgical prayer, every Christian virtue finds expression and all are merged in one hymn of adoration which rises up to God.

God must be adored, the Psalmist tells us, *secundum multitudinem magnitudinis ejus*, according to the multitude of His greatness. Who could ever attain to this? Therefore did the Apostles ask our Lord to teach them to pray: "Lord, teach us to pray." And the Master taught them His own beautiful prayer, the *Pater Noster*. The Church continues the work of Christ, and so She, too, teaches us how we must pray. What St. Athanasius said of the Psalter may be applied to the liturgy: "If a man wishes to praise and give thanks and bless the Lord, he finds instruction in the Psalms". (*Epist. ad Marcell. in interpret. Psalms*)

The Church does sometimes approve of and use prayers composed by one or other of Her children, but above all, She teaches us by her own official prayer. She draws up rules for every detail of public worship, as, for instance, the books to be used, the formulas of prayer, objects of worship, chant, language, time and place. Her ceremonial is used in the Court of the King of Kings, and to it the whole sacred hierarchy conforms when it comes into the presence of His Majesty.

This public prayer, necessarily One, Holy, Catholic, Apostolic and Roman like the Church herself, centers in the Eucharistic Sacrifice which Jesus desired His apostles to celebrate in memory of Him. Around this centre gravitate the Canonical Hours; during the course of the year, the Feasts of the Liturgical Cycle follow in succession, each imparting its own special character to the Mass and Divine Office; lastly, the Sacraments bring us spiritual help adapted to our needs in every phase of life.

By these official acts of worship, performed in the basilicas, cathedrals and churches of the entire world by members of the

Catholic Priesthood, that is to say, by the Pope, bishops and priests, together with the faithful, every generation of Christians, through all time and in every place, is united to the priesthood of Christ. Acting as one body through the hierarchy and therefore through the Church and through Christ, all offer to God the supreme duty of adoration, and conversely, by the same channel, all receive, normally, the benefits of redemption. "The role of the liturgy," writes Vigourel, "is to establish official relations between heaven and earth." (*La liturgie et la vie chretienne*, p. 24) In the celebrated *Motu proprio* of St. Pius X (November 11, 1903) occurs this sentence, that we shall often have occasion to repeat: "Public worship is the primary and indispensable source of the true Christian spirit, and the faithful will be filled with this spirit only in proportion as they actively participate in the sacred mysteries, and in the public and solemn prayer of the Church." Let us weigh each word: "PRIMARY AND INDISPENSABLE SOURCE OF THE TRUE CHRISTIAN SPIRIT," marking the limitation expressed in the sentence, "will be filled with this spirit only", followed by the explicit declaration, "in proportion as they actively participate", and this concluding phrase, "in the sacred mysteries and in the public and solemn prayer of the Church." At first sight it seems strange that vocal prayer, made in public in a huge church,

(Continued on Page 15)

ATTENTION!!! ORDERS ARE BEING DELAYED!!!

Please note: the PROPER ADDRESS for **CATHOLIC RESEARCH INSTITUTE** orders:

P.O. Box 589, Veradale, WA 99037.

Because the Catholic Research Institute is a separate entity from the STRC, orders sent to the STRC may be delayed by several months. Items ordered from other pages of the Catholic Voice should be sent to: STRC, P.O. Box 130, Mead, WA 99021. Thank You.

Missals

We regret to inform you that the New Marian Missal (1958 edition), which we have sold for many years, is now out of print. Though we do not stock them, we can obtain the following Missals:

- **The New Roman Missal (1945 edition with supplement)** by Fr. Lasance **\$57.00**
- **St. Andrew Daily Missal (1945 edition)** by Dom Gaspar Lefebvre, O.S.B. **\$49.00**
- **St. Andrew Daily Missal (1952 edition)** by Dom Gaspar Lefebvre, O.S.B. **\$49.00**
- **Saint Joseph Daily Missal (1953 edition)** by Rev. Hugo H. Hoever, O.S. Cist. **\$40.00**

PLEASE NOTE:

- **Please include a donation for postage and handling.**
- **Since we do not stock any of these Missals, please allow four to six weeks for delivery.**

Please send order with payment directly to:

CATHOLIC RESEARCH INSTITUTE

P.O. Box 589

VERADALE, WA 99037

WEB SITE: WWW.ASISNA.COM/CRI

PLEASE DO NOT USE THE ENCLOSED STRC ENVELOPE

Modern Definition Of Mass: People Of God Were Deceived – Pt. II

Editor's Introduction To Part II

In our last issue, we ran Part I of a booklet produced in the February 15, 1977 edition of *Courrier de Rome*. Entitled *The Mass: How the People of God have been deceived and continue to be deceived*, this masterful study reviews the 1969 version of the *General Instruction of the Roman Missal* (GIRM), and explains how a new and heretical theology was taught in that document. It was a warning to Catholics at that time that a new faith was being proposed to them through the *Novus Ordo Missae* and the GIRM. Even though this was written nearly 25 years ago, its message still rings true today, especially when the modern hierarchy is trying to assure us that the new ICEL version of the *Novus Ordo Missae* is an acceptable form of worship, and the GIRM (and its new modifications) assures us of this.

We left off reviewing the disorder provoked by the GIRM, so much so that a *Foreword* was added to the modern edition of the Roman Missal dated May 11, 1970. However, this *Foreword* did nothing to make the *Novus Ordo Missae* and the GIRM conform to traditional Catholic teaching on the subject of the Holy Sacrifice of the Mass. Rather, the points it emphasized are quite disturbing.

Read for yourself the words of this study of the GIRM, and then decide if the *Novus Ordo Missae* is a *true* Catholic form of worship, despite the corruption of the eucharistic form in all of its canons.

Significance Of The Foreword

This having been said, the *Foreword* is very dangerous, for in certain of its articles the Protestant inspiration is manifest; particularly in Article 5, apparently anodyne and orthodox, but which permits all kinds of deviations:

(1) The Significance of Article 5

What does this Article 5 of the *Foreword* say? Here is its text:

But the very nature of the ministerial priesthood sheds light upon another kind of priesthood of great dignity, namely THE ROYAL PRIESTHOOD OF THE FAITHFUL whose spiritual sacrifice is accomplished through the ministry of the priest in union with the sacrifice of Christ, the One Mediator. For the CELEBRATION OF THE EUCHARIST is an act of the whole Church. Everyone at Mass is not to do ALL of it, but only those parts which pertain to his office according to his status within the People of God. A consequence of this principle is that certain features of the celebration are now receiving greater attention than was formerly accorded to them during some of the preceding centuries. The celebrating people are, in fact, the People of God, purchased by the Blood of Christ, convened by their Lord, nourished by His word . . . (Emphasis added)

Thus the modern church appears to have discovered an aspect of worship which had been "neglected" throughout twenty centuries of history: *viz.* that by virtue of their "royal priesthood" all the faithful play an active, conscious role in the "celebration of the Eucharist."

And in its *Instructions on the Eucharistic Celebration* (*Documentation Catholique* of January 2, 1977, p. 35), the Permanent Council of the French Episcopate can speak of *The*

Assembly which accomplishes the Eucharist is the Church in a given place.

Accomplishing The Eucharist

But what do the words *accomplish the Eucharist* signify? As we have seen, if this is a question of evoking the Memorial of the Lord's Supper and Sacrifice, in and through an action of thanksgiving and intercession on the part of the assembly, such a conception of the Mass is heretical.

But if *accomplish the Eucharist* means the transubstantiation of bread and wine into the Body and Blood of the Lord Jesus Christ, in order to reactualize the Sacrifice of Calvary, then it cannot be the assembly which *concelebrates*, but only the priest who consecrates.

Because of its wish to make the faithful participate better in prayer, the church of today wants to make them all *actors*. But *actors of what?* This is not stated because all the modern Roman texts or episcopal texts in France are loath to employ the clear and precise terms of *transubstantiation* and of *renewing the Sacrifice of the Cross* for fear of shocking the Protestants, and instead make the most of the idea of the *Memorial*.

Transubstantiation Undermined

In practice, it has got to the stage of absorbing the ministerial Priesthood of priests in the common priesthood of the faithful, whereas the latter has neither existence nor exercise apart from, and in subordination to, the former. Now everything that undermines the ministerial Priesthood undermines *ipso facto* the dogma of transubstantiation which God Himself operates, but uniquely by the ministry of the priest, in virtue of sacramental powers, and, by consequence, it also undermines the dogma of the Real Presence, the end of transubstantiation.

Is it therefore surprising thereafter to hear priests address the assembly in these astonishing words: *And now we are going together to celebrate the Eucharist and commemorate the Lord's Supper?*

Priesthood Called In Question

In fact, by this article of the *Foreword*, it is the entire problem of the Priesthood that is raised. Moreover, here is what can be read in the Acts of the Assembly of the Bishops of France in 1973:

It is the specific role of him who represents the Christ-Pastor among his brothers to announce the Gospel, and to invoke the Holy Spirit to come down on the assembly and on the gifts.

It is the same Christian believer who, by virtue of ordination, assumes the pastoral charge of the ecclesial community as such, and who exercises the ministry of presiding over the eucharistic assembly.

Presiding over the Eucharist, which implies the power of consecrating the bread and wine by invoking the Holy Spirit, does not derive from a sacred power, and still less from magic. It is the logic of the pastoral function which justifies it. It is because, as pastor, he exercises a ministry of communion, of unity, of sacramental continuity that the priest also presides over the most ecclesial act of the community of the church. It is because he represents Christ as pastor, being in the community
(Continued on Page 9)

Modern Definition Of Mass: The Sacred Priesthood Is Undermined

(Continued from Page 8)

and facing it, that he has a function of sharing out the sacramental body of Him who gives Himself in nourishment to those who are His.

In this text, there is no mention of Christ the Redeemer, but only of Christ the Pastor; no mention of a propitiatory offering, but of gifts.

The priest is one of the *same Christian believers* who presides... in accordance with the Protestant formula already cited: *All Christians are priests.*

Moreover, the ordination which *permits of assuming the ministry of precedence* seems increasingly unnecessary as assemblies without priests, ceremonies without priests, become more and more frequent, with changing presidencies. On the other hand, according to the French bishops, the power of the consecration does not come from a *sacred power*, but because *such is the logic of the pastoral function*. Thus, from the priest acting as president, we go to the president acting as priest. Such is the mechanics of the system.

(2) Further observations concerning the *Foreword*

To return to the *Foreword*. It is ambiguous. Certain of its definitions are excellent, but are submerged in the midst of texts which are obscure or equivocal.

In any case, the *Foreword* does not annul or condemn the heresies of Article 7, now inserted in Chapter 2 of the *General Instruction* of 1970. It does not modify Articles 8, 49, 53, 54, 56 which contribute towards the suppression of the renewal of the Sacrifice of the Cross in order to replace it with a simple commemoration. It does not rectify the ordinary of the *Memorial Mass*.

In fact, it covers all this up. Also, when one reads in Paragraph 2 of the *Foreword* the following sentence: *Thus, in the new Missal, the church's rule of worship corresponds with her unchanging rule of faith*, it can be said that this is simply not true. For as we have seen, the rule of worship of the new Missal as, defined by Article 7 of the *General Instruction*, is not in conformity with the Church's *unchanging rule of faith*. And, it is indeed in this that the drama consists. For whereas one prays according to one's faith, one's faith is also expressed through one's prayer. *Lex orandi, lex credendi: The law of praying is the law of believing.*

Part Four

As we said at the beginning of this article, communitarian *eucharistic assemblies* and Sunday assemblies minus priests are multiplying because they express the *theology* of the *General Instruction* of the original, or the revised Article 7. In practice, at all levels of the hierarchy, minds are being undermined by this virus.

Primacy Of The Assembly

In its Special Issue 146, consecrated to *assemblies without priests*, the *Centre National de Pastorale Liturgique*¹ states:

We are proving more and more that the fact of assembling is primary for the life of the Church. Finally, it is seen almost naturally that the fact of taking charge of their assembly by Christians leads them to go further than does Sunday Mass.

And Fr. Gelineau of the same *Centre National de Pastorale Liturgique* adds: *What is most important is neither the performance of the rites, nor the relations between the official publicizers and the public, but the image that the assembly has, of itself, established the connection, between co-celebrants.*

It is the bishops who declared in their *Letter to French Catholics* of October 26, 1976: *The Sunday assembly is a necessity because there is no Christian existence without the fact of assembling.*

It is the Permanent Council of the French Episcopate which affirmed in its already cited *Instructions on the Eucharistic Assembly* of December 8, 1976: *It is by the word that the assembly is constituted an assembly of the People of God.* And also: *We are working so that there may really operate a transition from an assembly that is present at a religious ceremony to an assembly celebrating the mystery of its Lord.*

Confusion

One could multiply indefinitely quotations such as these in which we discover the language and the spirit of Article 7. And here we are in total confusion:

— confusion concerning the Real Presence, existing as a function of the assembly, or made manifest by the Word, or in the person of the President, or signified by the bread and wine;

— confusion between the Mass that is a sacrifice and the *Memorial Mass*;

— confusion ... confusion at all levels.

Is it conceivable in such circumstances that the President of the Assembly of French Bishops could have stated at Lourdes in 1976: *Nothing seems to have escaped our wisdom?* (!)

But then, if one reflects objectively concerning the problems posed by these definitions of the *New Mass*, and concerning what in practice derives therefrom, one is obliged to note that the Mass of Paul VI is terribly dangerous, if not also invalid, because of its turning aside from the intention of the Church.

In using such a liturgy, the same thing will happen to us as happened to the English of the 18th century who believed themselves to be Catholic, and did not realize that they had gradually and unconsciously passed over to Protestantism.

Will the Lutheranism-dominated ecumenism, that inspires the *New Mass*, absorb the Catholic Faith?

Moreover is this not the objective decided upon by the hierarchy? As Mgr. Etchegaray declared to the Assembly of French Protestants in November 1975:

It is not enough to clarify our differences, or to emphasize those aspects in which we converge. We must strive, no matter what cost, towards an organic unity in one church respectful of particular traditions.

Editor's note: Have we not, in 2005, seen the "prophecies" of the author come to pass? †

1. This CNPL, and the *Centre Jean Bart* which is dedicated to *creativity in the liturgy* (address: 8, rue Ville l'Evesque, Paris, *i.e.*, headquarters of the Paris Archdiocese), could be described as constituting the world center for the subversion of the liturgy. Their publications are read by *liturgical experts* the world over – including our own Scotland. Recently, the Vicar Episcopal for the Liturgy in the Archdiocese of Glasgow boasted that he was in possession of certain *Centre Jean Bart* publications.

On The Vatican Conference On So-called "Traditional Religions"

By JAMES DE PIANTE
For *The Catholic Voice*

It will prove useful, as we begin this article, to review our understanding of what constitutes *idolatry*.

Idolatry means divine worship given to anyone or anything other than the one true God.

It is, according to St. Thomas, opposed to the virtue of Religion and consists in giving Divine honor (*cultus*) to things that are not God. Specifically, idolatry is in direct opposition to the primary object of divine worship; it bestows on a creature the reverence due to God alone.

It will also prove useful to review the First Commandment:

I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them. I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, to the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me, and keep My commandments.

And finally, before beginning, let us consider what the Catechism of Trent, in particular, has to say about the first six words of this Commandment:

The pastor should use his best endeavors to induce the faithful to keep continually in view these words: *I am the Lord thy God*. From them they will learn that their Lawgiver is none other than their Creator, by whom they were made and are preserved, and that they may truly repeat: He is the Lord our God, and we are the people of His pasture and the sheep of His hand. The frequent and earnest inculcation of these words will also serve to induce the faithful more readily to observe the Law and avoid sin.

With that backdrop, let us consider a recent *Zenit* news article. The headline was seductive:

Dispelling Misconceptions About "Traditional Religions"

I was immediately intrigued. I am certainly interested in dispelling the many misconceptions that exist about my One True Religion, which is undeniably "traditional". But the subheading puzzled me:

Vatican Conference Views a Far-flung Phenomenon

There is nothing "far-flung" about my traditional religion, except that we might say that it was "far-flung" out the windows that were opened at the Second Vatican Council in the a960's. Bracing myself, I read:

VATICAN CITY, JAN. 12, 2005. – An international conference here is focusing on "the resources for peace in traditional religions," which are frequently and inaccurately referred to as "animist."

The meeting at the Vatican, ... is promoted by the

Pontifical Council for Interreligious Dialogue, whose president is Archbishop Michael Fitzgerald.

Conferees are analyzing "the contributions that can be made to peace by followers of tribal cults, spread throughout the continents, especially in Africa, where their number is estimated at 60 million," Vatican Radio reported.

Archbishop Fitzgerald explained that "When we speak of traditional religions, we are thinking of ethnic or tribal religions, that is, those that have developed in a specific ethnic group and which, therefore, are different from the world religions, which go beyond national borders."

This stupefies. Let us speak frankly: *The gods of the gentiles are all devils*—so David the Psalmist tells us. And yet, in the Vatican itself, men who are ostensibly charged with handing on the Faith, unchanged and undefiled, are sitting around seriously contemplating the contributions to "peace" that can be made by rank idolaters, whose presumed "gods" are the devil. What can the devil teach us about peace?

The sponsoring Archbishop (Michael Fitzgerald) goes on to elucidate for us the principles of these idolaters, and is careful to caution us against the use of the term 'animist' when referring to these religions that have so much to teach us. Would that the Archbishop's peers throughout the world were as careful with words as he is, as they recklessly bandy about such words as 'excommunicated' and 'schismatic' when referring to those of us who hold to the *traditional* Catholic Faith, whole and entire.

He further explains that:

The traditional religions "are not organized in a hierarchy. Many times the 'chief' is the head of the family, who offers prayers [and] sacrifices," he added.

This is nothing less than amazing. From the same Vatican that has stripped the *Novus Ordo Missae* of the last vestiges of *sacrifice*, we here witness praise for a 'chief' (dare we call him a 'priest', or is he merely a 'presider?') for offering prayers and sacrifices.

What the Archbishop tells us next is, simply put, blasphemy of the highest order:

The Holy Spirit inspires good everywhere and we can see good things in these traditional religions that might also help our society.

Indeed. What is manifestly of the devil himself is also inspired by the Holy 'Spirit'. Yes indeed. The Holy Spirit hath now with Belial, and they collaborate in presumed religions that we must call idolatrous, even if we cannot call them animist.

The final paragraph of the article is almost comical in its inanity:

"Participants in this congress are all Catholics, experts in traditional religions. There are no followers of these religions, as it is somewhat difficult to engage in direct dialogue with them."

This is so ludicrous as to be embarrassing. I can imagine the discussions that might have taken place prior to the conference:

(Continued on Page 11)

A Lenten Reflection: The Traditional Principles For Giving Alms

Editor's Note: The following article comes to us from the February 1, 1907, issue of the *American Ecclesiastical Review*. Although primarily a journal by and for the clergy, this article was written by an anonymous layman for the purpose of asking the clergy to remind the faithful of the important duty known as *almsdeeds*. It is reproduced here in partial fulfillment of this request, especially since one of our Christian penances during Lent is to give alms.

The Catechism reminds us that "it is a duty to contribute to the support of religion according to our means, so that God may be duly honored and worshipped, and the kingdom of His Church extended." From which we learn that the motive of almsdeeds springs from the love of God, which seeks to promote His honor and worship, and that its principal object is the extension of His visible Kingdom on earth so that He may be glorified in the subjection and salvation of the human race.

The motive serves, moreover, as a corrective to self-love, which commonly induces us to spend freely, not to say extravagantly, on selfish interests, and "sparingly," as the Apostle expresses it (II Cor. 9:6), on the interests of religion. And the object is the antidote to the poison of worldliness, which infects, besides those who are without, a very large proportion who are within the fold of the Catholic Church, blinding them to the interests of Her Kingdom. It saps them of the substance which should be expended upon the support and extension of that Kingdom, rather than upon strengthening the bonds of the kingdom of the world.

Almsdeeds, then, may be said to be the special weapon by which we conquer self and the world, and contend for the cause of God and His Church. For, though prayer takes precedence over almsdeeds in the enumeration of the "three eminent good works," the latter

by virtue of its motive and object includes the former; while, too, when fasting cannot be practised, an increase of alms may take its place.

It can scarcely be denied, however, that in the present day, in greater measure than in former ages, the world has, to a distressing degree, the advantage over the Church in the matter of the monetary support of the faithful. Nor is it merely found in the lukewarm and indifferent to the Church's cause: the worldly-minded, and those extravagant in their expenditure upon the world's pleasures and pomps, are also at fault in this respect. "Pious people," observes Father Faber, "are particularly given to be expensive when they have the means." It is not uncommon in the present day, he says, to see even pious persons acting as if they thought their piety, in other respects, was almost a dispensation from almsgiving. Certainly his experience in the London West-end world of fashion cannot be said to have been a very limited one. But whatever the measure of the truth of his observation, and to whatever extent it may be said to be applicable to pious people generally, it is to these, especially, that the writer of the present article would appeal with the hope of enlisting an increase of cooperation with the clergy, and the generously-minded laity who already are fulfilling their part, in the endeavor duly to honor and worship God, and extend His visible Kingdom on earth.

And he is encouraged thus to appeal to the pious in particular because it is from piety that the motive and object of almsdeeds proceed. So clearly was this understood by the Jews under the Old Dispensation, that in the Chaldea they designated the duty of almsdeeds by a word which signifies *justice* or *righteousness*; while
(Continued on Page 12)

The So-called "Traditional Religions" Cannot Teach Us True Peace

(Continued from Page 10)

"Yes, we were wanting the good witch-doctor himself to be the keynote speaker, but he was previously engaged. We would really like to dialogue with these fellows, and we certainly wish they could be here with us. Alas, we are going to have to have our conference without them. Pity."

One wonders just how many such *experts* there are in the Vatican on "traditional religions". It seems to this observer that there are very few experts on the One, True, Traditional Religion. If there were any on staff, they would have advised this pitiful lot on the meaning of 'idolatry' and on the First Commandment.

There is a bit of irony in all of this, for we do, after a fashion, have a debt of sorts to these – dare we call them – animists. Countless are the martyrs they have given us, typically religious men and women, who have made the supreme sacrifice to bring to these people the Catholic Faith. And their recompense? To have their hearts cut beating from their bodies. Or, their fingers gnawed from their hands. Or, their entrails pulled through their navels. Or, their eyes plucked from their heads and eaten. Or, their bones splintered with mallets. Or, their skulls caved in with boulders. Or, their tongues pulled from their mouths. Or, their chastity brutally violated. All peaceably done, to be sure. Yes, these are lessons these "religions" have to teach us about peace.

What of these martyrs? Why not a conference on what they have to teach us about peace? Or, God forefend, a conference on what the Traditional Catholic Faith has to teach us about peace? Well, that won't do. Those people: they're 'schismatic'.

Our Lord Jesus Christ is the source of our peace. There is nothing of peace to be found in any of these damnable 'animist' religions. We began with Church teaching on idolatry. Let us close with these words from the 14th chapter of the Gospel according to St. John:

But the Paraclete, the Holy Ghost, whom the Father will send in My name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come unto you. If you loved Me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it comes to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in Me he hath not any thing. †

Catholics, Especially, Are Failing In Their Support Of The Church

(Continued from Page 11)

in the Septuagint, ελεημοσνη, which means literally *almsgiving*, is the word frequently employed to translate the Hebrew for *righteousness*. Nor is it difficult to perceive that alms bestowed, not “sparingly,” not “with sadness or of necessity,” but, since “God loveth the cheerful giver,” in “sufficiency,” uninfluenced by human esteem, whether subscribed privately, or under the necessity of publication of name and amount on a list of subscribers — that alms thus bestowed proceed from that which constitutes true piety, namely, the love of God, and zeal for His glory in the salvation of man. Contrariwise, neglect of this duty, impatience under its calls and reminders, the grudging response so niggardly disproportioned to that which is commonly lavished in superabundance on the pleasures and interests of the world, betoken the love of self rather than of the Giver of all we possess, and preference for the world’s empire, rather than for that of the Catholic Church, religious possessions and practices notwithstanding.

The principle of almsdeeds, then, as our Catechism reminds us, is based upon the love of God, and of our neighbor for His sake, and is manifested in the endeavor to promote His honor and worship, and extend the kingdom of His Church. And since the Church is not confined to nation or race but, in accordance with her title, is universal, therefore, while of course our “charity begins at home,” it is due likewise abroad.

That, excepting the comparatively few generously disposed, who faithfully are fulfilling their part, Catholics generally cannot be said to be doing all they could, or even the *least* they should do in support of the Church. This is painfully apparent if we contrast with the substance they so munificently bestow upon worldly interests that which they so insufficiently contribute toward the interests of the Kingdom of Christ. The world’s kingdom everywhere finds devotees to its interests: greed, fashions, and pleasures in exuberant abundance, wholehearted in their homage and prodigal in their expenditure, and it is largely by means of the worldly extravagance of Catholics, whose affections and substance should be consecrated to the service of a worthier Kingdom, that, in the words of the prophet, the world has “become great and enriched grown gross and fat . . . and most wickedly transgressed.” The Church, meanwhile, everywhere languishes, or is stunted in growth, for lack of the temporal means upon which it has pleased the Giver of all that the spiritual shall so largely depend. Her “poor missions” in many places are starved for want of the barest necessities, and Her priests, depressed by the weight of anxiety to find funds for their own and their mission’s support, are sometimes starved for want of meat; Her missions to the heathen frequently appeal in vain for the support of the faithful, and have to be postponed or abandoned for want of temporal provision.

This disproportion between that which is so freely lavished upon the world, its luxuries, pleasures and social demands, and that which is so tardily and insufficiently doled in grudging response to painfully repeated appeals on behalf of the pressing needs of the Church, scarcely needs illustration by instances that will readily present themselves to thought on the subject. To take but one such instance — however, illustrative of that excessive love of pleasure

which exercises so strong a hold in the present day that it has to be catered for even in the interests of the Church — contrast the enormous sums of money commonly obtained in a single night in return for two or three songs from a popular singer with the comparatively paltry sums raised after long and expensive preparation by that forlorn and laborious device to obtain funds for the needs of the Church, namely, the bazaar. The proceeds can scarcely be said to have been disinterestedly subscribed toward the cause to which they are devoted, since the demand for the amusement, excitement, and more that might be named, connected therewith, is evidence that what has been obtained is in great measure but payment for the entertainment provided, and is so far unworthy of the object to which it is devoted.

Again, to instance the subtleness of the world’s influence on even the minds of the zealously pious — unconscious, apparently, to themselves — it may be in place here to observe that at a conference of a considerable number of both clergy and laity, at which one of the subjects under discussion was the maintenance of Catholic national schools, it was suggested, by a layman reputed for his zeal in the cause of religion, that in view of the emergency and of the necessity of raising funds to meet it, we should forego the decoration of our churches and be content with plainly painted altars. The retort surely was obvious: we should do better if, instead of thus depriving the dwelling-place and the throne of the Most High of that which is due to His honor and worship, we began with our own homes and practised some retrenchment of the lavish expenditure frequently bestowed upon their furniture and adornment. The costly monuments of divine worship, everywhere in Europe so substantially reared and richly beautified by the faithful of former days, who were sensible also of the necessity of providing for the missions of the Church, witness at this day to the conception that should be ours as well as theirs. They stand out in strong contrast to the efforts of modern times, and prove with most convincing demonstration that our forefathers, at least, were resolved that the first fruits of art, in all its departments, and the costliest of earth’s treasures, should be consecrated to the service of the Church in loving homage to Her King. The sight of them, and the contemplation of what they were before the hands of the spoiler, in so many places, were so violently laid upon them, should serve as an antidote, surely, to modern conceptions that are formed by servitude to worldly maxims and pomps. They should put to shame the impatient complaint of so many, whose persons and homes are lavishly bejeweled and adorned, when asked to contribute toward the needs of the Church, and befitting homage to Her King.

This disproportion between what the world so easily in superabundance obtains, and that which with so great difficulty in such insufficiency is obtained for the Church, may indeed fairly be said to be characteristic of the present, more than of any preceding age of Christianity. It threatens to become the more marked in proportion as so-called Christian society pursues that boasted advance in civilization which in fact is but a return to the paganism of former days. For Catholics, equally with Protestants and those

(Continued on Page 13)

Almsdeeds Must Be Based On Giving To Others For The Love Of God

(Continued from Page 12)

who are Christians merely in name, are nowadays in appalling proportion characterized by the spirit of the age, despite their title to a better instructed, and more intelligent sense of the claims upon them of God's Kingdom in preference to those of the world. Nor is this characteristic confined, as already has been observed, to those who are Catholics only in name, and to those who do but fulfil the bare obligations of Religion. It is scarcely an exaggeration to say that it extends – in greater or less degree – to the majority of even the pious – whether consciously or not to themselves – so insidiously and successfully does the spirit of the world and of modern society invade and permeate the very Kingdom of Christ.

“A very inward thing,” observes Father Faber, “has very outward results,” and we may be very sure that where there is a deep-seated love for our Lord's Kingdom on earth – for His sake, and not merely for the sake of the benefits we derive therefrom for ourselves – it will be manifested by a generous bestowal of our substance in real proportion to our means toward the cause of its extension in every part of the world. From this the real call comes to us, even to the point sometimes of considerable sacrifice, certainly to the retrenchment of superfluous luxuries. That, at the least, what we bestow upon the Church's interests will compare favorably with that which we spend upon the world's social requirements. In a word, bestowal of our substance will never be “stingy, irregular, fanciful” — the characteristics against which Father Faber so strenuously warns us.

We have been recently reminded in England of the failure of English-speaking Catholics in particular, in relation to their duties toward foreign missions. It was suggested at the Catholic Truth Conference at Blackburn, at which the subject was discussed, that a parochial clergy should be urged to endeavor more than they have hitherto done to interest the laity in behalf of these missions. But since, according to the proverb, “charity begins at ‘home,’” and the clergy find it difficult and sometimes impossible to obtain from their congregations sufficient to support home missions, they no doubt feel that what they might succeed in getting from them for missions abroad would not in fact be given by their people, but would rather be so much diverted from payment of debts owing by them at home. Though, to be sure, the late Archbishop Ullathorne was quoted as having said: “I believe our own future will be blessed with increase in proportion as we, with earnest faith, send help to those who cry to us as we have cried to others, and received their help. I believe it because it is the disposition of our Heavenly Father greatly to help those who do such works of faith and charity. I believe it because there is no charity greater, or more blessed, than that which cooperates with God in sending His servants forth to spread His light and minister His grace to the nations afar off, who sit in darkness and alienation of soul from the supreme good. I believe it, because the mission to the heathen is the school of generous heroes, whose works of faith and sanctity will bless the country that sends them forth. I believe it, on the word of our Blessed Lord: ‘Give and it shall be given to you again, full measure, and heaped up, and overflowing into your bosom.’”

That which engages a man's principal interest in life obtains

most abundantly, as of his zeal and affections, so likewise of his temporal substance. If the pursuit of worldly position and pleasure be his chief aim, he will spend to the utmost on himself, on his belongings, and on those who already are rich in this world's goods. If the pursuit of money for its own sake be his object, he will spend and be spent, and to his fellowmen he will become famed as a “capitalist”. If philanthropy for mere philanthropy's sake be his hobby, he will spend abundantly on the temporal needs of suffering humanity, and, since self-love is usually most prominent where the love of God is wanting, he will commonly be tenacious of his fame as a benefactor to mankind and be careful that his “left hand knows what his right hand does.” But when the religious principle takes possession of a man, the spread of Religion for the love of God, and the supernatural good of the human race, becomes the aim and purpose of his endeavors, with the result that he is as prodigal of his substance on behalf of the Kingdom of the Church as is the man of the world in his determination to make the world's empire supreme. His almsdeeds straightway become the manifestation of his justice or righteousness, and, as formerly under the Old Dispensation, so now under the New, are designated accordingly by the Apostle who quotes from the ancient Scripture: “He hath dispersed abroad, he hath given to the poor; his justice remaineth forever.”

But lest anyone should plead that he does not aspire to so high a sanctity, and for the sake of those whose piety is not sufficiently manifested by their almsdeeds, it may be necessary to observe that, in fact, alms in proportion to our means are positively due from us, not merely by way of gift, but by way of debt in acknowledgment of God's sovereignty and of His supreme dominion over us and all He has committed to our stewardship. Since He exercises His sovereignty on earth by means of His visible Kingdom, the Church, our alms are not *invited* merely, but are positively *claimed* as of obligation by the Church. Hence we find that, as under the Old Law, the tithe of all fruits and profits justly acquired were regulated and devoted to the support of religion. So, likewise, under the New: when the Church had emerged from the persecutions of the early centuries, provision and regulations were made to secure, in addition to the free-will generous offerings of her more devoted children, the alms of the faithful generally for her support and extension. Thus, a Canon of the Second Council of Macon (A. D. 585), makes express mention of an obligation in this respect. Charlemagne, by a royal ordinance (A. D. 779), makes the payment of the tithe obligatory on his subjects. Ethelwulf, king of Wessex (A. D. 855), “assigned the tenth part of his land all over his kingdom for the love of God, and His everlasting weal.” And, later, Cardinal Soglia speaks of the tithe as “a certain part, not [necessarily] the tenth part, for it is sometimes greater, sometimes smaller, according to the custom of different places.” Finally, St. Matthew tell us that Our Lord insisted upon the principle of almsdeeds as an absolute condition of salvation (Chapter 25).

How many a priest alas! finds himself expected to make himself “friends of the mammon of iniquity,” and to waste his time and energies in paying court to the rich laity whose worldliness is more

(Continued on Page 15)

*Letters To The Editor***Last Straw With Novus Ordo – Had To Leave; Not Enough Activity****I Knew In My Heart It Was Wrong**

Editor, The Catholic Voice:

In reference to the September, 2004, issue of *The Catholic Voice*, I want to thank you for printing the article by Fr. Buckley. It was the last straw. Upon reading the article, I made up my mind not to attend the *Novus Ordo Missae* at my local church.

I knew in my heart that the Novus Ordo was completely wrong. I also realized that we have to make sacrifices to attend the True Mass.

I am truly indebted to you and the great newsletter you produce. Please accept my donation to help you continue your great work. May our Blessed Mother help you continue bringing us such valuable work.

J.C.

Pine Bush, NY

Editor's Note: Thank you for your prayers and your kind donation. We need both methods of support from our readers in order to continue this apostolate.

Since the *Novus Ordo Missae* was forced on Catholics as their form of "worship" in 1969, hundreds and thousands of Catholics echoed your comments: they, too, knew "in their hearts" that this modern mass was not the correct way for Catholics to worship God. Some immediately went in search of the Latin Mass in their area, while others delayed that search until God prompted them by other means. We cannot deny the truth of the *sensus Catholicus* in the hearts of all who truly love their Faith and wish to serve God as He wishes to be served by us through His Church. The only way this inner *Catholic sense* can be destroyed in us is if we fail to follow the promptings of grace and remain in the midst of error while God is trying to lead us away from it. God will only knock on the door of our hearts for so long. Let us pray for the thousands and millions of Catholics worldwide that they will listen to the voice of God leading them away from modern errors and back to the Church of the forefathers.

† † †

We Resented Changes But Kept Going

Editor, The Catholic Voice:

Thank you for sending *The Catholic Voice*. At least there are others out there who believe as I do about the True Church, and how it has been rocked with change since Vatican II.

I became a convert at the age of 17. I married a wonderful Catholic man, and we had a grace-filled marriage for nearly 49 years. Both of us resented the changes after Vatican II, but we kept going. We read the prayers from the "old" missal while our friends and fellow parishioners seemed to accept the new. Finally, on Sunday our priest invited a Christian minister and a Presbyterian minister to take part in our liturgy. He gave them "communion", then we went to their services the same day and received their "communion." That is when we stopped going to our local church and ceased our financial support for it. We went in search of the Latin Mass, and found it in our local area. We have the true Mass twice a month.

Since my husband died seven years ago, I can only get to Mass when we are on daylight savings time. I have macular degeneration, and cannot drive at night. I am lucky that my husband's sister spends her summers with me, and goes with me when she is here. The last time we went to Mass, I cried the whole time because I thought it was probably the last time I would be able to go again. Everyday I pray I won't die without receiving Holy Communion. Pray for me when you can.

F.E.

Editor's Note: Thank you for your letter. Yours is a very touching story reminding us of the efforts we all need to make to be faithful to the Roman Catholic Faith. Be assured that we are praying for you in your spiritual needs, and that you are remembered at the Masses offered for our benefactors. For our readers, let this serve as a reminder: there may be many elderly who cannot drive to Mass on their own. Please take it upon yourself to volunteer your aid in helping them get to Mass. God will reward any sacrifice you can make in this regard.

† † †

STRC Does A Lot Of Writing But Not A Lot Of "Doing"

Editor, The Catholic Voice:

Enclosed is a small donation. I am always disappointed when I pass on my copy of *The Catholic Voice*. Most of the responses to it are less than enthusiastic. These people either attend traditional Masses already, and/or they try to "evangelize" the cause. The underlying theme to their comments is that STRC does a lot of writing and talking, but no "doing". An on-going liturgy/Church lecture ignites no passion, it seems, and for many it is merely preaching to the choir. Perhaps *The Catholic Voice* could devote an inch or so of space to "practical suggestions" — one-liners like: "Buy Madonna stamps for your Christmas cards," or the like.

M.S.

Editor's Note: We are always open to constructive criticism about the work of our apostolate. We will discuss these points at our next board meeting, so thank you for writing.

According to our **Statement of Principles** on the back page of each issue, *The Catholic Voice* is printed to be an educational/apologetical resource on the Tridentine Latin Mass and the work for true Christian unity, especially among traditional Catholics. We have not deviated from this goal in twenty-one years, although we have been tempted to do so on many occasions. Our "work" is tightly focused: to educate Catholics about the teachings of the Church on these topics, even though it does not have the same "juice" for everyone, for how can we work for souls if we don't know our Faith well enough? We often recommend action, even if it be to ask all to pray for true Christian Unity and the like. This may not be the "action" others are looking for, but they are welcome to find it elsewhere.†

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:	tradition@strc.org
	Web site: www.strc.org

We Profit From The Sacred Liturgy Only If It Is Performed As Worship

(Continued from Page 7)

with great pomp and ceremony, and in the midst of a dense crowd, should hold such an important place in Christian life. Indeed, mental prayer, being less dependent on the senses, and made in the quiet of one's chamber, according to Our Lord's recommendation, would seem by its very nature more fitted to bring forth fruits of holiness. Yet the Holy Sacrifice of the Mass, Holy Communion, the Sacraments and the Divine Office are the highest acts of the virtue of religion. The Church is a society composed of men and, since man consists of body and soul and is moreover a social being, therefore Her worship must be exterior as well as interior, and must be shared by all in common. But every society has need of a leader, and so this worship is carried out under the guidance of its appointed head. For all these reasons the public worship of the Church, that is to say, the liturgy (from the Greek word *leitōn ergon*, public work), is to be preferred to private worship and is truly the primary and indispensable source of the Christian spirit.

In thus preferring the altar to the *prie-dieu*, and the breviary to the book of meditations, we do not intend to deny the necessity of private prayer. In claiming the first place for the Mass and the breviary we do not imply that the practice of meditation is to be despised. Pope St. Pius X, who leaves nothing unsaid in praise of the liturgy, adds also this remark: "However venerable and august may be the various functions of the Priesthood, it sometimes happens that through constant repetition they who perform them lose, in some degree, that feeling of reverence with which such functions should inspire them. . . . Nothing is so helpful as the practice of daily meditation to establish and maintain in the priest those dispositions of soul which befit his ministry." (Exhortation on the occasion of his sacerdotal jubilee) We too should ponder on the import of these words, for if we do not bring to it the spirit of prayer, the liturgy is bereft of its soul. "When ye pray," said our Lord, "ye shall not be as the hypocrites that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men. But thou, when thou shalt pray, enter into thy chamber and, having shut the door, pray to thy Father in secret: and thy Father who seeth in secret will repay thee." (Matthew 6:5-6)

The Work Of The Church Is Hindered For Lack Of Almsdeeds

(Continued from Page 13)

apparent than their piety. The Apostle, contrariwise, bids the priest address such as follows: "Charge the rich of this world not to be high-minded, nor to trust to the uncertainty of riches, but in the living God (who giveth us abundantly all things to enjoy), to do good, to be rich in good works, to give easily, to communicate to others, to lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life."

In conclusion, it may be observed that it is sometimes objected that, if the Catholic Church is indeed divinely constituted to embrace the whole human race in one ecclesiastical kingdom, the intention of its Divine Founder has, to say the least, been but very imperfectly realized. The total number of Her subjects is small as compared with the whole population of the world.

Without attempting here anything in the nature of an exhaustive answer to this objection, it may be suggested that the material upon which the missionaries have to work is a fallen race, characterized

This means to say that we shall profit by acts of public worship only if we perform them in a spirit of adoration and of interior prayer. For it is the heart that God regards above all, and thence, as we have seen, must spring all true prayer; otherwise we, like the Jews, incur our Lord's reproach: "Hypocrites, well hath Isaias prophesied of you, saying: This people honoreth me with their lips, but their heart is far from me." (Matthew 15:8) Did not our Lord also say: "Leave thy offering before the altar and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift." (Matthew 5:24) It is clear, then, that however beautiful the Church's prayer may be, unless it proceeds from the heart, it becomes mere lip-service and ceases to be a source of life to the soul.

On the contrary, if, as St. Augustine says, "we meditate in our hearts what we say with our lips", or, as St. Benedict expresses it, "our minds are in union with our voices", (Holy Rule, ch. 19) then the voice of the Church, the Bride of Jesus, will be heard in Heaven and we shall obtain more graces than we could by any other means. If we are eager to give to God the greatest possible glory and to obtain for ourselves a high degree of sanctity, let us love the public worship, and let us give it the first place in our lives, for the Christian should prefer to his own private prayer this prayer which unites him with his fellow-Christians and is truly Catholic. "Do not tell me", says St. John Chrysostom, "that you can pray as well in your own homes. You can pray there, it is true, but not with so much profit to your souls as when you pray to God together with all the faithful and in union with the clergy, whose duty it is to offer to God the prayers of the people." (*Hom. II, de Prophet. obscurit.*) And, we may add, you can never pray so efficaciously as in the temple consecrated for this purpose by the bishop, who asked of God that "those who call upon His holy name therein may be heard".

Truly the liturgy pays to God a homage of infinite adoration, as does the Church triumphant in heaven. "The divine psalmody of the Church, the Bride of Jesus, with which she consoles herself in this exile for the absence of her heavenly Bridegroom, ought to be without flaw or imperfection, for it is closely akin to that praise which is sung unendingly before the throne of God and of the Lamb." (Bull of Urban VIII, *Divinam psalmodiam*) †

from the beginning, above all else, by the spirit of rebellion against God's reign on earth. An equally obvious cause for the failure of the Church to be spread to the whole world is to be found in the very fact we have all, through this article, been considering, *viz*, that the duty of almsdeeds, which, as a reference to our Catechism has reminded us, was expressly instituted for "the support of religion, so that God may be duly honored and worshipped, and the Kingdom of His Church extended" — that this duty has been so insufficiently discharged by reason of that friendship with the world which is the enemy of God. This, it seems is the greatest hindrance of all to the extension of His Kingdom on earth. Had it been otherwise, the Church, at this day, would embrace a far larger proportion of the human race than She now does.

It is in our power, by means of our alms, to bring about this happy result, even now in the time that remains to us. For the future, our children shall arise and call us blessed for so living and acting in this way. †

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.

From The Traditional Roman Catholic Calendar

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

- March 7 St. Thomas Aquinas
- March 17 St. Patrick
- March 19 St. Joseph
- March 20 Palm Sunday
- March 24 Holy Thursday
- March 25 Good Friday
- March 27 Easter Sunday
- April 4 Annunciation BVM (*transferred*)
- April 14 St. Justin, Martyr
- April 21 St. Anselm
- April 25 St. Mark, the Evangelist *Greater Litanies*
- May 1 St. Joseph the Worker
- May 2 St. Athanasius
- May 3 Finding of the Holy Cross
- May 5 Ascension Thursday
- May 15 Pentecost Sunday
- May 18, 20 & 21 Ember Days of Pentecost
- May 22 Trinity Sunday
- May 26 Corpus Christi
- May 31 Queenship BVM

TO:

Change Service Requested

2041204

USA

Mead, Washington 99021-0130

Post Office Box 130

The Society of Traditional Roman Catholics

FROM:

NON PROFIT
U.S. Postage
PAID
MEAD, WA
Permit No. 130