



# The Catholic Voice

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

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## Benedict XVI: His Pilgrimage To America *And* The United Nations

By REV. KEVIN VAILLANCOURT  
For *The Catholic Voice*

On April 18 of this year, during a six-day “Apostolic Journey” to the United States, Benedict XVI will deliver an address at the United Nations at the invitation of that body’s Secretary General Ban Ki-moon. Following this speech, there will be an ecumenical service in one of the modern Catholic churches of New York City, concluding (it seems) a day spent in the “spirit of ecumenism.” Since the days of Paul VI, modern Rome has linked itself to the United Nations both as the “last hope of mankind” for peace (Paul VI), and as the center of unity among all men, social as well as religious. In fact, the hierarchy in modern Rome makes every effort not to be critical of the United Nations, almost as if that organization can do no wrong. For example, ZENIT reported on December 3, 2007, that Benedict XVI did not accuse the United Nations of moral relativism, despite what was published in some media reports. You see, Benedict XVI spoke on December 1 before the Forum of Catholic-inspired Nongovernmental Organizations (NGO’s), organized by the Secretary General of the United Nations and held at the Vatican. In the speech, Benedict XVI said, “International discussion often seems marked by a relativistic logic,” and the media questioned if the United Nations came under this “observation/condemnation.” Fr. Frederico Lombardi replied that such an accusation was a “forced journalistic interpretation” of the speech, and “Benedict XVI, as well as his predecessors, is perfectly conscious of the importance of the United Nations for peace and the defense of human rights . . .” He added: “One does not have to see attacks where there are none.” This sensitivity on the Vatican’s part toward the United Nations and its work reveals something akin to fear that modern Rome will lose any sort of influence and support from that organization if it is merely *perceived* as being critical of it.

Another example: For several weeks before the conflict began in Iraq on March 19, 2003, many leaders of the modern church all over the world, including John Paul II, made public appeals against the war. This is to be expected, since the cause of religion should be the cause of peace. But what should be expected is not what happened. Tightly woven in the pleas for peace were the appeals that the political leaders of the world should not abandon the United Nations — not just the resolutions of that body, but the organization itself. The theme in each of these appeals was (and still is) that the United Nations represents the *only* source for peace among nations today. In these appeals we witness the continued surrendering of the cause of God for the rights of man. Instead of upholding the Gospel of the Prince of Peace as the source of true peace for all mankind, these “leaders” are either afraid to proclaim this Gospel, or they have



Benedict XVI meets with General Secretary Ban Ki-moon at the Vatican on April 18, 2007, with an invitation to speak before the U.N.

altogether abandoned its principles for true social order in favor of the gospel of Naturalism. The occasional lip service to the Gospel message in these appeals is not enough — there must be a firm commitment to the teachings of Jesus Christ. Without this commitment, the people of the world are scandalized against the Gospel, and are led farther away from their only source of peace and salvation. More, and even greater wars are inevitable because mankind is laboring for peace where true and lasting peace cannot be found. In abandoning the command of Christ to preach the Gospel to every creature, what further proof do we need that the religion spawned by the Second Vatican Council is not the Roman Catholic Church?

### The “Pilgrimages Of Peace”

Almost since its foundation in 1945, the United Nations has been represented as an organization of the nations of the world, where international conflicts could be arbitrated for the cause of peace among men. To better accomplish this noble ideal, a section of land in New York City was set aside for the building of an imposing structure housing all the agencies it would take to better meet this goal. Upon its completion, the people of the world were invited to come to New York City, to see this great multinational body in action, and to view the magnificence of its buildings. Following up on this invitation, one journalist wrote in 1955:

The United Nations has become an imposing institution with a fantastic pyramid of agencies and commissions, and an agenda each autumn of 75 questions . . . There it stands — in its striking home of stone and steel and glass on the shores of the East River, to which thousands of people come each week, in pilgrimages of peace and hope.

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## STRC News: CD Altar Serving Sets; Primary Focus Of STRC

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

### Serving At The Altar CD Set Available

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

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

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

*A critical review of the motu proprio on the Latin Mass*

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already obligated to a large number of Masses, and he cannot accept any more for some time to come. A solution to this dilemma is to have your loved ones enrolled in the **Mass Guild of the Missionaries of the Holy Ghost**. For a \$12.00 donation, you can have someone remembered at one Mass each month for an entire year! To enroll, send your donation to the Missionaries of the Holy Ghost, P.O. Box 589, Veradale, WA 99037.

### What Is the Primary Focus Of STRC?

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

### Past Articles Of *The Catholic Voice* Available As Reprints

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

#### 1. Defending The Tridentine Mass

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

#### 2. The Sky Grows Darker

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

#### 3. The Ecumenist Heresy

*A very important work by Patrick Henry Omlor.*

#### 4. The *Special Edition* of *The Catholic Voice*

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

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



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## How To Spiritually Profit During The Season Of Passiontide

By ABBOT GUERANGER, O.S.B.  
From *The Liturgical Year*

The past four weeks seems to have been but a preparation for the intense grief of the Church during these two. She knows that men are in search of Her Jesus, and that they are bent on His death. Before twelve days are over, She will see them lay their sacrilegious hands upon Him. She will have to follow Him up the hill of Calvary; She will have to receive His last breath; She must witness the stone placed against the sepulchre where His lifeless Body is laid. We cannot, therefore, be surprised at Her inviting all Her children to contemplate, during these weeks, Him who is the object of all Her love and all Her sadness.

But our mother asks something more of us than compassion and tears; she would have us profit by the lessons we are to be taught by the Passion and Death of our Redeemer. He Himself, when going up to Calvary, said to the holy women who had the courage to show their compassion even before His very executioners: *Weep not over Me; but weep for yourselves and for your children* (Luke 23:28). It was not that He refused the tribute of their tears, for He was pleased with this proof of their affection; but it was His love for them that made Him speak thus. He desired, above all, to see them appreciate the importance of what they were witnessing, and learn from it how inexorable is God's justice against sin.

During the four weeks that have preceded, the Church has been leading the sinner to his conversion; so far, however, this conversion has but only begun. Now She would perfect it. It is no longer our Jesus fasting and praying in the desert, that She offers to our consideration; it is this same Jesus, as the great Victim immolated for the world's salvation. The fatal hour is at hand; the power of darkness is preparing to make use of the time that is still left; the greatest of crimes is about to be perpetrated. A few days hence, the Son of God is to be in the hands of sinners, and they will put Him to death. The Church no longer needs to urge Her children to repentance; they know too well, now, what sin must be, when it could require such expiation as this. She is all absorbed in the thought of the terrible event, which is to close the life of the God-Man on earth; and by expressing Her thoughts through the holy liturgy, She teaches us what our own sentiments should be.

The pervading character of the prayers and rites of these two weeks, is a profound grief at seeing the Just One persecuted by His enemies even to death, and an energetic indignation against the deicide. The formulas, expressive of these two feelings are, for the most part, taken from David and the Prophets. Here, it is our Savior Himself, disclosing to us the anguish of His soul; there, it is the Church pronouncing the most terrible anathemas

upon the executioners of Jesus. The chastisement that is to befall the Jewish nation is prophesied in all its frightful details; and on the last three days, we shall hear the prophet Jeremias uttering his lamentations over the faithless city. The Church does not aim at exciting idle sentiment; what She principally seeks, is to impress the hearts of Her children with a salutary fear. If Jerusalem's crime strike them with horror, and if they feel that they have partaken in her sin, their tears will flow in abundance.

Let us, therefore, do our utmost to receive these strong impressions, too little known, alas! by the superficial piety of these times. Let us reflect upon the love and affection of the Son of God, who has treated His creatures with such unlimited confidence, lived their own life, spent His three and thirty years amidst them, not only humbly and peaceably, but in going about doing good. And now this life of kindness, condescension, and humility, is to be cut short by the disgraceful death, which none but slaves endure, the death of the cross. Let us consider, on the one side, this sinful people, who, having no crimes to lay to Jesus' charge, accuse Him of His benefits, and carry their detestable ingratitude to such

a pitch as to shed the Blood of this innocent and divine Lamb; and then, let us turn to this Jesus, the Just by excellence, and see Him become a prey to every bitterest suffering: His soul is sorrowful even unto death; weighed down by the malediction of our sins; drinking even to the very dregs the chalice He so humbly asks His Father to take from Him; and lastly, let us listen to His dying words: *My God, My God, why hast Thou forsaken Me?* (Matt. 27:46) This it is that fills the Church with her immense grief; this it is that She proposes to our consideration; for she knows that, if we once rightly understood the sufferings of Her Jesus, our attachments to sin must needs be broken, for, by sin, we make ourselves guilty of the crime we detest in these Jews.

But the Church knows, too, how hard is the heart of man, and how, to make him resolve on a thorough conversion, he must be made to fear. For if, by our sins, we have made ourselves guilty of the death of the Son of God, it is equally true that the Blood which flowed from His sacred wounds has the power to cleanse us from the guilt of our crime. Let us go, then, and draw from the Savior's fountains; our souls will come forth full of life, all pure, and dazzling with heavenly beauty; not one spot of their old defilements will be left; and the Father will love us with the love wherewith He loves His own Son. Let us receive upon us, therefore, this Precious Blood, wash our wounds in it, and sign our foreheads with it as with an indelible mark, which may protect us, on the day of wrath, from the sword of vengeance.

May you obtain many graces during this holy season! †



## Paul VI Placed Catholic Church At Disposal Of U.N.: “Last Hope Of Peace”

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These encouraging sentiments are deceiving, for they were printed in the April 24, 1955 edition of the Communist *Daily Worker*. The Communists ideal is that peace is found in world domination according to its Marxist-Leninist totalitarian principles. In fact, history records the great involvement of this atheistic force in the creation of the first Charter of the United Nations, its system of organizations, and its plans to be more than a body-politic for arbitration. Even if it appears that the political threat of Communism has subsided in our time, its totalitarian principles still govern the spirit of the United Nations.

Understanding this important background, we are left to wonder how anyone with a knowledge of the Gospel could appeal to this atheistic body for the cause of peace, all the while believing they are fulfilling God’s plan for His creatures. For a Catholic to place his trust in the United Nations as the source of peace among men today is nothing less than a betrayal of the Faith — a more than symbolic abandonment of the Gospel. Many of the world’s Catholics venture on this path because they are being led there by a new spirit: the “spirit of Vatican II.” The documents of Vatican II, particularly *Gaudium et Spes* (The Pastoral Constitution on the Church in the Modern World), outline a broad view of the necessity of the establishment of an international community that is “neutral” both in politics and in religion. It is unfathomable how any true believer in the Gospel message could promote such a thing, but, then, the Council Fathers proudly taught us in *Gaudium et Spes* that they spent time considering the state of the world today, and the Church’s position in it, and the document they wrote in 1965 represented the “best” teaching for Catholics to follow on this subject. In point of truth, *Gaudium et Spes* is a blueprint of betrayal — a surrendering of the Roman Catholic Church to the atheistic principles of international socialism.

### The “Great Pilgrimage”

Modern Catholics embraced the message of *Gaudium et Spes* (delivered in December, 1965) because a special “pilgrim of peace” showed them the way. On October 4, 1965, Paul VI went before the U.N. General Assembly, delivering an unprecedented speech in which he placed the Roman Catholic Church at the disposal of this multinational, socialistic body. As a symbolic gesture of this “new spirit,” Paul VI delivered the papal triple crown (the *tiara*) and the papal ring — both symbols of the ruling authority of a pope — to this “great body.”

That the words he spoke were to be the new guiding principles for Catholics in the modern age is clear when, at the insistence of Cardinal Achille Lienart, the U.N. address was later included in the acts of the Council. Thus, the doctrines expressed in this speech are purported to represent official Catholic teaching. Judge for yourself if true children of the Church of Jesus Christ should believe the following as a representation of the Apostolic Faith:

- “He who now addresses you has no temporal power, nor any ambition to compete with you. In fact, we have nothing to ask for, no question to raise; we have only a desire to express,

and a permission to request: namely, that of serving you, in so far as we can, with disinterest, with humility, and love . . .”

- “We 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 edifice which you have constructed must never fail; it must be perfected, and made equal to the needs which world history will present. You mark a state in the development of mankind, from which retreat must never be admitted, but from which it is necessary that advance be made.”

This is the message — the “official” teaching — that rings out today among those who pretend to represent the teaching authority of Jesus Christ, all the while surrendering the armies of Christ the King to an organization that represents the “Prince of this World.”

By contrast, let’s review some papal teachings of less than a century before this “pilgrimage” to the United Nations:

- “Of the various forms of government, the Church does not reject any that are fitted to procure the welfare of the subject; she wishes only — and this is nature itself — that they should be constituted without involving wrong to anyone, and especially without violating the rights of the Church.” – Pope Leo XIII, *Libertas Praestantissimum*.

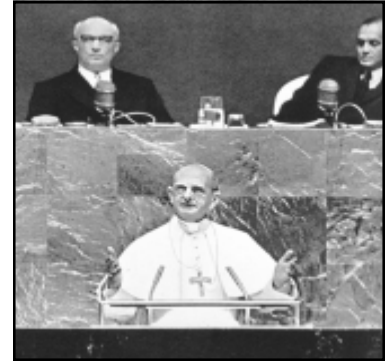
- “There would be today neither Socialism nor Communism if the rulers of the nations had not scorned the teachings and maternal warnings of the Church. On the bases of Liberalism and laicism, they wished to build other social edifices which, powerful and imposing as they seemed at first, all too soon revealed the weakness of their foundations, and today are crumbling one after another before our eyes, as everything must crumble that is not grounded on the one cornerstone, which is Christ Jesus.” – Pope Pius XI, *On Atheistic Communism*.

### Benedict XVI And The “Apostolic Journey To The United States And The See (!) Of The United Nations”

Benedict XVI appears to be ignoring the magisterial teachings of the Church on the source of true peace in the world in favor of those of his post-Vatican II predecessors. We have already witnessed the teachings of Paul VI and John Paul II on this subject. Benedict XVI offers similar words of “hope and praise” to this ungodly organization.

Perhaps in anticipation of his April 18 visit, Benedict XVI issued a message for the “World Day of Peace,” January 1, 2008. The central theme of this message was “to invite every man and

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## The U.N. “Charter Of Rights Of Man” And A “New Evangelization”

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woman to have a more lively sense of belonging to one human family, and to strive to make human coexistence increasingly reflect this conviction . . .” Benedict XVI ends this message with a salute to the United Nations:

Sixty years ago the United Nations Organization solemnly issued the *Universal Declaration of Human Rights* (1948-2008). With that document the human family reacted against the horrors of the Second World War by acknowledging its own unity, based on the equal dignity of all men and women, and by putting respect for the fundamental rights of individuals and peoples at the centre of human coexistence. This was a decisive step forward along the difficult and demanding path towards harmony and peace. This year also marks the 25<sup>th</sup> anniversary of the Holy See’s adoption of the *Charter of the Rights of the Family* (1983-2008) and the 40<sup>th</sup> anniversary of the celebration of the first *World Day of Peace* (1968-2008). Born of a providential intuition of Pope Paul VI and carried forward with great conviction by my beloved and venerable predecessor Pope John Paul II, the celebration of this Day of Peace has made it possible for the Church, over the course of the years, to present in these Messages an instructive body of teaching regarding this fundamental human good. In the light of these significant anniversaries, I invite every man and woman to have a more lively sense of belonging to the one human family, and to strive to make human coexistence increasingly reflect this conviction, which is essential for the establishment of true and lasting peace. I likewise invite believers to implore tirelessly from God the great gift of peace.

Prior to Vatican II, any magisterial teachings on the topic of world peace always insisted that men will only find the true source of peace in the Gospel of Jesus Christ, not in the works of men, especially an irreligious and anti-God organization such as the United Nations. Likewise, to address a generic group of “believers” (believers in what?) with an invitation to prayer serves as one more act of Modernist indifferentism. No true and lasting peace can surely come from such an action.

The April “Apostolic Journey” to the United States also seems to be taking on an ecumenical spirit. According to the web site for the United States Conference of Catholic Bishops (usccb.org), the official title for the April visitation is the “Apostolic Journey to the United States and the *see* of the United Nations.” Perhaps the title “Apostolic Journey” has some meaning as Benedict XVI comes to America to visit Catholics and people of other religions. However, when the modern bishops use the title “see” in front of the United Nations, one cannot help but wonder if they see the side trip to the United Nations as a “pilgrimage” to a center of “authority” whose basis is religious indifferentism. Why use the word “see” in connection with the United Nations? We are all familiar with this term used in conjunction with “sees” of religious jurisdiction. Are the modern bishops trying to tell us there is a religious “sense” among the members of the United Nations that somehow must receive the homage of Benedict XVI during his visit?

### The United Nations “Meditation Room”

Ever since Dag Hammarskjöld was the U.N. Secretary General, a religious spirit was introduced to that organization, even though it is purely naturalistic. In 1952, he oversaw the construction of a Meditation Room located on the west side of the public lobby in the U.N. General Assembly Building. Hammarskjöld remarked that the U.N., dedicated to work and debate in the service of peace “should have one room dedicated to silence in the outward sense and stillness in the inner sense.” Prominent in this room are a giant, multi-colored fresco that purposely is free of any religious symbols that offend the members of this “great body,” and a huge slab of raw iron ore, also devoid of symbols, but upon which falls a ray of light. Over the years this room has been the center point of many public announcements and even the starting point of many processions from the Meditation Room into the hall of the General Assembly. While past pilgrimages from modern Rome have not publicly led their members to this room, still the fact that the organization upholds such a paganistic “religious” spirit should keep Catholics away from any direct association with this body. Sadly, it has not, and that is a great scandal to the world and to souls.



### More Reasons For Catholics To Reject Association With U.N.

To better underscore our understanding of this topic, a Catholic needs only to review some of the works of the United Nations, since its inception, to see that this is not an organization for peace according to the Gospel, but the unnatural peace of totalitarian socialism:

- The suppression of nations opposed to the U.N. Charter of naturalism, involving the surrender of their national sovereignty and the rights of their citizens.
- Interference with the natural rights of families through the enforcement of laws requiring the limitation of the size of each family.
- The promotion of birth control and abortion, both unnatural acts, and which are contrary to expressed teachings of the Roman Catholic Church.
- A stated purpose to be “neutral” as regards religion, a notion that is both contrary to nature (for men know of God through their nature, and thus must serve Him in society) and true papal teachings.

What more need be said? Catholics should find no cause for celebration in the upcoming visit of Benedict XVI to the United Nations. Rather, it is a betrayal of the missionary spirit imbued in the Church since apostolic times, a spirit that seeks to lead all men to the throne of Christ the King for true world peace.†

## The Error Of False Ecumenism And The Rejection Of Past Teachings

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

As fast as it appears to some that “tradition” is making a headway in the modern church, it seems that these same people have adopted a “Pollyanna approach” toward the ever-growing efforts of that same church toward false unity. What good is there to have a Latin Mass if the faith of the people is being subverted regarding the will of Christ about *true* unity? Should we not consider that the *motu proprio* on the Latin Mass was issued to keep certain people quiet, all the while promising those who were opposed to the *motu proprio* that the “spirit of Vatican II” truly lives on?

*Ecumenism* has been the watchword of those who wish to unite all “believers” under the umbrella of some sort of “super-church” whose doctrines are not based on the apostolic truths handed down from Christ. It is a word that has been part of the vocabulary of the *ecumenists* for nearly one hundred years, and which the Church prior to Vatican II did not use when She taught about the true basis of religious unity for all mankind. The truth of the matter is that the Roman Catholic Church has rejected all such attempts at false unity, and those who have subverted the name “Catholic” for their religion share nothing of the heritage of that glorious name due to their contradictory and erroneous behavior.

### Some Recent Examples

There were many who hailed the promulgation of the *motu proprio* on the Latin Mass as a sure sign that “tradition” was on its way to being restored. On the contrary, here are some recent examples that objectively demonstrate that it is the “spirit of Vatican II,” and not that of Jesus Christ, that governs the actions of the hierarchy of modern Rome. All of these are reported by ZENIT:

- On December 3, 2007, Cardinal Walter Kasper, the president of the Pontifical Council for Christian Unity, marked the



The President of the World Council of Churches, Rev. Samuel Kobia, greets Benedict XVI following the ecumenical liturgical services conducted at the Basilica of St. Paul Outside the Walls in Rome.

birthday of Charles Wesley, the founder the Methodist Church, by presiding over a Methodist event. The “event” was organized by the World Methodist Council and was held at the ancient Roman Basilica of St. Paul Outside the Walls. It was attended by the highest Methodist leaders and the Anglican communion. Kasper remarked that he welcomed singing hymns written by Wesley because they “. . . enriched our praise and our celebration of the saving grace of God throughout generations,” “Some years ago,” he told *L’Osservatore Romano*, “something like this would have been unthinkable.”

- On December 18, 2007, during a three-day conference held at the Catalonia (Spain) University, Cardinal Luis Sistach, archbishop of Barcelona, said that Catholic theology is “necessarily ecumenical.” Addressing a group working to prepare for the 2008 Synod of Bishops “on the word of God,” the archbishop said: “Doing theology today implies taking seriously the challenge of the unity of Christian churches,” and “. . . the dream of Christianity articulated in full communion is shared by many.”

- On December 21, 2007, Cardinal Andrea di Montezemolo, the archpriest of the papal basilica of St. Paul Outside the Walls, announced plans for building an “ecumenical chapel” as one of the first initiatives for the upcoming “Pauline Year.” The chapel will offer “the possibility for non-Catholic Christian communities to come and pray at the basilica and to celebrate liturgy.”

- On January 25, 2008, an ecumenical Vespers ceremony brought to conclusion the celebration of the 100th anniversary of the Week of Prayer for Christian Unity. It was presided over by Benedict XVI, with Rev. Samuel Kobia (President of the World Council of Churches) and representatives from other “Christian confessions” in active participation. Benedict XVI chose this event to celebrate the forty year span in which “the Christian communities of the entire world have received, for the week, meditations and prayers prepared jointly by the Faith and Order Commission of the World Council of Churches and the Pontifical Council for the Promotion of Christian Unity.” “The ship of ecumenism,” he concluded, “could never have left the port if it had not been moved by the great tide of prayer (by ‘Christians of all traditions’) and blown by the wind of the Holy Spirit.”

- *CathNews.com* reported on January 30, 2008, that Catholic and Anglican relations in New South Wales (Australia) are “warming up with the impending signing of a formal covenant in a step towards ‘healing’ between the two denominations.” Anglican Archbishop of Newcastle, Dr. Brian Farran, said the covenant was an indication of shared “common values.” It will involve holding an annual ecumenical service of worship, an annual joint clergy day, annual exchange of pulpits and examining the possibilities of sharing church planning.

### What Were We Taught Before The Council?

Prior to Vatican II, such activity in the second greatest basilica in Rome would have been considered sacrilegious. What is more, to speak of false religions in a way that honors their “traditions” would have been judged by Catholics as both blasphemous and heretical. Has truth changed? No, it cannot,

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# The Spirit Of Ecumenism Was Condemned Long Before Vatican II

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unless you are a Modernist, and then doctrinal relativity is your guide.

There are four important documents, all issued less than one hundred years ago, that explain the attitude and practice a Catholic must have while striving for true Christian Unity. My reader will discover that the Vatican II spirit of “ecumenism” was *condemned* long ago, and the Modernists have merely ignored it.

1. *Instruction on the Society for Union of Christendom* (Holy Office, July 4, 1919): The Holy Office was asked whether the instructions of the Supreme Congregation, of September 16, 1864, forbidding the participation of Catholics in a certain society founded in London “to procure the union of Christendom,” are to be applied and obeyed by the faithful also in regard to their participation in meetings or conferences of whatever kind, public or private, called by non-Catholics for the purpose of promoting the union of all churches claiming to be Christian. *Reply:* In the affirmative.

2. *Mortalium Animos* (Pope Pius XI, January 26, 1928): “This being so, it is clear that the Apostolic See cannot on any terms take part in their assemblies, nor is it anyway lawful for Catholics either to support or to work for such enterprises; for if they do so they will be giving countenance to a false Christianity, quite alien to the one Church of Christ. Shall We suffer, what would indeed be iniquitous, the truth, and a truth divinely revealed, to be made a subject for compromise? For here there is question of defending revealed truth. Jesus Christ sent His Apostles into the whole world in order that they might permeate all nations with the Gospel faith, and, lest they should err, He willed beforehand that they should be taught by the Holy Ghost (John 16:13).”

3. *Pastoral Letter of the Netherland Bishops* (July 31, 1948) on the occasion of the Ecumenical Congress at Amsterdam: “Beloved Faithful, the Catholic Church — and no one more than She — is grieved by the division among Christians in religious matters. She too understands how harmful are its consequences. Moreover, She freely grants that these efforts toward a new religious unity are motivated in many cases by a right intention. But notwithstanding all this, She knows that She cannot take part; and consequently the Holy Catholic Church can in no way participate in the Amsterdam Congress . . . Never can She make such a concession: for She is the one holy Church of Christ, the one Mystical Body of Christ, the Spouse of Christ. She must, precisely by Her abstention, constantly proclaim that in Her the unity which Christ willed has been preserved and that in Her this unity is ever accessible . . . A return to the Mother Church — that, Beloved Faithful, is the one way to true unity.”


4. *The “Ecumenical Movement” Instruction* (Holy Office, December 20, 1949): They shall also be on guard lest, on the false pretext that more attention should be paid to the points on which we agree than to those on which we differ, a dangerous indifferentism be encouraged . . . Also they must restrain that

dangerous manner of speaking which generates false opinions and fallacious hopes incapable of realization . . . They shall take particular care and shall firmly insist that, in going over the history of the Reformation and the Reformers, the defects of Catholics be not so exaggerated and the faults of the Reformers be so dissimulated, or that things which are rather accidental be not so emphasized, that what is most essential, namely the defection from the Catholic Faith, be scarcely any longer seen or felt . . . Even in these meetings, it is evident, Catholics may not approve or concede anything which is in conflict with divine Revelation or with the doctrine of the Church.”

Compare these four teachings on the manner of fostering true religious unity with those reported by the secular and religious media over the past several months. The trouble is that the events thus reported are not styled as if they are “progressive,” “liberal,” or even a violation of Church teaching. No, they are reported as being fully acceptable in the modern church and by its hierarchy as expressions of Catholic thought and worship. On the contrary, these examples of false unity have never been accepted as allowable in which Catholics can participate. While those who are glad over the promulgation of the *motu proprio* may see these evident contradictions in faith brought on by ecumenism, still they must realize the price at which they gained their “approved” Latin Mass is far too high. †

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# The Language Used In Celebrating The Holy Sacrifice Of The Mass

By REV. NICHOLAS GIHR

From: *The Holy Sacrifice of the Mass*

All the requisites for the celebration of the Eucharistic Sacrifice have been selected with especial care, and nothing has been adopted but what has been found best suited unto this end. This applies also to the language in which the Holy Sacrifice is celebrated; for the liturgical language should correspond to its liturgical object. The Mass considered in itself could assuredly be celebrated in any language, but by the Providence of God the Latin language has become, and still continues to be of all languages the most widely diffused for divine worship. The very ancient practice of the Church of celebrating Mass in the West, not in the living language of the country, but in a dead language, that is, in Latin, for the most part a language unintelligible to the people, has since the twelfth century to the present epoch been frequently made the subject of attack. Such attacks originated principally in an heretical, schismatical, proudly national spirit hostile to the Church, or in a superficial and false enlightenment, in a shallow and arid rationalism entirely destitute of the perception and understanding of the essence and object of the Catholic liturgy, especially of the profoundly mystical sacrifice. In the attempt to suppress the Latin language of the liturgy and to replace it by the vernacular, there was a more or less premeditated scheme to undermine Catholic unity, to loosen the bond of union with Rome, to weaken the Catholic spirit, to destroy the humility and simplicity of faith. Therefore, the Apostolic See at all times most persistently and inflexibly resisted such innovations; for it is an invariable principle of the Church never to alter the ancient liturgical language, but inviolably to adhere to it, even though it be no longer the living language spoken or understood by the people. The Church likewise, when introducing the Roman liturgy among newly converted nations, has for many centuries permitted the Latin language only. She excommunicates all those who presume to declare the vernacular to be the necessary or the only permissible language for the liturgy; she stigmatizes as impertinent effrontery for anyone to censure or combat the retention of the Latin language for divine worship. This is just; for, as St. Augustine remarks, "to question what the united Church practices as a rule is the most daring madness." In all such general decrees and usages appertaining to divine worship, the Church is directed and preserved from injurious blunders by the Holy Ghost. Instead of censuring the Church on account of her practice, that has endured more than a thousand years, of conducting her liturgical worship in a dead language, we should rather acknowledge and admire her supernatural wisdom; she counts her experiences by centuries: ours we can enumerate only by days.

The Church is moved by interests most sacred to maintain and to introduce, wherever she is spread in the world and receives new nations into her pale, Latin as the common language of her liturgy. This conduct on Her part does not rest on a discipline of secrecy. The Church does not wish to conceal Her mysteries from the faithful. It is rather Her very ardent desire that Her children should understand all the wealth and beauty of Her divine worship; hence She obliges and admonishes Her priests

to unfold to the people the meaning of the celebration of the mystical Sacrifice by clearly and devoutly explaining from time to time the holy Sacrifice of the Mass with all its ceremonies and prayers in the school-room and in the church, in the catechetical instructions and in sermons.

After the Fathers of the Council of Trent had subjected the objection raised to the Latin tongue in Church service to thorough examination, they unanimously declared that, although the Mass embodied a vast amount of religious instruction, they still deemed it inexpedient that the Holy Sacrifice should be everywhere (*passim*) celebrated in the vernacular; that, on the contrary, everywhere the rite (custom) authorized by the Holy Roman Church should be maintained. But in order that the sheep of Christ may not hunger and the children may not ask for bread without there being someone to break it unto them, the Council commands pastors of souls, that during the celebration of Mass, they frequently explain some part of what has been read in the Mass, and that especially on Sundays and holidays they give instruction of some mystery of this most Holy Sacrifice. The Church acts thus, because she is persuaded that an unchangeable and universal language for divine worship prevents, on the one hand, much harm and danger, and, on the other hand, offers numerous advantages for her liturgical object, as well as for her activity and efficiency in general. These advantages are so great, that the profit the people might in a certain respect and in some cases derive from understanding the language used in the divine service, bears no comparison thereunto, and is far surpassed thereby; besides said profit may be secured in some better and more sure way and thus be easily compensated.

## Weighty Reasons For Use Of Latin

Latin is the language almost universally employed in the divine service all over the Catholic world; other cult languages are comparatively but little disseminated. Only the most weighty reasons will be given here for the use of the Latin language in the liturgy of the holy Sacrifice of the Mass.

a) The Latin language is consecrated by the mystic inscription attached to the Cross, as well as sanctified by the usage of nearly two thousand years, and hence it is most closely interwoven with the primitive Roman Catholic liturgy of the holy Sacrifice. The inscription on the Cross: "Jesus of Nazareth, King of the Jews," was written in Hebrew, Greek and Latin (John 19, 19, 20). These were the three principal languages of that epoch, and by divine dispensation they were, so to say, destined and consecrated on the Cross for the liturgical use of the Church. Through the inscription on the Cross they proclaimed to the whole world the dignity, power and glory of the Redeemer, the royalty and dominion of grace which He acquired by His bloody death; at the altar these languages continue to live throughout all ages, and serve to announce and to celebrate until the end of time the death of Christ for our redemption, whereby the reign of grace is ever more widely extended and firmly established, the kingdom of peace progresses ever more towards its happy consummation. In

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## Liturgical Books In The Vernacular Are Doomed To Constant Change

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the first centuries these three languages were employed predominantly, if not exclusively, in the liturgical service.

Of these three languages, Latin at an early date gained the precedence; for, being the language of the Roman world, it became throughout the West, with the spread of Christianity, also the language of the liturgy. Divine Providence selected Rome as the center of the Catholic Church; from Rome the messengers of the faith were sent forth in all directions to spread the light of the Gospel. Along with the grace of Christianity, together with the Catholic faith and its divine worship the western nations also received Latin as the Church-language; for in that tongue the Holy Mysteries were always celebrated, though the nations recently converted spoke a different language and did not understand Latin. Thus the language of the Mother Roman Church became the common language of worship of all her daughters, the Catholic Christian Churches established from Rome in the West. In the beginning Latin was understood and spoken in many localities by the people, but it continued to be the liturgical language even after it had been superseded by other tongues in civil life, and had ceased to be the language of the people and of the country. For centuries the Latin language has ceased to be spoken in the daily life and intercourse of the world, but it will continue to live immortal by ecclesiastical usage and in the sanctuary of divine worship unto the consummation of ages. The most sacred reminiscences, the history and the acts of the Catholic Church are intimately connected with it. From the beginning of Christianity the sublime mystery of the Mass was celebrated, the sacramental means of grace were administered, God was glorified, men were sanctified and led to salvation in this language. It is without doubt elevating and inspiring to offer sacrifice and pray in the very language and in the very words, whose forcible yet sweet tones once resounded in the mouths of the primitive Christians and our forefathers in the dark depths of the Catacombs, in the golden areas of the ancient basilicas, and in the sumptuous cathedrals of the Middle Age. In the Latin language of divine worship innumerable saints, bishops and priests of all times have offered sacrifice, prayed and sung; in it the most magnificent liturgical formulas are composed - prayers of incomparable beauty and "marvelous hymns, which echo throughout the vaults of Catholic churches, now resounding in great exaltation or sung in soft strains of sweet joy, now weeping in sorrow, at another time lamenting in sympathetic grief for Christ." Should not this ancient Latin language of divine service, so venerable and hallowed in its origin and use, be extremely dear and precious to us, so that we would not for any price give it up or be deprived of it at the celebration of holy Mass?

b) The Latin language is better suited than the languages of different countries to the celebration of divine worship, not only because it is very perfect, but furthermore because, as a so-called dead language, it has the incomparable merit of being at the same time unchangeable and mysterious. The genus of the Latin language possesses great perfection: it is distinguished for its dignity and gravity, clearness and precision, for its richness and euphony. It is, therefore, often difficult to render the complete

sense, and still more difficult, and sometimes utterly impossible, to bring out in a translation the beauty, the strength, the dignity, the unction, the depth and the wealth of thought of the original Latin. To convince one's self of this, one should compare, for example, the various translations of the Mass prayers and sequences with the Latin text. In addition to all this, Latin is the language *Urbis et Orbis* (the language of the world), the official Church language, the language of communication between the Pope and the Bishops, the language of the Councils and of theological science. Because of such advantages it is eminently fitted to be used the world over as the language of the Catholic Church in the celebration of her divine worship.

Latin survives no longer in the converse of the common people, but in the sanctuary of the Church. As a so-called dead language, it is unchangeable, while the languages of the people undergo constant improvement and remodeling, and are ever liable to go on progressing and altering. What would become of liturgical books, if, with time and the changes of the vernacular, they were subjected to perpetual change and reconstruction? By such necessary, incessant remodeling and alteration of the liturgical formulas of prayer, the original text and context would lose not only much of their incomparable force and beauty, but often - notwithstanding strict surveillance on the part of the Church - would be disfigured and spoiled by circumlocutions, interpolations, omissions, incorrectness, errors and misrepresentations. Hence it would be impossible to preserve and maintain uniformity of divine worship at different times among even one and the same people, much less throughout the world. All these inconveniences are obviated by the use of an unchangeable language for divine worship. In the unchangeableness of the Latin for divine worship the Roman Missal appears as an intangible and inviolable sanctuary, deserving of admiration and profound respect.

Since the Latin language has been withdrawn from daily life, from the ordinary intercourse of mankind, since it is not heard on the street or in the marketplace, it possesses in the eyes of the faithful a holy, venerable, mystic character. Under this aspect also it is eminently suited for the celebration of the Holy Sacrifice of the Mass, which in itself comprises many mysteries. The celebration of this mystic Sacrifice fittingly calls for a language elevated, majestic, dignified and consecrated; religious sentiment demands this, and the Latin tongue answers this requirement. Just as the silent saying of the Canon, so also the use of a sanctified cult language, different, from that of profane intercourse, points to the unfathomable and unspeakable depth of the mystery of the altar, and protects it against contempt and desecration. The majesty of the divine worship depends, indeed, chiefly on the devout, dignified and reverential demeanor of the celebrant; but the liturgical language contributes also its share thereunto, and a foreign language is suitable, in a measure, to veil the defects and repulsive routine of many a priest, and to prevent them from appearing so glaring. Thus the Latin language, elevated above the tune and place of everyday life, is a mystic veil for the Adorable mysteries of the Holy Sacrifice, which here below we acknowledge

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## The Demand For A Vernacular Liturgy Is Based Largely On Ignorance

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only in the clear obscurity of faith, but whose clear vision shall be our portion in heaven as a recompense for our humble faith.

The use of the Latin language in nowise prevents the faithful from participating in the fruits of the Sacrifice, notwithstanding assertions to the contrary. The demand that the Mass should everywhere be celebrated in the vernacular, is based for the most part on ignorance, or on an entire misconception of the real nature and object of the Eucharistic Sacrifice. The liturgy of the Holy Sacrifice contains "much that is instructive" (*magnam eruditionem* - Trident.), but instruction is by no means its principal object. The altar is not a pulpit, the Holy Mass is not primarily a doctrinal lecture or an instruction to the people. The Sacrifice is essentially a liturgical action performed by the priest for propitiating and glorifying God, as well as for the salvation of the faithful. In this sacrifice the Christian people should take a lively part, full of profit to themselves, and they should in spiritual union with the celebrating priest - plus *medullis cordis quam labiis vocis* - more with the heart than with the lips - join in prayer and sacrifice. And this is not possible for them to do without some understanding of the liturgical celebration; for "although devotion consists principally in an abundance of devout sentiments and, consequently, belongs more to the heart than to the understanding, there is, however, no perfect devotion without the enlightenment of the understanding. But in order to acquire the requisite knowledge to join in devout union with the priest celebrating the Mass, various means are at the disposal of Catholics; the celebration of the Church service in the vernacular is not at all requisite therefore, and would oftentimes prove of little or no avail. By means of oral teaching, with the aid of books of instruction and devotion, every Christian may obtain a sufficient knowledge of the liturgy of the Holy Sacrifice, of the prayers which the priest recites at the altar. For this purpose the mere recital of formulas of prayer in the vernacular by the celebrant would not suffice: for in many cases, for example, in large churches, at High Mass, or when several priests celebrate at the same time, it would be impossible, or at least disedifying, to pray so loud at the altar that all present could distinctly hear and understand the words of the officiating priest. Even if they did understand the words which the priest sings or recites at the altar, but little would be attained for the real understanding of the sense; for the formulas of the Mass, taken principally from Holy Scripture, are often mystical and difficult to comprehend; the mere rendering of them into the vernacular would not always disclose the hidden meaning, and the translation might often be the occasion of misconceptions, of misunderstandings, it might arouse the desire for disputation and dangerous hypercriticism.

When man subjects science and any perfection whatever totally to God, his devotion is thereby increased; therefore, a clear, profound, comprehensive knowledge of the Holy Sacrifice and its prayers is without doubt very useful and greatly to be recommended. The prayers of the Church are to be preferred to all private prayers; they are the sweetest manna, the most solid nourishment of the soul. Therefore, it is very desirable that the faithful should assiduously strive to increase more and more their

knowledge of the precious treasure of the liturgical prayers, to the end that they may join their voices in prayer the more intimately and perfectly with the voice of the Church at the altar. The mere understanding of the prayers which the priest utters or sings does not assuredly suffice to enable us to share abundantly in the advantages and the fruits of the Sacrifice of the Mass. The most perfect disposition for this is a lively faith, fervent love, sincere compunction, profound reverence and devotion, humility of heart, a longing for mercy and help. Such devout sentiments may exist independently of the knowledge of the particular Mass prayers, and are produced by the worthy, holy and mysterious Sacrifice, which, having a varied symbolical character, possesses, therefore, a peculiar, significant and eloquent language of its own. This language can be perfectly understood only by him who, by previous instruction, has learned the purpose and meaning of the ceremonies of the Church. Latin is, therefore, no hindrance to the Catholic Christian, preventing him from deriving from the source of the liturgy of the Holy Sacrifice life, light and warmth, in order to nourish his piety and devotion. It serves rather to awaken a holy awe and reverence in his heart in the presence of the obscure mysteries of the Divine Sacrifice.

c) As a universal language of worship, Latin is an admirable means not only of presenting, but also of preserving and promoting the unity and harmony of the Church in divine worship, in divine faith, and in conduct.

a) The unity of the liturgy for all time and places can be perfectly maintained only inasmuch as it is always and everywhere celebrated in the same language. By the introduction of the various national languages, the uniformity and harmony of Catholic worship would be imperiled and, in a measure, rendered impossible. How beautiful and sublime is that uniform celebration of the Holy Sacrifice in the Catholic Church from the rising to the setting of the sun! Thus every priest is enabled to celebrate Mass, over the whole world, no matter what country he visits. And "how consoling is it not for a devout Catholic, whilst dwelling in a foreign land in the midst of strangers, hearing no sounds but those of an unknown tongue, to be able at least when assisting at the celebration of divine service, to hear again the words of a language which, as the accents of a second mother-tongue he has listened to from childhood in his native country? He feels then as though he were in a spiritual home, in a universal fatherland of the faith, and for the moment he forgets that he is dwelling in a strange place." Thus travel on our altars "the same prayers in the same language all around the globe. When the sun rises and the morning flush shows itself on the mountain tops, we awaken, and the celebration of Mass begins with these same prayers and continues until noon. Then other countries have their morning, and take up the same Sacrifice with the same prayers. And when in the evening the sun sinks beneath the horizon, it rises in another part of the globe, and the same Sacrifice is there repeated with its identical prayers."

b) The unity of the liturgical language and of the divine worship in the Church is, therefore, a very efficient means for preserving the integrity of faith. The liturgy is, indeed, the main

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## Exploding A Myth: Novus Ordo Not Same As Tridentine Mass – Part 1

By REV. KEVIN VAILLANCOURT

For The Catholic Voice

When the *moto proprio, Summorum Pontificum*, was promulgated on July 7, 2007, by Benedict XVI, one of the essential “selling points” for allowing the public celebration of the Latin Mass, while at the same time upholding the “right” of the *Novus Ordo Missae* to continue its existence, was because a “continuity of worship” exists between the two rites. In other words, we are told that, historically, the modern liturgical rite (which resembles more the “mass” of Cranmer than it does the Holy Sacrifice of the Mass in the Roman Rite), is but a continuation, in form and spirit, of the prayers of the Roman (Tridentine) Mass, despite the former’s numerous departures from true Catholic worship. To put it in the language of the Modernists: the one has “evolved” from the other, to the point that “There is no contradiction between the two editions of the Roman Missal.” This myth is further compounded when we read in Article 1 of the Decree that the *Novus Ordo Missae* has been designated as the “ordinary expression of the law of prayer for the Latin Rite,” while the Missal of John XXIII is the “extraordinary expression of the law of prayer on account of its venerable and ancient use,” a notion that is quite foreign to the traditional observance of Catholic worship in the Roman Rite. However, we are assured that “These two expressions of the law of prayer of the Church in no way leads to a division in the law of prayer of the Church, for they are two uses of the one Roman Rite,” even though a casual observation of the two rites clearly demonstrates that there is a *substantive* difference between them. When there is a difference in the *substance* of worship, there must necessarily be *division* among those who take part in it. Is this not a violation of one of the essential marks of the Church that She is *one* in faith and worship throughout the world?

### Unity In Language Brings True Unity In All The Churches Of The World

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channel by which dogmatic tradition is transmitted; dogma is the root of all ecclesiastical life, of discipline and of worship. Worship is developed out of the doctrine of faith; in the liturgical prayers, in the rites and ceremonies of the Church the truths of Catholic faith find their expression, and can be established and proved therefrom. But the more fixed, unchangeable and inviolable the liturgical formula of prayer is, the better it is adapted to preserve intact and to transmit unimpaired the original deposit of faith. Therefore, all the primitive liturgies proclaim and prove that our faith is in perfect harmony with that of the first ages of the Church.

c) Unity of liturgical language and the consequent uniformity of divine worship form, finally, a strong bond for uniting indissolubly the churches dispersed all over the world, among themselves and with their common center — the Roman Church, the chief and Mother-Church of them all. The bond of a universal language of worship, which embraces the head and the members of the Church, supports and promotes everywhere the unity and the common life and operation of the Church. History confirms this; for it proves that a difference of liturgies, that is, the introduction of national languages into the liturgy, frequently

Over the course of the next few issues, my intent is to demonstrate that the very idea there is a “continuity of worship” between these two rites is a **myth**. It is a lie perpetrated on a Catholic world that,

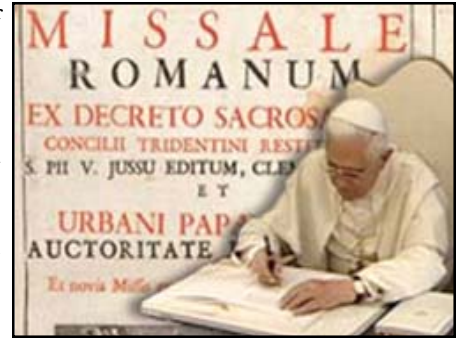
since Vatican II, has heard (and accepted) far too many similar propositions in faith and worship. It is a myth that was perpetrated to satisfy two opposing camps: one that preferred the celebration of the Mass in Latin (albeit as found in the Roman Missal promulgated in 1962), while the other accepts and prefers the rites spawned by the Innovators after Vatican II, as celebrated in the vernacular, and with great “participation.” Likewise, it is a myth, that unless it is exposed in all its ugliness, will continue to affect the way Catholics in the modern church worship, leading them further and further from the Faith of their forefathers.

Over the course of these next few issues, I will lay bear the falsity of this myth as regards the true differences between the two rites in three key areas: the *stability* of worship found in the pre-Vatican Latin Mass as compared to the spirit of change found in the modern rite, the rich *history* of the pre-Vatican II Latin Mass compared with that of the *Novus Ordo*, and finally the *internal evidence* itself which clearly demonstrates that the *Novus Ordo* is not, and *cannot be* acknowledged as the same form of worship that has come down to us from Jesus Christ, through the Apostles, and as is preserved in the Church.

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gave or threatened to give rise to heresy and schism. We need only recall to mind the eastern nations, which, for the most part, have a ritual of their own and in the liturgy make use of a language different from the Latin.

While, therefore, the use of the various national languages for divine service is peculiar to the sects and to national churches, the use of the Latin as the common language for divine worship harmonizes perfectly with the essence, the object and the workings of the Catholic Church. In her bosom we behold how the Holy Ghost has “gathered all the nations from out of the babel of tongues into the unity of faith.” Being formed of “all nations and tribes and peoples and tongues,” she constitutes but one family of God, one kingdom of Christ, a kingdom not of this world, but exalted above every nation of the earth. Therefore, it is proper that the Church, when celebrating divine worship, when offering the divine Sacrifice, should make use not of the language of some one single country or nation, but of a language that is universal, consecrated and sanctified. Thus at the altar it is a figure of the heavenly Jerusalem, where all the angels and saints in unison (*una voce*) sing their “Holy, holy, holy” and Alleluia. †



## The Liturgical “Spirit Of Vatican II” Is A Spirit Of Change

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### The Essence Of the Modern Rite: Continual Change

The “liturgical consultant” for the Archdiocese of Seattle, Rev. Jan Larson, rightly observed in an article printed in the Spokane *Inland Register* for October 4, 2007, that when Benedict XVI issued the *motu proprio*, he “assured the bishops that allowing freedom to celebrate the old Latin Mass in no way diminishes the intent of Vatican II,” although he himself does not believe it. He reminds his readers that “all church laws, including the new law regarding the Latin Mass, must be interpreted in light of the teachings of Vatican II.” He says that the Vatican II document, the *Constitution on the Sacred Liturgy*, is “fundamental and foundational in shaping future liturgical law,” and that the “fundamental principle in the Constitution is that any liturgical renewal is to be undertaken with the ‘full, conscious and active participation’ of the assembly as the primary consideration.” He continues: “Celebrating the Mass in an unintelligible language, and with actions and gestures that cannot be comprehended, directly violates the principle that full and conscious participation is the goal that is to be pursued before all else.” This is why he says: “I, for one, would never lead this former Latin liturgy.”

This element of the “spirit of Vatican II” as regards liturgical worship (“active participation by the faithful”) has been invoked numerous times since the promulgation of the *motu proprio*. Vatican II has promoted the *corporate* and *social* acts of participation among those attending its liturgical forms, while the Roman Catholic Church, especially since the Council of Trent, has taught that “participation” is to be understood in a *spiritual* manner, where the people in attendance are “co-offerers” of the Sacrifice (Pius XII, *Mediator Dei*). The priest is the principal and true celebrant of the Mass, while the people join their prayers with his during Mass, and thus truly “participate” in this act of worship to Almighty God. In the Roman Mass, the people do not “participate” by vocally speaking out, often with a great lack of harmony in voice. Rather, they participate by joining in spirit with the priest as he offers (not “leads”) the Holy Sacrifice, often by prayers addressed to God in the plural form (thus fulfilling the words “my sacrifice and yours,” as we find in the *Orate Fratres* prayer).

Rev. Larson’s concerns over the use of the *motu proprio* seem to center on the use of the Latin. However, he fails to observe that in this same *motu proprio* Benedict XVI anticipates (and even orders in some cases) a time when the Latin Mass will conform more and more with the “ordinary” liturgy of the modern church. Thus a system of ongoing change to the 1962 missal begins to the point the Latin Mass found in that volume may not, in the future, resemble the traditional Latin Mass of “venerable and ancient custom.” For instance, according to article 6 of the *motu proprio*, the Scripture readings may be “proclaimed” in the vernacular (how and by whom it is not indicated). This seems to imply that the vernacular may be used *ad libitum* during the Mass as a substitute for the Latin readings, *provided* the modern scriptural translations are used in these vernacular “proclamations.” Also (taken from the “cover letter”) “new Saints and new Prefaces can

and should (My emphasis. *RKV*) be inserted in the old Missal” as a demonstration of how “the two forms of the usage of the Roman Rite can be mutually enriching.” One of the chief problems with the *Novus Ordo* is its continual “updating” and “renewing,” either to get the vernacular “just right,” or make sure that the language of the liturgy offends no one, thus forcing on modern Catholics the politically correct “gender neutral” form of prayers we have seen over the past few years. In fact, there is a new “missal” due out in the United States soon, making this (at least) the fourth time the liturgical form of the new rite has changed since 1971. In contrast, no matter what some may say about the “revisions” in the Latin Mass over the centuries, the fact is that such “revisions” were not of the *substance* of the Mass itself, and these “revisions” did not take place for many centuries in between. This is one of the reasons why Pope St. Pius V “canonized” the Latin Mass in his Bull *Quo Primum*: in order to insure stability of Catholic worship throughout the world, and to prevent liturgical abuse.

### Bring In The “Normative Mass”

While Rev. Larson wishes to invoke the *Constitution on the Sacred Liturgy* to suit his aims, more individual interpretations of this Vatican II decree abound as it affects the *motu proprio* of Benedict XVI. For example, Bishop Emeritus Rene Henry Gracida of Corpus Christi, Texas, wrote an essay based on his personal research that the use of the vernacular *within* the Latin Mass (1962 Missal) is not only encouraged by Benedict XVI in the *motu proprio*, but also previously allowed by the *Constitution on the Sacred Liturgy* and by other permissions given to the bishops of the United States in 1964. What is more (he says), these “permissions” have never been revoked (in his opinion).

In an essay entitled *The Legitimacy of the Use of the Vernacular (English) Language in the Celebration of the Extraordinary Form of the Mass according to the Motu Proprio of Benedict XVI*, Bishop Gracida explains that, according to the words of *Summorum Pontificum* itself, the teachings of Vatican II, and permissions already given since 1964, everything is in place for the reemergence of what some call the “hybrid mass”: a liturgy that is composed of Latin and vernacular (English, in this case) prayers and “readings,” a novelty that paved the way for the acceptance of the all-vernacular liturgy known as the *Novus Ordo Missae*. This is the missal in use from 1965 through 1969 (and even later, in some places) where much of the public words of the priest were recited in English, and only a few prayers were said in Latin. The “hybrid mass” of EWTN fame continues this form of “liturgy.”

Bishop Gracida explains that what Benedict XVI teaches in Article 6 of the *motu proprio* is but a re-echoing of Article 54 of *Sacrosanctum Concilium*. In that document we read: “A suitable place may be allotted to the vernacular in the Masses which are celebrated with the people, especially in the readings and the ‘common prayer,’ and also . . . in those parts that pertain to the people.” Anyone who remembers the 1965 missal is aware of its transitional nature, and that the English was always said in the

(Continued on Page 13)

## Changes Made To 1962 Version of “Prayer For The Jews”

(Continued from Page 12)

“vocal” parts of the liturgy, while the Latin was used during the “quiet” times, and then only by the priest himself. While Bishop Gracida has not indicated that he has dug out his old 1965 missal from storage and is now using it, the fact is that this “opinion” is out there, and soon it will catch fire in various places, all in the name of the *motu proprio* and Vatican II. Once again, stability in worship will be broken because the “spirit of Vatican II” has been invoked.

### Change In The Holy Week Rites

Benedict XVI made it quite clear in *Summorum Pontificum* that permission was given to any priest to offer the Latin Mass (in private when he wishes to, and in public according to the permissions of the bishop) but that this “indult” did *not* extend to the days of Holy Week known as the “Sacred Triduum,” namely Holy Thursday, Good Friday and Holy Saturday. Now, the complete interpretation of this section of the *motu proprio* has not yet come forth, but it cannot be delayed for long. You see, the *motu proprio* states that, “as a matter of principle,” no priest may be allowed to offer the Latin Mass exclusively — he must also celebrate the new rites. Why? Well, as the myth explains it, both rites are supposed to represent the same expression of worship. As such, the use of the Latin cannot be held exclusively to the diminishing of the importance and validity of the *Novus Ordo*. How this applies to the rites to be observed during the Sacred Triduum remains to be seen, but if any past observances of the “approved” communities in the modern church where the Latin is allowed are our guide, we find, in many cases, the “Latin Mass priests” must be present (at least) for the celebration of the vernacular liturgy said by the bishop in the cathedral church on Holy Thursday. In this ceremony, these “Latin Mass priests” are required to “concelebrate” the new liturgy with the modern bishop as a demonstration of fraternity and obedience. Is this what Benedict XVI meant when he gave this command in the *motu proprio*? We’re not sure, so we will have to wait and see. We’ll also have to wait and see if these “Latin Mass priests” will be required to follow the rites as printed in the modern books for each of the ceremonies of the sacred Triduum they will follow instead of what is in the Latin Mass missal.

We do have some indication (it seems) of what of the “Latin Mass priests” will be required during their 2008 Holy Week observances. On February 3, 2008, Benedict XVI concluded his work on the revised Latin and vernacular forms of the *Prayer for the Jews* as said during the Good Friday Liturgy. Where the traditional form had us all join in prayer *pro perfidis Judaeis* (for the perfidious Jews) that, by God’s grace, the veil over their hearts would be lifted so that they would recognize Jesus Christ as their Lord and Savior, changes took place in this prayer in 1959, and were made official when the 1962 Missal was published. The central part changed was the removal of the adjective “perfidious,” still leaving thoughts of prayers for the conversion of the Jews. After Vatican II and the promulgation of *Nostrae Aetate*, the prayer was further sanitized to say: “Let us pray for the Jewish people, the first to hear the word of God, that they may continue

to grow in the love of his name, and in faithfulness to his covenant.” Elsewhere modern Catholics pray “. . . that the people you first made your own may arrive at the fullness of redemption.” There is nothing in the modern rite that speaks of the conversion of the Jews. These prayers were satisfactory to the Jewish leadership, and relationships were good between the Synagogue and modern Rome until word came out about the promulgation of *Summorum Pontificum*. Even though the word “perfidious” may have been dropped in the 1962 Missal, still the Jewish leaders were worried about the prayers for their “conversion” found in those rites, and that by allowing the celebration of the Latin Mass to take place, Jewish-Christian relations (in their words) “would be set back by a thousand years.” After the *motu proprio* was released, the Jewish leaders were assured everything would be fine, and at one point Archbishop Angelo Amato, Secretary of the Congregation for the Doctrine of the Faith explained in *Avvenire* that the word “conversion” should not trouble the Jews: “In the Mass, we Catholics are always praying, in the first place, for our own conversion. And we beat our breasts for our sins. And then we pray for the conversion of all Christians and of all non-Christians. The Gospel is for everyone.” Therefore, it seems, that the meaning of “conversion” is no longer the rejection of error in favor of the True Faith, but rather a “conversion of the heart: so that the Jews will no longer sin and become holy unto themselves.” On February 5, 2008, the Vatican Secretary of State issued *new* changes to the 1962 Missal (remember, in the *motu proprio* we were warned this would take place) for the Prayer for the Jews, changes that must be incorporated in the Holy Weeks prayers observed this year. Now the prayer reads: “Let us also pray for the Jews that God our Lord should illuminate their hearts, so that they will recognize Jesus Christ, the Savior of all men,” along with “All-powerful and eternal God, you who wish that all men be saved and come to the recognition of truth, graciously grant that when the fullness of peoples enters your Church, all of Israel will be saved.” It is a complete change from the prayer found now in the 1962 Missal, yet it seems to have eliminated the word “conversion” in order to satisfy the Jewish rabbis. Not so. According to the February 7, 2008, edition of the Italian daily *Corriere della Sera*, the Italian Rabbinical Assembly announced a “pause for reflection” in the dialogue with Catholics, and that, in their opinion, the recent change in the Good Friday prayer constituted “an abandonment of the very conditions for dialogue.” Are more changes on the way?

### Change Is The Order Of The Day

There are more examples of liturgical change, revision and “renewal” that I can cite, including the major change in the liturgical calendar so that the modern calendar is unrecognizable when compared with the traditional one. However, what is stated here is sufficient to prove that the idea that there is a “continuity of worship” between these two rites is a myth, leaving one of the supporting pillars of the *motu proprio* in shambles. There is no stability in the modern rites, and where stability is lacking, so also is true progress toward holiness. In our next issue we will review how history demonstrates the existence of a *motu-myth*. †

*Letters To The Editor***Thank You For The December Issue; Have You Reached Your Goals?**

“Universal Salvation” Is Found Everywhere

Editor, The Catholic Voice:

The December issue is superb! I particularly liked the article by Mr. Omlor on Ecumenism. Just listen to our local “catholic” radio station and you will hear that it is imbued with the idea of “universal salvation,” especially in the broadcasts of “Catholic Answers,” “Open Line” and Fr. Groeschel. I also like the 1908 reprint from *American Ecclesiastical Review*. We know there has been “rot” in the Church long before Vatican II. This article helps us see just how far back the threat of Modernism extends.

God bless you and grant you many blessings in 2008.

L.G.

*Greenacres, WA*

Editor's Note: Thank you for your kind comments and prayers. With the prayers and support of people like you we will continue to provide articles that both educate and inspire as we work to combat the spread of error in the modern church. Yes, it is particularly worrisome that the notion of “universal salvation” is so wide spread, especially among Catholics. For so long, modern Catholics have been praying in their *Novus Ordo Missae* that Christ shed His Blood on Calvary for “all men,” rather than praying the form of the Holy Eucharist as Christ gave it to us, that He shed His Blood for many. Just this one change in a word, prayed over and over again for all these years, has not only invalidated the modern liturgy, but it has even caused a change in belief and practice. Daily repetition of this one error has changed the faith of millions. What a victory for the Modernists!

† † †

**Are You Closer To Your Goal?**

Editor, The Catholic Voice:

The STRC has been around a long time, along with *The Catholic Voice*. I'm not sure what the goal is, but are you any closer to it than your were, say five years ago?

I do have to say that when I try to circulate the newsletters, I don't have many takers — a few with a more intellectual bent, but none of the people in the pews wanting desperately to partake in the Sacrifice of the Mass.

M.S.

*Gulf Shores, AL*

Editor's Note: The goal of the STRC is explained in every issue on Page 16 in our *Statement of Purpose*. Our desire is to work and pray for the complete restoration of the Roman (Tridentine) Mass in every church of the world, along with the restoration of true Catholic teaching in every pulpit and school of the world, for the two truly go hand-in-hand. What good is true worship without true teachings? Our secondary “goal” is to work and pray for true Christian unity and to publicly challenge the Modernist error of Ecumenism wherever it surfaces. We work to meet these goals largely through the printing and distribution of *The Catholic Voice*. Have we met these goals yet? No, for it is obvious that false worship and false teachings abound. However, we have noticed an increase in interest in our newsletter, especially at the international level, through our

downloadable versions found on our web site. There are countless numbers of people who have read and commented on the articles we have published and made available online. This encourages us to continue working for the fulfillment of these goals, counting on the prayers and financial support of our readers. Last year was the first year in a long time that we operated at a monetary loss, yet still we have been able to get this issue out in the mail and (Deus vult!) more like this in the future.

As for the difficulty you are witnessing in trying to circulate our newsletter, the problem may arise from either of these sources: a) the apathy of modern Catholics has increased toward their plight, and this problem gets all the worse the longer the errors of the Modernists are allowed to exist, and/or b) the intellectual level of modern Catholics has been “dumbed down” because of what they hear and read in their churches. To take the caliber of our articles “down a notch” to reach these people is not the answer. Rather, it is our goal to keep the level of Catholic thinking at a higher (but not too high) point, for everywhere the Catholic Church has worked through Her missionary effort to spread the Gospel, She has always succeeded in educating all who are touched by Her words and works. We would do a disservice to the traditions of our Holy Faith were we to do any less.

† † †

**Catholics Are Abandoning Tradition**

Editor, The Catholic Voice:

After not having gone to the *Novus Ordo Missae* for about thirty years, two of my brothers decided to join the modern church and abandon the practice of their traditional Faith. I was very surprised to see this happen, though I do think one reason for it is the lack of good Catholic publications read from time to time. Good, solid printed works remind us why we left the modern church. It seems that traditional Catholics are gradually losing hope that there is an end to the situation we are in.

M.D.

Editor's Note: It can be discouraging to see good friends or loved ones — faithful, traditional Catholics — lose heart over the length of the battle and finally succumb to the wicked Siren of the modern church. The Modernists are trying every trick they can to lure Catholics into their snare, and the length of time in our struggle against the forces of error has made their somewhat melodious voice sound all the more inviting. Yes, the review of good publications is very important, for they do serve to remind us of the dangers in the path set before us. However, another important reason for the success of the modern Church comes from our own lack of unity and sense of purpose ourselves. God will not come to our aid to bring an end to Modernism until all faithful Catholics work and pray toward that end. †

**Want To Contact Us? Here's How:**

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<b>By Fax:</b>	(509) 489-4060	
<b>By email:</b>	tradition@strc.org	<b>Web site:</b> www.strc.org

# The Graces We Can Expect From God To Us During Paschaltide

By REV. KEVIN VAILLANCOURT  
For *The Catholic Voice*

As the Liturgical Year progresses, understanding the spiritual significance of each liturgical season may be either easy or difficult, depending on our spiritual outlook. We “just know” what the Church expects of us during certain times of the year, while at others we may seem to flounder in a spiritual limbo, waiting for the next, more obvious feast to arise. For example, the spirit of Advent is not hard to figure out, nor is that of Christmastide or Lent. But what do we make of the liturgical season immediately following the observance of the Resurrection? “What is the spirit of Paschaltide, the time after Easter? How long does it last? What should be the grace I pray for during this time?” To make our Faith a living one, these questions must be more than rhetorical — they must be real, they must be asked in earnest, and they must come from a heart desiring to know what its Mother, the Church, asks it to do.

*Paschaltide* is the period of time from Easter Sunday to Pentecost Sunday, about 50 days in length. It is, by far, the richest of all liturgical seasons for its history and spiritual mystery. During this time we commemorate the mysteries which are at the very center of our supernatural life: our redemption, our salvation and our sanctification. Lent was only a time of preparation for this season through a period of prayer and sacrifice, helping us cleanse our hearts and souls for a worthy celebration of this important time. The joy of this season is not in having completed the sacrifices of Lent and the sorrowful reflections of Holy Week; if this is how we look at it, then our joy is incomplete. Rather, Easter joy is an enlargement in the heart because sin has been purged from it, bringing a profound tranquility in knowing that we have made our spiritual peace with God and He with us. Having learned how to conquer our sinful habits, we are now ready to understand the sacred mysteries of Christianity a little better than we have in past years, thus making it possible for us to make advancements in the spiritual life. Instead of being content with only working out our salvation, we now eagerly desire holiness and the means to obtain it. This is the grace of Paschaltide, a time when we will learn more and more what being a Christian is all about. During this season we can expect to spiritually increase in the following ways:

- An increase of the virtue of faith, knowing that Christ’s Resurrection is the source of our confidence in God;
- An appreciation for grace in our souls, that grace which is taken away each time we deliberately offend God through personal sin;



- A love for our baptism, for through it we have been made children of God, heirs of Heaven and have obtained the right to receive the other Sacraments, our great source of grace and holiness;

- A better understanding of what our spiritual adoption as “sons of God” really is and why this knowledge was saved to be revealed only after the Resurrection. It is during this season that

we will better appreciate what it means to be a Child of God;

- A desire to know the Holy Ghost, the third Person of the Blessed Trinity, better than we ever have before. He takes up residence in our souls at Baptism, and makes His presence known even more each time we receive the Sacraments and strengthen our wills against sin;

- A firm attachment to the Church and Her teachings. She is our spiritual Mother, born from the wound in the side of Christ on Calvary and made complete as an institution on Pentecost when the Holy Ghost descended on the Apostles. She is our infallible guide to Heaven. We need to learn to be more childlike in following the path She has laid out for us, knowing that the Church — not some vision or the teachings of mere men — is our sole source

of grace and salvation.

Isn’t it wonderful to know just a small sampling of the many graces God gives to us during this season of the Liturgical Year? St. Paul was favored with an exceptional knowledge and love of the mystery of the Resurrection of Jesus Christ. He tried to teach all just how important this mystery is in the life of a true follower of Christ by reminding them of this saying from Isaias the Prophet: *Eye hath not seen, nor hath ear heard, nor hath it entered into the hearts of man what God has prepared for those who love Him* (I Corinthians 2:9). For us, everyday of Paschaltide can teach us the truth of this great lesson. Having spent Lent in union with our Crucified Savior sorrowing for what sins caused Him to suffer, we are now called to unite with the Risen Christ during Paschaltide, breaking free from the slavery of sin and attachment to this world. This can be a very grace-filled season for us if we spend it as the Church asks us to do. †

**Would you like the traditional Latin Mass of the Roman Catholic Church offered for your intentions, or those of your loved ones?**

*Mass requests are being accepted at this time by traditional Roman Catholic priests for any Masses for the living and the dead, including Gregorian Masses.*

— Please contact us at STRC for details. —

**Statement of Purpose**

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

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

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

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

**From The Traditional Roman Catholic Calendar**

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

St. Thomas Aquinas .....	March 7
Palm Sunday .....	March 16
Holy Thursday .....	March 20
Good Friday .....	March 21
Easter Sunday .....	March 23
Annunciation BVM ( <i>transferred</i> ) .....	March 31
St. Joseph ( <i>transferred</i> ) .....	April 1
St. Mark ( <i>Greater Litanies</i> ) .....	April 25
Rogation Days ( <i>Minor Litanies</i> ) .....	April 28, 29 & 30
Ascension Thursday .....	May 1
St. Joseph the Worker ( <i>transferred</i> ) .....	May 2
Finding of the Holy Cross .....	May 3
St. Pius V .....	May 5
Pentecost Sunday .....	May 11
Ember Days of Pentecost .....	May 14, 16 & 17
Trinity Sunday .....	May 18
Sts. Philip and James ( <i>transferred</i> ) .....	May 19
Corpus Christi .....	May 22
Feast of the Sacred Heart .....	May 30
Queenship BVM .....	May 31

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