

The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

P.O. Box 130 • Mead, WA 99021

Volume 15, Number 3

CALL FOR MASS LOCATIONS AFTER 6:00 P.M. (EST): (423) 510-9106

September, 1999

Millennium Virus Has Already Struck: It Is False Ecumenism

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

Over the next few months, we will all grow quite tired of such words as Y2K and the *Millennium Bug*. However, while nearly everyone makes preparations for what some naysayers wish to call "certain doom", Catholic focus has been lost on the true millennial virus that has already struck at the heart of their Faith. That virus is *false ecumenism*. It is a sickness of Faith that has been introduced by degrees, and it is set to explode in all its fullness in Jerusalem in the year 2000.

Ever since the re-writing of Roman Catholic belief regarding the salvation of non-Catholics as found in the documents of the Second Vatican Council and the *Novus Ordo Missae*, today's Catholics have systematically adopted, through their modernist clergy, an ecumenical fever. This fever -- this *virus* -- has been universally accepted and Catholics don't seem to wish for a cure.

From apostolic times, it has been the belief of the followers of Jesus Christ that salvation is only possible to those who are members of His Church: ". . . those who believe and are baptized will be saved; those who do not believe will be condemned." (Mark 16:16) This thought, coupled with the command of Christ to convert all, has inspired countless missionary men and women to go forth and preach the Gospel, bringing as many as possible into the Catholic Faith. They were bitten by the true "bug", the one filled with true Charity for poor sinners, and a love for God and His Church above all else. They recognized that the salvation of souls was at stake, and that although Christ died for all men, only the few are saved who believe, are baptized and who die in the favor of God. This expression of Catholic faith has been reiterated time and time again by the Popes, Councils and Doctors of the Church, expressed as a teaching which has been always consistent, always true to the Gospel message. It has been left to our age to see this essential Catholic truth denied, and in a blatant and blasphemous manner. However, before the virus of false ecumenism could explode with all its force, it had to be introduced (spoon-fed, if you will) gradually and in a manner so that it could be easily absorbed by all Catholics throughout the world. Here's how it was done:

Erroneous Documents of Vatican II

Much has already been reviewed on this subject by traditional Catholic authors since the proclamation of *Lumen Gentium* and *Gaudium et Spes*, two very scandalous documents issued in the name of Roman Catholic teaching. These two documents

express the heretical notion that "good and salvation" can be found in other religions (Judaism, Protestantism, Muhammadanism, etc.) and that the Catholic Church accepts such things as true. In reality, the Church *does not* and *can not* do such a thing, because such a belief is contrary to the nature of our Faith as given to us by Jesus Christ. To believe in this false ecumenism (an old word with a new interpretation) is erroneous and, at the very least, a sin against Faith. At the worst, it is heresy.

So, with these documents in the hands of all Catholics, the stage was

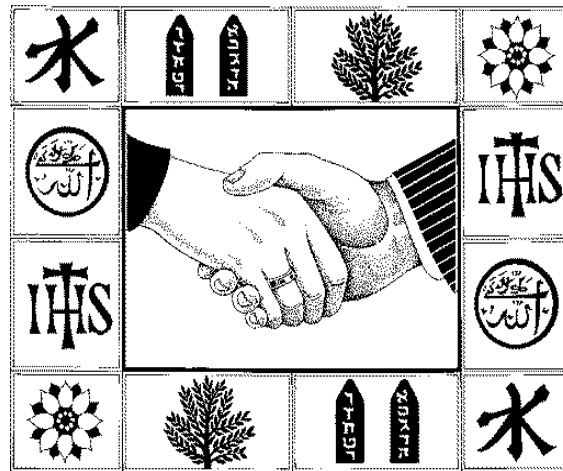
set for the introduction of the next element of this spiritually lethal virus: a new belief about non-Catholics and salvation. It would not be enough to propose the new teachings in conciliar documents; no, the faithful would have to pray in a new way, worshipping in the manner proposed by these new beliefs. In 1967, two years after the close of the Council, the *Novus Ordo Missae* was introduced, and in 1969, it was universally mandated.

The "Mass" Of False Ecumenism

There are two crimes against Faith committed by those who promulgated the *Novus Ordo*: the introduction of an invalid liturgical service as a form of worship for Roman Catholics, and the change in the wording of the prayers to reflect this bad virus of false ecumenism. Of the first, *The Catholic Voice* has joined its efforts with many traditional clergy and lay Catholics to condemn the errors of this false "mass". (See our reprint section on Page 2 to review this effort.) In an article by Patrick Henry Omlor later in this issue, we re-express the second.

Sufficient to say here, false ecumenism would not have made such a successful inroad among Roman Catholics had not the majority of them been praying that Christ shed His Blood for *all men*, a notion roundly condemned by the Council of Trent. Truly, as one prays, so he believes. That Christ died for all is a doctrine of our Faith; however, the fruits of His Passion and Death (eternal salvation) apply only to the *many*, to those who

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I will go into the Altar of God.

STRC Provides Material For Use In Promoting Our Cause

The Society of Traditional Roman Catholics has worked for over fifteen years to educate Catholics about the beauty and splendor of the Tridentine Latin Mass, as well as the serious threat to it from modernist forces. While our newsletter has been the chief educational tool, we have also mailed out printed material to several lists of people, including bishops and priests, who still embrace the conciliar errors.

STRC has also provided certain special projects which aid in these efforts. Below we review these apostolic tools and offer our readers another opportunity to obtain them for their own use.

1. Special Edition of *The Catholic Voice*.

Several years ago, our readers asked for a publication that would provide a summary of the concerns Catholic should have with the errors of the *Novus Ordo Missae*. The plan was to use this summary publication as a tool to distribute to family and friends, or to pass them out in churches where the *Novus Ordo Missae* is said. We put together this little work (about the size of a regular newsletter) and made it available to our readers for a donation. The success of this work was so phenomenal that we had to go to another printing almost immediately.

The contents of this publication explain its success. In one short work, Catholics can read a summary of the teachings of *Quo Primum* by Pope St. Pius V, the invalidity of the *Novus Ordo Missae*, the problems with the invasion of eastern mysticism in the modern liturgical rites, and much more. Thousands of copies of this *Special Edition* have been distributed, and we need to see many, many more made available to every Catholic in our country.

To order the *Special Edition* in bulk rate, please enclose a minimum donation of \$25.00 for 50 copies, a price which defrays our costs for printing and mailing these issues to you.

Join with many other traditional Catholics who are not content with just speaking of the errors in the modern church. No, we must work hard to help others identify the problems of our time and desire to return to the traditional practices of the Roman Catholic Church.



2. Pro Multis pins

The Pro Multis pin project has been a part of STRC for nearly ten years. The pin, about the size of the graphic just to the left, is easily worn on the lapel, as part of a tie clasp, or on an other article of clothing, and is used as a ready identifier for those who object to the *Novus Ordo Missae* and the change in the words of the wine consecration *pro multis*. We have distributed hundreds of these pins throughout the world to Catholics, lay and clerical, who wish to be known as *traditional* Roman Catholics and defenders of the proper words of Consecration at Holy Mass.

To obtain your own pin, please send us a minimum donation of \$5.00, requesting that we send you a Pro Multis pin.

3. Back Issues of *The Catholic Voice*.

It is not often that we have reprints of past issues available, but it seems that we still have a stockpile of some very important back issues that do no good just sitting around. If you would like some back issues, please send us a minimum donation of \$15.00 for 50 assorted back issues. You will find that the subject matter made available in these older issues is still just as important today as it was when it was written. †

Past Articles Of The Catholic Voice Available As Reprints

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

1. Defending The Tridentine Mass

Our case fully explained.

2. What Catholics Once Were, We Are . . .

A simple comparison of Catholics of old with modern-day Catholics and the way they worship.

3. The Destruction of the Mass and some Historical Parallels

The attempt to destroy the Mass was tried before.

4. The Real Liturgical Movement

There is a true liturgical spirit that does not destroy the Mass

5. Tridentine Mass Not Illicit!

An answer to those who try to keep people away from the Tridentine Latin Mass.

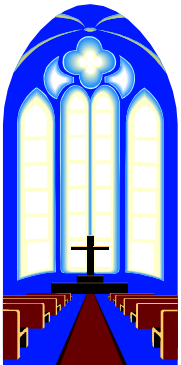
6. Has The Church The Right?

Does the Church have the authority to change the Mass?

7. The Ecumenist Heresy

The ecumenical movement is heretical and a danger to Faith.

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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The Catholic Voice is a publication of the Society of Traditional Roman Catholics, and is published quarterly. There is no subscription fee, but donations are requested to help us continue our work. Board Officers of the STRC are Larry Martin, President and Treasurer, James De Piante, Don Donadio and Fr. Kevin Vaillancourt (Editor of *The Catholic Voice*). 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 \$3.00.

Great Confusion Caused By Vatican-Lutheran Concordat

by LARRY MARTIN
STRC President

The announcement of the details of a new Vatican-Lutheran concordat has many Catholics confused. Is the Lutheran concept of justification by faith alone now approved as legitimate, or are Catholics now supposed to change their beliefs to more closely match those of the Protestants? While listening to the G. Gordon Liddy show on radio I heard him close out one hour by saying that the Lutheran church is now among the valid religions. G. Gordon Liddy considers himself a good Catholic. Whether he is or isn't is not the point of this article, although the subject will come up again.

I was in my car at the time I heard this particular broadcast and I knew I would be out of telephone range soon, and he had just broken for the hourly news break, so he would be off the air for about five minutes. But I couldn't let that statement go unchallenged, so I called. Luckily I got to talk to Mr. Liddy rather quickly and I proceeded to tell him that this document did not necessarily mean that Rome was now considering Lutheranism as valid, but that it was merely an early agreement on the nature of salvation through faith, not by merit of good works. I pointed out that the Church has always maintained that our good works alone do not merit heaven, but I also warned him that a rush to embrace the 'Faith alone' doctrine leads to the rejection of the necessity of Baptism. I also quickly tried to address the issue of the difference between Redemption and Salvation.

But the conversation got ugly very quickly. First he brought up the issue of "Baptism of Desire", which has absolutely nothing to do with the Catholic-Lutheran issue. (Baptism of Desire is an issue addressed for those who, at time of death, have never had a chance for Salvation through conventional means of Baptism.) The issue was precisely about which Church (or churches) is the true means of salvation. Those in the Church have no need of Baptism of desire, so that issue does not belong to this discussion.

Then, in an effort to speed up the conversation and get it back on track, I identified myself as the President of STRC. Boy did he seize on that, even going so far as to suggest my position was in error or in jeopardy because I didn't know what I was talking about! And then he said it. He called me a *schismatic* and discounted everything I had said or might have said by that one statement. I was so shocked and taken aback that I totally lost my ability to discuss anything. The show went into commercial break and I just hung up the phone.

When I called Mr. Liddy, I wasn't trying to be argumentative; I wasn't trying to put him down or belittle him. I was calling in the spirit of discussion and contribution. I have been listening to his show now for quite a while, and I thought he would be genuinely interested in my comments because he is quite open to discussing his own Catholicism on the air. I thoroughly enjoyed one Friday's show when he was reminiscing about his boyhood experiences as an Altar Boy. But I was a little surprised another time when he took the better part of an hour to find out the differences between the Catholic and Protestant Bibles.

That day, as I was driving to work, I pulled over to call him, but finally a woman called in and explained the situation with Maccabees and why Luther had to get rid of those books and others, reducing the Bible from 72 to 66 books.

But who was misinformed that day, Mr. Liddy? You called me schismatic because I advocate a return to the Latin Mass. That simply doesn't wash. *Schismatic* refers to sects that do not have the fullness of the true Faith, and who are not in communion with Rome, i.e. the Pope, due to a denial of some dogmatic principles of the nature of the papacy. Mr. Liddy, have you ever heard of the Indult of 1984? John Paul II himself issued this document asserting my rights as a *bona fide* Roman Catholic to attend the old traditional Mass and to ask local bishops to have the Mass said. What is schismatic about that? When I am in Washington DC on weekends, I attend the traditional Mass at Old St. Mary's Church, 5th and H streets, along with several hundred other like-minded Catholics. This Mass was established by Fr. Petrini with complete approval of James Cardinal Hickey. Are all these Catholics schismatic, too, Mr. Liddy?

Furthermore, just the idea that he would stoop to name calling was hard for me to believe. On his program he often discusses legal matters. I wonder how he would accept the idea that he shouldn't discuss such matters because he's "just an ex-con," so what's his opinion worth? Name calling is a weak form of argument. If you don't know the facts, or know that the facts are against you, then just throw some labels out and the facts cease to be the topic of discussion.

But this is what really confounds me: When Mr. Liddy called me "schismatic", I'm sure that in his mind that was a terrible condemnation which removed me from any credibility in the matter. But wait a minute, back up and analyze the facts a minute! The original topic of discussion was which church or churches were the true means of salvation? If being schismatic is so bad and damnable, why, then, did he include the Greek Orthodox in his list? They are *certainly* schismatic and have been so ever since the Great Schism of 1054. And even if, as he contends, the Lutheran church were a true church (for he says the new policy of Rome states that it is), then the Lutheran church, if now no longer heretical (as all Protestant churches are), would, at best, be now schismatic. Why? Most likely the Lutherans will not submit to Roman Catholicism and papal authority after signing their Concordat. So, I am left wondering how such a condemnatory label as "schismatic", delivered in such a way so as to put me out of the elements of our discussion, is OK for use by the other players in the game?

I expected better of Mr. Liddy. He did Catholicism a true disservice on that day. †

Donation Premium

To everyone who contributes to the Society of Traditional Roman Catholics following this issue, a copy of Patrick Omlor's scholarly work, *The Ecumenist Heresy*, will be made sent as our way of saying *Thank You* for uspporting the work of STRC.

Burial Or Cremation: Which Is The Proper Catholic Practice?

by FR. KEVIN VAILLANCOURT

A reprint from the Catholic Research Institute

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

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

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

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

Among the Oriental regions, particularly that of the Hindus and Buddhists, the practice of cremation is quite common. Since these religions believe in the reincarnation of men, it only follows that the body is not kept as a sacred temple of God, for (as they believe) the soul will just possess another one at a different time and place of existence after its release by death.

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

MOTIVES FOR CHRISTIAN BURIAL

The Christian custom of burial of the dead, and not cremation, as mentioned above, dates back to the time of Christ. In the New Testament, given that Jesus' body was not cast into flames, even though He died under the hands of the Romans, we have the most fundamental example of respect for the body for burial that could be learned. Christ, Our Lord and Master, was not cremated, so neither should we allow ourselves this practice. Likewise, there are the profound

considerations of the promise of the resurrection of the dead, where soul and body will be re-united at the Day of Judgement, and that the body is the Temple of the Holy Ghost and has been the recipient of numerous blessings and anointings. These deeply spiritual considerations seem to revolt against the practice of incineration of the dead. Christian society has historically looked upon cremation as paganistic and inhumane and not showing forth the love and friendship that was once exhibited to the body while it was animated with its immortal soul. If such thoughts and feelings filled the hearts and souls of family and friends in life, would you think that they would suddenly disappear at the moment the soul of the loved departs?

THE REVIVAL OF CREMATION

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

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

THE CHURCH AND CREMATION

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

The Code of Canon Law (1917 legislation) lists prohibitions of cremation by Catholics. Canon 1203 condemns the cremation of the bodies of the faithful and requires that they be

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Theological Millennium Virus Has Done Great Damage

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accept His teachings and live and die as true Catholics. It is only for these *many* that Our Lord shed His Blood on Calvary. This, too, is a doctrine of Faith. The heresy of false ecumenism deliberately confuses the distinction between these two doctrines.

In 1969, the chief element to this heretical virus was injected into the body of Roman Catholics. As a virus, it was slow growing and few detected it. When faithful Catholics sounded the alarm over the years, especially as this disease began to grow in intolerable proportions, a vast majority of Catholics had already been lulled to sleep. They were infected with ecumenical madness, and it has been hard to get them to see the sad state they are in.

Further Signs Of The Virus

Since Vatican II and the introduction of the Novus Ordo Missae, one expression of false ecumenism after another has found its way into public view. Shared pulpits between Catholic and non-Catholic preachers, ecumenical prayer meetings in

Burial, Not Cremation, Maintains The Traditions Of The Church

(Continued from Page 4)

buried. A proportionately serious reason would excuse from this Canon, the reason being something like war and/or the prevention of the spread of a quite contagious disease. Likewise, Canon 1240 deprives those who order cremation of their remains of a Christian burial. These laws apply to the cremation of the whole body, but can likewise be extended to the reverent disposal of amputated members of the body, although this latter case may be overruled under less stringent circumstances.

WHY THE CONCERN?

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

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

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

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

Next, the New Code of Canon Law of 1983 re-enforced the 1963 repeal: "The Church earnestly recommends that the pious custom of burying the bodies of the dead be observed; it does not, however, forbid cremation unless it has been chosen

Assisi, in Canterbury, in the Jewish synagogue of Rome, in local parish churches and elsewhere all demonstrate that this virus has grown and mutated into an expression of non-Catholic faith that perhaps its creators would never have envisioned.

As we close this century, the virus looms large over Catholic church steeples. The recent Catholic-Lutheran statement on Justification, even the *corrected* version of it, expresses a doctrine contrary to that of the Council of Trent and the apostolic faith of the Roman Catholic Church. Proposed plans for the new millennium include a new "Assisi" to take place in Rome, a shared martyrology with "saints" from the schismatics and even the Protestants, a common declaration of faith with the Jews and Moslems on Mt. Sinai, and continued apologies and requests for pardon for "offenses" committed by the Church in past times. And, as if Catholics are not reeling enough at the potential for such things, a new liturgy is on the horizon that will take the Novus Ordo to expressions of false ecumenism as yet unheard of in conciliar churches. We must pray and sacrifice like never before to put an end to this spiritual millennial bug. †

for reasons which are contrary to Christian teaching" (Canon 1176, 3).

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

OUR ONLY CONCLUSION

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

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

The Charlatans: An Inquisition Of The Works Of The ICEL

by PATRICK HENRY OMLOR
For: *The Catholic Voice*

One of the most controversial ICEL [International Committee on English in the Liturgy - Ed.] translations from the very beginning has been the rendering of the Latin *pro multis* in the words of [the wine] consecration as “for all” instead of the literal “for many.” - *The Catholic World Report*, August 1992, p.40.

But those words which are added: [For you and for many] are taken severally from St. Matthew and St. Luke, which notwithstanding Holy Church, taught by the Spirit of God, has join'd together: but they belong to the *fruit* of the Passion, and shew the *profitableness thereof*: for if we look at the *vertue* of it, it must be confess'd, that our Savior shed his Blood for the salvation of *all men*. But if we look at the *fruit which men gather from thence*, we may easily understand that it comes *not to all* to advantage, but only to *some*...

Rightly therefore was it done, that it was not said ‘for all’, seeing that in this place the design of the discourse extends only to the *fruits of the Passion*, which brought the Fruit of Salvation *only to the Elect*. (*Catechism of the Council of Trent*, original English translation, London, 1687, pp.206-207.)

THE EXPERTS of the International Committee on English in the Liturgy (ICEL) have published an apologia of their translation of these Latin words of the wine-consecration: “*pro multis*,” as “for all” in English. It is entitled, “Note of Clarification on the Translation of ‘pro multis’ in the Eucharistic Prayers,” and it is reproduced in its entirety as an Appendix to this article on page 12. For the sake of brevity it will hereinafter be denoted by the abbreviation: “NoC”; i.e., “Note of Clarification.”

The ICEL’s English version of the Canon of the Mass, first introduced in the United States on October 22, 1967, rendered the phrase, “*pro multis in remissionem peccatorum*,” as “for all men so that sins may be forgiven” instead of the correct literal translation, namely, “for many unto the remission of sins.” In its subsequent English version of the “*Novus Ordo Missae*,” which appeared several years later, the ICEL retained the same “for all men, etc.” in the words of the wine-consecration. Much later, circa 1980, they changed “for all men” to “for all,” thus dropping the word “men,” a move that served to placate the noisy (and noisome) “Feminist Movement,” which perforce frowns upon such “sexist” language as “for all *men*.”

A little less than five months after the debut (October 22, 1967) of the ICEL’S original “All-English Canon” - that is, on St. Patrick’s Day of 1968 - the first edition of my monograph entitled, *Questioning The Validity of the Masses using the New, All-English Canon*, was released. As its title indicates, this monograph sets forth a case showing that the ICEL’s “Mass,” by virtue of its corrupted wine-consecration form, violates certain fundamental principles of sacramental theology, so that

it must be deemed invalid as a Catholic Mass; it is no Mass at all. From the recent article entitled, “*For All*”?, on page 40 of the August 1992 issue of *The Catholic World Report*, it is evident that the *pro multis* “invalidity thesis” is far from a dead issue in the minds of many of the Catholic clergy and laity.

For more than thirty years now I have unwaveringly stood by my case with all its evidence; and from the beginning in 1968 I have defended it against all my adversaries, first via the eight issues of my journal *Interdum*, and thereafter in five articles and books (a compendium of these writings is available under the title *The Robber Church* - Ed.). However, my purpose now is not to discuss further the “*pro multis*” invalidity thesis. Here we shall simply be examining the ICEL’s arguments, as proffered in the *NoC*, that either “for all men” or “for all” is a valid and therefore acceptable rendering of “*pro multis*.”

In the first paragraph of the *NoC* (see Appendix on Page 12) mention is made of “extensive notes and explanations” offered originally by the ICEL in defense of its all-English Canon. This refers to the document entitled, *The Roman Canon in English Translation*, by The International Committee on English in the Liturgy, published by Geoffrey Chapman Ltd., of London, Dublin and Melbourne, copyright 1967. Therein the brief commentary on *Pro Multis* appears on pp. 34-35, and it reads as follows:

Neither Hebrew nor Aramaic possess [*sic*] a word for “all”. The word *rabbim* or “multitude” thus served also in the inclusive sense for “the whole,” even though the corresponding Greek and the Latin appear to have an exclusive sense, i.e., “the many” rather than “the all.” (Cf. J. Jeremias, *The Eucharistic Words of Jesus*. New York, 1966, pp. 179-182, 229).

The gist of this argument is that in the Aramaic language that Our Lord spoke at the Last Supper there was no word meaning “all” or “all men;” and therefore He used a word that literally means “many” - “For this is My Blood...shed for *many* unto the remission of sins” (Matt. 26, 28) - but He *really meant* to say “shed for all men.” The same “Aramaic argument” was in substance repeated in the Jan. 1970 issue of *Notitiae*, a journal of the International Liturgy Gang, whose Secretary at that time was a priest, later made an archbishop, (who since 1963 had been a Freemason), Annibale Bugnini.

The following month in Issue #2 of *Interdum* (Feb.24, 1970), entitled “The Ventriloquists,” I exposed this “Hebrew and Aramaic” business, showing that it was a colossal deception. In doing so it became necessary to bring out some facts about Dr. Joachim Jeremias, the heterodox, non-Catholic “expert” upon whom the ICEL relies so heavily. It is therefore surprising that the *NoC* ventures even to allude to that thoroughly discredited argument. One would think they would prefer to keep that skeleton hidden in the closet. Two months after “The Ventriloquists” had appeared, the April 1970 issue of *Notitiae*
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Claim That "Many" Means Same As "All" Is Impudence

(Continued from Page 6)

carried an article by Father Maximilian Zerwick, S.J. That article, by the way, is the one cited in the *NoC*.

Zerwick, tellingly, made it a point to distance himself from the earlier absurd claim regarding the supposed peculiarities of Aramaic, by blandly disclaiming what had appeared on p.39 of the January issue, remarking that "It seems this assertion should be made with some reservation (*paulo cautius*)," which in ordinary parlance meant that it was absolutely groundless in the first place, as had already been demonstrated two months previously in "The Ventriloquists".

I have in my files a letter, dated 18 July 1970, that I received from Dr. Revilo P. Oliver, the distinguished scholar, author and lecturer of international repute, who at that time was in his 25th year as Professor of the Classics at the University of Illinois. His remarks are singularly applicable to the ICEL, Dr. Jeremias, *et alii*:

Thank you for the copy of your excellent booklet, "The Ventriloquists." I was particularly interested in the subject because several months ago an acquaintance of mine asked me to check the critical editions of the Greek text of the New Testament to make certain that there was no variant reading that would authorize the words "for all men." The inquirer evidently did not know of the impudent claim that you refute.

The sheer impudence of the claim is almost breathtaking, because everyone who has even the slightest knowledge of linguistics knows very well that no language used by a people that has attained even the rudiments of a culture could fail to distinguish between "many" and "all." Aramaic was for several centuries the language in which the business and diplomacy of the Near East (including Indo-European nations) was conducted.

You were dealing, of course, with a specimen of what I regard as the ultimate dishonesty, calculated lying by persons who have been trained as scholars and who use their expert knowledge not only to swindle the uneducated but to destroy the very civilization that made scholarship possible.

There is also in my files a personal letter written to me and signed by Himself, Father Annibale Bugnini, dated June 5, 1969. He said the following:

With regard to your question of the "Pro multis" I refer you to the original Greek. [*Greek?*] The other aspects of the translation as well as this one have been carefully studied. There is no need to worry or become astonished.

These marvelous experts cannot agree even among themselves. The ICEL's wizards tell us that in order to understand their arcane doings we must examine the *Hebrew* and *Aramaic* languages (which, of course, few persons are able to do). Moreover their linguistics idol, Joachim Jeremias, advises us (and in this case correctly) that there is no justification

for "for all" based on the Greek text, because, says Jeremias: "many' in Greek (as in English) stands in opposition to 'all', and therefore has the exclusive sense ('many, but not all')." (*The Eucharistic Words of Jesus*, p. 179). But, lo, the Grand Pooh-Bah Bugnini refers me to the *Greek* for the solution! Everything, of course, has been "carefully studied" by these amateurs. And he tells me not to worry?

In concluding this discussion of the very first paragraph of the *NoC*, I call attention to the glaringly incorrect English in the sentence quoted earlier from the ICEL's 1967 document, namely, "Neither Hebrew nor Aramaic possess a word for 'all'." The grammatical genius responsible for this *faux pas* apparently does not know that the indefinite "neither" is singular and hence requires the singular verb "possesses," not "possess." Such ignorance of a very rudimentary point of correct *English* hardly inspires confidence in these experts' pontifications on the alleged subtleties of *Hebrew* and *Aramaic*. It is improbable that the "neither" mistake was simply a typographical error, because years later in the final paragraph of the wonderful *NoC* we find the very same blunder yet again (perhaps the work of the same illiterate): "Neither [**singular**] 'for all' nor 'for many' should be considered to be incorrect translations [**plural**] of *pro multis*."

We now move along to the second paragraph of the *NoC*. The only points raised in this short paragraph that require discussion are contained in the assertion that the criticisms of the ICEL's rendering of *pro multis* "sometimes indicate a misunderstanding not only of the original biblical text but also of the doctrine of redemption that it conveys." There are two points to be considered.

First point: It would appear that these boys are *really* "in the know." Back in the first paragraph of the *NoC* they used the phrase "original biblical text" and here they repeat it. It must be packed with meaning. What is this mysterious "original biblical text" that we critics of the ICEL misunderstand? It cannot be St. Mark's Gospel. That Evangelist wrote his original text in Greek, and the word he used in the place in question is *pollon*, meaning "many"; it will be recalled that the ICEL's own guru Joachim Jeremias informed us that there is no case justifying "for all" based on the Greek. So, St. Mark's Gospel must be ruled out as the "original biblical text" that we misunderstand.

The only other biblical source of this particular "for many" is the Gospel of St. Matthew, who wrote in Aramaic. His original text is not extant, but it was translated at the time of the Apostles into Greek, where we again find the word *pollon*. Since St. Matthew's *original* text has been lost, then (unless the ICEL has recently found it) it likewise cannot possibly be the elusive "original biblical text" we ignoramuses so blissfully misunderstand. Thus the count of misunderstood "original" biblical texts stands at zero, the ICEL's pedantic and completely vacuous statement notwithstanding.

The ICEL's experts assure us that that crucial word used

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ICEL Proposes A False Translation For Phrase "Pro Multis"

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by Our Lord in the Words of Institution at the Last Supper meant “all men” or “all” and not just “many,” but they *never* identify for us just exactly what was that elusive word He used. Using the Peshito as evidence, one could surmise that the word Jesus *probably* used at that time was *saggia*. For in the Peshito, the earliest-dated authentic Sacred Scripture text in the Syriac language (a dialect of Aramaic), we find the word in question in St. Matthew’s Gospel (26, 28) and also in St. Mark’s Gospel (14, 24) to be the word *saggia*. Any standard Aramaic-English dictionary or Aramaic grammar text can be consulted to find out that the Aramaic word *saggia* means strictly “many,” as opposed to another Aramaic word *kolla*, which means “all men” or “everyone.” But in truth, neither I nor you, my patient reader, can know with certainty the Aramaic word Our Lord did utter. It is, moreover, inconceivable that the ICEL experts, who know nothing, might know.

Second point: Now, the other claim in this paragraph of the *NoC* is that the words of Our Lord, as handed down in the wine-consecration form, convey “the doctrine of redemption.” Furthermore, these experts claim that the critics of their “translation” also misunderstand this “doctrine of redemption that is conveyed.”

It would seem that *they* do not understand the distinction between redemption and salvation. In order to comprehend clearly that the ICEL’s “wine-consecration form” involves a basic change in the *theological meaning* of Our Divine Lord’s words, it is necessary to consider two distinct aspects of His Passion and Death. The first aspect is that of *sufficiency*; that is, for what and for whom did Christ’s Passion *suffice*? The second aspect is that of *efficacy*; that is, for what and for whom is Christ’s Passion effective or *efficacious*?

Redemption is not the same as *salvation*. Redemption is absolutely universal in its scope. All - namely, those who had already died, those who were then alive, and all who would ever live in the future - were redeemed by Our Lord on that first Good Friday. His Passion and Death sufficed to expiate, or ransom, or pay the price for all sins of all men, past, present and future. That is what is meant by the *sufficiency* aspect. The *efficacy* aspect, on the contrary, relates to *salvation*: not all men, but only many are saved. Salvation is not universal in its scope; it is a particular and individual affair. The distinction between these two aspects was stated in one brief sentence of the Council of Trent:

But, though He died for all, yet not all receive the benefit of His death, but those only unto whom the merit of His Passion is communicated. (Session VI, “Decree concerning Justification,” Chap. 3).

Many theologians have expounded this distinction between the *sufficiency* and the *efficacy* aspects of Our Lord’s Passion and Death. I cite the following examples:

- St. Thomas Aquinas: *Summa Th.*, III, Q. 78, art. 3, *ad* 8 and *Scriptum Super Lib. IV Sententiarum*, Dist. 8, Q.

2, Art. 2, q. 3, *ad* 7;

- Authors of the Catechism of the Council of Trent: Part II, Chap. IV, XXIV;
- St. Alphonsus: *Treatise on the Holy Eucharist*, translated from the Italian, and edited by Rev. Eugene Grimm, C.Ss.R., published by Redemptorist Fathers, U.S.A., 1934, p.44;
- Pope Innocent III: *De Sacro Altaris Mysterio*, Book IV, Chap. XLI;
- Pope Benedict XIV: *De Sacrosancto Missae Sacrificio*, Book II, Chap. XV, II;
- Remigius of Auxerre: Quoted by St. Thomas in his *Catena Aurea in Quatuor Evangelia*, Expositio in Matthæum, XXVI, 28.

It is significant that the “sufficiency vs. efficacy” explanations of all the above-mentioned esteemed authorities are found within the contexts of their discourses on the *correct theological meaning of the words for the wine-consecration*. It is even more significant that they all teach that Our Lord said and meant “for many,” as opposed to “for all,” for at that time He was instituting the Sacrament for His Mystical Body and was therefore necessarily speaking of the salvation of many, the elect, and not of the redemption of all.

It will suffice here to examine just two of these explanations. First, St. Alphonsus:

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

Second, the *Catechism of the Council of Trent*:

For if we look at the *vertue* of it, it must be confess’d, that our Savior shed His Blood for the salvation of *all men*. But if we look at the *fruit which men gather from thence*, we may easily understand that it comes *not to all* to advantage, but only to *some*. When therefore He said, “*For you*,” He signifi’d either them that were then present, or those whom He had chosen out of the Jewish people, such as were His Disciples, except Judas, with whom He spake. But when He added, “*For many*” He would have *the rest that were elected*, either Jews or Gentiles, to be understood. (Original English-language translation, London, 1687, p. 207).

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The Fruit Of Salvation Is Meant Only For The Many

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

Rightly therefore was it done, that it was not said "*for all*" seeing that in this place the design of the discourse extends only to the *fruits of the Passion*, which brought the Fruit of Salvation *only to the Elect*. And hither do belong those words of the Apostle, *Christ was once offer'd to take away the sins of many*' (Heb. 9, 28): and that which Our Lord himself said in S. John, "*I pray for them, I pray not for the world; but for those whom thou hast given me, because they are thine*" (John 17, 9)."

"The Fruit of Salvation only to the elect:" it is the doctrine of the salvation of many, or of efficacy, that the words *pro multis* convey, not the "doctrine of redemption" of all men, as our ICEL experts so erroneously maintain. However, it must be admitted that their falsified words, "for you and *for all* so that sins may be forgiven," do refer only to redemption, thus *failing* to convey the correct sense: "for you and *for many* unto the remission of sins."

Since the teaching of the Catechism: "Rightly therefore was it done that it was *not* said 'for all', ..." is in direct conflict with what the ICEL has *not* rightly done, the villains eventually decided to try to come up with an answer. After a delay of about two years, they finally took up the matter in the January 1970 issue of *Notitiae* (p. 39), where they posed the following question: "Must the teaching [on '*pro multis*'] handed down in the *Roman Catechism* decreed by the Council of Trent, and ordered to be published by St. Pius V, be regarded as having been superseded?" The question itself is pompous and impudent. As if anything those arrogant little know-nothings might do could possibly supersede the authority of the official Catechism of the Catholic Church!

Here is their slippery reply:

In no way must the teaching of the Roman Catechism be regarded as having been superseded: the distinction between Christ's sufficient death for all, and his efficacious death for only many retains its validity.

So! *They* "ratify" this distinction, an essential Catholic doctrine proclaimed by the Council of Trent! They say "*in no way*," which would seem to be all-encompassing, is the Catechism's teaching on "*pro multis*" now supplanted. Then what about the *real* issue that is *ad rem*, the issue that has always been so embarrassing to them, namely, the Catechism's *express condemnation* of their wording: "for all"? These slippery

specimens breathe not a word about that!

Having now discussed the first two paragraphs of the *NoC*, we proceed through the third and fourth paragraphs without comment. This brings us to the fifth paragraph, a very short one that begins with the words:

The expression "for all" in the words of institution is an accurate translation... etc.

There is one puzzling thing in this paragraph: why is the passage in St. Mark (14:24) given as the source of the Words of Institution? It is true that both St. Mark (14:24) and St. Matthew (26:28) have the phrase "for many," but St. Mark's account does not contain the final phrase, "unto the remission of sins," as does that of St. Matthew. Hence the Gospels of Saints Matthew and Luke are usually cited as the Scriptural sources of the wine-consecration. For example, in the *Catechism of the Council of Trent* we read: "But those words... [for you and for many] are taken severally from St. Matthew [i.e., 'for many'] and Luke (i.e., 'for you') . . ."

The ICEL's citing of St. Mark, rather than St. Matthew, may not be a critical point, but it is nevertheless puzzling.

The next paragraph of the *NoC* begins as follows: "1. St. Paul used the phrase 'for many' to mean 'for all' ... etc." The object of this lengthy paragraph is to prove that in verses 15 and 19 of Chapter 5 of the Epistle to the Romans, the Greek expressions employed by St. Paul (namely, *hoi polloi* and *tous pollous*) - which are translated literally as "*the many*" - are to be taken as meaning "all" (just as the same phrase "hoi polloi," which is now a part of the English language, is defined as "the masses." Everyone (except, perhaps, the Jansenists) acknowledges that "many" in Romans 5 means "all." It is, however, incorrect and a mark of sloppy scholarship to say that in this place "St. Paul used the phrase "for many" to mean 'for all,'" because the text does not have "*for many*," but rather "*the many*," without the word "for" even appearing.

Point 1: In those instances where the Greek "many" does in fact mean "all" one generally finds that the word "many" does not stand alone but is preceded by the definite article "the;" for example, *hoi* and *tous* in Romans (5: 15) and (5: 19). It must furthermore be noted that this is *not* the case in the Words of Institution, either in St. Matthew (26:28) or in St. Mark (14: 24), where the definite article "the" is absent, and the expression reads simply "for many," and not "for the many."

Point 2: It is absurd to imply that this example from St. Paul's Epistle to the Romans proves that in the Words of Institution, found in the Gospels of Saints Matthew and Mark, the phrase "for many" must be construed as meaning "for all." No intelligent person is to be gulled by such sophistry (see Point 3 below). As the Dominican Fr. Bede Jarrett once remarked, "To be the dupe of every charlatan is not Christian, but criminal" (*Meditations for Layfolk*, Catholic Truth Society, 1955, p. 418).

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The Church's Mission Is To Convert And Civilize Mankind

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Point 3: "Proving" anything at all by comparing Romans (5:15) and (5:19) with Matthew (26:28) or Mark (14:24) betokens amateurish biblical exegesis:

The so-called real or verbal parallelisms will aid the commentator in determining the precise sense in which the inspired writer employed his words. In case of verbal parallelism, or in the recurrence of the same literary expressions in different parts of the inspired books, it is better to explain the language of Paul by that of Paul, the expressions of John by those of John, than to explain Paul by Matthew, and John by Luke. Again, it is more natural to explain an expression occurring in the Fourth Gospel by another found in the same book than by a parallel passage taken from the Apocalypse. (From the article on Biblical Exegesis, *Catholic Encyclopedia*, 1909, Vol. V, pp.697- 698).

Point 4: Following the sound exegetical principles just cited, let us explore the Gospel of St. Matthew, alone by itself. In it there are exactly fifty occurrences of the word "*multus*" or one of its derivative forms. If we exclude the "*pro multis*" in (26:28), then of the remaining forty-nine occurrences there is not a single case where the meaning must be construed as "all." It defies common sense and mathematical probability to think that in only one case out of fifty - namely the "*pro multis*" of (26:28) - the correct meaning is "all" rather than the literal translation "many".

Of the above-mentioned fifty occurrences there are only four in which one might possibly think at first that the correct sense is "all" and not "many." But for each of these four passages there is the sound teaching from reliable exegetes that the correct meaning is what is literally written, namely, "many." These are the four passages:

[1] (19:30): "And many that are first, shall be last: and the last shall be first." For interpretations of this passage see Origen: (as quoted in St. Thomas's *Catena Aurea in Quatuor Evangelia*); Blessed Maurus Rabanus: (also quoted in *Catena Aurea*); and St. Thomas: *Lectura Super Evangelium S. Matthæi*, § 1619.

[2] (20:16): "So shall the last be first, and the first last. For many are called, but few chosen." For interpretations of this passage see St. John Chrysostom: (as quoted in *Catena Aurea*); and St. Thomas: *Lectura Super Evangelium S. Matthæi*, § 1649.

[3] (20:28): "Even as the Son of Man is not come to be ministered unto, but to minister, and to give his life a redemption for many." This parallels Mark 10:45; "For the Son of Man also is not come to be ministered unto, but to minister, and to give his life a redemption for many." Origen: "And He would give His life a redemption for many, namely, those who would believe in Him." (*Catena*

Aurea); St. Bede: "But He did not say He would give His life a redemption for all, but *for many*,' that is, for those who shall be willing to believe." (*Catena Aurea*); St. Thomas: "He does not say 'for all,' because that would regard *sufficiency*; but regarding *efficacy* He in fact says '*for many*,' namely, for the elect." (*Lectura Super Ev. S. Matth.*, §1670).

[4] (22:14): "For many are called, but few are chosen." See [2] above.

The next paragraph of the *NoC*: "2. 'Many' stands for 'all' elsewhere in the New Testament. Compare Mark 10:45, 'For the Son of man also came...to give his life as a ransom for many.'" The example is not a valid one, as we have seen just above, where St. Bede, St. Thomas and Origen teach *the contrary* regarding Mark 10:45; namely, that "many" here means "many" and is not to be construed as meaning "all."

The next paragraph:

At this point one may ask why the expression "many" often stands for "all" in the New Testament.

This phenomenon is not all that common. St. Augustine remarks that the word *many* "is sometimes (*aliquando*) used in Scripture for 'all' " (*The City of God*, Book XX, Ch. 23). *Sometimes*, not "often."

The last paragraph of the *NoC* that appears on Page 12 of this issue begins thus:

The Hebrew and Aramaic words for "many" have an inclusive sense because their word for "all" [*Whoa! It will be recalled that at first they assured us that Hebrew and Aramaic do not even possess a word for "all"*] ...is limited in this regard. It really means "totality," and considers things in terms of their wholeness but not as a sum of many parts.

Well, if anyone can understand what they are talking about, or, failing that, believes the story anyway, he has forgotten what Father Bede Jarrett said about being the dupe of every charlatan that comes along. Now, the Aramaic word *kol*, preceding a **determined** noun in the plural or a collective singular, for example, "all mankind," does in fact mean "totality." But that is only one facet of the complex grammatical rules governing *kol*. Preceding a singular noun **without the article kol** means "every," as in "every person," which is the same as "all men" considered as "a sum of many parts," to use the ICEL's phraseology. Furthermore, the word *kolla* means "everyone" or "all persons," the Aramaic word found in Daniel 4: 9 and 4:18: "food for all (*kolla*)." These verses from the Book of Daniel are among the few Aramaic passages occurring

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ICEL Attempts To Clear Up "Misunderstandings" Prove Futile

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in the Old Testament.

In the first paragraph of the *NoC* appearing on Page 13 there is a section labelled "b.", which consists of two paragraphs. In the first of these paragraphs we encounter a sample of grammatically grotesque Greek: ὑπερ πάντες. I mention this only in passing to point out the remarkable ability in languages of these philological frauds.

The case they build here is based on pure speculation, and the perceptive reader will recognize how shaky it is. Notice their cautious words, "the *probable allusion* to Isaiah 53:12" and "*most probably allude* to Isaiah 53:12." In the *Notitiae* article mentioned earlier, the one written by Max Zerwick (who in 1961 was expelled by the Holy Office from the faculty of the Biblical Institute on the grounds of teaching heresy: just the right credentials for admission to the ICEL team), we find the same argument based on the Book of Isaias, and Zerwick is equally cautious: "*Pro multis* seems to have been [emphasis added] used by Jesus because calling to mind chapter 53 of Isaias... etc." In his critique of the Zerwick article the late Fr. George Kathrein, C.Ss.R. remarked: "Here Max becomes the mind reader of Our Lord at the Last Supper."

At the moment Our Lord spoke these words at the Last Supper, "This is My blood of the *new* testament...shed for you and for many unto the remission of sins," there is one thing *we are sure* He had in mind, which was the Sacrament of the Holy Eucharist He was instituting. The Sacrament that is not "for all men," but rather for the many who are the members of His Mystical Body. And immediately after the Last Supper He gave a lengthy discourse to His Apostles which is recorded in St. John's Gospel, wherein He spoke again of His Mystical Body in the analogy of the Vine and its branches, etc. And He said: "I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine." (John 17:9).

In the final paragraph of the *NoC* it is claimed that "matters of translation are always in dispute." That is not true. The beautiful English translations of the Mass found in missals for the laity, e.g., *The St. Andrew Daily Missal*, were never questioned. The fact that the ICEL's "translations" have from the beginning been criticized far and wide does indeed lead them to make this claim, but such an unfounded "blanket" assertion is but a weak pretext. They say that neither "for all" nor "for many" should be considered incorrect. That is nonsense. Our Lord could not have spoken in ambiguous terms at that solemn moment. Moreover the *Catechism of the Council of Trent* teaches that one of them is *not* correct; to wit: "for all." These pseudo-experts then say that "the legitimacy" of

their so-called "translation" had already been "twice explained," thus making the *NoC* the third attempt! These *repeated* futile efforts to clear up "misunderstandings" about "*pro multis*" no doubt explain why their version "must be considered preferable" because it allows "the *least possibility of misunderstanding*."(!)

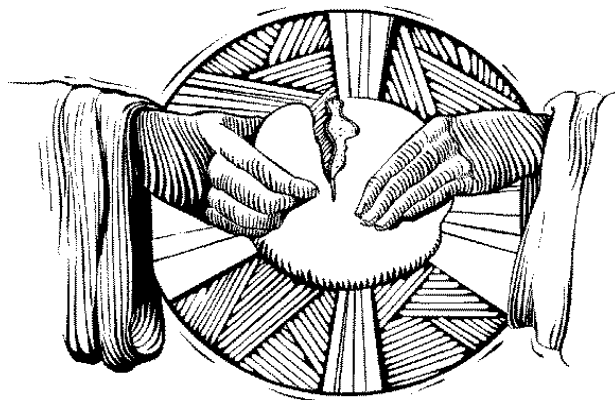
If the ICEL were to do an "about face" and change "for all" to "for many" in the sacramental form for the wine-consecration, would that suffice to guarantee the validity of the English "Mass"? We must deny such a supposition. Besides the "for all" mutilation there are four other invalidating causes in the wine-consecration: (1) the use of the words, "so that sins may be forgiven," instead of "unto the remission of sins"; (2) the breaking up of the form into two sentences, which destroys the integrity of the form as one single uninterrupted utterance; (3) the strange repetition of the words, "the blood," which makes "the blood" rather than "the chalice" govern the remaining words of the form; (4) the removal from the actual consecration form itself of the words, "the mystery of faith" (it was not the ICEL alone that was responsible for this).

Even if the ICEL were to restore the wine-consecration to its correct, literal wording; for example, that found in the English versions of the *Catechism of the Council of Trent*, the *Novus Ordo Missae* would still not pass as a true Catholic Mass, because of its overall heterodox animus, the result of the perversity of intention of the framers of the rite. I discussed this at length on pp.45-50 of *Questioning The Validity of McCarthy's Case* (1990), and so here I will leave it at that.

"Quod semper, quod ubique, quod ab omnibus creditum est."
Long endorsed and sanctioned by the Church, this famous maxim was first articulated by St. Vincent of Lerins in the fifth century. It concisely sets forth three criteria for identifying orthodox Catholic teaching. Whatever doctrine has been taught *always, everywhere, and by everyone* must be regarded as true Catholic doctrine, as opposed to the false doctrine of innovators.

The words "*for many*" in the wine-consecration convincingly satisfy this threefold test of orthodoxy. The exegesis of Doctors of the Church and of the Church's time-honored and official Catechism; the inerrant authority of every Catholic edition of the Bible: the Latin Vulgate, the ancient Greek texts, the Peshito in Syriac, the Rheims version in English, nay, all the vernacular versions, both ancient and modern; the testimony furnished by the various sacred liturgies of the Church from the beginning, and in many different tongues, several of

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Doctrine Of ICEL Was Never Taught By Catholic Church

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which ancient liturgies by their more explicit wording: “for the *many faithful*” verify the true meaning of “*pro multis*,” all this evidence most clearly shows that “for many” is true and “for all” false.

What madness it is to swallow that doctrine which until lately was taught *never, nowhere, and by no one!*

APPENDIX

Note of Clarification on the Translation of “pro multis” in the Eucharist Prayers.

With its original submission in 1968 of a translation of the several eucharistic prayers, ICEL provided extensive notes and explanations. Among these explanations was a brief note on the translation of the words *pro multis* in the words of institution, namely, “for all men.” The translation was offered as a faithful, accurate rendering of the sense of the original biblical text, even though it does not appear to be a “literal” translation.

Although this translation was approved by the various English speaking conferences of bishops and confirmed by the Holy See, criticisms of the rendering of *pro multis* have been raised from time to time. These criticisms sometimes indicate a misunderstanding not only of the original biblical text but also of the doctrine of redemption that it conveys.

Before proceeding with a note of clarification on this translation, it should be mentioned that in 1980 ICEL issued a draft translation of the eucharistic prayers that contained a limited number of revisions. These few revisions were proposed by ICEL primarily in order to eliminate anything in these liturgical texts that had been judged to be exclusive or exclusionary, in particular, anything that could be considered discriminatory to women. The proposed translation of *pro multis* in the 1980 text was “for all.” This was accompanied by a note explaining the revision in terms of the need for inclusive language. This change was subsequently approved by the conferences of bishops of the United States, of Canada, and of New Zealand and has been confirmed by the Holy See.

The occasional criticisms raised over the years of “for all men” would also apply to “for all,” since it is the “all” that seems to be at issue. Thus, the following biblical reflections are offered in view of both forms of translation, although only the most recent version, “for all” will be referred to.

The expression “for all” in the words of institution is an accurate translation of the Greek phrase ὑπερ πολλων, literally “for many,” Mark 14:24. (See Matthew 26:28, Luke 22:19 and I Corinthians 11:24 have υπερ υμων “for you;” note that I Corinthians 11:24 refers to the words over the bread; the words over the cup, 11:25, omit the υπερ expression entirely.) This may be shown by the following biblical considerations.

1. St. Paul used the phrase “for many” to mean “for all” in the precise context of the significance of our Lord’s sacrifice on the cross. Romans 5:18 states that the sin of one person (Adam) led to condemnation for all (εις παντας ανθρωπους)

and that the “act of righteousness” of one person (Jesus) led to acquittal and life for *all* (εις παντας ανθρωπους), yet the very next sentence, 5:19, repeats the same thought in different words, this time using “many” (πολλοι) in place of “all”: “For as by one man’s disobedience “many” (οι πολλοι) were made sinners, so by one man’s obedience ‘many’ (οι πολλοι) will be righteous. Certainly it would be untrue to think that only “many” and not all, were made sinners through the disobedience of Adam, yet Romans 5:19 reads “many” and 5:18 reads “all.” Again, Romans 5:15 declares, “For if ‘many’ died through one man’s trespass, much more have the grace of God and the free gift in the grace if that one man Jesus Christ abounded for “many.” Indeed, not “many” but rather *all* died through one man’s trespass,” and the grace of Christ abounded not only for “many” but for all, as is shown in Romans 11:32, “For God has consigned *all* (τους παντας) to disobedience, that he may have mercy upon *all* (τους παντας),” and I Corinthians 15:22, “For as in Adam *all* (παντες) die, so also in Christ shall *all* (παντες) be made alive.” See also I Corinthians 10:33.’

2. “Many” stands for “all” elsewhere in the New Testament. Compare Mark 10:45, “For the Son of man also came . . . to give his life as a ransom for ‘many’ (αντι πολλων),” with I Timothy 2:5-6, “...Christ Jesus, who gave himself as a ransom for *all* (υπερ παντων)” and Romans 8:32, “He who did not spare his own Son but gave him up for *us all* (υπερ ημων παντων).”

3. At this point one may ask why the expression “many” often stands for “all” in the New Testament. The answer is twofold.

a. First, Greek πολλοι translates Hebrew *rabbim* (Aramaic *saggi'in*). The Hebrew or Aramaic word means “many,” but it can be used in both an EXCLUSIVE sense, “many, but not all,” and in an INCLUSIVE sense, “the many, namely all.” The inclusive use is found, for example, in Daniel 12:2, “And ‘many’ (Hebrew *rabbim*; Greek πολλοι) of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. The context shows that *all* will rise, some to everlasting life and the rest to everlasting contempt.

The Hebrew and Aramaic words for “many” have an inclusive sense because their word for “all” (Hebrew *kol*: Aramaic *kolla*) is limited in this regard. It really means “totality,” and considers things in terms of their wholeness but not as a sum of many parts. (Kittel, TDNT VI, 536; J. Jeremias, *The Eucharistic Words of Jesus* (London: SCM, 1966), 179-182; P. Jouon, *Grammaire de l’hébreu biblique* [Rome: PBI, 1947], nos. 139 e-i.) The latter sense is supplied by *rabbim* and its Greek translation πολλοι, used inclusively, as in the above cases where this was shown either from the context (Daniel 12:2; I Corinthians 10:33) or by comparison with parallel statements (Romans 5:15, 19 parallel to Romans 5:18; Romans 11:32; and I Corinthians 15:22; or Mark 10:45 parallel to I Timothy 2:5-6 and Romans 8 :32).

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Letters To The Editor

STRC Is Encouraged To Abandon Its Work For True Mass

Note from the Editor: This issue we will share correspondence that has come by way of email. In general, there is no significant difference between email messages and letters which arrive via U.S. Mail. However, email is not always accompanied by the physical address of the one who is sending the message. While we have verified the names of those who sent in the mail as being subscribers to The Catholic Voice, it will not be a common practice to include letters which do not bear both name and postal address. This being said, I will be breaking this rule with the first letter. Ordinarily I would not reply to a letter if someone does not exhibit common courtesy by signing it. If the person who wrote the letter (no matter what it says) does not wish to demonstrate even the basics of letter writing, I do not feel obligated to reply. However, the following letter was received recently and I believe that you will discover from the content the reason for including it in this issue.

Prays That STRC Will Change Its Ways

Editor, The Catholic Voice,

Your old Latin Rite Mass is not the way Christ celebrated the first Mass and is far from being how the early Christians did. I am a 17 year old Catholic who loves the new mass. One last thing: What mass does the pope say? The new one. I pray you people change your ways and see the beauty in the new mass.

No Name
email address

Editor's Note: Thirty years have passed since the proclamation of the Novus Ordo Missae, and this letter demonstrates one sad result of the modern liturgical rite: young people are growing up "Catholic" having a faulty knowledge of the traditions of the Faith they profess to believe in. The sophistic arguments this young antagonist presents have no true bearing on the

issues with the Novus Ordo. One would think that if this young person would assist at a traditional Latin Mass, the beauty of this ancient form of worship would easily be discovered. Such a letter demonstrates the necessity of working and praying for a restoration of the traditional Mass and teachings of our Faith through a unification of the efforts of the Traditional Movement.

† † †

More Troublesome Stories From The Far East

Editor, The Catholic Voice,

Thank you for your message. Today the evening papers gave us sad news that the "Catholics" have decided to do away with a Cross which is in an Oval Field where many passersby stop to pray, and has been the source of devotion to the Holy Cross, and numerous favours have been granted for over a century now. The Archbishop plans to put the resurrected Christ on the Cross, and there was only one protest. Please do send me if you can an article on this new fad for the Resurrected Christ and what the modernists now interpret it to mean. We would certainly like to put a halt to his plans.

I find the Charismatics are attracted to it and the Archbishop is a strong Charismatic himself. They have already ruined the Church of Our Lady of Salvation in Bombay with an ugly figure of the Resurrected Christ on the Cross. I'm really sorry to put you into so much trouble, but we do not have a single traditional priest to turn to, though there are at least 200 of them around their "tables" who have abandoned the altars. Another point out of context I would like to know: If you were aware that there were people from the new church inclusive of Eucharistic Ministers attending the Holy Sacrifice of the Mass, would you give them Holy Communion? To my knowledge when I was

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ICEL Document Justifies Changes In Words Of Consecration

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b. A second reason for the use of the expression ὑπερ πολλων ("for many") rather than ὑπερ πάντες ("for all") in the New Testament words of institution is the probable allusion to Isaiah 53:12. "...yet he bore the sin of 'many' (Hebrew *rabbim*; Greek *πολλων*)." That "many" here means "all" is indicated by Isaiah 53:6, "All we like sheep have gone astray; we have turned every one to his own way, and the Lord has laid on him the iniquity of us *all* (Hebrew *kullanu*; Greek *ὅμων*)."

New Testament texts such as Romans 5:15, 19; Mark 10:45, as well as the words of institution of the eucharist, Mark 12:24 and parallels, most probably alludes to Isaiah 53:12.' (Jeremias, 229-231.)

In conclusion, it should be noted that matters of translation are always in dispute. Often, whether in biblical texts or liturgical texts, a preferable version must be chosen among several possibilities. Neither "for all" nor "for many" should be considered to be incorrect translations of *pro multis*. In view

of the considerations presented above, however, "for all" must be considered preferable in preserving the genuine significance of the original and for allowing the least possibility of misunderstanding. The English word "many" is not used in the same way as its counterpart in Hebrew, Aramaic, or biblical Greek, with the inclusive meaning "the many, namely all." The "for all" translation is furthermore supported by Romans 5:18 and 8:32; 1 Corinthians 15:22 and I Timothy 2:6. (See "Documentorum Explicatio," *Notitiae* 6 (1970) 39-40; M. Zerwick. ". . . Pro Vobis et pro Multis Effundetur . . ." *ibid.*, 138-140.) It is worth mentioning that because the same sort of reasoning is followed in the official translation of *pro multis* into German, Spanish, and Italian, the journal published by the Congregation for Sacraments and Divine Worship, *Notitiae*, has twice explained the legitimacy of these versions. (Biblical quotations from the Revised Standard Version Bible, Catholic Edition, copyrighted 1965 and 1966 by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A., and used by permission.) †

Is It Wrong To Allow Conciliar Catholics To Assist At Holy Mass?

(Continued from Page 13)

young it would be a grave sin to go to a Protestant Service and then go to Communion in the Catholic Church. I do look forward to your guidance and help.

United in prayer: Anne.

A. D'S.

Bombay, India

Editor's Note: It is truly sad news indeed to hear of the neo-iconoclasm taking place where the true crucifix of Christ is perverted to become one which shows only the "resurrected Christ". Pope Pius XII spoke against this in his encyclical *Mediator Dei*. If you have a copy of this important work, I'm sure you will find some good references to help you.

The answer to your final question is not as easy as it might seem. You, I and nearly every traditional Roman Catholic recognize the inherent evil in the Novus Ordo, and we would never go from the true Mass to a false liturgical service. However, if someone comes from the conciliar church to the True Mass, one cannot automatically judge his catholicity and refuse him Communion. Ignorance of the facts as we know them, a firm belief that such a one is a Catholic in good faith, and more are considerations that must be made. However, if a conciliar Catholic understands the dogmatic difference between the Roman Catholic Church and the conciliar church, yet still persists in attending both, a traditional priest would advise such a one not to come to the Sacraments until this issue is resolved in his or her mind.

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What A Joy To Be A Traditional Catholic!

Editor, The Catholic Voice:

What a joy to be a Traditional Catholic in these times! To suffer as our Lord did at the hands of the religious authorities. I love being called an old fuddy duddy because I always point out that what Catholics were then, we are now. And, we don't apologize for our beliefs, or skirt around the meanings of words. I am a subscriber to the Catholic Voice, and I hope to see your web page up and running soon.

J.DeF.

Columbia, SC

Editor's Note: A study of Church history reveals the manner in which Catholics are treated by those who embrace sin and error. "Persecution", Pope St. Pius X reminded us, "is the fifth mark of the Church." Our Lord even told His disciples: "No servant is above his Master. If they have persecuted Me, they will persecute you." It is important for us to learn how to bear up under such slights with true Fortitude and to pray for those who "persecute and calumniate us".

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Is Catholic Church Really The "True Church"?

Editor, The Catholic Voice:

As a former R.C. nun, I am wondering about those who believe that anything past Charlemagne's takeover of the Holy Catholic Church is really "the true Church". Soldier-bishops essentially were the norm, others were killed if they remembered

the other Patriarchs in the Divine Liturgy. See www.romanity.org/ for more history from Prof. John Romanides.

The election by the people of the bishops and priests in our Holy Catholic faith ("Eastern Orthodox" altho the church is universal and in all languages since Pentecost) helps prevent the "clergification" of the Church - essentially directed from above by one person (controlled by a clique) which is a program for disaster, since Satan need only direct one person (the pope) and entire churches are swayed from the worship and Faith in Christ.

Though we look "messy" and disorganized, the Holy Orthodox Faith has kept wonderfully pure the doctrines which I looked for in vain in the western church..the ancient hymns contain such full and rich understanding from the Apostolic church. Please do discover and investigate the Eastern Orthodox Faith - in English now, in America. Our bishop is highly recommended as a wonderful patristic teacher, Archbishop N. N. We warmly welcome you and any who have been betrayed by the Western pope and Vatican II.

C.P.

Editor's Note: Don't mistake the concerns of traditional Roman Catholics as a weakening in our faith in the Roman Catholic Church. Rather, we invite you to return to the Faith of your forefathers and to abandon the schismatic teachings of the Eastern Orthodox. Don't use the modern errors as an excuse for truly leaving the Church of Jesus Christ.

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Looking For Origin Of Term "Eucharistic Minister"

Editor, The Catholic Voice,

Recently, I discovered that the laymen who distribute the host at N.O. 'Masses' are called Eucharistic Ministers. Curious that laymen have been assigned a title that suggests a near membership, if not membership, in the priesthood, I searched and found that this title is in use everywhere, or at least in the area where I live. Do you have any idea where the term 'Eucharistic Minister' originated? What should be the proper response when someone mentions that they are a 'Eucharistic Minister'?

J.H.

Editor's Note: You are correct, the use of the term "Eucharistic Minister" is a modern invention which arises out of the false conciliar concept of the "universal priesthood of the People of God". The sad consequence of such an erroneous novelty is that whole "priestless" liturgies have been developed around the lay ministers -- men or women -- officiating in the conciliar church in place of the clergy. If someone presents himself to you with the introduction that he or she is a "Eucharistic Minister", promise your prayers for them and inform them that such a practice is truly not a Catholic one.

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Pray Rosary With Confidence And Devotion To Fight Evil

Earlier this year, a number of members of the Board of Directors of the Society of Traditional Roman Catholics attended a National Rosary Rally in Washington D.C. sponsored by Block Rosary. We met to pray the Rosary of our Blessed Mother and to listen to some inspiring talks on the power of the Rosary against the evils of our times. After Holy Mass, the Rosary is the most powerful spiritual weapon in our arsenal as we battle against the devil and his agents who seek everywhere for our spiritual destruction.

Weapons do us no good if they are left unused. If Catholics have had at their disposal one of the single most powerful means of overcoming evil. However, if they so infrequently pray it with fervor and confidence, then it is no wonder that it appears that Satan is winning this round of the battle. Likewise, it is not enough for us to mumble the prayers of the Rosary without combining meditation on the Mysteries, for the Rosary accomplishes a spiritual renewal in the hearts of those who pray it with attention and devotion. Without this change of heart, the graces needed in the Church and in the world will not be available in an abundant measure.

"Oh God whose only-begotten Son, by Whose life, death and Resurrection, has purchased for us the rewards of Eternal Life; grant, we beseech Thee, that meditating upon these mysteries of the most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise. Through the same Christ, Our Lord. Amen", is a prayer we all know so well. Each Mystery of the Rosary recalls some aspect of the life of Jesus Christ and His holy Mother. The more we reflect on these Mysteries as we pray the Rosary, the more profound our imitation of Jesus Christ will become.

The perfect imitation of Jesus Christ is living up to the teachings of the Church He established. This Church is our vehicle of salvation, and the devil wants nothing more than to see it destroyed and its teachings diverted.

In times past, the forces of evil have attempted to destroy the Catholic Church. In fact, the Rosary was given to the Church by Our Blessed Mother to combat error. St. Dominic received this powerful spiritual weapon at a time when it looked like the Albigensian heretics could never be converted. Every method available was used to stop this heresy -- a system of thought which taught that there were two gods: one of good and one of evil. Likewise, it renewed the age-old heresy of denial of the divinity of Christ. While it might seem that Catholics would never fall for such error, many did. Preaching, fasting, even the might of armies at war could not stop the spread of this dreadful teaching. To St. Dominic it seemed hopeless, and that the Church could not survive the onslaught. But the promise of Christ that He would remain with His Church is stronger than any attack of the devil. The Mother of God appeared to our saint and gave him the Rosary -- Our Lady's psalter. She told him to go forth and preach the Rosary. Being confident in this, she said, the heretics will be converted.

And so it was. St. Dominic and his spiritual sons went forth and preached the Rosary everywhere. In every land they went, the heresy was stopped. Even when it happened that these Dominicans came upon those possessed by the devil, they would not only show them the Rosary, but even put it around their necks. The touch of the Rosary on the bodies of the possessed caused the devils to flee and never return.

We live in an age of similar hopelessness. How many traditional Catholics are weary of the fight and are ready to "hunker down" and look for the end of the world? Too many. Have we forgotten the promise of the Rosary? Communism was stopped in Brazil by the prayers of the Rosary, and the forces of Modernism can be stopped by it, too. All it will take is people of faith who, Rosaries in hand, will pray fervently and live faithfully. A Restoration will come about, but it will take people of prayer to make it come quickly. †

Is Cremation/Burial At Sea Approved By The Church?

(Continued from Page 14)

STRC View Of Novus Ordo Differs From Others

Editor, The Catholic Voice,

Can you please tell me or find out for me if President Clinton or his wife, Hillary, or Ted Kennedy received Communion at any of the Catholic or Protestant services following the death of John Kennedy, Jr.? I'm a traditional Roman Catholic and would like to know if his ashes were approved by the Church.

A.X.

Editor's Note: Your concerns are well founded. As far as can be determined from various sources, here is what is known of the burial services after John Kennedy's death. More may come to light in the future.

According to a report in the *National Catholic Register* (8/1/99), burial at sea is allowed by the modern church. "It's perfectly legitimate," stated Capt. Stephen Linehan, a U.S. Navy chaplain and a conciliar priest.

As for the details of the funeral liturgies, news of these

events is quite sparse. One can remember seeing scenes on television of the Kennedy "compound" while a search was conducted for their loved ones' remains. Video tape showed unique, "Kennedy-style" liturgies being held under tents on their property, and everyone there was seen to be participating in the modern eucharistic service. How can they do such things? As one Jesuit television commentator stated: "They're the Kennedys. They have their own brand of Catholicism." Thank God Our Lord wasn't present there in the bread. †

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Statement of Purpose

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

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

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

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

Among The Saints We Honor

(These are only some of the days in the next few weeks devoted to honoring a specific saint. The feast days of all saints are listed in the calendar which is distributed every year by the Society of Traditional Roman Catholics).

- September 3 Pope St. Pius X
- September 8 Nativity BVM
- September 12 Holy Name of Mary
- September 15 Seven Sorrows of Mary
- September 26 North American Martyrs
- September 29 St. Michael the Archangel
- October 2 Holy Guardian Angels
- October 3 St. Therese of Liseux
- October 4 St. Francis of Assisi
- October 7 Holy Rosary BVM
- October 11 Divine Maternity BVM
- October 13 Our Lady of Fatima
- October 15 St. Teresa of Avila
- October 16 St. Gerard Majella
- October 24 St. Raphael the Archangel
- October 28 Sts. Simon & Jude
- October 31 Christ the King
- November 1 All Saints
- November 2 All Souls
- November 15 St. Albert the Great
- November 21 Presentation BVM
- November 27 Our Lady of Miraculous Medal
- November 28 First Sunday of Advent

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