

The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

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

September, 2001

Traditional Movement Mourns Loss Of Two More Priests

Within the past few months, two more priests have been called to their eternal reward. Please remember them in your prayers, especially as you assist at the Holy Sacrifice of the Mass. There is a great void caused by their deaths. Pray for vocations!



Fr. John J. Keane

Born:
April 7, 1930

Ordained:
1963

Died:
February 28, 2001

One of the nation's more widely known traditional Roman Catholic priests, was Fr. John Keane of St. Roger & St. Mary

Chapel in West Roxbury, Massachusetts. He was 70 years old as he yielded to Our Savior's call into eternity.

Fr. Keane did much to strengthen the cause for the return of traditional Roman Catholic teachings and worship. He was among the first priests to publicly and steadfastly offer the Roman (Tridentine) Mass, from the day the Novus Ordo Missae was introduced, to the day of his death. He was the founder and pastor of four Tridentine Mass chapels in Massachusetts and Rhode Island. For many years Father was heard by countless radio listeners on his regular Sunday morning broadcast of *The Father Keane Program* over WROL in Boston. He also inspired and nurtured in young men a vocation to the Holy Priesthood.

Perhaps Fr. Keane was best known for his frank and outspoken manner as he confronted the important issues of our time. He often recalled the beauty of the day he was made a Priest of Jesus Christ. In fact, *The Catholic Voice* reprinted an article he wrote on this topic entitled, *Why I Celebrate The Traditional Latin Mass.* (March 1998. A copy of this article can be found at www.strc.org in the "Reprint Library.") Father was openly proud of the fact that he took the *Oath Against Modernism* on the day of his ordination as prescribed by Pope St. Pius X, and that he made a promise to uphold the apostolic traditions of the Roman Catholic Church faithfully. He attacked Modernism and liberalism wherever and whenever he could, and he upheld the importance of morality in everyday life, whether it was the personal or the public practice of it. He spoke out against the crime of abortion, defending the cause of the innocent unborn.

Fr. Keane was an inspiration to all. †

Fr. Edward O'Connor, CSSR

Born:
September 19, 1935

Ordained:
July 2, 1962

Died:
July 19, 2001

The faithful of Our Lady of the Sun International Shrine outside Phoenix, Arizona, solemnly

mourned the loss of their assistant priest, Fr. Edward O'Connor, when he passed away following a battle with cancer. He was 65 years old. A Solemn Requiem Mass was offered for the repose of his soul and he was laid to rest on church grounds at Via Crucis Cemetery.

Fr. O'Connor was a member of the Redemptorist Order and his life was one rich in dedication to souls and love for the things of the Church. Not long after his ordination, Father was assigned to work in Thailand, where he remained for a number of years. On returning to this country, he found himself in the midst of the turmoil caused by the Second Vatican Council. When he withdrew from the active Priesthood because of the liturgical changes, Fr. O'Connor found himself doing what a good number of other priests have had to do in these circumstances: he sought secular employment for his personal support. He continued in this fashion for twelve years, always faithful to his prayers and to his spiritual life, even while engaged in his secular occupation. When Fr. Francis LeBlanc requested his aid at the growing Our Lady of the Sun International Shrine five years ago, Fr. O'Connor returned to the active Priesthood, there giving the good priestly example of love of God, care for souls and constant encouragement in the spiritual life.

One testimonial written about Fr. O'Connor following his death sums up his priestly heart: "By the exercise of his exceptional gifts as a confessor, by his care of the sick, and of troubled souls, and by his dedication to duty until he was no longer able to stand on his feet, (Father O'Connor) was a shining example of a true man of God. We all loved him dearly, and we will continue to love and pray for him and the repose of his soul."

"Well done, thou good and faithful servant . . ." †



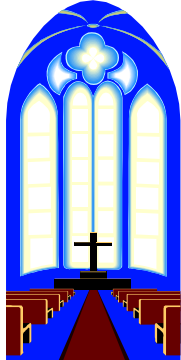
Regina Sacratissimi Rosarii, ora pro nobis!

Important Announcements To Those Who Support STRC

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

Please Check Before You Sign Them Up

The Society of Traditional Roman Catholics has, since its foundation, offered a service that we believe is unique to any other traditional Catholic organization. While we publish perhaps one of the largest donation-funded newsletters in the United States, we have also accepted requests from subscribers to include the names of family and friends on our mailing list as well. What is more, we have accepted these names often without receiving an extra donation from the one requesting this service, which funds would be used to help offset the costs of printing and postage. While we are happy to continue this service, we do make one very important request before a list of names is sent in: please check with the individual(s) you intend to have receive *The Catholic Voice* to be sure that they truly do want this newsletter. Before STRC spends the extra money for printing and postage, along with any costs incurred if the newsletter is returned marked "Refused," it is very important that the desire for this newsletter be verified by you, the one who requests this service. Very often we receive a kind letter from one of our subscribers describing how beneficial our newsletter has been to him or her, and, powered by some instant inspiration, this person believes that the word of *The Catholic Voice* will "convert" some family member, or a friend, or even a modern cleric simply by because it is received in the mail. Such is not the case, and there are many times that we receive some very stern letters demanding to be removed from our list. It is God's grace that will change men's hearts, and *The Catholic Voice* is only a tool to aid in the work of Traditional Movement: it does not take the place of the grace of God! So, please, notify the one you feel inspired to have read our newsletter that it can be expected on a quarterly basis. Perhaps you can even offer to sit down and discuss its contents when it arrives in both mail boxes. Such action seems to be more just as well as prudent.



**Serving at
the Altar**

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

**Available now for a \$11⁰⁰
donation to STRC.**

Be sure to ask for it when you write in.

2002 Calendars Coming

For over ten years, the Society of Traditional Roman Catholics has been annually mailing traditional Catholic calendars to those who help support our work. Doing this is our way of saying "Thank you" for your much needed support while, at the same time, providing a very practical gift that any Catholic will enjoy. As you can imagine, such a project is both costly and time-consuming; nevertheless, we plan to continue offering this gift until circumstances change according to God's loving Providence. We are always grateful for those who mail in a donation after receiving their calendar, for this helps keeps us "in the black," so to speak.

The 2002 Traditional Roman Calendar will be sent out with the December, 2001, issue of *The Catholic Voice* to all who have donated \$20.00 or more to the Society of Traditional Roman Catholics during calendar year 2001. So, if you would like to receive a calendar as part of our December mailing, please be sure that we receive your donation by November 22 (Thanksgiving). This will allow us time to process your name and donation as we make the final preparations for the December mailing.

Pro Multis Pin

We received a good response from our subscribers asking for our Pro Multis pins after explaining about their origin and purpose in our last issue. Wearing these pins is a good way of saying, "I'm a traditional Catholic, and I love the Latin Mass," to all you meet. We still have a good supply of these pins left. They are available for a donation of \$3.00 each. †

Past Articles Of The Catholic Voice Available As Reprints

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

1. Defending The Tridentine Mass

Our case fully explained.

2. The Destruction of the Mass and some Historical Parallels

The attempt to destroy the Mass was tried before.

3. The Ecumenist Heresy

The ecumenical movement is heretical and a danger to Faith.

4. The Special Edition of The Catholic Voice

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

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



The Catholic Voice is a publication of the Society of Traditional Roman Catholics, and is published from time to time. There is no subscription fee, but donations are requested to help us continue our work. Board Officers of the STRC are Larry Martin, President and Treasurer, James De Piante, Don Donadio, Jim Callahan and Fr. Kevin Vaillancourt. 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.

Sentiments Of The Heart While Attending Holy Mass

By JAMES D. CALLAHAN, OSJ
STRC Board Member

The end of sacrifice is the same as the end in gift giving, to establish a reciprocity of goodwill. The giver of a heart-shaped box of candy wants to express his or her love and wishes a return of love. We can see this act as a pleading or a prayer, expressing homage and the desire of the return of love.

Now sacrifice given to God acknowledges His excellence, paying homage to His infinite majesty, His holiness, His uniqueness of Being. We can sing with Psalmist: "Come, let us adore and fall down: and weep before the Lord that made us." (Ps 94:6) "Let all the earth adore Thee, and sing to Thee; exalt ye the Lord our God, and adore at His holy mountain: for the Lord our God is holy." (Ps. 98:9) This is supreme adoration, complete submission to God. This is our prayer of homage.

In God's relation to us, He is our All. As a poet said, God is "the Giver of breath and bread". He is the Giver of life and its sustenance. His love, His eternal love, is the sole reason that we exist. He wants not only to give us everything that we need, but He wants above all to give us Himself for our everlasting happiness. "And this is the promise which He hath promised us, life everlasting." (1Jn 2:25)

Even though God is constantly affronted by man's continual infidelity toward Him, His untiring love turns anger into mercy. "Bless the Lord, O my soul, and never forget all that He hath done for thee." (Ps 102:2) By accepting our sacrifice, God binds Himself to repay us with unending gratitude, with a boundless supernatural love. We offer Him our sacrifice, our gift; He returns our offering with Himself. The creature giving a gift to God is rewarded with the Infinite reaching down, encompassing and caressing the finite. This, as we shall see in the Mass, is not merely an exchange of a gift in time and space. Like a gift to some loved one, but the life of the infinite almighty God entering into and raising the life of the finite creature to newer glorious and unspeakable heights. And by offering sacrifice to God, God is bound to this wondrous act, "...grant that through the mystery of this water and wine we may be made partakers of His divinity, who condescended to partake of our humanity, Jesus Christ, Your Son, our Lord". It is difficult to leave, even for a while, the thought that we can so love God, but that He can so much more love us. "Bless the Lord, O my soul, and never forget all that He hath done for thee." "Sing ye the Lord a new canticle: because He hath done wonderful things." (Ps 97:1) "Let all Thy works, O Lord, praise Thee: and let Thy saints bless Thee." (Ps 144:10)



Our sacrifice rises to the level of adoration and thanksgiving to express our souls' innermost feelings. This exterior adoration is united with our interior adoration inspired by love. Yet when we adore God, Who is Goodness and Love, Mercy and Justice, Wisdom and Understanding, Power, Glory, Beauty and Authority, we recognize our own nothingness and our innumerable offenses committed against Him. Thus our offering of adoration must be an offering of reparation and propitiation, trusting that our sorrow in adoration will blot out our sins. We cannot stop here. What do we have that is not given us? What do we have of ourselves except sin? Our sacrifice must be a sacrifice of petition. However, we must not allow our sacrifice to become merely a means of getting temporal favors. We cannot keep score with God, giving this for that, allowing our religion to become a thing of utility, only interested in material gains. Religion and sacrifice is primarily adoring God. Let our petition be a total and humble acceptance of God's will and a filial desire of everything for the greater glory of God. Even when petitioning through intercession of the saints, God's greater glory is always paramount and preferred. God, in turn, will never be outdone in generosity, whether in this life or the next. Lastly, our sacrifice must be a prayer of thanksgiving. "What return shall I make to the Lord for all that He has given me? I will take the chalice of salvation and call upon the name of the Lord." "I will praise Thy name continually, and will praise it with thanksgiving..." Thus, our sacrifice has as its proper ends adoration, propitiation, petition and thanksgiving, the proper ends of the Mass itself.

Pity and pray for the person who offers a gift to God, yet keeps the best gift for himself. Pity and pray for the destitute and the poor in other sects and religions, new and old, who have turned away from sacrifice to God, or have allowed this noble and exalted concept to degenerate into fanaticism, superstition, debauchery, devil worship, and murder. Pray for all the apostates in the conciliar church, and the Protestants who have turned from the true holy Sacrifice of the Mass, only to accept a counterfeit service, devilishly crafted to substitute and subordinate adoration of the Creator to adoration of the creature. Pray for all who have spurned that most sublime gift to God the Father, the sacrifice of Jesus Christ, our Redeemer and Savior, on the Cross. This is the very same sacrifice that is truly offered (not merely commemorated or re-enacted) in an unbloody manner in the Holy Sacrifice of the Tridentine Mass. Let us humbly pray to God that we assist at this sacrifice, deriving from it our sanctification, offering ourselves and our gifts through Him, in Him, and with Him to God the Father for a return of His love and Himself. †

Document From The Past: Ottaviani Intervention (Cont.)

(In our last issue we published the first half of a theological study on the *Novus Ordo Missae* which accompanied a letter sent to Paul VI on September 25, 1969, by Alfredo Cardinal Ottaviani, prefect-emeritus of the Sacred Congregation for the Faith. The study, written by a group of Roman theologians, became known as Cardinal Ottaviani's "intervention," and was a plea "not to deprive us of the possibility of continuing to have recourse to the fruitful integrity of that **Missale Romanum** of St. Pius V, so highly praised . . . and so deeply loved and venerated by the whole Catholic world." It was apparently in response to the Ottaviani intervention that Paul VI subsequently ordered a delay of two years in the deadline for mandatory implementation of the new Ordo. Below we conclude a review of this important and pivotal document, including its footnotes. Ed.)

VI.

We have limited ourselves to a summary evaluation of the new Ordo where it deviates most seriously from the Theology of the Catholic Mass and our observations touch only those deviations that are typical. A complete evaluation of all the pitfalls, the dangers, the spiritually and *psychologically destructive elements* contained in the document--whether in text, rubrics or instructions--would be a vast undertaking.

No more than a passing glance has been taken at the three new Canons, since these have already come in for repeated and authoritative criticism, both as to form and substance. The second of the²⁴ gave immediate scandal to the faithful on account of its brevity. Of Canon II it has been well said, amongst other things, that it could be recited with perfect tranquility of conscience by a priest who no longer believes either in Transubstantiation or in the sacrificial character of the Mass--hence even by a Protestant minister.

The new Missal was introduced in Rome as "a text of ample pastoral matter," and "more pastoral than juridical," which the Episcopal Conferences would be able to utilize according to the varying circumstances and genius of different peoples. In this same Apostolic Constitution we read: "we have introduced into the new missal legitimate *variations and adaptations*." Besides, Section I of the new Congregation for Divine Worship will be responsible "for the publication and *constant revision* of the liturgical books." The last official bulletin of the Liturgical Institutes of Germany, Switzerland and Austria²⁵ says: "The Latin texts will now have to be translated into the languages of the various peoples; the 'Roman' style will have to be adapted to the individuality of the local Churches: that which was conceived beyond time must be transposed into the changing context of concrete situations in the constant flux of the Universal Church and of its myriad congregations."

The Apostolic Constitution itself gives the coup de grace to the Church's universal language (contrary to the express will of Vatican Council II) with the bland affirmation that "*in such a variety of tongues one (?) and the same prayer of all . . . may ascend more fragrant than any incense.*"

The demise of Latin may therefore be taken for granted; that of Gregorian chant--which even the Council recognized as "liturgiae romanae proprium" (Sacros. Conc. no. 116), ordering that "principem locum obtineat" (ibid.)--will logically follow, with the freedom of choice, amongst other things, of the texts of *Introit* and *Gradual*.

From the outset, therefore, the new rite is launched as *pluralistic and experimental*, bound to time and place. *Unity of worship*, thus swept away for good and all, what will now become of the unity of faith that went with it, and which, we were always told, was to be defended without compromise?

It is evident that the *Novus Ordo* has no intention of presenting the Faith as taught by the Council of Trent, to which, nonetheless, the Catholic conscience is bound forever. With the promulgation of the *Novus Ordo*, the loyal Catholic is thus faced with a most tragic alternative.

VII.

The Apostolic Constitution makes explicit reference to a wealth of piety and teaching in the *Novus Ordo* borrowed from the Eastern Churches. The result--utterly remote from and even opposed to the inspiration of the oriental Liturgies--can only repel the faithful of the Eastern Rites. What, in truth, do these ecumenical options amount to? Basically to the multiplicity of anaphora (but nothing approaching their beauty and complexity), to the presence of the deacons, to Communion *sub utraque specie*. Against this the Ordo would appear to have been deliberately shorn of everything which in the Liturgy of Rome came close to those of the East.²⁶ Moreover, in abandoning its unmistakable and immemorial Roman character, the Ordo lost what was spiritually precious of its own. Its place has been taken by elements which bring it closer only to certain other reformed liturgies (not even to those closest to Catholicism) and which debase it at the same time. The East will be ever more alienated, as it already has been, by the preceding liturgical reforms.

By way of compensation, the new Liturgy will be the delight of the various groups who, hovering on the verge of apostasy, are wreaking havoc in the Church of God, poisoning her organism and undermining her unity of doctrine, worship, morals and discipline in a spiritual crisis without precedent.

VIII.

St. Pius V had the Roman Missal drawn up (as the present Apostolic Constitution itself recalls) so that it might be an instrument of unity among Catholics. In conformity with the injunctions of the Council of Trent, it was to exclude all danger, in liturgical worship, of errors against the Faith, then threatened by the Protestant Reformation. The gravity of the situation fully justified, and even rendered prophetic, the saintly Pontiff's solemn warning given at the end of the Bull promulgating his Missal: "Should anyone presume to tamper with this, let him know that he shall incur the wrath of God Almighty and of His

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The Novus Ordo Was Originally Rejected By The Bishops

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Blessed Apostles, Peter and Paul” (Quo Primum, July 13, 1570).²⁷

When the Novus Ordo was presented at the Vatican Press Office, it was asserted with great audacity that the reasons which prompted the Tridentine decrees are no longer valid. Not only do they still apply, but there also exist, as we do not hesitate to affirm, very much *more serious ones today*. It was precisely in order to ward off the dangers which in every century threaten the purity of the deposit of faith (“depositum custodi, devitans profanas vocum *novitates*.”-I Tim. VI, 20) that the Church has had to erect, under the inspiration of the Holy Ghost, the defenses of her dogmatic definitions and doctrinal pronouncements. These were immediately reflected in her worship, which became the most complete monument of her faith. To try and bring the Church’s worship back at all cost to the ancient practice by refashioning, artificially and with that “unhealthy archeologism” so roundly condemned by Pius XII,²⁸ what in earlier times had the grace of original spontaneity means---as we see today only too clearly---to dismantle all the theological ramparts erected for the protection of the Rite and to take away all the beauty by which it was enriched over the centuries.

And all this at one of the most critical moments--if not the most critical moment---of the Church’s history! Today, division and schism are officially acknowledged to exist not only outside of but within the Church.²⁹ Her unity is not only threatened *but already tragically compromised*.³⁰ Errors against the Faith are not merely insinuated but positively imposed by means of liturgical abuses and aberrations which have been equally acknowledged.³¹ To abandon a liturgical tradition, which for four centuries was both the sign and the pledge of unity of worship³² (and to replace it with another which cannot but be a sign of division by virtue of the countless liberties implicitly authorized, and which teems with insinuations or manifest errors against the integrity of the Catholic religion) is, we feel in conscience bound to proclaim, an incalculable error.

FOOTNOTES

These footnotes appeared in the original text of the article in the December, 1969, edition of Triumph Magazine. They are reproduced here, separate from the text of the Critical Study, as an excellent reference source demonstrating that our concerns about the invalidity of the Novus Ordo Missae are well-founded.

1. “The prayers of our Canon are found in the treatise *De Sacramentis* (4th-5th centuries) . . . Our Mass goes back, without essential change, to the epoch in which it developed for the first time from the most ancient common liturgy. It still preserves the fragrance of that primitive liturgy, in times when Caesar governed the world and hoped to extinguish the Christian faith: times when our forefathers would gather together before dawn to sing a hymn to Christ as to their God . . . (cf. P1. Jr.,

Ep. 96) . . . *There is not, in all Christendom, a rite so venerable as that of the Roman Missal.*” (A. Fortescue)

“The Roman Canon, such as it is today, goes back to St. Gregory the Great. Neither in East nor West is there any Eucharistic prayer remaining in use today that can boast such antiquity. For the Roman Church to throw it overboard would be tantamount, in the eyes not only of the Orthodox, but also of Anglicans and even Protestants having still to some extent a sense of tradition, to a denial of all claim any more to be the true Catholic Church.” (Fr. Louis Bouyer)

2. For such a definition, the *Novus Ordo* refers one in a note to two texts of Vatican II. But rereading these texts one finds *nothing to justify the definition*.

The first text referred to (Decree *Presbyterorum Ordinis*, no. 5) runs as follows: “. . . through the ministry of the Bishop, God consecrates priests so that they can share by a special title in the priesthood of Christ. Thus, in performing sacred functions they can act as the ministers of Him who in the liturgy continually exercises His priestly office on our behalf by the action of His Spirit . . . And especially by the celebration of Mass, men offer sacramentally the sacrifice of Christ.” (Documents of Vatican II, Ed. Walter M. Abbott, S.3.)

The second text runs thus, and is from the Constitution *Sacrosanctum Concilium*, no. 33: “. . . in the liturgy, God speaks to His people and Christ is still proclaiming His Gospel. And the people reply to God both by song and by prayer.

“Moreover, the prayers addressed to God *by the priest* presiding over the assembly *in the person of Christ* are said in the name of the entire holy people as well as of all present.” (Ibid.- our italics)

One is at a loss to explain how, from such texts as these, the above definition could have been drawn.

We note, too, the radical alteration, in this definition of the Mass, of that laid down by Vatican II (*Presbyterorum Ordinis*, 1254): “The Eucharist is therefore *the very heart of the Christian Community*.” The *centrum* having been spirited away, in the *Novus Ordo* the *congregatio* itself has usurped its place.

3. The Council of Trent reaffirms the Real Presence in the following words: “Principio docet Sancta Synodus et aperte et simpliciter profitetur in almo Sanctae Eucharistiae sacramento post panis et vini. consecrationem Dominum nostrum Jesum Christum *verum Deum atque hominem vere, realiter ac substantialiter* (can. I) sub specie illarum rerum sensibilibus contineri,” (DB. no.874) In session XXII, which interests us directly (*De sanctissimo Missae Sacrificin*), the approved doctrine (DB. nos. 937a-956) is clearly synthesized in *nine* canons:

a. The Mass is a true and visible Sacrifice---not a symbolic representation- “quo cruentum illud semel in cruce peraget cum representaretur atque illius salutaris virtus in remissionem eorum, quae a nobis quotidie committuntur peccatorum

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The Sacrifice Of The Mass Is A True Propitiatory Sacrifice

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applicaretur.” (DB. 938)

b. Jesus Christ Our Lord “*sacerdotem secundum ordinem Melchisedech ac in aeternum* (Ps. 109, 4) constitutum declarans. corpus et sanguinem suum sub speciebus panis et vini Deo Patri obtulit ac sub earundem rerum symbolis Apostolis (quos tunc Novi Testamenti sacerdotes constituebat), Ut sumerent, tradidit, et *eisdem eorumque in sacerdotia successoribus, ut offerent, praecepit* per haec verba: ‘Hoc facite in meam commemorationem’ (Lk. XXII, 19: 1 Cor. XI. 24) ut semper catholica Ecclesia intellexit et docuit.” (DB. *ibid.*). The celebrant, the offerer, the sacrificer is the priest, consecrated for this, not the people of God. the assembly. “Si quis dixerit, illis verbis: ‘Hoc facite’ etc. Christum non instituisse Apostolos sacerdotes, aut non ordinasse, ut ipsi alique sacerdotes offerent corpus et sanguinem suum, anathema sit.” (Can 2: DB. 949)

c. The Sacrifice of the Mass is a true *propitiatory* Sacrifice and NOT a “bare commemoration of the sacrifice accomplished on the Cross.” “Si quis dixerit: Missae sacrificium tantum esse laudis et gratiarum actiones aut nudam commemorationem sacrificii- in cruce peracti, non autem propitiatorium: vel soli prodesse sumenti, neque pro vivis et defunctis, pro peccatis, poenis, satisfactionibus et aliis necessitatibus offeri debere, anathema sit

(Can. 3: DE. 950)

Can. 6 will also be recalled: “Si quis dixerit Canon Missae errores continere ideoque abrogandum esse, anathema sit (1DB. 953): and Canon 8: “Si quis dixerit Missae, in quibus solus sacerdos sacramentaliter communicat, illicitas esse, ideoque abrogandas, anathema sit.” 1DB. 955)

4. It is superfluous to assert that, if a single defined dogma were denied, all dogma would *ipso facto* fall, insofar as the very principle of the infallibility of the supreme hierarchical Magisterium. whether papal or conciliar, would thereby be destroyed.

5. The Ascension should be added if one wished to recall the “*Unde et memores*” which furthermore does not associate, but clearly and finely distinguishes: “. . . tam beatæ Passionis, nec non ab inferis Resurrectionis, *sed et in caelum gloriosae Ascensionis.*”

6. This shift of emphasis is met with also in the surprising elimination, in the new Canons, of the *Memento* of the dead and of any mention of the sufferings of the souls in Purgatory, to whom the propitiatory Sacrifice was applied.

7. Cf. *Mysterium Fidei* in which Paul VI condemns the errors of symbolism together with the new theories of “transignification” and “transfinalization”: “. . . Nor is it right to be so preoccupied with considering the nature of the sacramental sign that the impression is repeated that the symbolism---and no one denies its existence in the most Holy

Eucharist---expresses and exhausts the whole meaning of Christ’s presence in this sacrament. Nor is it right to treat of the mystery of transubstantiation without mentioning the marvelous change of the whole of the bread’s substance into Christ’s body, and the whole of the wine’s substance into His blood, of which the Council of Trent speaks, and thereby make these changes consist of nothing but a ‘transignification’ or a ‘transfinalization,’ to use these terms.” (C.T.S. trans. *Mysterium Fidei*, art II.)

8 The introduction of new formulae, or expressions, which, though occurring in texts of the Fathers and Councils, and of the Church’s magisterium, are used in a univocal sense not subordinated to the substance of doctrine with which they form an inseparable whole (e.g. “spirituals alimonia,” “cibus spiritualis,” “potus spiritualis,” etc.) is amply denounced and condemned in *Mysterium Fidei*. Paul VI states that: “When the integrity of faith has been preserved, a suitable manner of expression has to be preserved as well. Otherwise our use of careless language may, though it is to be hoped that it will not, give rise to false opinions on belief in very deep matters,” and quotes St. Augustine: “There is a claim on us to speak according to a fixed rule so that unchecked words do not give rise also to an impious view of the matters which we express.” He continues: “This rule of speech has been introduced by the Church in the long work of centuries with the protection of the Holy Spirit. She has confirmed it with the authority of the Councils. It has become more than once the token end standard of orthodox faith. It must be observed religiously. No one may presume to alter it at will, or on the pretext of new knowledge . . . It is equally intolerable that anyone on his own initiative should want to modify the formulae with which the Council of Trent has proposed the eucharistic doctrine of belief.” (Idem. Art 23)

9. Contradicting what is prescribed by Vatican II. (*Sacros. Conc.* no.48)

10. The altar’s primary function is recognized once (no. 259): “the altar on which the sacrifice of the Cross is renewed under the sacramental signs,” This single reference does not seem to remove to any extent the equivocations of the other repeated designation.

11. “To separate the Tabernacle from the altar is tantamount to separating two things which, of their very nature, must remain together,” (Pius XII, Allocution to the International Liturgy congress, Assisi-Rome, Sept. 18-23, 1956) Cf, also *Mediator Dei*, 1, 5, note 28.

12. Rarely in the *Novus Ordo* is the word “hostia” used, a traditional term in liturgical books with its precise significance of “victim.” This, needless to say, is part of the reformers’

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Formula Of The Novus Ordo Resembles Protestant Wording

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plan to emphasize only the aspects “supper,” “food.”

13. In accordance with the customary habit of the reformers of substituting and exchanging one thing for another, the Real Presence is made equivalent to the Presence *in the word* (no.7, 54). But this latter presence is really of quite another nature, having no reality except *in usa*; whilst the former is, in a stable manner, objective and independent of the communication that is made of it in the Sacrament. The formulae “God speaks to His people . . . By His word Christ is present in the midst of the faithful” (no. 33, Cf. *Sacros. Conc.* no. 33 and 7), are typically Protestant ones, which strictly speaking, have no meaning, as the presence of God in the word is mediated, bound to an act of the spirit, to the spiritual condition of the individual and limited in time. This error has the most serious consequences; the affirmation (or insinuation) that the Real Presence is bound to the *usus*, and ends together with it.

14. The sacramental action of the Institution is emphasized as having come about in Our Lord’s giving the Apostles His Body and Blood “to eat” under the species of bread and wine, not in the *act* of consecration and in the mystical *separation* therein accomplished of *the Body from the Blood*, essence of the Eucharistic Sacrifice. (Cf. the whole of chapter I. part. II - “The cult of the Eucharist” -*Mediator Dei*)

15. The words of Consecration as inserted in the context of the *Novus Ordo* can be valid by virtue of the minister’s intention. They could also not be valid because they are no longer so *ex vi verborum*, or, more precisely, by virtue of the *modus significandi* they had in the Mass up to the present time. Will priests of the near future who have not received the traditional formation, and who rely on the *Novus Ordo* with the intention of “doing what the Church does”, consecrate validly? One may be allowed to doubt it.

16. Let it not be said, according to the well-known Protestant critical procedure, that these phrases belong to the same scriptural context. The Church has always avoided their juxtaposition and super-imposition precisely in order to avoid any confusion of the *different realities* here expressed.

17. As against the Lutherans who affirmed that all Christians are priests and hence offerers of the Supper. see A. Tanquerey: “*Synopsis theologiae dogmaticae*”, vol. III. Desclee. 1930: “Each and every priest is, strictly speaking, a secondary’ minister of the Sacrifice of the Mass. Christ Himself is the principal minister *The faithful offer through the intermediary of the priest but not in the strict sense.*” (Cf. *Conc. Trid.* XXII Can. 2)

18. We note in passing an incredible innovation which is sure to have the most serious psychological effects: the Good Friday

liturgy in red vestments instead of black (no. 308b) ---the commemoration, that is, of any martyr instead of the mourning of the whole Church for her Founder. (Cf. *Mediator Dei* 1, 5, note 28)

19. Fr. Roquet, O.P., to the Dominicans of Bethany, at Plesschenet.

20. In some translations of the Roman Canon, the “locus refrigeii, lucis et pacis” was rendered as a simple state (“blesedness, light, peace”). What is to be said, then, of the disappearance of every explicit reference to the Church suffering?

21. In all this welter of curtailment, a single enrichment only: the mention of *omission* in the accusation of sins at the Conitteor

22. At the press conference introducing the Ordo, Fr. Lecuyer, in what appears to be, objectively speaking, a profession of purely rationalistic faith, spoke of converting the *salutationes* in the “Missa sine populo” into “Dominus tecum.” “Ora, frater”, etc., “so that there should be nothing which does not correspond with the truth.”

23. We note in this connection that it seems lawful for priests obliged to celebrate alone either before or after concelebration to communicate again *sub utraque specie* during concelebration.

24. It has been presented as “The Canon of Hippolytus” but in fact nothing remains of this but a few remembered words.

25. “*Gottesdienst*,” no.9, May 14th 1969.

26. One has only to think of the Byzantine liturgy, for example, with its reiterated and lengthy penitential prayers: the solemn rites of vesting of the celebrant and deacon; the preparation of the offerings at the *proskomidia*, a complete rite in itself; the continual presence in the prayers, even those of the offerings, of the Blessed Virgin, the Saints and Choirs of Angels (who are actually invoked, at the entrance with Gospel, as “invisibly concelebrating.” the choir identifying itself with them in the Cherubicon): the *iconostasis* which divides the sanctuary from the rest of the church, the clergy from the people; the hidden Consecration, symbolizing the divine mystery to which the entire liturgy alludes: the celebrant’s position *versus ad Deum*, never *versus ad populum*; Communion given always and only by the celebrant: the continual marks of profound adoration shown to the Sacred Species: the essentially contemplative attitude of the people. The fact that these liturgies, even in their less solemn forms, last for over an hour. and are constantly defined as “tremendous and unutterable . . . celestial. life-giving mysteries . . .” need no elaborating. It is finally worth noting how, in the

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Mediator Dei Foretold Indiscriminant Changes To Liturgy

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Divine Liturgy of St. John Chrysostom, and in that of St. Basil, the concept of "supper" or "banquet" appears clearly subordinate to that of sacrifice, as it did in the Roman Mass

27. In Session XXIII (decree on the Most Holy Eucharist), the Council of Trent manifested its intention "Ut stirpitibus convelleret *zigania execrabilium error et schismatum*, quae inimicus homo . . . in doctrina fidelium usu et cultu Sacrosanctae Eucharistiae superseminavit---Mt. 13, 25 et seq.---quam alioqui Salvator noster in Ecclesia sua tamquam symbolum reliquit ejus unitati et caritatis, qua Christianos omnes inter se conjunctos et copulatos, esse voluit." (DB. 873)

28. "To go back in mind and heart to the sources of the sacred liturgy is wise and praiseworthy. The study of liturgical origins enables us to understand better the significance of festivals and the meanings of liturgical formulas and ceremonies. *But the desire to restore everything indiscriminately to its ancient condition is neither wise nor praiseworthy. It would be wrong, for example, to want the altar restored to its ancient form of table, to want black eliminated from liturgical colors, and pictures and statues excluded from our churches, to require crucifixes that do not represent the bitter sufferings of the Divine Redeemer . . .* This attitude is to attempt to revive the 'archeologism' to which the pseudo-synod of Pistola gave rise: it seeks also to reintroduce the many pernicious errors which led to that synod and resulted from it and which the Church in her capacity of watchful guardian of the 'deposit of faith' entrusted to her by her Divine Founder, has rightly condemned." (*Mediator Dei*, C.T.S. trans. Art. 66 and 68)

29. "A practically schismatic ferment divides, subdivides, splits increasing infidelity to the Council, from such apparently formal the Church . . ." (Paul VI, Homily in *Coena Domini* 1969)

30. "There are also amongst us those 'schismata,' those 'scissurae' which St. Paul in I Corinthians sadly denounces . . ." (Cf. Paul VI, *ibid.*).

31. It is well-known how Vatican II is today being "contested" by the very men who gloried in being its leaders, those who -- whilst the Pope in closing the Council declared that it had changed nothing--- came away determined to "explode" the content in the process of actual application. Alas that the Holy See, with a haste that is really unexplainable, should appear to have given approval and even encouragement, through the *Consilium ad exequendam Constitutionem de Sacra Liturgia*, to an ever increasing infidelity to the Council, from such apparently formal aspects as Latin, Gregorian, the suppression of the venerable rites and ritual, to the substantial ones now sanctioned by the *Novus Ordo*. To the disastrous consequences, which we have endeavored to set out, must be added those which, with psychologically even greater effect, will make themselves felt in the fields of discipline and of the Church's teaching authority, by undermining, with the standing of the Holy See, the docility due to its rulings.

32. ". . . Do not let us deceive ourselves with the suggestion that the Church, which has become great and majestic for the glory of God, as a magnificent temple of His, must be brought back to its original and smallest proportions, as though they were the only true ones, the only good ones . . ." (Paul VI, *Ecclesiam suam*) †

The Biggest Challenge Yet To Come: Female Ordinations

As speculation grows about a potential successor to John Paul II, the issues unique to this successor *in potentia* are often bandied about in the press, both religious and secular, as sort of a litmus test of what type of leader he will be. Qualities of personal charisma and social sensitivity are often upheld, alongside the term that classifies the individual as either conservative, moderate or liberal. Not infrequently the issue of ordaining women is attached to this name or that, demonstrating that, for the press at least, this is an issue that simply will not go away.

The Catholic Church has infallibly taught since Apostolic Times that the subject who receives Holy Orders must be a man. In teaching this, the Church is doing no more than maintaining the practice of Jesus Christ, Her Founder. Nevertheless, such simple Catholic reasoning is not accepted by the liberal mind, and so the issue of the "ordination of women" continues to surface.

In the June 2001 issue of *AD2000*, and Australian journal, a special report was printed about the tenth annual protest outside St. Francis Xavier Cathedral in Adelaide headed by progressive elements in that diocese. As a statement of their

"demands," the group of about forty protestors (Protestants?) distributed a "liturgy" sheet with the heading *Women's Ministries: Affirming and Lamenting*. Events at this "liturgy" included a "Gathering Prayer," some rousing renditions of "We Are Church" and "This Tough-Spun Web," a "Liturgy of Lament and Affirmation," where a "mass" was said by a woman minister, concluding with an "Anointing": the distribution of oil throughout the crowd where each one was told: "Let us affirm the goodness in each other, the integrity and beauty of our bodies . . . Let us uphold the daring in each other, the boldness of spirit . . ."



Before you dismiss this as just some isolated incident, be sure to read the credentials of some of the *papabile* being proposed. There is more support for female ordination than you might think. When the debate rages over this issue in the near future, it will be another proof that the church of the Second Vatican Council is *not* the Roman Catholic Church. †

Receiving Communion In The Hand Contrary To Tradition

Reprinted from *Catolicismo* Magazine

(Editor's note: This article is reproduced from a photocopy. As such, the exact date when it was published in the Brazilian magazine *Catolicismo* is unknown. However, it does appear to have been written about the time that "Communion in the hand" was being introduced. The arguments here presented are quite valid today.)

Mysterium Fidei, the bulletin of religious information edited in Brussels by Alfredo Denoyelle, has published a study on tradition in relation to the manner in which the faithful receive Holy Communion.

As is well known, the innovators, who want to impose the new way of receiving Communion by which the faithful receive the Sacred Particle in their hand, do so by appealing to tradition. They affirm that in the first ten centuries of the Church people received Communion like that. And they cite, above all, *Mystagogical Catechesis V of St. Cyril of Jerusalem* (313-386).

Mysterium Fidei clears up this mistake through the perspective provided by various documents which show that it was usual, even in antiquity, for the faithful to receive the consecrated Particle on their tongue and through an analysis of the text of Saint Cyril of Jerusalem which the innovators adduce as a proof that tradition is favorable to Communion in the hand.

Let it be said in passing that this expression is inadequate because Communion takes place at the swallowing of the consecrated Particle. Therefore, "Communion in the hand is a communion which the faithful gives to himself, thus dispensing with the role of the priest as minister, in the strict sense of the great Sacrament.

THE TRADITIONAL USAGE

The custom of receiving the sacred Particle on the tongue is attested to by Saint Leo I, Pope (440-461), for in commenting on the words of Our Lord, related in Chapter 6 of St. John's gospel, 5:54, St. Leo the Great speaks of receiving Communion in the mouth as that which is in current use: "One receives in the mouth what one believes by faith" — "Hoc enim ore sumitur quod fide creditur" (Serm. 91.3). Note that Saint Leo the Great does not express himself in the manner of one introducing a novelty, but rather as one recording a common fact ordinary in the habitual use of the Church.

A similar usage is confirmed by the testimony and example of St. Gregory the Great, Pope (590-604). He tells us in his dialogues (Roman 3, c. 3) how Pope St. Agapito performed a miracle during the Mass after having introduced the Body of Our Lord into the mouth of a person. And John, the Deacon, in the life of the same holy Pope assures us that he distributed Communion to the faithful in this manner.

These are testimonies of the fifth and sixth centuries. How can one affirm that Communion in the hand was the official manner for the faithful to receive Communion until the tenth century?

THE EXCEPTION

In fact, in the first centuries, Communion in the hand was permitted only by exception, when because of a grave reason the faithful faced the alternative of not receiving Communion or receiving by themselves. St. Basil (330-379) says clearly that communicating with one's own hand is permitted only in times of persecution, or — as happened with the monks in the desert — when no priest or deacon was there to administer it. "It is not necessary to show that it does not constitute a grave fault for a person to communicate with his own hand in a time of persecution when there is no priest or deacon" (Letter 93, the emphasis is ours). And the Saint based his opinion on the custom which the monks who lived in solitude, where there is no priest, had of keeping Communion in their house, which they would take with their own hands. In this passage, St. Basil considered Communion in the hand to be so irregular that he did not hesitate to consider it a "grave fault," when there were no exceptional circumstances to justify it. Leclercq (*Dictionnaire d'Archéologie Chrétienne, verb "Communion"*) declares that the peace conceded to the Church by Constantine was bringing the use of Communion in the hand to an end, thus confirming the affirmation of St. Basil that the persecutions created the alternative of either not communicating or communicating with one's own hand.

ABUSES

The survival of this habit in some places was considered to be an abuse, which was in disharmony with the custom of the Apostles. This is proved by the measures taken in various regions to put an end to it. Thus the Council of Rouen, which met in 650, says: "Do not put the Eucharist in the hands of any layman or laywoman but only in their mouths." A like measure was taken at the Council of Constantinople (695), which was known as *in trullo*: it prohibited the faithful from giving Communion to themselves (which is what takes place when the Sacred Particle is put in the hands of the communicant), and it punishes with excommunication for a week, those who do so when a bishop, a priest, or a deacon is present.

Already in the third century, St. Eutiquianus, Pope (275-283), severely warned the priests, exhorting them themselves to take the Communion to the sick and not to entrust this obligation to a layman or a woman: "Nullus praesumat tradere communionem laico vel feminae ad deferendum infirmo" (P.L.V., col. 163-168).

Saint Thomas Aquinas (S.T. 3a. 82, a.3) gives us the reason: "The administration of the Body of Christ belongs to the priest for three reasons . . . In the third place, because of the respect that is due to this Sacrament, it is not touched by anything that is not consecrated. That is the reason that the Corporal and the Chalice are consecrated. And likewise the hands of the priest are consecrated in order to touch this Sacrament. Accordingly, no other person has a right to touch it except in the case of necessity, for example, if the Sacrament falls on the ground or

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Communion In The Hand: An Error Of The Arians

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in a similar necessity.”

The Council of Trent declared that the custom of only the priest giving Communion to himself with his own hands is an Apostolic Tradition (s. 13, c. 8).

THE CATECHISM OF ST. PIUS X

Summing up this immemorial tradition, the Catechism of St. Pius X gives the following norm for the communication of the faithful: “In the moment of receiving Holy Communion, it is necessary to be kneeling, to have the head slightly raised, the eyes modestly turned toward the Sacred Host, the mouth sufficiently open and the tongue a little bit out of the mouth resting on the lower lip.

It is necessary to have a towel or a patent which can receive the Sacred Host if it should happen to fall . . . If the Sacred Host sticks to the palate, it is necessary to loosen it with the tongue and never with the finger.” (P. IV, c IV, no. 40).

THE ORIGIN OF THE ABUSE: ARIANISM

Nevertheless, the conciliar documentation of the past centuries restricting Communion in the hand testifies that such a manner of communicating had infiltrated itself in various places. Whence comes this abuse if it does not have an apostolic origin?

Mysterium Fidei observes: “The only ones to communicate always standing and with their hands outstretched were from the beginning the Asians who obstinately denied the Divinity of Our Lord Jesus Christ and who could not see in the Sacred Eucharist any more than a simple symbol of union, which can be taken and handled at will.”

CATECHESIS V OF SAINT CYRIL

And it is in this context that we must place *Mystagogical Catechesis V* of Saint Cyril of Jerusalem when considering the testimony from it to which the progressives appeal in order to impose the habit of communicating in the hand as being more apostolic.

D. Henri Leclercq (Dict. cited above) sums the matter up as follows:

“*Saint Cyril of Jerusalem recommended to the faithful that on presenting themselves to receive Communion, they should have the right hand extended, with their fingers together, supported by the left hand and with the palm a little bit concave; and at the moment in which the Body of Christ was deposited in the hand, the communicant would say: Amen.*”

What is to be said of this text?

1. Considered in context, it becomes suspect. For it speaks of a strange custom entirely alien to the highest veneration which the faithful have always had for the Most Blessed Sacrament of the Eucharist. In fact, the *Catechesis* says that one must touch one’s eyes to the Sacred Host: “Sanctify thine eyes with contact by the Holy Body,” and afterwards with the fingers wet in the Most Holy Blood, pass them over one’s eyes, on one’s forehead, and on one’s other

senses to sanctify them: “When thy lips are still wet (after receiving the Sacred Blood), touch them with thy hand, and pass them over thine eyes, thy forehead, and thine other senses, to sanctify them.”

2. In view of this unheard of liberty which is incompatible with the total veneration due to the Sacred Species, those who are learned in these matters think of an interpolation, at least in the text of St. Cyril of Jerusalem. Some (Scherman, Esans, Richard, Teifer) attribute the text to St. Cyril’s successor; others (Cross) think of a primitive text of St. Cyril which was retouched by his successor. And there are codices which attribute it to St. Cyril and to his successor. Accordingly, one may think of an accommodation made by the Patriarch John, the successor of St. Cyril in Jerusalem.

Now, according to the correspondence of St. Epiphanius, St. Jerome, and St. Augustine, that Patriarch John, is of suspect orthodoxy, *Mysterium Fidei* calls him a crypto Arian.

3. Migne, the editor of the *Mystagogical Catechesis* of St. Cyril, warns in the preface that, from the liturgical viewpoint the *Mystagogical Catecheses* have much in common with the *Apostolic Constitutions*. Now it happens that the *Apostolic Constitutions* are infiltrated with errors due their author, a seminarian, Syrian. One must say the same about the *Apostolic Canons*, which are the last part of the *Constitutions*. For this reason, they were rejected by the Council of Rome of 494 under Pope St. Gelasius I (492-496).

Once the *Mystagogical Catecheses* of St. Cyril has been placed in this historical context, one sees that they cannot, by themselves, be proposed as an authentic testimony of the traditional usages of the Church. In the case of Communion in the hand, they contradict the usage attested to by authors about whom there is no suspicion.

CONCLUSION

The observations above show how far from historical truth are the progressives who pretend to justify Communion in the hand by that which supposedly was the common manner of communicating in the first centuries of Christianity.

As was the case with the Arians who dedicated themselves to introducing liturgical rites that minimalized the Sacred and Divine character of the Holy Eucharist, so also today a darkening of faith in the Real Presence is shown by those who joyfully adapt themselves to innovations such as Communion in the hand, in spite of the fact that the Holy See has affirmed that the traditional manner of communicating indicates a greater reverence on the part of the communicant in relation to the Holy Eucharist and form part of the preparation required for the Body and Blood of Our Lord to be received with the greatest fruit. (cf. *Memoriale Domini*). †

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Communion In The Hand And The American Bishops

From a flyer distributed by the J.M.J Book Co., Necedah, WI

Pope St. Eutychian (275-283) *severely* warned the priests, exhorting them to themselves take the consecrated Host to the sick and not to entrust the obligation to a layman or a woman. "*Nullus praesumat tradere communionem laico vel feminae ad deferendum infirme*" (P.L.V., col. 163-8).

One of the four *Great Eastern Fathers*, Bishop St. Basil the Great (310-379), mentions clearly that communicating with one's own hand is permitted only in time of persecution, — or as happened with the monks in the desert — when *no* priest or deacon was present to administer It. St. Basil considers Communion in the hand so irregular that he did not hesitate to consider it *a grave fault* when there were no exceptional circumstances to justify it.

There is no doubt that the survival of this habit in some places was considered to be an abuse, which was not in harmony with the custom of the Apostles. This is proved by the measures taken in various regions to put an end to it. Thus the Council of Rouen, which met in 650, says: "*Do not put the Eucharist in the hands of any layman or laywoman but on in their mouths.*"

The Nineteenth Ecumenical Council Trent, (1545-1563) declared that the custom of *only* the priest giving Communion to himself with his own hands is an *Apostolic Tradition*. (Session 13, Chapter 8).

In the Instruction entitled *Memoriale Domini* issued on May 28, 1969, it says that Paul VI did *not* think that the age-old accepted way of receiving Holy Communion ought to be changed. The Vatican exhorted bishops, priests and laity to *observe carefully* the law which exists and which was again confirmed.

However, the *Bishops Committee on the Liturgy* published a pamphlet entitled "*The Body of Christ*," which contains *horrible errors*. Only three will be mentioned:

On the first cover, the pamphlet quotes what *seems* to be attributed to Bishop St. Cyril of Jerusalem (315-386) as teaching about Communion in the hand. In view of this unheard of liberty, which is incompatible with the total veneration due to the Sacred Species, those who are more learned in these matters think of an interpolation in the Bishop's text as regards Communion in the hand. Even if St. Cyril *did* say what he is quoted to have said, in that point he was 100% wrong. An educated Catholic should know that St. Cyril was only a bishop and *not* the Pope. As far as his authority was concerned, it was very much inferior to the authority of St. Eutychian, Pope, inferior to the authority of St. Basil the Great, inferior to the authority of the Council of Rouen, and inferior to the authority of the Council of Trent. When the bishops rely on poor St. Cyril to permit Communion in the hand, a person with some common sense would realize that argument is *very weak*.

On Page 2, the pamphlet says: "For almost 1,000 years the laity who received communion at Mass received it in their hands and placed the consecrated bread in their mouths." The first four paragraphs at the top of this document prove that what is

asserted here is a *tremendous, horrible error*. Are we supposed to just accept the word of clerics who are committed to liturgical revolution?

On Page 5, the pamphlet says: "The tongue is not more holy than the hand. The total person is holy; no part of one's being is less sacred than another." This citation is foolish as a support for communion in the hand. The traditional explanation for the custom in the Latin Rite of receiving Holy Communion on the tongue is because the Church did not want the Sacred Host placed in the hand is for fear of desecration. Moreover, *only the priest's hands are consecrated specifically for the purpose of touching the Sacred Host*. The consistent teaching of the Church verifies this.

From reading the *Bishops' Committee on the Liturgy* pamphlet, a *good Catholic* who *really* has faith in the Real Presence of Christ in the Holy Eucharist, can easily say that those clergymen who permit Communion in the hand, as well as the distribution of Communion by lay men and women without true necessity, either do *not* have faith in the Real Presence of Christ in the Host, or that their faith is in agony. This also applies to the laity who extend their hands to receive Communion. The only ones to communicate *standing* and with their *hands outstretched* were, from the beginning, the heretical Arians, who obstinately denied the divinity of Jesus Christ and who could not see in the Holy Eucharist any more than a simple symbol of union, which can be taken and handled at will. Millions of present-day Catholics, including many prelates and priests, have been converted to Arianism, at least in liturgical practice.

(*Editor's note: In nearly every issue of **The Catholic Voice** we have reviewed the serious consideration that, in the Novus Ordo Missae, the bread and wine do **not** change into the Body and Blood of Jesus Christ. This is because of the invalidating mutilation of the words of Jesus Christ, which words comprise the form of the Sacrament of the Holy Eucharist. While we grieve over the sacrilegious novelty known as "communion in the hand," we are at the same time relieved that the bread received in these modern ceremonies is **not** the Body and Blood of Jesus Christ.*) †

*Letters To The Editor***Catholics Are Influenced By Modern, Anti-Catholic Forces****Follow-up To A Previous Article**

Editor, The Catholic Voice:

What was the most important event in the history of the world? Let us see what Archbishop Alexander Brunett says, writing for the Secretariat for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops (NCCB). But note: they are implementing "We Remember" from the Vatican, and it is clear that are also implementing Cardinal Ratzinger's *Dominus Jesus*. Here is what he says: "A cataclysm unlike any other in human history . . . It is as if time stopped and history thereafter could never again be the same."

Is Archbishop Brunett referring to the crucifixion? No! He is referring to the Shoah: the Holocaust! A few months ago, Joseph Sobran called to our attention, as did a number of other authors, that the rabbinical leadership of Judaism has determined to make the Shoah supplant the rejection of Christ as the primary action item for Judaism, with the NCCB aiding their efforts.

So, the Crucifixion is no longer of primary importance for Catholics? The application of the policy resulting from the above statement is simply overwhelming in its implications. Not only should we be on our guard so as not to express such erroneous statements ourselves, but we must pray that Catholics will be lifted from their new bondage created by the leaders of Judaism.

J.D.

Bellaire, MI

Editor's Note: Thank you for sending us this information which we gladly share with our readers. It seems that the "Spirit of Vatican II" lives on in ways which we may not always be aware of. One of the purposes of that false council was to put Catholics in the apologetic mood — not the mode of an apologist (one who defends his or her Faith), but the mood of an apology: an expression of sorrow for the fact that Catholics have upheld their religion exclusively over all others. Modern Catholics are tripping over themselves as they demonstrate just how ecumenical and "loving" they can be, even if it means denying principles of their own faith. The spirit of the "New Evangelization" is not the Apostolic spirit!

† † †

Excruciatingly Pro-Trent

Editor, The Catholic Voice,

Today I was reading your latest newsletter. May I ask you a question? Why are your paper's articles so flamboyantly vitriolic? Why do Roman Catholics seem to be so self-serving according to your definitions? Mind you, I'm not attacking you nor the writers of the articles. The mind-set seems to be excruciatingly pro-Trent! Good Heavens! Are we still in retreat, in an exasperatingly frontal attack?

Your paper has sent me back to the Scriptures. In there I do not find a Jesus who cripples people; I find a Jesus who releases people from a mind-set which is crippling.

Would that the Roman Catholic Church would follow a more compassionate mind-set. Remember Ghandi's words: "The whole world would be Christian if you Christians were not so unlike your Christ." It speaks volumes . . .

L.J.T.

Boulder, CO

Editor's note: You are very perceptive that we are "pro-Trent," however I don't find anything excruciating about it. In fact, we rejoice at the accusation! The Council of Trent is known as the "Queen of Dogmatic Councils," defining in very clear language the teachings of the Catholic Church in opposition to the errors of such "reformers" as Luther, Calvin, and more.

You are right in asserting that being Christian is not to be found in merely assuming the name. One is called by Baptism to the perfect imitation of Jesus Christ, and the best means we have to study His life is by reading the Scriptures. However, one must be careful not to be too selective in his reading in order to discover which actions we are to follow. Yes, Jesus Christ is shown to heal the sick and raise the dead, but He also demonstrates righteous anger when He cleanses His Father's house of those who violate its sacred confines. He even uses uncharacteristically rough language (flamboyantly vitriolic?) when He accuses the Pharisees of leading the people astray. In these last examples, we know that we are not called to imitate a constant, corrective behavior, but we must be ready to rise to the defense of Truth and Justice when these virtues are being mocked. To only read the Scriptures looking for the "nice" actions of Our Lord and Savior (His cures, His sermon from the Mount, etc.) is to read only a small portion of His life and teachings. It can be compared to coming to meals and only eating what we prefer, especially if it is chocolate and ice cream! One eating in this way will soon endanger his health, while one who only reflects on selective sections of the Scriptures will endanger the health of His soul. Such a one will never perfectly imitate Jesus Christ as He truly is.

† † †

How Much Latin Should We Know?

Editor, The Catholic Voice,

Enclosed is a check to pay for some overdue postage. I really enjoy your newsletter.

In reading your June, 2001, issue you reprinted the first installment of what most refer to as *The Ottaviani Intervention*. I found numerous references in Latin with no translation. This article is great, but having to look up quite a bit of Latin made it very hard for me to read. I suppose traditional Catholics should know all these Latin titles and quotes, but I don't. Maybe, in future articles, more of the Latin should be translated for us poor people.

At any rate, I think you are doing a great job for Tradition. Keep up God's work.

A.S.

Olive Branch, MS

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Modernism Attacks Validity Of The Brown Scapular Promise

(Continued from Page 12)

Editor's Note: There are some documents that require a more scholastic treatment of a subject than do others, and *The Ottaviani Intervention* is just such a one! Latin is not only the language of the Liturgy, but it is also the language of the scholastics. The very reason why we use Latin in the Mass and the Sacraments — to preserve exactly the sense of the words throughout the entire world — is also why it is used in Theology, Philosophy and Canon Law. Some expressions are more exact in their meaning when they are presented in Latin.

While we attempt to keep the "tone" of our newsletter articles learned, yet not excessively so, occasionally we will need to revert to the language of the Church to express the proper and required sense. No, we won't say that a proficiency in Latin is essential to being recognized as a traditional Roman Catholic (even some clerics wouldn't pass that test!), still it is sad to note that Latin, and even some higher Catholic vocabulary as is found in Chesterton, Belloc, and the like, is missing, even foreign among us. The advancements of our age (such as the television and the computer), have both helped and hurt Catholics. The ease of the distribution of information causes fewer and fewer people to read and apply themselves as Catholics did not that long ago, while, at the same time, we don't advance in our personal vocabulary as we should. One must be ready to apply all the talents God gives him, being content to rise to that level that we know God expects of each of us according to these same God-given talents.



The Sabbatine Privilege Is Mocked

Editor, The Catholic Voice,

Thank you for publishing the article on the devotion of the Sabbatine Privilege in your June, 2001 newsletter. I was surprised to read that centuries ago the veracity of this great promise came into doubt. Happily that doubt was resolved. However in our day this doubt has resurrected under what I am sure is the influence of Modernism. I was given a copy of a letter written by the Provincial Delegate to the Lay Carmelites at the Aylesford Lay Carmelite and Scapular Center in Darien, Illinois. Please publish this letter so that your readers can become aware that the Sabbatine Privilege is now considered as *legend* by the modern-day Carmelites. By doing this they are rejecting one of the chief works that has occupied their Order for centuries.

D.D.

Waxhaw, NC

Editor's Note: Thank you for faxing a copy of this letter. We are glad to reproduce it here without much comment. These shocking words speak for themselves.

April 20, 2001

Dear N.,

The scapular is the Carmelite habit and the Church has given us the privilege of determining what is the correct form that the scapular

should take. The Carmelite Order, with the permission of the Holy See, is the only source authorized to determine the correct form of the scapular. Historical research has shown that the Blessed Virgin Mary in fact never appeared to St. Simon Stock and that the alleged vision — and words — are a fifteenth century legend. As a result of this research we have had to rethink the entire meaning of the scapular. Over the last ten years, the Carmelite Order and the Holy See issued a series of documents pertaining to the meaning of the scapular. Most recent of these documents is the letter of John Paul II issued only two weeks ago. Nowhere in this letter does he mention either the Sabbatine Privilege or even the vision to St. Simon Stock. This is not an oversight, as they say in Rome: The Pope speaks even when he is silent. John Paul II sums up the meaning of the scapular

The Scapular represents a synthesis of Marian spirituality. It nourishes the devotion of believers, making them sensitive to the loving presence of the Virgin Mother in their lives. The Scapular is essentially a "habit." Those who receive it are aggregated or associated in varying degrees with the Order of Carmel which is dedicated to the service of our Lady for the good of the whole Church.

This is nothing new. From the very beginning of the Scapular devotion, the scapular was seen as a sign of affiliation to the Carmelite Order. And, in the oldest versions of the Scapular legend, the promise reads: "This promise is to you and to the members of your order . . ." In other words, even in the legend itself, there is no promise of Mary's protection except to the Carmelite Order. The Order extends its membership — and its benefits — including the graces of wearing its habit, the scapular, to the pious faithful who wish to be affiliated to that order. Since you do not wish this affiliation, you do not share in the graces of her Son that Mary mediates through the Order. Whether you wear two pieces of brown cloth around your neck or not, Mary will not recognize you as one of the children wearing her habit, the brown scapular, on the day when Christ comes to reward the just and punish the sinner. Fortunately for you, of course, the saving grace of Christ is not limited to the graces distributed by his most holy Mother

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When Will The Intelligent Clergy Stop Promoting Error?

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through the scapular. Hopefully the grace that led you to convert to the Catholic Church will sustain you in the saving faith of that Church and in communion with . . . John Paul and his successors and not let you imperil your salvation through those schismatics types . . . that are teaching . . . the Novus Ordo is invalid.

Yours in Carmel
Thomas McMahan, O. Carm.



Why Don't The More Learned Ones Get It?

Editor, The Catholic Voice,

Enclosed is my donation for your outstanding work.

It's really hard for me, a lay person, to understand how and why countless numbers of our clergy, with all their advanced degrees in sacred Theology, etc., knowing what is to be known by all the great past Doctors of the Church, not to mention the Popes, have, and do promote all the drivel that has come from the Second Vatican Council. Quite frankly, I certainly would not want to be in their places on Judgment Day!

J.C.
East Boston, MA

Editor's note: Wouldn't it be nice if learning was the only requisite for virtue! No, it is the application of what has been learned that is essential for us to make progress toward salvation. A study of Church history demonstrates that this love for "knowledge" for its own sake, and the desire to advance in the speculative, rather than what is true, simple and inspiring, is the curse of our age, with roots that go back to the Enlightenment of 1789! Yes, even the principles of liberty of thought and criticism of simple faith and holiness can be found among too many of the Catholic *intelligentsia* in the early 1800's. Perhaps now we can see why Pope Leo XIII wrote an encyclical in 1879 and titled it *On the Restoration of Catholic Philosophy*. Seeing the errors of Modernism and prideful intellectualism creeping in, the Holy Father taught us how to study and think once again by upholding St. Thomas Aquinas as an example of both of learning and holiness.



We Have A Crisis Among The Clergy

Editor, The Catholic Voice,

To quote Cardinal Poole at the Council of Trent (1545): "We are responsible for the words we ought to have said and did not, for the things we ought to have done and did not do; for the things we ought to have uprooted and let grow; for the things we ought to have planted and did not plant." Obviously these words apply to our times as well as his as the crisis in the Church continues to worsen. For example: we are seeing several priests who were ordained according to the modern rites come over to the traditional practices with little concern for the grave doubt

(at best!) of the validity of their ordinations due to the use of the ICEL rituals. Shouldn't these men be re-ordained? Is there some "authorization" from some bishops or cardinals that allow these men to join ranks with the traditional Roman Catholics?

Many of our true priests are advanced in years now, while a good number of them have died. It is becoming more apparent that the "crisis-in-priests" is here! Some say if you doubt the priest, stay home, and read from your missal. There are a growing number of people who simply don't go to Mass due to this situation.

R.P.

St. Petersburg, FL

Editor's note: It is good that you have the Catholic sense to recognize the severity of our current situation — many, many Catholics either do not, or don't care to investigate the truth of what you have expressed here. Yes, there is a crisis in the Priesthood. Part of the crisis exists because enough men are not listening to the call of God to follow Jesus as one of His priests; the attraction of the world is just too great for them to resist. Yes, our older priests are being called to their eternal reward, where they will certainly continue their work for us through their prayers. Yet, some of the older bishops secured a hope for the future by founding traditional seminaries before they passed away, and so there is hope of continuing the Priesthood even amidst the darkness of our times. The other part of our crisis, which is equally as grave, is the presence of men at the Altar of Sacrifice who may not be Roman Catholic priests at all. We seem to be repeating the crisis as what existed under Cranmer with the invalidity of men ordained according to the Anglican rituale: men today are occupying the once Catholic buildings, but they are not offering up Catholic worship to God, for they have not the power to do so. The ICEL revisions in the rite of priestly ordination and the rite of consecration of bishops are *gravely doubtful* based on the simple fact that the words of Jesus Christ — the form of the Sacrament which the Church has safeguarded since Apostolic times — has been changed in such a way as to take away the notion of a sacrificial Priesthood. If a man is not ordained to offer sacrifice, but is, instead, called forth to be a "presider" or to worship using a meal, then such a man will be a minister of *some church*, but he is *nota* Roman Catholic priest. He cannot offer Holy Mass nor dispense the other Sacraments validly. While our traditional bishops and priests understand this issue, we cannot expect those who compromise with the Modernists to do so. They are the ones responsible for our crisis by creating a new religion while using the externals of the old. It is sad, but necessary today, that the laity must examine this essential element in the priests set before them. If such a man does not pass the first test of valid Orders, then it is better for Catholics in that area to either stay home or else find a traditional chapel. Even if the ceremony is in Latin, such a one will not validly confect a Sacrament without valid Orders. †

Want To Contact Us? Here's How:

| | |
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| By Letter: | P.O. Box 130, Mead WA 99021-0130 USA |
| By Phone for Mass locations: | (423) 510-9106 |
| By Fax: | (509) 489-4060 |
| By email: | strc@strc.org |
| Web site: | www.strc.org |

Holy Mass Offers The Greatest Relief For The Poor Souls

Compiled from various approved sources.

The need and duty of prayer for the Faithful Departed has been acknowledged by the Church at all times. It is recommended in the Scriptures of the Old Testament (II Machabees 12:46), and found expression not only in public and private prayers, but especially in the offering of the Holy Sacrifice of the Mass for the repose of souls. The customary dates for public services of this kind were, and still are, the day of death and burial, the seventh and thirtieth day after death (Month's Mind Mass), and the anniversary. Except for the funeral Mass, the actual observance of these dates is not made obligatory by the Church, but is left to the piety of relatives and friends of the deceased.

The Thirty Days' or Gregorian Masses

Besides offering Mass for the repose of a loved one at the funeral Mass, or at a single time throughout the year, the Church has also approved the custom of having thirty Masses in a row offered for the repose of a friend or loved one. The thirty Masses are celebrated everywhere the Roman Rite is observed. These Masses are called the *Thirty Masses of St. Gregory*, because the pious custom seems to trace its origin back to this great Pope. It is thus related in his *Dialogues* (Book iv. chap. xl.): A Religious, named Justus, had received and kept for himself three gold pieces. This was a grievous fault against his vow of Poverty. He was discovered and excommunicated. This salutary penalty made him enter into himself, and some time afterwards he died in true sentiments of repentance. Nevertheless, St. Gregory, in order to inspire the brethren with a lively horror of the sin of avarice in a Religious, did not withdraw the sentence of excommunication: Justus was buried apart from the other monks, and the three pieces of money were thrown into the grave, whilst the Religious repeated altogether the words of St. Peter to Simon the Magician, *Pecunia tua tecum sit in perditionem* "Keep thy money to perish with thee." Some time afterwards, the holy Abbot, judging that the scandal was sufficiently repaired, and moved with compassion for the soul of Justus, called the Procurator and said to him sorrowfully, "Ever since the moment of his death, our brother has been tortured in the flames of Purgatory; we must, through charity, make an effort to deliver him. Go, then, and take care that from this time forward the Holy Sacrifice be offered for thirty days; let not one morning pass without the Victim of Salvation being offered up for his release."

The Procurator obeyed punctually. The thirty Masses were celebrated in the course of thirty days. When the thirtieth day arrived, and the thirtieth Mass was ended, the deceased appeared to a brother named Copiosus, saying, "Bless God, my dear brother, today I am delivered and admitted into the society of the saints."

Since that time, the pious custom of celebrating thirty Masses for the dead has been established.

The celebration of thirty consecutive Masses imposes on the priest who offers them a very strict obligation, so the laity are urged to ask a priest well ahead of time if he is able to fulfill such a request. Usually the Gregorian Masses are offered in religious

houses where the obligations rising from parochial Mass stipends is not so great.

The Commemoration Of The Faithful Departed

The Commemoration of All the Faithful Departed is celebrated by the Church on November 2, or, if this be a Sunday or a solemnity, on November 3. The Office of the Dead must be recited by the clergy, and all the Masses are to be of Requiem.

In the early days of Christianity the names of the departed brethren were entered in the diptychs. Later, in the sixth century, it was customary in Benedictine monasteries to hold a commemoration of the deceased members at Whitsuntide.

In Spain there was such a day on Saturday before Sexagesima or before Pentecost, at the time of St. Isidore (d. 636). In Germany there existed (according to the testimony of Widukind, Abbot of Corvey, c. 980) a time-honored ceremony of praying to the dead on 1 October. This was accepted and sanctified by the Church. St. Odilo of Cluny (d. 1048) ordered the commemoration of all the faithful departed to be held annually in the monasteries of his congregation. Thence it spread among the other congregations of the Benedictines and among the Carthusians. Benedictine priests, and those living in Spain, Portugal, and Latin America, were formerly the only priests allowed to offer three Requiem Masses on this day. Pope Benedict XV, in 1916, extended this privilege to all priests of the Latin Rite throughout the world. †

DEVOUT EXERCISES DURING NOVEMBER

TO BENEFIT THE HOLY SOULS IN PURGATORY

1. The faithful who recite prayers or perform other devout exercises in supplication for the faithful departed during the month of November may gain an indulgence of 3 years once each day of the month; a plenary indulgence on the usual conditions if they perform these devotions daily for the entire month. (Raccolta #589)

2. Those who, during the month of November, take part in public services held in the church or public oratory in intercession for the Faithful Departed may gain an indulgence of 7 years each day of the month; a plenary indulgence if they attend these exercises on at least 15 days of the month. (#589)

3. The faithful, as often as they visit a church or public oratory, in order to pray for the dead on the day on which the Commemoration of All the Faithful Departed is celebrated or on the Sunday immediately following may gain each time a plenary indulgence applicable only to the Holy Souls in Purgatory, on condition of confession and Communion, and the recitation six times during each visit the *Our Father*, *Hail Mary* and *Glory be* for the intentions of the Church. This exercise begins at noon on All Saints Day and continues until midnight All Souls Day. [A total of 36 hours.] (#590)

4. The faithful who, during the period of eight days from the Commemoration of All Souls inclusive, visit a cemetery in a spirit of piety and devotion, and pray, even mentally, for the dead, may gain a plenary indulgence on each day of the Octave, applicable only to the dead. (#592)

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 Christ the King
- October 29 Sts. Simon and Jude (*transferred*)
- 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
- December 2 First Sunday of Advent

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