

The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

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A Typical Defense: The Novus Ordo Is OK, It Is Approved

Earlier this year, a new *editio typica* of the *Novus Ordo Missae* — the third to be produced since Vatican II — was sent to the modern bishops' conferences for translation into the various languages of the world. For centuries, the *editio typica* has been recognized as the official version of the altar missal as used in Rome, and was the pattern for all ecclesiastically approved publishers to use when printing a *Missale Romanum*. It was also the standard for all daily missals in use by the faithful, and the vernacular translations made for use in these missals (but not used in the Mass) were based on it as well. The Modernists, believing they are carrying on tradition, make use of the term *editio typica* when referring to the official version of the *Novus Ordo Missae*, but the use of this term is the only similarity to anything the Roman Catholic Church has done in the past. Instead, the modern *editio typica* represents the "evolving" character of the modern liturgy since the beginning of the liturgical revolution. It is also the basis, though not a firm one, for all missals used in the modern services.

The *editio typica* of the *Novus Ordo Missae* is not firm because, as Cardinal Jorge Medina Estevez, of the Congregation for Divine Worship, noted at a press conference announcing the "promulgation" of the new *Novus Ordo Missae*, the new missal allows for some "adaptation" of the liturgy according to the circumstances of different countries. This "adaptation" is at the discretion of the bishops' conferences. Even though the new missal sets out principles which are meant to limit any liturgical divergence, the various conferences are free to make their own changes for the "spiritual good of the individual churches."

Let's take note of a few things not discussed at the press conference announcing this new missal:

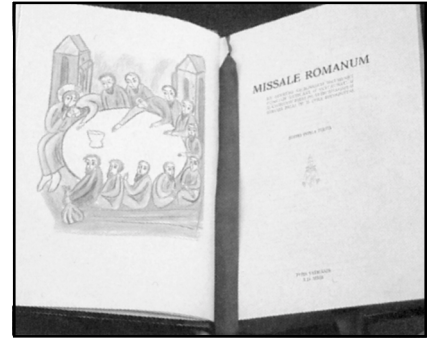
- This is the third attempt in a little over thirty-five years to present to Catholics a form of worship that is contrary to the Holy Sacrifice of the Mass — the act of worship for Roman Catholics for many centuries. Even the *Missale Romanum* never went through such drastic and experimental changes

- While liturgists will admit that the *Missale Romanum* used at the Tridentine Latin Masses throughout the world has gone through some adjustments since it was first promulgated by Pope St. Gregory the Great, and even a major reform under Pope St. Pius V, it is *substantially* the same as that used throughout the centuries by all Catholics. In fact, Pope St. Pius V, whom the Church honors as an instrument chosen by God against the enemies of the Church and of divine worship, forbade, in the Bull *Quo Primum* (July 14, 1570), anyone to add, or omit, or change anything in the Missal that had recently been published by him. What is more, he insisted that this prohibition to use another missal other than that which has been handed

down through the centuries, and approved for use through *Quo Primum*, was to last "in perpetuity."

- The *Missale Romanum* has been similarly protected and preserved by Popes throughout the ages, maintaining a continuity, or universality of worship for all Roman Catholics in every part of the world. It is a novelty of the Modernists to submit the Roman Missal to bishops' conferences to be translated into the vernacular, and to be used *in the vernacular* as a means of public worship. It is likewise a novelty of the Modernists to "adapt" the Roman Missal according to the "spiritual good" of the people — a notion that is far too broad, and which lends facility to every form of abuse. This "adaptation" comes about under the spirit of "collegiality," a Modernist trend that is destructive of true unity among all Catholics.

The most important point to note, and which most Catholics — even many of the Traditional Movement — fail to make in the "promulgation" of the new missal is that, from its beginning, the *Novus Ordo Missae* is illegal and powerless as a form of Catholic worship. This is true because no one in the Church, not even a pope, has the power or the right to make the sweeping changes made to the Liturgy as we saw following the close of Vatican II, and still call it valid Catholic worship. No one has the power or the right to change the *substance* of the Sacrifice — the form of the Holy Eucharist — and still call it the Holy Sacrifice of the Mass. That the Modernists did it on their own authority, "previous decrees notwithstanding" (Apostolic Constitution, April 3, 1969) is not merely an abuse of authority, but a heretical corruption of liturgical worship that must be recognized for the error it is.



The "new" *Novus Ordo Missae*.

Who Can Change The Mass?

The simple answer to this is that the Church may change — adapt, if you will — the prayers of the Sacred Liturgy that She Herself has instituted. However, neither the Church, nor the Pope, nor a Council, nor any other body of government in the Church, has the *power* or the *right* to change the substance — the heart — of the Sacred Liturgy. This substance of the Liturgy, as found in all the Sacraments, is the *words which Jesus*

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Spera in Deo!

STRC News: *Special Edition*; Join In Praying The Rosary

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

Have You Seen The *Special Edition Of The Catholic Voice*?

Several years ago the Society of Traditional Roman Catholics published a *Special Edition of The Catholic Voice*. We put this issue together at the request of our readers who wanted a summary of the concerns traditional Catholics have with the *Novus Ordo Missae* and other aspects of the modern church. Once published, we made the *Special Edition* available for a donation, asking our readers to send them to family and friends, or to put in the back of the modern churches, near the pamphlet racks. In the beginning, there was such a large response that a second printing had to be done. We received many inquiries as a result of the distribution of the *Special Edition*, so we know the message it contains is both timely and informative.

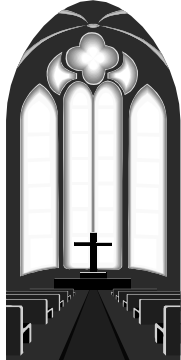
If you would like to help distribute the *Special Edition*, we ask for a minimum donation of \$25.00 for 50 copies (postage included).

Email Subscription

Visitors to our web site (strc.org) are familiar with the downloadable copies of back issues of our newsletter via a format known as PDF. A link is provided on our site enabling those who do not have Adobe Acrobat Reader to obtain a limited version of it for free. As a means of saving postage, as well as helping with rising printing costs, if any of our readers (especially our foreign subscribers) would like a PDF version of the newsletter *in place of* the printed version, please email us at strc@strc.org stating this request. We will begin your "e-subscription" with the next issue. Your monetary donations are still requested to assist us with our work.

Pray The Rosary

Since this issue will be available during the month of



**Serving at
the Altar**

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

**Available now for an \$11⁰⁰
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Be sure to ask for it when you write in.

October, we would like to remind our readers of the importance of praying the Holy Rosary of the Blessed Virgin Mary *daily* during this month. As part of the liturgical observances for October, the Rosary is prayed in churches, either before Mass, or as a part of special October devotions observed each day. At the conclusion of this public recitation of the Rosary during October (or at the end of your family Rosary), the following *Prayer to St. Joseph* is prayed, at the request of Pope Leo XIII, beseeching the Patron of the Universal Church to watch over and guard Her from all enemies, visible and invisible:

"To thee, O blessed Joseph, do we have recourse in our affliction, and, having implored the help of thy thrice-holy spouse, we now with hearts filled with confidence earnestly beg thee also to take us under thy protection. By that charity wherewith thou wast united to the Immaculate Virgin Mother of God, and by that fatherly love wherewith thou didst cherish the Child Jesus, we beseech thee and we humbly pray, that thou wouldst look graciously upon that inheritance which Jesus Christ purchased by His Blood, and wilt assist us in our needs by thy power and strength. Defend, O most watchful Guardian of the Holy Family, the chosen offspring of Jesus Christ. Keep from us, O most loving father, all blight of error and corruption. Aid us from on high, most valiant defender, in this conflict with the powers of darkness. Of old thou didst rescue the Child Jesus from the perils of His life, so now defend God's Holy Church from the snares of the enemy and from all adversity. Keep us ever under thy protection that following thine example and strengthened by thy help, we may live a holy life, die a happy death, and obtain everlasting bliss in Heaven. Amen." †

Past Articles Of The Catholic Voice Available As Reprints

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

1. Defending The Tridentine Mass

Our case fully explained.

2. The Destruction of the Mass and some Historical Parallels

The attempt to destroy the Mass was tried before.

3. The Sky Grows Darker Yet

Text of a 1973 speech delivered by Patrick Omlor.

4. The *Special Edition of The Catholic Voice*

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

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



The Catholic Voice is a publication of the Society of Traditional Roman Catholics, and is published from time to time. There is no subscription fee, but donations are requested to help us continue our work. Board Officers of the STRC are Larry Martin, President 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.

The Vestments Are The Holy Adornment For The Sacrifice

By JAMES D. CALLAHAN, OSJ
STRC Board Member

(Editor's Note: This article continues a series of meditative reflections on the Holy Sacrifice of the Mass.)

While standing, facing the altar, we now attentively watch the priest as he leaves the sacristy, walking toward the altar to begin the Holy Sacrifice of the Mass. When the priest comes into view, we must now be thinking of nothing other than which will take place before us. This is another opportunity to dispel all distractions and other thoughts not in keeping with the Holy Sacrifice at which we are now about to assist. (Of course, if one never bothers to read about the Mass, or never prays the prayers of the Mass outside of the appointed times on Sunday, it is difficult to imagine that one can raise the intellect above the instincts of one's life. If one never meditates on this Sacrifice, and its meaning, and gives no time to preparation beforehand, what can inspire one's will to be united with the will of Christ as He, through the priest, offers Himself to His Father once again? If one thinks that it is "cute" when one's child talks out loud, runs up and down the aisle, or performs gymnastic events in the pew, distracting himself and others, how can this attitude be pleasing to God and conducive of holy thoughts?)

Noticing the priest before us fully vested, dressed unlike any other person attending Mass, we should realize that any official, when acting in their official capacity, observes a dress code, wearing a uniform or appendages, etc. Judges in their courtrooms wear their long black robes; generals wear uniforms of their service, with a chest full of medals; and kings and queens are enveloped in their ermine capes, wearing crowns on their heads. While offering the Holy Sacrifice of the Mass, this ambassador of God, this priest of the New Law, is vested to remind us, and himself, of the Eternal High Priest Whom he represents. Even while vesting, the priest fervently petitions God that, through these vestments, he might more worthily offer this Sacrifice.

Remember, in the Old Law, God spoke directly to Moses regarding the establishment of a priesthood, and minutely detailed what the priest should wear and how the duties of the various sacrifices were to be performed. With this in mind, can we not see the guiding hand of Christ in the One, Holy, Catholic and Apostolic Church? This, to me, is further proof that the One, Holy, Catholic and Apostolic Church is the True Church. On the one hand, God Himself gives explicit instructions to the Israelites in the matter of sacrificing oxen, sheep and doves. God determines the vestments of the priests, the laborious rites to be performed, and the prayers to be said. Yet, for the most august Sacrifice ever given, the replication of the bloody Sacrifice of Christ on the Cross on Calvary, only now, in an unbloody manner, the Church determines what the priest of the New Law should wear, what rubrics must be observed and what prayers must be unerringly prayed.

While watching the priest, you may notice a tuft of white linen on the back of the priest's neck. This is part of the AMICE, the first vestment the priest puts on. The amice is an oblong piece of white linen which the priest touches to the back of his

head, then covers the back of his neck and his shoulders. Long ties, or strings, on two corners cross the priest's chest, are wrapped around the waist, and tied in front. The amice was originally a hood or a helmet which the priest wore to limit the distractions on his mind, eyes and ears while offering Mass. The amice signifies that helmet of salvation, reminding us of the cloth which the soldiers used to blindfold Jesus, mocking and insulting Him. While putting on the amice, the priest prays: "Put on my head, O Lord, the helmet of salvation, to repel the assaults of the devil." This should remind us that we should not be a distraction to the priest or to others at Mass.

We can readily see the long white linen gown extending from the neck to the feet. This is the ALB. *Alb* comes from the Latin word *albus* meaning *white*. It is a carryover from the old Roman toga. After the prayers at the foot of the altar, the acolytes slightly raise the alb as the priest ascends the altar. This is to signify that the priest leaves the world behind when offering Mass. The alb is worn as a sign of purity of heart, reminding us of the white robe of mockery with which Herod dressed our Lord, making Him out to be a fool. While vesting, the priest prays: "Make me white, O Lord, and cleanse my heart, that being made white in the Blood of the Lamb, I may deserve an eternal reward."

If one looks closely at the priest's side, one can see cords wrapped around his waist. The cord is the CINCTURE. The cincture in Roman times was used to bind up the long flowing alb so one could walk and work more freely. The cincture reminds us of the cords with which our Lord was bound, as he was led away from Gethsemane, and also on His way to Calvary. While putting on the cincture, the priest prays: "Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtues of continence and chastity may abide in me."

The MANIPLE, a silken cloth looped over the left forearm of the priest, was originally required in southern countries because of the heat, and consequent sweating. A strip of linen, or a handkerchief was used to wipe away perspiration and dust. The maniple signifies hard work and its rewards, thus, the fruit of good works. The priest must never fear labor or suffering. While vesting with the maniple, the priest prays: "May I deserve, O Lord, to bear the maniple of weeping and sorrow in order that I may joyfully reap the reward of my labors."

A part of the STOLE may be seen on the back of the neck of the priest, just above the edge of the outer garment. This narrow vestment is the same color as the outer garment. The priest puts it around his neck, crossing it over his chest, and fastening it with the cincture. The stole represents the spiritual powers of the priest. It was probably adopted from the garment of the Roman judges, signifying their authority. Wearing it around the neck signifies the yoke of Christ, a yoke which is sweet and light. While vesting, the priest prays: "Restore to me, O Lord, the garment of immortality which I lost through the sin of my first parents and, although unworthy to approach Thy sacred mysteries, may I deserve, nevertheless, eternal joy."

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Part III: The Decrees Of Council Of Trent Are For All Time

Editor's Note: The following is the third installment of a four-part series. It is an article written sometime in the early 70's for the purpose of educating Catholics about the gravity of the liturgical changes that were just starting to afflict the Church. It doesn't matter that this article was written nearly thirty years ago; the points made are timeless and quite necessary to review. As long as the Novus Ordo Missae is the form of worship that the majority of the world's Catholics are forced to attend, objections such as these will continue to be valid.

In the course of our argument against the liturgical changes of the modernists, reference is often made to the decrees of the Council of Trent. It seems that most Catholics have been duped into thinking that Trent is only for *their* time — for *that* century — and, since we are in another time now, it does not always apply to Catholics today. This argument is advanced by the proponents of the "new theology," in the spirit of the "new evangelization," in an attempt to discredit anything taught by the Church before Vatican II. This argument represents spiritual *foolishness*, and *dogmatic naivete*, if not a bold attempt to destroy the Faith of Roman Catholics.

The Council of Trent is known in history as the *Queen of Dogmatic Councils*. Since dogmas cannot change (despite what the Modernists erroneously teach), and they are applicable to all men, for all ages, then the teachings of this holy Council are important for Catholics of today. What is more, these teachings supercede the "opinions" of others, since they were delivered to give definition and clarification on points of Faith. If anyone is not satisfied with the authority of the Council that met in Trent, then he is not looking for the Catholic Church.

Speaking in the name of Jesus Christ, and guided by the Holy Ghost, this supreme *doctrinal* Council taught unequivocally regarding the words to be used for the Consecration of the Mass. In the *Catechism of the Council of Trent*, we read this unmistakable teaching concerning the words of Consecration of the wine: "With reason, therefore, were the words *for all* **not** used [in the wine-consecration formula], as in this place the fruits of the Passion are alone spoken of, and to the elect only." The elect are the few — the *many* — who alone have the right to share in the fruit of Christ's Passion and Death. Yes, Jesus died for all men, in order to satisfy the Justice demanded by His Father for the sins of all men; but, the fruit of His sufferings — the graces of salvation and holiness — are reserved only for those who deserve them, and this is not *all* men, but only the *many*.

That the Apostles understood this to be the meaning of the words of Jesus Christ is obvious from the Scriptures. St. Paul intimates this when, in his *Epistle to the Hebrews*, he writes: "So also Christ was offered once to exhaust the sins of man" (9:28) And, is this thought not absolutely clear in the prayer of Jesus to His Father at the Last Supper: "I pray for them. I pray not for the world, but for them Thou hast given Me: because they are Thine" (John 17:9). The enemies of Christ are not the elect! But they are in the majority. The word "many," or notion of a few

(not everybody), was used by Jesus Christ for a specific purpose. Therefore, if the form of the Sacrament of the Holy Eucharist (as given by God Himself), contains a particular theme in order to express a specific idea, thereby effecting what we call *transubstantiation*, and if anyone alters that specific idea (notion) contrary to the desired intention of Christ, by the use of other words (which are not *His* words), the result of those particular words is affected also. In short, *transubstantiation does not take effect* because the words of the form of the Holy Eucharist are altered, and in this alteration, they express a meaning contrary to that of the will of Christ. This is not an opinion: it is a dogmatic fact!

The words of Consecration, their intended meaning, their specific use, and what the words produce, are all so intimately and intrinsically related that the Council of Trent stated:

"The holy ecumenical, and general Council of Trent, lawfully assembled in the Holy Ghost, and presided over by the aforementioned legates and nuncios of the holy Apostolic See, under the special inspiration and guidance of the Holy Ghost, has assembled to set forth the true and long-standing teaching on the Faith and the Sacraments, and to supply a remedy for all the heresies and the other serious evils which now deeply trouble God's Church, and divide it into so many different parts. From the beginning, it has always been the special desire of the Council to uproot completely the cockle of the damnable errors and schisms which, in these fateful times of ours, an enemy has sown (see Matt. 13:25) in the teaching of Faith about the Holy Eucharist, and about the use and worship of the Eucharist. ... And so, this Council teaches the true and genuine doctrine about this venerable and divine Sacrament of the Eucharist, the doctrine which the Catholic Church has always held and which She will hold until the end of the world, as She learned it from Christ our Lord Himself, from His Apostles, and from the Holy Ghost, who continually brings all truth to Her mind. (see John 14:26). The Council forbids all the faithful of Christ henceforth to believe, teach, or preach anything about the most Holy Eucharist that is different from what is explained and defined in this present decree." (*Session Thirteen*, October 1551) [Is there any wonder, then, that Pope Pius XII reminded us in *Mediator Dei*: "First of all, you must strive that with, due reverence and faith, all obey the decrees of the Council of Trent"? - *Ed.*]

Quoting again from the Council of Trent:

"For all Our predecessors in the true Church of Christ, who treated of this most holy Sacrament, very clearly professed that our Redeemer instituted this wonderful Sacrament at the Last Supper, when, after He had blessed bread and wine, He said in plain, unmistakable words that He was giving them His own Body and His own Blood. These words are recorded by the Evangelists . . . [and] embody

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Trent Gave Specific Teaching On Doctrine Of Holy Eucharist

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that proper and clearest meaning in which they were understood by the Fathers. It is a most contemptible action on the part of some contentious and wicked men, to twist them into fictitious and imaginary tropes by which the truth of the flesh and blood of Christ is denied, contrary to the universal sense of the Church, which, as the pillar and ground of truth (I Tim. 3:15), recognizes with mind ever grateful and unforgetting this most excellent favor of Christ, and has detested as satanical these untruths devised by impious men." (Session Thirteen, Chapter 1)

These words are quite clear. The "true Holy Catholic Church of Jesus Christ," through Her popes and Councils, has taught the *exact opposite* of the Modernists' corruptions. As we have already seen, the Doctrinal Council of Trent says: "The Council *forbids* all the faithful of Christ henceforth to believe, teach, or preach *anything* about the most Holy Eucharist that is different from what is explained and defined in this present Decree." The Council Fathers call these new teachings "satanical," and "devised by impious men." Is there any question, then, that such teachings must be avoided by *all* Catholics?

The Teachings Of The Popes And Other Sources

What follows are a few papal teachings, each delivered in the same spirit as the Council of Trent:

• Pope Leo XIII, in his encyclical, *Satis Cognitum*, stated: "All who dissent from the Scriptures concerning Christ, although they may be found in all places in which the Church is found, are not in the Church; there can be no thing more dangerous than those heretics who admit nearly the whole cycle of doctrine and yet by one word, as with a drop of poison, infect the real and simple Faith taught by Our Lord, and handed down

by apostolic tradition."

• Pope Clement XI, writing in *Unigenitus* (Sept. 8, 1713): "...those lying teachers and mockers, well versed in the art of deceiving, ... set abroad pernicious principles, under color of holiness ... slyly abusing the words of Holy Scripture"

• Pope Pius VIII wrote the following in *Traditi Humilitati*, (May 21, 1829): "Another object of our vigilance ... is the societies which publish new translations of the Scriptures in all vernacular tongues, translations made against the most salutary rules of the Church, and in which the texts are ingeniously wrested to perverse meanings, according to a particular spirit .. That they may drink a poisonous draught where they expect to imbibe the salutary waters of wisdom ... The rules drawn up by order of the Council of Trent, and renewed by the Congregation of the Index ... That in matters of faith, and matters which concern Christian doctrine, no one, relying on his own judgment, shall wrest the Holy Spirit to his particular sense, or interpret it contrary to the sense which the Church has always followed, or contrary to the unanimous opinions of the Fathers."

• Pope Pius XII taught in *Divino Afflante Spiritu* (Sept. 30, 1945): "Wherefore the exegete, just as he must search out and expound the literal meaning of the words, intended and expressed by the sacred writer, so also must he do likewise for the spiritual sense, provided it is clearly intended by God. For God alone could have known this spiritual meaning, and have revealed it to us. Now Our Divine Savior, Himself, points out to us, and teaches us this same sense, in the Holy Gospel; the Apostles, also, following the example of the Master, profess it in their spoken and written words; the unchanging tradition of the Church approves it; finally the most ancient usage of the Liturgy proclaims it, wherever may be rightly applied the well-known principle: 'The rule of prayer is the rule of faith.' ... Let Catholic exegetes, then, disclose and expound this spiritual significance,

intended and ordained by God, with that care which the dignity of the divine word demands; but let them scrupulously refrain from proposing as the genuine meaning of Sacred Scripture other figurative senses. ... Nor does 'the word of God' ... need artificial devices and human adaptation to move and impress souls; for the Sacred Pages, written under the inspiration of the Spirit of God, are of themselves rich in original meaning ... let them confirm the Christian doctrine by sentences from the Sacred Books ... and — avoiding with the greatest care those purely arbitrary and far-fetched adaptations, which are not a use, but rather an abuse of the divine word...."

• Pope Gregory XVI stated in *Mirari Vos*: (1832): "The sanctity of the mysteries incites nothing but contempt, and the



The Council of Trent met to answer the objections of Martin Luther.

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The Church Cannot Contradict Herself In Her Teachings

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majesty of the divine worship, that power which the mind of man can neither dispense with nor resist, has become, for perverse men, an object of censure, profanation, and sacrilegious derision..."

- From *Manuale Theologiae Dogmaticae* of J.M. Herve: "Omit nothing of the form, add nothing, change nothing; Beware of transmuting, corrupting, or interrupting the words." (The form here mentioned is that of the Consecration of the Mass.)

- From St. Paul's Epistle to the Corinthians, Chapter 5, verse 6: "Know you not that a little leaven corrupteth the whole lump?"

Some Evident Contradictions

Now, can opposites and contradictions both be true and the same, each at the same time? Can the Church teach something contrary to Herself, as She has taught it through the ages? Simple logic won't let us admit this, and neither will God.

The Catholic Church (which never changes), through the voice of Trent, said: "With reason, therefore, were the words *for all* not used, as in this place the fruits of the Passion are alone spoken of, and to the elect only (the "many") did His Passion bring the fruit of salvation." The word "all" and the word "many" are not interchangeable! They mean different things: (Remember our argument earlier that \$6.00 and \$10.00 are not the same.)

The Council of Trent taught: "In order to make the meaning of the Rite that is being performed easier and clearer, words had to be added to the matter (as Jesus Christ instituting it); and of all signs, words are evidently the most significant, and, without them, what the matter for the Sacrament designates and declares would be utterly obscure. In our Sacraments (of the New Law), the form is so definite that anything, even a casual deviation from it, renders the Sacrament null and void, since the form is expressed in the clearest terms, such as to exclude the possibility of doubt."

Now let's look at the *Constitution on the Sacred Liturgy*, as taught at the Second Vatican Council. It is an interesting comparison to traditional teaching: "In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify..."

This is an open contradiction. Trent said that the words of Christ are the *clearest in meaning*; of course, they should be, for Christ is very explicit, and His true followers abide by His clarity. But, along comes Vatican II, which was the open door to all this corruption, and says that Trent and Christ were not so clear after all. Saying, under the guise of a "liturgical reform," they found it necessary to clear up the clutter that had infected the prayers of the Mass for centuries, they needed to "restore" the Liturgy by eliminating many things, and totally changing others. Of course, there is no doubt that through this call to "clear up the clutter," Vatican II opened the door to the change of Christ's words in the Consecration of the Mass, and, even when warned about the doctrinal consequences of such changes, the Modernists in Rome kept that door *wide open*.

To better prove their point (and add more confusion in the minds of Catholics), as true Modernists they asserted that the words after following "This is the chalice of My Blood," in the wine-consecration form are not necessary, quoting (out of context, or in culpable ignorance, mind you) a priest, or even a saint, or some theologian whose writings apparently prove their point. This they do while failing to inform Catholics that the general consensus of the opinion of the majority of the saints, and the clear mind of the Church is exactly the *opposite* of this *minimist* opinion, and thus good Catholics are duped into continuing this doctrinal error, even in "good faith."

All of the words as found in the *Roman Missal*, and which are said during the Canon of the Mass for the Consecration of the bread and wine, are necessary for the *substance* of the form. This is easily borne out by the fact that the Church has *never permitted* the use of the words, "For this is the chalice of My Blood," *only*. All of the words of the Consecration are the "words of institution": they are the *exact* words Christ used (read *Cum Marthae Circa* of Pope Innocent III. - *Ed.*). This makes use of all of these words as the *only* form for the Holy Eucharist in the Roman Rite quite explicit, *because Christ Himself set the form*. These words are, as the Church has always held them to be, the *substance* of the form.

But, as has usually been the case, even "conservatives" demonstrate a typical liberal mania. They will, nevertheless, quote some of these minority-opinion saints, or priests, as

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PRAYER FOR THE RESTORATION OF THE ROMAN MASS

OLORD JESUS CHRIST, Eternal High Priest and Immaculate Lamb of God, slain for us and for many on the altar of Calvary, and continually offered to Thy Heavenly Father in the clean oblation of Thy Eucharistic Sacrifice: grant, we beseech Thee, through the merits and prayers of Thy Saints Gregory the Great, Thomas Aquinas and Pius V, that the holy Roman and Apostolic Catholic Mass, ratified, expounded and perpetuated by them respectively, may be rightly restored to the altars of Thy Church throughout the world; that once again this most awesome, majestic and perennial rite may offer infinite worship and homage to the Most Blessed Trinity; the fullest fruits and consolation and spiritual nourishment to the faithful; an impregnable defense and counterbalance against the rising tide of evil; and a sure termination of the anguish, fear, doubts and

profanations occasioned by its unsanctioned abandonment and replacement. O HOLY SAINTS of the centuries, who sanctified and nourished your souls with the perennial Roman Mass, and HOLY MARTYRS who shed your blood for it, grant, we pray in desperation, that we will no longer be bereft of it, and that we will, as you, commit ourselves to the Mass at all costs, and to the last breath of our lives. O HOLY VIRGIN MARY, Mother of the Immaculate Eucharistic Victim, pray for us that we may bravely, prudently, diligently, and with sound doctrine and means pursue the rectification of the present encroachment on the Eucharistic Sacrifice, and secure with thy powerful maternal aid the restoration of our Roman Catholic Mass and the Reign and Order of the Kingship of Jesus Christ thy Son. Amen. *Fr. Lawrence Brey.*

The Holy Eucharist Is One Sacrament With Two Elements

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absolute gospel/dogmatic fact: "That's it," they say. "What's-his-name said so!" But just try to refer to the whole and complete Catholic Church, under the title of the Council of Trent! Let someone *truly* quote St. Thomas Aquinas on the matter, instead of that perverted sense that is passed off as his teaching. Oh, no, that's not good enough, we are told! "We know better than they," we are told, or, "Those teachings were just for *their* time, *not* ours." Thus, good people expound false doctrine because the lie has been told to them over and over again. Let's look to the Catechism of the Council of Trent:

"With regard to the Consecration of the wine, which is the other element of this Sacrament, a priest, for the reason we have already assigned, ought, of necessity, to be well acquainted with and well understand its form. We are then firmly to believe that it (the form) consists in the following words: THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY TO THE REMISSION OF SINS ...Concerning this form, no one can doubt...the form to be used in the Consecration of this element consists of those words which signify that the substance of the wine is changed into the Blood of Our Lord. Since, therefore, the words already cited clearly declare this, it is plain that no other words constitute this form." (Chapter on the Holy Eucharist)

Right from the beginning of this quote, there was only one (1) form (set of words) talked about and even mentioned: "The form to be used in the Consecration of this element consists of those words which signify that the substance of the wine is changed into the Blood of Our Lord. Since, therefore, the words already cited clearly declare this, it is plain that no other words constitute this form." And, the teachings from the Fathers of the Council of Trent is completed with this statement: "With reason, therefore, were the words *for all* not used, as in this place the fruits of the Passion are alone spoken of. And to the elect only did His Passion bring the fruit of Salvation."

Authoritative Teaching On This Subject

- Pope Clement VI, in his letter, *Super Quibusdam* (September 29, 1351), taught *before* Trent that the Roman Pontiff, in reference to the administration of the Sacraments of the Church, can tolerate, and even allow, different rites of the Church of Christ "... always without violating those things which pertain to the integrity and necessary parts of the Sacraments."

- Almost 560 years later, December 26, 1910, Pope St. Pius X, in the letter *Ex quo, Nono*, states that the Church has "no right whatsoever to innovate anything touching on the substance of the Sacraments."

- And, 37 years later, November 30, 1947, Pope Pius XII, in the apostolic constitution, *Sacramentum Ordinis*, referred to the teaching of the Council of Trent that Jesus Christ, our Lord Himself, instituted all the seven Sacraments of the New Law and

"the Church has no power over the substance of the Sacraments, that is, over those things which, with the sources of divine revelation as witnesses, Christ the Lord Himself decreed to be preserved in a sacramental sign."

- From Addis and Arnold's *Catholic Dictionary*: "The Council of Trent defines that, though the Church may change rites and ceremonies, it cannot alter the substance of the Sacraments."

- From *The Catholic Encyclopedia* (Vol. XIII, p.299, 1913 ed.): "Christ determined what special graces were to be conferred by means of external rites: for some Sacraments (e.g., Baptism, the Holy Eucharist) He determined minutely (*in specie*) the matter and form: ("Do this in memory of Me," Our Lord said for the Holy Eucharist.- *Ed.*)"

- A decree of the Council of Florence identifies the same form: "In the consecration of the Blood, the Church uses this form of words: THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY TO THE REMISSION OF SINS."

If "many" and "all" mean the same thing, as the new Vernacular Religion would have us believe, why did certain Doctors of the Church (St. Thomas Aquinas in his *Summa*, III, Q ,78, Art. 3, and St. Alphonsus Liguori in his *Treatise on the Holy Eucharist*) go to the trouble of pointing out, theologically, why "all men" is improper in this place? St. Thomas' teaching on this point was corroborated by Pope Benedict XIV in *De Sacrosancto Missae Sacrificio*, Bk. II, Ch. XIV, para. II, wherein he states that the Angelic Doctor "explains correctly" Christ's use of the words "many" instead of "for all men." But, to touch on the ridiculous for a moment, if "all" and "many" do mean the same, why change at all? Again, we ask: can opposites and contradictions both be true and the same, at the same time?

The *De Defectibus* Decree

The *Missale Romanum* used on the altar of sacrifice for centuries in the Catholic Church has, in the beginning pages, a number of important comments, concerning the form and other parts of the Mass. Under the section "*De Defectibus In Celebrations Missarum Occurrentibus*" (Defects which may occur in the celebration of Mass — conveniently eliminated in the *Novus Ordo Missae*, I might add), we find:

"However, the defects can affect either the matter being consecrated, the admitted form, or the administering priest. If any one of these fail, especially the matter, form with intention, and ordained priesthood, the Sacrament does not take place."

Now one may question: "But even if the wine is not validly changed into the Blood of Christ, is not the bread still transformed into the Body of Christ, because the words of institution have not changed for the consecration of the bread?" No, transubstantiation of the bread *alone* does not take place, for the

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Novus Ordo Missae Is Both Invalid And Sinful Of Itself

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Holy Catholic Church, as the teacher and guardian of the truth of Jesus Christ, is most clear on this point. In teaching that there are seven Sacraments, She says of the Holy Eucharist that it is but *one* Sacrament, consisting of *two* elements — the Body and the Blood of Jesus Christ. Each does not constitute a half of a Sacrament; there is no such thing. The Holy Catholic Church, speaking for Christ, has said, in practice and mind, that if one element of the Sacrament (Holy Eucharist) is not transubstantiated because of a defect, then neither is the other changed where the correct form was used. The mind of the Church, then, is explicitly demonstrated by its Code of Moral Theology which states: "Since there is definite matter and a definite form for the Sacraments, it is obvious that a minister is not free to use any matter or any form, and that he cannot substantially change either without affecting the validity of the Sacrament ... any substantial change of form would take place if the meaning of the substituted form was not the same as that which the Church sanctions. Such change invalidates a sacramental rite, whether the change be intentionally or inadvertently made ... There would be a substantial change in the form if the sense of the form were entirely changed by addition of words, by subtracting words from the form, or by substituting words for words that should be used ..."

Now, just for the sake of example, let us suppose that the wine was not truly consecrated into the Blood of Christ, because of a defect, but the bread was transformed into the Body of Christ. Is it still a Mass? The answer is NO! What is the Mass? The Mass is the Eucharist Sacrifice on Calvary. On Calvary, the Blood of Christ was separated from His Body, thereby effecting His death. The Mass is the unbloody repetition of that separation. (See... the meal is not Calvary.) The double consecration at Mass, Body and Blood, thus effects the Sacrifice of Christ in an unbloody manner. Since the consecration repeats Calvary, if one of the elements (of Calvary) in the consecration is missing, then, there is not the complete sacrificial act. CALVARY WAS NOT HALF A SACRIFICE; THE MASS CAN'T BE EITHER. No complete Sacrifice, no Mass.

Under the section *De Defectibus Formae* (defects of the form) from the Roman Missal, we read:

"Defects on the part of the form may arise if anything is missing from the complete wording required for the act of consecrating. Now the words of the Consecration, which are the form of this Sacrament, are: *Hoc est enim Corpus meum*, and *Hic est enim Calix Sanguinis mei, novi et aeterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum*. If the priest were to shorten or change the form of the consecration of the Body and the Blood, so that in the change of wording the words did not mean the same thing, he would not be achieving a valid Sacrament. If, on the other hand, he were to add or take away anything which did not change the meaning, the Sacrament would be valid, but he would be committing a grave sin."

The *Novus Ordo Missae* is both invalid (by defect) and a grave (mortal) sin against God, "just" for changing the words of Consecration. For those who are still confused because they were always taught that Christ died for all men, don't fall down; you are right. The *Catechism of the Council of Trent* clears up what the Modernists insist is a contradiction by teaching:

"The additional words *for you and for many* are taken, some from Matthew, some from Luke, but were joined together by the Catholic Church under the guidance of the Spirit of God. They serve to declare the fruit and advantage of His Passion, for if we look to its value, we must confess that the Redeemer shed His Blood for the salvation of all; but, if we look to the fruit which mankind has received from It, we shall easily find that it pertains not unto all, but to many of the human race. When, therefore, Our Lord said *for you*, He meant either those who were present, or those chosen from among the Jewish people, such as were, with the exception of Judas, the disciples with whom He was speaking. When He added, *and for many*, He wished to be understood to mean the remainder of the elect from among the Jews or Gentiles. With reason, therefore, were the words *for all* not used, as in this place the fruits of the Passion are alone spoken of, and to the elect only did His Passion bring the fruit of salvation."

To be continued ✚

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Knowing The Saints Of The Canon Of The Mass – Part III

By REV. NICHOLAS GIHR

From: *The Holy Sacrifice of the Mass*, 1918

The Saints Named Before The Consecration

*As found in the prayer: Communicantes,
after the Apostles are named*

Here the record of the Apostles closes, that the holy number, twelve, be not exceeded. For the number twelve is symbolical of the universality of the Church of Christ, which extends to the four quarters of the world, in the unity of faith in the triune God. Hence the heavenly city, Jerusalem, this figure of the Church of Christ in its completion, has four walls, and in each wall three portals, that the nations at morning, and noon, and evening, and midnight may be admitted by Baptism, in the name of God the Father, and the Son, and the Holy Ghost, the twelve entrances being built upon twelve precious stones, which bear the names of the twelve Apostles of the Lamb (Apoc. 21). The Apostles not only scattered the seed of the divine word, but they labored to bring it to maturity by watering it with the sweat of their brow and fructifying it by shedding their hearts' blood. Built and resting upon the chief corner-stone Christ, the Apostles have thus become the foundation of the Church, which, consequently, is called and is Apostolic.

Martyrdom of blood is the characteristic trait of the saints of the first four centuries; therefore, twelve martyrs of these ancient times are now mentioned in the Canon. Among them are five Popes, a bishop, a deacon and five lay persons. Even at a very early period, these saints were held in universal and high esteem in Rome. This explains their insertion in the Canon.

a) First, five Popes are mentioned:

St. Linus, the first successor of St. Peter in the See of Rome and, therefore, the second Pope, is assuredly the same from whom St. Paul sends a salutation to Timothy. He was converted to Christianity by St. Peter, and, as a distinguished assistant of the Prince of the Apostles, he may indeed frequently have supplied his place, when the latter was obliged to leave Rome for a time, in order to preach the Gospel elsewhere. He ruled the Church from 67 to 76 (?). He was decapitated and buried in the Vatican by the side of St. Peter. Under Pope Urban VIII, a tomb was discovered there, bearing the simple inscription: *Linus*. His feast occurs on the twenty-third of September.

St. Cletus (76-88?) succeeded St. Linus. It is believed that he erected a tombstone to St. Peter, who had ordained him a priest. His feast falls on the twenty-sixth of April.

St. Clement is reckoned among the Apostolic Fathers; he sat in the Chair of Peter from 88 to 97 (?). St. Irenaeus writes of him: "In the third place, after the Apostles, the Roman episcopate received Clement, who had seen the Prince of the Apostles, had associated with them, had listened to their sermons and had the Apostolic tradition before his eyes." St. Paul, in his Epistle to the Philippians, mentions him among "his co-laborers, whose names are written in the Book of Life." According to the testimony of ancient writers, St. Clement was endowed with all the qualities of mind and heart that were requisite for the highest ecclesiastical dignities. The legend

relates that the Emperor Trajan banished him to the Taurian Chersonesus (Crimea), where he found two thousand Christians condemned to work in the marble quarries, who suffered greatly for want of water. Clement prayed, and on an adjacent hill appeared a lamb, from beneath whose right foot a spring of fresh water issued forth. This miracle brought about the conversion of many of the inhabitants. Then Trajan commanded St. Clement to be cast into the sea with an anchor fastened to his neck. The Christians on the shore fell upon their knees and prayed; and behold! The sea receded three thousand paces, and there appeared, built by the hands of angels, a marble temple in which the body of the saint, together with the anchor, was found. The mortal remains of the martyr are said to have been brought to Rome by the Greek missionaries, Sts. Cyril and Methodius, during the pontificate of Pope Hadrian II, and placed in the very ancient basilica of St. Clement, near the Coliseum, of which mention is already made by St. Jerome. His feast is celebrated on the twenty-third of November.

In the fourth place comes the name of **Xystus** (the Greek form of Sixtus). During the first three centuries, there were two Popes of this name. **Sixtus I** (115 - 125?) governed the Church during the reign of the Emperor Hadrian, when the lot of the Christians was a hard and painful one; he suffered martyrdom and was buried in the Vatican near St. Peter. His feast occurs on the sixth of April.

Far better known and more celebrated is **Sixtus II**, a Greek by birth. His pontificate (257-258) fell during the stormy period of the Valerian persecution of the Christians. In spite of the Emperor's prohibition, he ventured to hold divine service in the Catacombs. Discovered by the heathen soldiers and apprehended, he was dragged into the city before the tribunal and condemned; afterward he was again led back to the Catacomb of Praetextatus, in which he had previously celebrated the Holy Sacrifice, and was beheaded on, or near his episcopal throne. The crown of martyrdom was granted to him on August 6, 258. His body now rests in the very ancient church situated on the Appian Way, *S. Sisto vecchio* in Rome.

Which Sixtus is it — the first or the second — that is commemorated in the Canon? Opinions are divided. To prove that Sixtus I is intended, it is asserted that the five Popes are mentioned in chronological order; now only Sixtus I reigned before Cornelius, hence he is mentioned in the Canon. More and stronger reasons are in favor of Sixtus II. His memory has ever been highly celebrated in the Church; the Catacombs prove this by many pictures, illustrations, and prayers. As Sixtus II, in his martyrdom, preceded his glorious Deacon Lawrence, thus is he likewise mentioned before him in the Canon. St. Sixtus II, it is true, occupied the Papal chair only after St. Cornelius; but here there was a reason for departing from the chronological order and placing the name of Sixtus before that of Cornelius. For this was done that the names of the two Saints, Cornelius and Cyprian, might not be here separated, as they were otherwise always connected in the veneration of the Church. Already in

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Remembering The Saints Is A Nourishment For Devotion

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the most ancient Roman liturgy both have a common Mass, as is still the case at the present day. Perhaps, also, in time the names of Sts. Cornelius and Cyprian were inserted in the Canon after that of St. Sixtus.

St. Cornelius, who had distinguished himself in all the grades of the Church service, ascended the Chair of Peter in the year 251; he accepted the supreme dignity only by constraint. St. Cyprian extols him as quiet and modest, humble and virginal. Under the tyrant Emperor Decius, St. Cornelius was in constant expectation of death. Also under the Emperor Gaius, in the year 252, a violent storm arose against the Christians in Rome; but they, with the Pope at their head, maintained the faith with such unanimity, fortitude and strength as to excite universal joy and jubilation, and St. Cyprian could not sufficiently praise and admire them. St. Cornelius was banished to Centum Cehlae (*Civitavecchia*), and there died a martyr on September 14, 252; as on the same day six years later (258) the holy Bishop Cyprian of Carthage was martyred, both names are, therefore, usually mentioned together. Their joint feast is celebrated on September sixteenth.

b) After the Popes in the Canon come a Bishop and a Deacon:

St. Cyprian was born in the beginning of the third century at Carthage. He was of distinguished rank, rich, very talented, and had received an education commensurate with his great abilities. Only in a more mature age was he won over to the Catholic Faith; his baptism took place about the year 246. He distributed his great wealth among the poor, made a vow of perpetual chastity, and spent his time in prayer and the study of the sacred sciences. From the very beginning of his conversion, he was adorned with brilliant virtues and uncommon graces. How happy he regarded himself in the possession of Christian truth and grace, his letter to Donatus proves, wherein (Chap 14) he, among other things exclaims: "There only is rest, gentle and not deceitful; and there is only imperishable and stable peace, where, rescued from the turmoil of a storm-tossed world, we have cast our anchor of salvation in the safe bottom of salvation, in order that, with our eyes turned away from earth to heaven, and being admitted to the service of the Lord, united in spirit with God, we may seek our fame in this alone, that we regard as far beneath us, that which in the esteem of other men is great and glorious. Whosoever has raised himself above the world, can wish for nothing that appertains to the world, can desire nothing more of it." St. Cyprian was raised to the priesthood, and, as he was so greatly renowned for his learning and exemplary manner of life, he was promoted to the episcopal see of Carthage in the year 248.

The ten years' episcopacy of the saint (248-258) fell during the time of the most violent persecution and of other exterior misfortunes besides. Powerful in word and deed, St. Cyprian fulfilled, with indefatigable zeal, his pastoral duties for the salvation of the faithful confided to his care, and for the welfare of the whole Church. He combated for the unity and discipline of the Church against heretics and schismatics, animated all to

cheerful endurance of martyrdom, and consumed himself in the ardor of Christian charity. His life, rich in blessings, was terminated by the glorious death of a martyr. He was put to death by the sword in the public place of Carthage, on September 14, 258. His memory has always been held in benediction by the Church

St. Lawrence is highly extolled by the Fathers and held in great veneration by all Christian nations. "As Jerusalem was glorified by Stephen, so is Rome renowned by its Lawrence from the rising to the setting of the sun," says the holy Pope Leo in a sermon on the feast of this Saint. Spain is regarded as his native country; but he was brought up and educated in Rome. Sixtus II ordained him deacon, and made him the first of the seven deacons of the Roman Church, wherefore he is also called Archdeacon of the Pope. This was a most important office; for it included the administration of the treasures of the Church. Exceedingly glorious is the martyrdom of the young Levite. When Pope Sixtus II was being dragged to the Catacombs for execution, Lawrence cried out to him: "Whither goest thou, Father, without thy son? Where art thou hastening, holy priest, without thy deacon? Never wert thou accustomed to offer the Holy Sacrifice without thy minister." And how singularly consoling are the words of the highpriest to his deacon: "I am not forsaking thee, my son; greater combats await thee. Cease to weep; after three days thou wilt follow me, the Levite, his priest." During those three days, the deacon hastened through the city, distributed the goods of the Church to the needy, and in so doing he wrought several miracles. To the prefect of the city who ordered him to deliver up the treasures of the Church, he presented the poor of Christ as the treasures of the Church. On this account the heathen became enraged, and subjected the young hero to all manner of torments. St. Lawrence was scourged, struck with leaden balls, stretched on the rack, and burned with red hot metallic plates. The judge then threatened him with an entire night of tortures. Radiant with an unearthly brightness, the intrepid sufferer exclaimed: "For me this night has no darkness, but breaks forth into the bright light of day" - *Mea nox obscurum non habet, sed omnia in luce clarescunt*. Afterward he was laid on a burning gridiron, whence he addressed the tyrant: "Behold, wretch, the power of my God; your heat for me is refreshing coolness, but it will end for you in inextinguishable fire." In the midst of the tortures, the constant martyr prayed to Christ: "On the gridiron I have not denied Thee, my God, and over the fire I have confessed Thee, my Savior. Thou hast tried and examined my heart in the night; Thou hast proved me by fire, and found no falsehood in me. My soul adhered to Thee, whilst my flesh burned for Thee." He then prayed for the triumph of Christianity in the city of Rome, and closed his heroic combat with the words: "I thank Thee, O Lord, that Thou dost permit me to enter through the portals of heaven." Thus his indomitable soul passed to the glory of God on August 10, 258. On earth, the illustrious archdeacon and martyr has ever been loaded with

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The Lives Of The Apostles – An Inspiration At Holy Mass

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honor and praise. Above his grave, Constantine had the magnificent basilica of St. Lawrence erected outside the walls; It is one of the five patriarchal, and one of the seven principal churches of Rome. There beneath the high altar repose, in a marble sarcophagus, the united relics of both the deacons, Sts. Lawrence and Stephen. Many other churches were built and consecrated in Rome and in other places in honor of St. Lawrence.

c) Finally, in the Canon five laymen are commemorated:

St. Chrysogonus converted many heathens in Rome to Christianity; he was also the teacher of St. Anastasia in Christian doctrine, as also her counsel and consoler, when, on account of her faith, she had many persecutions to suffer. He was arrested in Rome under Diocletian, and, after long imprisonment, was sent to Aquileja where he was beheaded about the year 304. A portion of his head is preserved and venerated in the ancient Church of Chrysogonus, which is situated in Rome, in the Trastevere, and is in possession of the Trinitarians. The feast occurs on November twenty-fourth.

John and Paul were brothers. As distinguished Romans, they were entrusted with high positions of honor at the court of St. Constantia, a daughter of Constantine the Great. When she had retired from the world, the two brothers lived as "Men of Mercy," devoting themselves to works of charity. The apostate, Emperor Julian, wished to compel them to sacrifice to the idols, and to enter his service; but such an order they rejected with contempt. And, for this reason, Julian had them secretly decapitated in their own palace, which stood on the declivity of Mount Coelius, June 26, 362. On this site, as early as the fourth

century, the Church of Sts. John and Paul was built in honor of the martyred brothers. Their bodies rest in a magnificent sarcophagus under the high altar. In the nave of the church, surrounded by an iron railing, may be seen the marble slab which was stained with their blood and which annually on their feast (June twenty-sixth) is strewn with flowers.

Saints Cosmas and Damian were also brothers, descended from a distinguished race in Arabia. They practiced medicine in Roman territory and that without remuneration. Their learning, their skill in healing, their devout mode of life, all combined, won for them universal confidence and high esteem. Their acts of benevolence gained for the Christian religion many adherents. After enduring many torments, they were at last — probably in 127 — decapitated at Egaea, in Cilicia. Pope Felix IV (526-529) built, at Rome, the Church of Sts. Cosmas and Damian, and brought to it the relics of the saintly martyred brothers. Both are honored as patrons of physicians and of the science of medicine; their feast occurs on September twenty-seventh.

In the Roman Canon, only martyrs are named before and after the Consecration: this distinction is justly due to them. They have merited it by the bloody sacrifice of their life; they appear as the ripest and most glorious fruit of the Sacrifice of Christ. They resembled the Savior, not in life merely, but also in death. For Christ they lived, for Him they died; in return for the Sacrifice of His love, they offered the sacrifice of the world and of themselves -amid untold torments and sufferings. The virtues of fortitude and patience, of faith and of love which they practiced in a heroic degree shone resplendent in them. †

The Vestments Are The Holy Adornment For The Sacrifice

(Continued from Page 3)

The outer garment which is highly visible to all is called the CHASUBLE. Originally the chasuble was a large mantel, or cloak, with an opening in the center for the priest's head. Ministers would have to hold the sides to allow the priest to use his hands. We can see this at a Solemn High Mass when the priest wears a Gothic style chasuble. We have a faint reminder of this at a Low Mass when the acolytes raise up the end of the chasuble at the elevation of the Sacred Host and Chalice. Every chasuble, whether Gothic or Roman style, has a column on the front and a cross on the back. The column on the front reminds us of the pillar to which Christ was tied when He was scourged. The cross on the back naturally represents the Cross on which Christ was crucified. How fitting that the priest, like Simon of Cyrene, helps Jesus carry His cross. The chasuble reminds us of the purple robe in which Christ was clothed while being mocked and crowned with thorns. While putting on the chasuble, the priest prays: "O Lord, Who hast said: 'My yoke is easy and my burden light;' make me so able to bear it, that I may obtain Thy favor. Amen."

Completely vested, with or without his hat (the *biretta* — which is not a vestment), the ambassador of God walks in

reverence and recollection to the altar of God to offer the supreme prayer of the Church, the Holy Sacrifice of the Mass. The office of the Priesthood should be revered by all. St. Francis of Assisi said that, if he was approached by an angel and a priest, he would bow first to the priest because of his dignity. Today, regrettably, though some priests are leading scandalous lives, evidenced even among traditional priests, inflicting pain and suffering on the Mystical Body of Christ, we must fervently pray for all priests. What better time to pray for priests than at the Mass. At the *Te igitur* we pray for "all orthodox believers and professors of the Catholic and Apostolic Faith."

Because the Mass is so immense, a prayer so wondrous, so beautiful, so inspiring and pleasing to God, can we not, in silence, almost hear the choirs of angels singing their Hosannas as they gather about the altar to minister to Christ when He comes before us?

The full depth of the Mass is beyond our feeble intellects and emotions, yet, we can penetrate beyond the surface of its meaning. It is true that we will only fully know the depth and breadth of the Mass in Heaven when we realize and completely comprehend the now incomprehensible, unfathomable and unqualified love of God, our Creator, for us, His creatures. †

Living The Obligation To Tithe In A "Down" Economy

FR. KEVIN VAILLANCOURT
For *The Catholic Voice*

As I prepare this article for press, it is a blessing to have the more "negative" items about the Catholic Church off the front page of the newspapers. But, as always seems to happen, one crisis takes the place of another among journalists. The item of current concern is the national economy, the scandals surrounding the apparent greed of corporate executives, and what all this has done to the stock market, and to the retirement pensions of many, many people. Right on the heels of this is story after story of job losses, an increase in prices for even the necessities of life, and other related monetary concerns.

If I was reporting the news, right after printing a story about the effects of a "down" economy on the average family, I would also report on the trickle-down effect such an economy has on parish churches. This is one side of the story that is not often told, especially as it affects the chapels and churches where the traditional Latin Mass is offered.

Most traditional Catholics know that independent Catholic chapels and churches are not supported by a diocese. Regardless of the fact of the chapel being staffed by members of a clerical society, or a religious order, or even by a "secular" priest, traditional Roman Catholic chapels are independent of what passes for the local diocese today, and this independence is always by choice. Don't get me wrong; this "independence" is not observed so as to separate ourselves from the authority of the Church. Far be this from being true! It is because the Catholics who attend Mass at these chapels love the Roman Catholic Church and Her laws so much that we must separate ourselves from the control of the Modernist hierarchy, and the new church it represents. All of the "approved" clerical societies have had to surrender, in some fashion or another, their *total* adherence to the Traditions of the Roman Catholic Church, and their *complete* rejection of the Modernist elements in their churches for the sake of not be labeled as "independent." With their approval by the local bishop, these "approved" societies receive support (to some degree), and (without wishing to sound excessively cynical here) their "approval" has come with the hope that the local bishops will still get the financial support from people who, otherwise, would have walked away from the modern church, never more to return.

There is a fear among good Catholics in hearing the word "independent" attached to a traditional chapel, and the modern clergy make sure they also throw in such scare words as "schismatic," or "heretical" when they discuss the chapels where traditional Catholicism is practiced. While part of this is to keep concerned Catholics frightened about "leaving" the modern churches, another reason (and here comes my cynicism again) is to keep the money of these people right where it always has been.

I mention all this to demonstrate the precarious financial condition most (if not all) traditional Catholic chapels find themselves in, both due to the nature of their situation, and because a growing number of traditional Catholics, and their children, simply *are not tithing as they should*. While it is truly

sad to see Catholics not live up to their Sixth Commandment of the Church obligations (which binds under sin, I might add), and even encourage such selfishness and sinfulness in their working children through their bad example, it is even worse to see the usual "buck in the basket" from such people get translated to a weekly "donation" of fifty cents, a quarter, or even nothing at all, when that family feels the pinch of the current economic situation in society.

When St. Paul wrote to Timothy about charity "growing cold," how many of us thought that this lack of charity and selfishness would be demonstrated even among our own? Men don't become priests today for financial security and large paychecks — far from it! However, they find they have to be very creative financially, including being truly "poor in spirit" and in fact themselves, if their chapels are to continue to stay open to service Catholics as they desire. It is neither right nor fair that most chapels are funded by a few who do live up to their tithing obligations, and when those few go on to their reward, what will be said of the future of our chapels then?

It is an inevitable fact that when utility, grocery and gas prices go up, Church tithing most often goes down in the *same proportion* as the prices go up. The "independent" chapels are not exempt from these cost increases, and so they are hit with a "double whammy": a drop in tithing, of let's say 5%, with a corresponding increase of costs of, let's say 5%, just like everyone else has to endure. This translates to a budget shortfall for these chapels of 10%, and often times more! God bless the individuals and families who maintain their standard tithe-donations, despite the financial pinch they must feel. They live the Gospel story of the widow who contributed her mite to the Temple because she knew God expected this of her. They will reap the blessings of God for so doing because they tithe out of their *necessity*, not out of their *abundance*.

Not long ago, I heard one of my parishioners describe what he did with each paycheck upon coming home. He and his wife had six standard envelopes into which the same proportion of the paycheck was always divided. These envelopes were labeled: *Mortgage, Utilities, Food, Taxes, Personal Needs, and The Church*. With each paycheck, the same proportion was divided into each envelope, even if times were tough, and costs went up, or the paycheck went down. "We always got by, Father," he told me with a smile, "and we were never in want." I know of similar stories from other families. Likewise, I can readily recount stories of families where the concern for money was so excessive, desiring not just the necessities of life, but even the "toys" the adults thought they deserved for a "quality" of life equal to everyone else, that if it meant not paying their bills, and especially not tithing, they would not. Charity does not often reign in these homes; instead, bitterness and yielding to temptations seem to go hand-in-hand with their miserliness.

Our God is Provident — loving and caring — toward those who imitate Him in this same spirit. He blesses those who follow *all* the Commandments, even if it means sacrifice. Support your chapel, not just in word, but through tithing and volunteering. ☩

*Letters To The Editor***Newsletter Very Necessary; Message From Catholics In India****Would Be Lost Without Newsletter**

Editor, The Catholic Voice:

The pending increase in postage should be a wake-up call to all of us recipients of the STRC newsletter. I am sure I represent the sentiments of many who would be lost without your most informative newsletter on matters pertaining to our Church. Throughout these many years, your newsletter has kept me on the right track. It is so sad to see so many of my relatives and friends on the wrong track. I am not only enclosing a donation, but also the name of a new subscriber. Every new interested person could also be a help for your potential financial problems.

My sincere thanks to all the staff for their time and effort in producing, not only an extremely interesting, but also a most important newsletter.

A.C.

Bethlehem, PA

Editor's Note: Thank you for your kind comments and your donation. We had a very good response from our readers, in light of the recent postage rate hike. May God bless them all for their generosity. Most of all, we appreciate your prayers for the work we do. The Society of Traditional Roman Catholics is a volunteer apostolate. Everyone involved in the day-to-day operations is already busy with other God-given responsibilities, making the time they spend in working for STRC very limited. So, not only do we rely on Divine Providence for the time necessary to work on our apostolate, but we are also dependent on the favors of God to keep sending out the newsletter each quarter. Our readers, and especially those who support our work, are remembered at Holy Mass once a month. It is the least we can do to demonstrate our gratitude for your assistance and prayers.

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Follow-up On Matters In India

Editor, The Catholic Voice:

Thank you for continuing to send us The Catholic Voice. I am enclosing a copy of my article on Paganism you printed in the December, 2001, issue, and my note below it, which may be of interest to your readers.

The persecution goes on, mainly from our clergy. The Holy Sacrifice of the Mass "bugs" them, so they keep making announcements in their churches, telling Catholics not to attend the Tridentine Latin Mass. Recently the local modern priest warned his people about coming near the premises where the Latin Mass is offered, saying that if they did, they would face dire consequences. After that, he mentioned to the owners of the hall we rent for Mass that we who attend the Latin Mass will turn the hall into a brothel if they are not careful! They think we are dangerous, yet it is they destroying family life and civil society through their "marriage tribunals." They are having a field day breaking up marriages, using convenient "annulments" as an excuse for saying that marriage vows are not that permanent anymore, and then leaving the door wide open for re-marriage. Please pray for us as well.

Please tell Father Vaillancourt, and other faithful priests you know, that we would welcome them here to offer Mass, and, if they can come, we will do all we can to make them comfortable. United in prayer and in our Holy Faith,

A. D'S.

Khar, Mumbai, India

Editor's Note: Thank you for writing. It is good to hear from Catholics in India who are struggling to maintain their Faith, and who know that we are all united in the Mystical Body of Christ. You know that you are not alone in your efforts, for your brothers and sisters in the Faith remember you in their prayers, especially at Holy Mass. This is a consoling doctrine for those whose labors include not only "behaving honorably among the pagans," as St. Paul wrote to the early Christians, but even experiencing one of this Apostle's greatest trials was being attacked by "false brethren." The anger demonstrated by the modern clergy toward those of the Traditional Movement often works against them, for such accusations as you recount are recognized as being so ridiculous that they could not possibly be true. Be assured, similar false stories are spread about traditional Catholics, both clergy and lay, in all parts of the world.

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You're Right — It Is Like A Protestant Service!

Editor, The Catholic Voice:

Circumstances made it necessary to attend a funeral service at an Episcopalian church recently. I know what you mean when you say that the *Novus Ordo Missae* is identical (nearly) to the Anglican "mass." Even though there was one apparent difference (the "Our Father" was read earlier in the service, before the "eucharistic prayers"), I still thought I was at a ceremony that passes itself off as being Catholic today. It really opened my eyes as to what has happened to the Catholic Church and why some people remark that the modern church is getting more Protestant-like all the time.

B.C.

Tamaqua, PA

Editor's Note: Many Catholics became "traditional" after being involved in circumstances similar to what you report. In fact, many converts left the modern church after the introduction of the *Novus Ordo Missae*, saying they could no longer be present at such ceremonies because what they were seeing in the sanctuary was exactly what they left as Protestants. Sadly, not all of those who have walked away from the modernist trends have found their way to the Tridentine Latin Mass. Confused at what they saw, and receiving no help from the modern clergy, they have ended up abandoning their Catholic Faith, sometimes for one of the eastern religions, and, at other times, to observe no religious practice at all. The revolution caused by Vatican II and the Modernists has done more than just destroy the Mass for many Catholics — in many cases, it has also destroyed their Faith. We must pray for them frequently.

(Continued on Page 14)

Putting Used Catholic Material To Good Use

(Continued from Page 13)

Can Use Material For Apostolate

Editor, The Catholic Voice:

Could you please print my name and address in the next issue of *The Catholic Voice*? I am in need of donated traditional Catholic papers and materials. It is to help my apostolate to spread the true Roman Catholic Faith. May God shower upon all of you at STRC many more graces and blessings.

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

Editor's Note: Many times, people send their "used" Catholic material to family or friends, or else they donate it to their local church or chapel for others to read. If there is any "spare" material out there, perhaps some of it will come your way. There are so many people we need to reach, and having the ability to give them something to read is always helpful.



Does Not Like Attacks On Church

Editor, The Catholic Voice:

In response to your newsletter, a copy of which I received recently, I am officially asking you to remove my name from your mailing list. I do not have any desire to receive it.

I am a Roman Catholic who wishes to remain faithful to our Mother, the Roman Catholic Church and the teachings of the Magisterium — unlike some who claim to be on the same side, while attacking the Church, equating Vatican II with Henry VIII and Luther. Such people also label the *Novus Ordo Missae* as invalid, although it has been approved by the Church.

If you were truly sincere Catholics, you would be on your knees, day and night, praying for your Mother in Her hour of need instead of attacking Her and making saints of yourselves.

P.M.
Riverdale, IL

Editor's note: While it happens from time to time that some of our readers ask to be removed from the mailing list, we do honor their request immediately. However, should there be a need to respond to some point of discussion in the newsletter, then these "unsubscribers" do not have the chance to read our reply. Nevertheless, since some others may have similar concerns (but they have not written to tell us this), we want to share this letter with all our readers so that it can be well understood how we at STRC would respond to such accusations.

As the name in our title implies, we, too, are Roman Catholics, and we pray we will remain in this Faith until we die. In none of our articles have we been "critical" of the Roman Catholic Church. She is the infallible Bride of Christ, and the sure path we must be on in order to secure our salvation. We have been critical of that religion which, today, passes itself off as Catholic, all the while teaching doctrines that are contrary to what the infallible Bride of Christ has taught through the centuries. The mere mention of false ecumenism in the spirit of the "new evangelization" should be enough to validate this

claim. Both religions cannot be true, even if they share the same name, else the whole notion of infallibility is a lie, and the Holy Ghost doesn't exist, at least not to guide the Church of Jesus Christ. But, we **do** know that the promises of Christ to be with His Church until the end of time, and to send the Holy Ghost to govern and guide the Church infallibly, are not lies; therefore, the crisis we witness today is not a problem with *the Church*, but with that organization that pretends to lay claim to the name "Catholic." So, yes, we are critical, but our criticism is leveled against the *modernist* church because it is not, despite its claims, the Church of Jesus Christ. It is, as some choose to call it, the "Robber Church."

We, too, are faithful to the Magisterium of the Roman Catholic Church, and herein lies another contradiction, according to one's definition of the term *magisterium*. As the catechism defines it, the Magisterium is the teaching body of the Church, or the *ecclesia docens*. As such, it does not consist merely of those who are the hierarchy of the Church. Rather, the Magisterium is made up of the *entire teaching element of the Church*: Her Councils, Her past Papal pronouncements, the teachings of the Fathers and Doctors of the Church, the Code of Canon Law, and even the common opinion of the approved theologians. All of this, *collectively*, is referred to as "the Magisterium," to which teachings we, the *ecclesia discens* (or, the Church being taught), must give the assent of Faith. The contradiction arises when we attempt to equate the whole body of Church teachings as it was known before Vatican II on matters of Liturgy, membership in the Church, salvation, and so forth, with a body of teachings which proudly proclaims itself to be the "new evangelization," with its "new" catechism, the majority of whose references come from Vatican II, until the present day. To which "magisterium" do we give the assent of Faith? Any honest observer will recognize that both bodies of teaching are not the same; either one is true, and the other not, or both are false, and we have been tricked for centuries. There must be one Magisterium in the Church of Jesus Christ, and the true child of the Church recognizes only one to which he must give his assent: that which was in place before Vatican II.

We have discussed elsewhere in this issue the false attachment some have to the *Novus Ordo Missae* because it is (as they say) "approved." It is obvious, from past infallible Church teachings, that the *Novus Ordo Missae* would never have been "approved" had not the Modernists taken over what passes before the public as the Catholic Church.

Yes, we are on our knees, praying fervently for the Church in this time of crisis. The Church cannot err, but certain wolves may enter in, attempting to lead the sheep to poisonous pastures, all the time making the faithful think they are still being fed the true doctrine of Christ. These are serious times, but we must do as Catholics have always done — hold fast to the Traditions we have been taught. †

Want To Contact Us? Here's How:

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Church Has No Power To Change Substance Of Sacraments

(Continued from Page 1)

Christ used when He instituted them, giving them to the Apostles, and they to us. No one may change these words, which constitute the *form* of the Sacrament, and still claim to *validly* confer these Sacraments on others. This simple review of liturgical law and Sacramental Theology has been both neglected and disdained in modern times.

In the not-so-distant past, the popes recognized their limits, and that of the Church, as regards the "updating" of the Sacred Liturgy to fit the spiritual needs of Catholics from age to age. Here are but a few examples of traditional teaching on this subject:

- In the encyclical *Divini Cultus* (December 20, 1928), Pope Pius XI recognized the duty of the Church to safeguard the substance of the Sacraments: "Since the Church has received from Christ her Founder the office of safeguarding the sanctity of divine worship, it is certainly incumbent upon Her, while leaving intact the substance of the Sacrifice and the Sacraments, to prescribe ceremonies, rites, formulae, prayers and chant for the proper regulation of that august public ministry, whose special name is "Liturgy", as being the eminently sacred action."

- Pope St. Pius X, writing in *Ex Quo, Nono* (December 26, 1910), declared: "It is well known that to the Church there belongs no right whatsoever to innovate anything touching on the substance of the Sacraments."

- Pope Pius XII tells us in *Sacramentum Ordinis* (November 30, 1947): "As the Council of Trent teaches, the seven Sacraments of the New Law all have been instituted by Jesus Christ, our Lord, and the Church has no power over the 'substance of the Sacraments.'"

But, along came the Modernists, and, playing on the ignorance of Catholics, they have proclaimed the Church has both the power and the right to change the substance of the Sacraments. Why? Where did the Church get this "new" power? The sophism in the reply is remarkable. The Modernists tell us: "Because the Pope is infallible. He has the power to change anything he wants." Gullible and ill-educated Catholics have been fooled by this sophism, and so many have accepted the *Novus Ordo Missae* simply because it was "approved." In fact, some of our readers have written in, asking us to take their names off our mailing list, because we, in this publication, dare criticize an "approved" liturgy. We are critical of the *Novus Ordo Missae* because, in point of fact, it is not the Holy Sacrifice of the Mass, nor is it a valid form of liturgical worship for Roman Catholics. No one has the power or the right to make the changes in the substance of the Mass (the words of Consecration) and, sadly, Catholics have been "worshipping" at a false liturgical ceremony for over three decades, and their faith has suffered as a result.

What Is The Substantial Form Of The Holy Eucharist?

There is another side to the argument regarding the acceptability of the *Novus Ordo Missae*. It is best summarized in this way: "While we agree that the Modernists have been at work in the Church, and have forced a liturgical rite on Catholics

that is bad, and even sinful, still, as it regards the Mass, it is not invalid because the substance of the Mass — the words which Jesus spoke at the Last Supper, *not* those added by the Church at a later time — were never changed. The substance was not changed because all that is necessary for transubstantiation to take place is that these words, *This is My Body*, and *This is My Blood*, are recited by the priest. If he uses these words, even though the rest of the *Novus Ordo* be bad, Christ still comes down on the altar, and the sacrifice takes place."

While we have discussed this topic numerous times in previous issues of *The Catholic Voice*, and others have written detailed explanations of the incorrect assumptions expressed in the above summary (a catalog of some of these works can be obtained from: Catholic Research Institute, P.O. Box 756, Greenacres, WA 99016), it bears repeating that those who insist that the minimum words necessary for transubstantiation are those expressed in the "short form," they are incorrect, both as regards Dogmatic *and* Sacramental Theology. This is born true in the following examples, demonstrating that this explanation of the inadequacy of the "short form" to accomplish transubstantiation is not our *opinion*, but a matter of *Church teaching* and *sacramental law*. This is, by no means, an exhaustive source of references on the topic, but what is here suffices to prove our point:

- Pope Innocent III wrote to the Archbishop of Lyons to answer an inquiry regarding the form of the Holy Eucharist, when comparing it to some of the liturgies of the Eastern rites. *Cum marthae circa* (November 29, 1202 — D 415) is the reply of the Holy Father in which he states that the entire form is necessary in the Holy Eucharist because "we believe that the form of words, as is found in the Canon, the Apostles received from Christ, and their successors from them . . ."

- The Council of Florence, in the *Decree for the Armenians* (November 22, 1439 — D 698) authoritatively taught that the entire form as found in the Canon of the Mass are "the words of the Savior, by which He instituted this Sacrament," and that they are the "form of this Sacrament."

- The *De Defectibus* decree (Chapter VII), found in the front of every altar missal prior to Vatican II, teaches that the *entire form*, as found in the Canon, must be said by the priest, and if it is willfully omitted, "the Sacrament is *not* confectioned."

- St. Thomas Aquinas, in his *Summa Theologica* (Part III, Q. 78, Article 1), teaches the necessity of the *entire form* as found in the Canon of the Mass, contrary to what some people say St. Thomas *really* says on this subject.

- The *Catechism of the Council of Trent*, the official catechism of the Roman Catholic Church, identifies the entire form as found in the Canon as *necessary* for transubstantiation.

- The majority opinions of the Doctors of the Church, saints and learned theologians before Trent all agree that the "short form" is *not sufficient* to effect transubstantiation.

Therefore, on two counts, the *Novus Ordo Missae* is an invalid form of worship, and would never be approved for Catholics to attend. All arguments to the contrary are not consistent with the teachings of the Roman Catholic Church.✠

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 27 Christ the King
- October 28 Sts. Simon and Jude
- 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 1 First Sunday of Advent

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