



The Catholic Voice

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Why Not Admit It? It Is A New Church With New Teachings

By REV. KEVIN VAILLANCOURT
For *The Catholic Voice*

Recently I was approached by one of the Sisters in the parish about an incident that happened when they went to get their car washed. It was news to me, but Sister assured me that video cameras are installed in the car wash stalls, and the owner of this particular car wash was observing the Sisters — not in a bad way — as they went about their business. This was not the first time they used this facility, either.

In the course of their duties, and after being observed on camera, the owner came out and engaged one of the Sisters in a rather lengthy conversation. You see, the Sisters wear the traditional habit that Catholic religious women have always worn, and this fact does not deter them from their duties, even washing the car. The owner — a Protestant — knew without asking that the Sisters were Roman Catholic, and then, in the course of the conversation, he found out that they are *traditional* Roman Catholic. Surprisingly, he was quite pleased to know this.

To summarize: The conversation concerned the changes that have afflicted the Catholic Church for nearly forty years now. This gentleman began by asking Sister what she thought of the changes. She told him her opinions of the errors in these changes, and the traditional teachings of the Church that back up those opinions. Sister concluded her remarks by asserting very boldly, yet quite truly: "These changes have caused the modern church to cease being the Roman Catholic Church." Rather than being shocked by such a statement, the Protestant gentleman agreed with her. He said: "We Protestants have always known where the Catholic Church stood on various issues of the day, but now we are confused. For example: Where the Church was once strong against evolution, it now publicly admits that it may be possible, even though this contradicts the Scriptures. What is more, in the political realm, the Church looks to such anti-God organizations as the United Nations as a 'last hope for peace in our days.' For all our disagreement with the Catholic Church, we always looked to it as a moral leader — an organization with a moral compass. But it has changed, and changed for the worse. After speaking with you, Sister, I am comforted (in one way) to know that the *real* Catholic Church still exists. However, it would be better for modern Catholics who follow the changes to admit to the fact that the church brought forth after Vatican II — *their* church — is a *new* church, sharing few of the ideals that Roman Catholics have traditionally held. If they would do this, at least modern Catholics would be more honest."

What a strong indictment against the Modernist element in our day!

Yes, It Is A New Church

The consideration that the church which has taken its own shape since the Second Vatican Council is, indeed, a new church with new teachings is quite hard for most Catholics to accept. "After all," they say, "the clergy who run it still use the same churches, with the same names, with the same symbols of authority, and so forth. How can you possibly say that it is a 'new' church?" To this I reply that it is not the buildings and the familiar faces that make our Church Catholic, for if it was, then the Catholics of England should never have withstood the errors of Henry VIII, Cranmer and the like. The forerunners to the Anglicans had the buildings too, but they at least had the decency to change the name of the religion they founded. No, what gives us an assurance that we are members of the Church that Jesus Christ founded is that the *same* apostolic Faith is preached, the *same* traditional Mass is offered, and the *same* Sacraments that were given us by Christ are administered in our churches. As long as this simple criteria is met, Catholics can meet in churches, or small chapels, or temporary facilities, or wherever they can — where the True Faith and worship is preserved inviolate, *there is the Catholic Church*. On the contrary, where the True Faith and worship are not, then the Catholic Church is not there either.

As if to confirm this fact, the Modernists began changing things right from the start. From areas of discipline to matters of Faith, nearly everything the Church held prior to Vatican II was scrutinized, and either changed or rejected. For example, some of the first changes were the elimination of the laws of fast and abstinence (especially the Friday abstinence), the ability to fulfill one's Sunday obligation on a Saturday, the change of the calendar and the martyrology, to the point that one publisher today offers two calendars for Catholics, demonstrating a true schizophrenic nature by saying that a church can offer two *totally different liturgical calendars* and still be the same church!

Besides such changes in the discipline of the Church, matters of Faith were attacked as well. Within a few years after Vatican II, a new (and invalid) rite was forced on Catholics, telling them that the "new liturgy" was the same as the Mass, even though this "liturgy" changes the words of Christ, and resembles the Anglican "mass," and not the Holy Sacrifice of the Mass of Roman Catholics. The sacramental rites were changed, including the form of these Sacraments, rendering them (at best) questionably valid. And now, non-catholics can receive "the eucharist" in the modern church, and are even welcomed to do so.

It is time that we insist that the Modernists call their church by a different name. Perhaps such an event will be what is needed to rouse today's Catholics from their apathy and lack of faith. †

STRC News: Calendar Offering; Conference Talk Available

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

2004 Traditional Catholic Calendar

As has been our custom, the Society of Traditional Roman Catholics will once again send out copies of the traditional liturgical calendar to those who donate to the STRC. The *2004 Roman Catholic Calendar*, with the theme of the Most Holy Trinity, is a beautiful wall calendar. On each page of the calendar is found, not only the feastday of each saint of the *traditional* martyrology, and in their *traditional* arrangement (no Modernist innovations will be found here!), but also the rank of each feast and the proper liturgical color of the day are clearly presented for all to follow.

Copies of the 2004 calendar will be mailed out in December to all those who have contributed at least \$20.00 to the STRC during the past year.

Conference Talk: Serving At Mass: It's A Guy Thing

We are pleased to announce the availability of the talk delivered at the 1997 Latin Mass Conference in Dallas, Texas, by Jim De Piante, one of our Board members. It is a unique and inspiring look into the importance of the altar server, and the spirit he should have as he performs his sacred duties at Mass. This talk has been digitally re-mastered and is available in either cassette tape or CD formats. To order a copy, send a donation to us at the address on the front page of this newsletter, specifying which format you prefer.

Pro Multis Pin

In 1992, STRC had a special pin manufactured for traditional Roman Catholics that can be used as an easy identifier wherever we are. Called the **Pro Multis Pin** (seen at the right), it fits snugly on a jacket lapel, on a tie, or other



article of clothing. This pin received its name from the two most important words (*pro multis* — for many) from the Canon of the Mass that were changed by the ICEL innovators. They invalidated the Mass by changing the words of Jesus Christ for the Consecration of the wine, eliminating these important words and replacing them with the equivalent of *for all*.

Thus, this pin identifies Catholics who are opposed to this sacrilegious change of the form of the Holy Eucharist and who are working and praying for the restoration of the true Roman (Tridentine) Mass and our holy, traditional Faith. We have ordered a new batch of pins, which will be available for a minimum donation of \$4.50 each.

Seminarian Studies Burse

It goes without saying that what we need today are many holy and learned priests who will work for the Church and for souls in these troubled times. God is calling young men to His service as Roman Catholic priests faithful to Tradition, but some of them are prevented in their efforts to study and progress toward Holy Orders simply because they cannot afford the costs necessary for training in a traditional Catholic seminary. And, such seminaries receive no diocesan support to assist these young either. If you would like to contribute to a *Seminarian Studies Burse* for the purpose of educating young Catholic men as priests, please send your donation to the STRC and we will do what we can to help these men. †

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.

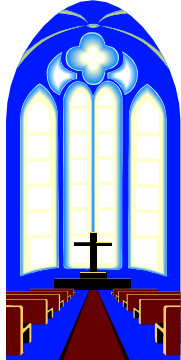
3. The Sky Grows Darker Yet

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. †



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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*, James De Piante, *Secretary*, Jim Callahan, *Treasurer*, Fr. Kevin Vaillancourt, *Newsletter Editor*, and Don Donadio. Unsolicited manuscripts are welcome, but are subject to the editorial policy of the STRC Board of Directors. There is no stipend paid for unsolicited manuscripts, and material submitted cannot be returned. *Pro Multis* pins supporting our work can be obtained from STRC for a minimum donation of \$4.50.

Spiritual Reflections On The Prayers At the Foot Of The Altar

By JAMES D. CALLAHAN
STRC Board Member

(Editor's Note: This is Part II of an article written by James Callahan for the purpose of increasing our devotion while assisting at Holy Mass and receiving Holy Communion.)

It is interesting to note that the *Novus Ordo Missae* does not contain Psalm 42, nor Prayers at the Foot of the Altar. If we can believe the polls which number the very few true believers in Christ, and the many who call themselves “catholics” attending the *Novus Ordo Missae*, can we not see before our very eyes God’s Providence; how the Great, Good and Wise God allowed this sacrilege to be concocted because He has grown weary of the perfidy of modern man, deceitful man in an unholy nation? Can we not see that these modern catholics have lost the Faith? God, in His Wisdom, has seen to it that these profanators not gather to attend the Holy Sacrifice of the Mass, but gather together as the “faithless.” He no longer allows them to profess an empty faith in Him. How fitting and awful a lesson before our very eyes that God will not be mocked! “The Lord shall be known when he executeth judgments: the sinner hath been caught in the works of his own hands” (Psalms IX:17).

O gift of Faith! O gift from the Great, Good God! Led by the Holy Spirit, we see the purification of our Faith: “For thou art God my strength:...” The soul chastises itself for its imperfect Faith: “and why do I go sorrowful whilst the enemy afflicteth me?” How often do we seek secondary means to enhance our Faith? How often do we hear the whispers of the devil, telling us that God’s good pleasure is arbitrary, despotic or capricious. How often do we want physical evidence shown to us in order to believe? But, the soul, during purification, finds shelter in “God my strength.” Only, “Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.” Before our purification, the priest and the people acknowledged that they were asking God’s deliverance. We were living our Faith not by the supernatural mysteries, the real objects of our Faith, but by the sensible aspects of Christian life. The Blessed Trinity, the Incarnation, the Redemption, the Eucharist, the Holy Ghost alive in our souls have not yet become the motivations of our lives and actions and judgments. We wanted direct intervention from God to enhance our Faith. But now, the

soul, under the guidance of the Holy Ghost, like a renewal of Pentecost, asks only to bask in “thy light and thy truth.” These divine lights and immutable truths of our Faith have brought us to the “holy hill and into thy tabernacles.” Now the motives for our thoughts, words and deeds should be the truths of Faith themselves.

“And I will go in to the altar of God: To God who giveth joy to my youth.” Returning to the innocence and joy of our youth when we saw and loved all things in God, we sing out: “To Thee, O God my God, I will give praise upon the harp:...” Knowing that we have come through the purification of Faith, we have only to reproach our souls “why art thou sad, O my soul? And why dost thou disquiet me?” The priest and those assisting at Mass now are convinced that the one thing necessary is salvation and sanctification through the absolute dependence upon God. “Hope in God,” though the obstacles mount around us, though we oftentimes place our desires in temporal things, which appear to be stepping stones to our salvation but are not, though we even place our hopes in things which would really be harmful to us instead of grounding ourselves in humility and solely the will of God, our God is omnipotent, “for I will still give praise to Him.” Through the theological virtue of Hope we tend toward our eternal beatitude. With the Holy Spirit, the priest and people sing out: “the salvation of my countenance,

and my God.”

The Council of Trent advises us and enumerates among the acts that dispose the sinner to conversion or justification: The act of faith united to the fear of God, the act of hope, and the initial love of God, the Source of all justice, which inclines the soul to hatred of sin. Thus, we must give our confession before the court of heaven.

We see now why Psalm 42 was placed at the beginning of the Holy Sacrifice of the Mass. We might now understand why the pseudo-catholics have no use for this Psalm in their *Novus Ordo Missae*. And we might better understand and appreciate the gifts of Faith and Hope, freely given by our Good Father. Further, we must realize that we cannot expect to reap the fruits of the Mass if we do not exercise these theological virtues with Charity. Let us continually remind ourselves “lex orandi, lex credenti.” This translated means: “let the rule (law) of belief determine the rule (law) of prayer.” We pray as we believe. †



Shedding More Light On The Mysterious Mysteries — Part II

By JAMES DePIANTE
For The Catholic Voice

[We reproduce at length the continued critical review of John Paul II's recent document entitled *Rosarium Virginis Mariae*. Since October is traditionally dedicated to the Most Holy Rosary, we find it fitting to offer this review to our readers to demonstrate another attempt of the Modernists to "hijack" all things sacred in the Roman Catholic Church. May the Mother of God protect us all as we truly honor her and her Rosary. Editor]

CHAPTER 1: CONTEMPLATING CHRIST WITH MARY

A face radiant as the sun

This section is fairly innocuous, though we are reminded of the transfiguration. This would be somewhat out of place, perhaps, in a document on the Rosary, unless one considers that it will soon be proposed as one of the new mysteries.

Mary, model of contemplation

This section has a lot to recommend it. On the other hand, it is noteworthy that we find, within several references to events that are among the joyful, sorrowful and glorious mysteries, a reference to the wedding feast of Cana. This too would seem somewhat out of place in a document on the Rosary, unless one considers that it will soon be proposed as one of the new mysteries.

Mary's memories

We find here nothing particularly disturbing, save the fleeting reference to the "pilgrim Church", which we have come to realize, in Vatican II-speak, is to be understood as justification for the constant stream of novelties we encounter on our "pilgrimage".

The Rosary, a contemplative prayer

Given the proposals that we will soon encounter, the following citation (from Paul VI) is laughable:

By its nature, the Rosary calls for a quiet rhythm and a lingering pace.

This is a premier example of the ambiguity we have become accustomed to in documents of the post Vatican II era. This document says whatever one wants it to say. Here, it speaks of a "quiet rhythm and a lingering pace." Later, it proposes a cacophony of silliness, anything but "quiet and lingering."

Oh, and lest anyone forget, we are reminded, yet again, that the Rosary is "really a form of Christocentric contemplation."

Remembering Christ with Mary

This section treats us to a little bit of biblical exegesis, all in keeping with one of our recurring themes: The Rosary is also Scriptural. There is also the odd assertion that the Rosary is a meditation "with Mary on Christ". Well, perhaps, but I have always heard it characterized as a "meditation on Mary and Christ." This is a subtle distinction. Perhaps I was losing sight

of the fact that the Rosary is Christocentric.

Learning Christ from Mary

Here again, we read of the wedding feast of Cana. I can't say that its inclusion here is utterly inappropriate, but it's at least suspicious. The rationale only becomes clear when we understand that this will subsequently be proposed as a new mystery.

We also encounter another reference to "pilgrimage", in this instance, that of the Blessed Mother. Finally, somehow, in a somewhat peculiar phrasing, we are encouraged to question in order to obey.

...ask humbly the questions which open us to the light, in order to end with the obedience of faith.

Being conformed to Christ with Mary

Here, we have another reference to our "spiritual journey", contemplating, not "Christ and Mary", but rather contemplating "the face of Christ in Mary's company." Yes, of course, because the Rosary is Christocentric.

We also read that our "association" with Christ could be described "in terms of friendship." This, of course, is a recurring post-Vatican II theme. Christ is not our Lord and Master; he is not our Teacher and our Judge; he is our pal Jesus.

We next find another reference to the famous Saint of the Rosary, Blessed Bartolo Longo. (Dominic who?)

The next paragraph is critical. We are first reminded yet again that the Rosary is about Christ, and not about Mary. Then we come upon another one of those curious phrases:

This role of Mary [that of forming Christ in us], totally grounded in that of Christ and radically subordinated to it, "in no way diminishes the unique mediation of Christ, but rather shows its power" [quoted from *Lumen Gentium*]. This is the luminous principle expressed by the Second Vatican Council...

Yes. Grounded in Christ. Of course. Then we come to the "luminous principle". I am sure I have no earthly idea what that means. I am equally sure that I'm being softened up for the "luminous mysteries" yet to come. Note as well the quote from *Lumen Gentium*, and the reference to Vatican II. John Paul then invokes St. Louis Marie de Montfort, pinning the paternity of this bastard child on him.

Praying to Christ with Mary

The problem with this section begins in the title. Yet again, we say that we are praying to Christ **with** Mary. Can we not concede that we Catholics pray **to** Mary? Can we not concede that we Catholics pray to Christ **and** to Mary? Can we not concede that we Catholics contemplate Christ **and** Mary?

Again, we are told of the wedding feast of Cana. I have granted that a reference to the wedding feast of Cana isn't necessarily out

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Understanding The Document On The Novus Ordo Rosariae

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of place in a document on the Rosary, but my goodness, this is the third such reference. I believe my suspicions are being confirmed. I believe I am being softened up for the “luminous mysteries.”

Again, we meet the Blessed Bartolo, but we are admonished that his “bold expression” (from his *Supplication to Our Lady*,) stating that she is “all-powerful by grace” must be “properly understood”. Yes, of course. It must be understood as Scriptural and Christocentric and in light of Vatican II. As long as it is not “Marian”.

We have also a nice quote from Dante, implicating him as well in the paternity of this bastard child.

Proclaiming Christ with Mary

In this final section of Chapter 1, we are told that “... this prayer was used in particular by the Dominicans at a difficult time for the Church...” Indeed. The Albigenian heresy. A difficult time for the Church. At least the Dominicans got a reference, even if St. Dominic did not.

Finally, we are told that “...the Rosary retains all its power and continues to be a valuable pastoral resource for every good evangelizer.” Well, I guess I just never looked at it quite that way.

CHAPTER II: MYSTERIES OF CHRIST - MYSTERIES OF HIS MOTHER

The Rosary, “a compendium of the Gospel”

We are once again reminded that the Rosary is, indeed, about the Gospel; it is Scriptural (so it must be OK). John Paul then once again quotes from his *Novo Millennio Inuente*. Next, he quotes Paul VI and reminds us yet again that the Rosary is “...a Gospel prayer...” and that it has a “...clearly Christological orientation.” By now, this should be clear to us.

A proposed addition to the traditional pattern

Having been duly softened up, we are now ready for the first of the several innovations.

Of the many mysteries of Christ’s life, only a few are indicated by the Rosary in the form that has become generally established with the seal of the Church’s approval. The selection was determined by the origin of the prayer, which was based on the number 150, the number of the Psalms in the Psalter.

Well, there you have it. The form of the Rosary, consisting of 15 mysteries, just sort of became “generally established.” The Blessed Mother herself had nothing to do with the choice; it just sort of became “generally established.” Nor, apparently, did the Holy Ghost have a role in “generally establishing” the form. It is a good thing, I suppose, that this form, which was just sort of “generally established” had the seal of approval of the Church. Since the Rosary was just sort of “generally established” with 15

mysteries, why not just sort of “generally establish” that it will now have 20 mysteries?

In that paragraph, John Paul rightly shows the connection of Our Lady’s Psalter to the Davidic Psalter. In fact, when the Blessed Mother herself refers to her Rosary, she calls it “My Psalter.” When the saints refer to the Rosary, they refer to it as “Mary’s Psalter.” But no sooner is the connection with the Psalter of David established, than it is summarily disestablished. The intimate, the essential association of Mary’s Psalter with that of her ancestor, King David, is dismissed as utterly unimportant. This is audacious.

Recall that we have been told again and again that the Rosary is Christocentric, that it is Christological, that it is complete, that it is deep, that it is entire. With that in mind, one can only marvel at the duplicity of the paragraph that follows. Such hypocrisy, however, does not even warrant being noticed when one is confronted with the sheer brazenness of it. It boggles the mind.

I believe, however, that to bring out fully the Christological depth of the Rosary it would be suitable to make an addition to the traditional pattern...

What in the name of Almighty God could possibly be found wanting in the “Christological depth” of the Rosary? After several pages of being told how wonderful Mary is in her understanding of her own Son, we must now assume that she is some kind of a dolt, who would oversee the “general establishment” of a Rosary

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The Holy Rosary Has Never Lacked Christological Depth

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that is lacking in Christological depth! Furthermore, we must consider that the Holy Ghost, under whose inspiration we have the Rosary, was somehow not up to the task until October 16, 2002. Pity the poor Catholics who came before us - brave and pious must they have been to have weathered so many storms with such a shabby Rosary, lacking, as it was, in Christological depth. Goodness! If Pope St. Pius V had not been handicapped at Lepanto by a Rosary lacking in Christological depth, the Church might well be in possession of the Holy Land today.

Indeed it boggles the mind. Never, since the earliest dawn of Christian history, when Mary's Psalter began to emerge among the Fathers of the Church, has anyone dared to suggest that the Rosary was lacking in anything whatsoever. How fortunate indeed we are that John Paul II has been able to discern what has eluded the most pious of Saints and Popes, the most erudite Doctors of the Church, and the very Mother of God herself for fully 2000 years. This is outrageous. This is brazen. This is an affront and an insult to Our Lady, and to her Son, and to the very Spirit of God. (I note in passing that Martin Luther's temerity was limited to "improving upon" what had been in existence for a mere 1200 years.)

Soon after, we are told that "*the mystery of Christ is most evidently a mystery of light.*" That is not evident to me at all. What, exactly, is "a mystery of light?" The term is used as though it has real meaning. It does not. The whole silly notion of "luminous mysteries" is a fabrication, having nothing to do with traditional Catholic thought. Yet we are expected to embrace its use as though it were just simply a fact of Catholic life.

Light is a beautiful metaphor for Christ himself, for Truth. The metaphor shows up constantly in Scripture, in Church teaching and the Liturgy (most notably on Holy Saturday). Without a doubt, in creating us, and the entire universe, God created light, and made us to depend on it and appreciate it so that it could serve as a metaphor for Christ. But there is no parallel to be drawn between any kind of "mystery of light" and the joyful, sorrowful and glorious mysteries of the Rosary. We can not consider "light" a mystery in the same sense that we can consider the joys, sorrows and glories of Mary as mysteries. The presumptive and cavalier use of the term does little to mask the fact that it is contrived and forced.

We well know, having been reminded so many times, that the rosary is a "compendium of the Gospel", that it is Scriptural, that it is whole, that it is deep, that it is entire. Now, we are told that, for the Rosary

...to become more fully a "compendium of the Gospel", it is fitting to add ... a meditation on certain particularly significant moments in his public ministry (*the mysteries of light*). This addition of these new mysteries, without prejudice to any essential aspect of the prayer's traditional format, is meant to give it fresh life and to enkindle renewed interest in the Rosary's place within Christian spirituality...

Once again, we can only marvel at the hypocrisy. The hypocrisy, however, again pales against the audacity. Once again, we are told of the inadequacies of the Rosary heretofore, and how it is now to be improved. Once again we see the term "mysteries of light" used as though it had real meaning, when in fact it is utterly artificial. As well, we are told that something that does violence to the "prayer's traditional format," something that is completely contrary to its essential character, is done "without prejudice." And finally, we are to understand that it is to "enkindle renewed interest in the Rosary's place within Christian spirituality" that we are being treated to this novelty.

We might also note here that in this instance, as throughout *RVM*, the phrase "without prejudice" immediately precedes something that is precisely prejudicial (detrimental). Watch for it.

The Joyful Mysteries

This next section is rather sound, and serves only to create a background of respectability, of tradition, against which will soon shine the "mysteries of light".

The Mysteries of Light

This whole section is presented to us on the assumption that the concept of a "mystery of light" really does exist. We are told that after the joyful mysteries,

...our contemplation brings us to those mysteries which may be called in a special way "mysteries of light".

No, it does not. This is a contrivance of John Paul II, and it is completely out of character with the genuine "mysteries".

Each of the so-called "mysteries of light" is then proposed for us, each in its turn, each presented as a matter of fact, as though such a notion has always existed.

The Sorrowful Mysteries

As is the section on the Joyful Mysteries, this section is rather harmless. It too serves as a legitimate context in which to frame the illegitimate "mysteries of light".

The Glorious Mysteries

This section too is rather harmless, pressed into service to legitimize, to give traditional paternity to the bastard child, the so-called "mysteries of light". But there is one sentence that is bears comment:

The glorious mysteries thus lead the faithful to *greater hope for the eschatological goal* towards which they journey as members of the pilgrim People of God in history.

We see here the essential reference to the "pilgrim People". One other observation, and perhaps it is a fine point, or perhaps a point of style, but I would rather see the word "heaven" used than the phrase "...the eschatological goal towards which they journey." The fact of the matter is that some folks, a great many, are

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The Holy Rosary Is Wrongly Associated With Modernist Teachings

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journeying toward a rather different “eschatological goal”.

From “mysteries” to the “Mystery”: Mary’s way

After a shameless plug for John Paul’s own *Catechism of the Catholic Church*, we see something of his odd preoccupation with the third millennium. There is little else to remark on here.

Mystery of Christ, mystery of man

We see at the start of this section that in 1978, John Paul said that the “simple prayer of the Rosary marks the rhythm of human life.” This is yet another example of saying one thing (that the rosary is “simple”) and then doing something entirely to the contrary (by ridiculously complicating it). This is a hallmark of this document, as it is a hallmark of John Paul’s pontificate: say the traditional thing, and do the outrageous liberal thing.

This section also, once again, cloaks the novelty of the “luminous mysteries” in the respectability and tradition of the joyful, sorrowful and glorious mysteries.

CHAPTER III: “FOR ME, TO LIVE IS CHRIST”

The Rosary, a way of assimilating the mystery

One should not expect, just because something “goes without saying”, that it will be left unsaid in *RVM*. In this section, we are told, for example, that

If this repetition [of the *Hail Mary*] is considered superficially, there could be a temptation to see the Rosary as a dry and boring exercise.

Well, yes. Indeed. Duly noted.

Herein, we are also reminded, yet again, that the Rosary is not *really* about Mary, it is about Jesus.

One thing is clear: although the repeated *Hail Mary* is addressed directly to Mary, it is to Jesus that the act of love is ultimately directed...

A valid method...

The title of this section says it all. The Rosary has gone from being deep, very deep, profound, complete, perfect, entire, Christocentric, a true compendium of the Gospel, to being, now, merely a “valid method”.

In fact, we are being set up, in the title, for its completion, in the title of the subsequent section...

...which can nevertheless be improved

Indeed, audacity triumphs in this section, which stupefies in its boldness.

We begin with yet another shameless plug for John Paul’s own *Novo Millennio Inuente*, underscoring, once again, his quirky preoccupation with the new millennium. Then follows a very troubling paragraph:

...the West is now experiencing a renewed demand for meditation [emphasis in original], which at times leads to a keen interest in aspects of other religions. Some Christians, limited in their knowledge of the Christian contemplative tradition, are attracted by those forms of prayer. While the latter contain many elements which are positive and at times compatible with Christian experience, they are often based on ultimately unacceptable premises. Much in vogue among these approaches are methods aimed at attaining a high level of spiritual concentration by using techniques of a psychophysical, repetitive and symbolic nature. The Rosary is situated within this broad gamut of religious phenomena, but it is distinguished by characteristics of its own which correspond to specifically Christian requirements.

So now we all well understand that the Rosary is no longer to be considered “second only to the Mass” as it has always been described, it is merely “situated within the broad gamut of religious phenomena,” phenomena which include, “methods aimed at attaining a high level of spiritual concentration by using techniques of a psychophysical, repetitive and symbolic nature.” Yes indeed. The Catholic faith, one religion among many. The Rosary, one method of spiritual concentration among many. Fortunately for us, though, “it is distinguished by characteristics of its own which correspond to specifically Christian requirements.”

The next paragraph is similarly disturbing. It begins with the simple assertion that

In effect, the Rosary is simply a *method of contemplation*.

It’s not Our Lady’s weapon against heresy. It’s not a gift from heaven. It’s not of supernatural origin. It’s nothing more than a method of contemplation.

As a method, it serves as a means to an end and cannot become an end in itself. All the same, as the fruit of centuries of experience, this method should not be undervalued. In its favor one could cite the experience of countless Saints. This is not to say, however, that the method cannot be improved.

How odd that none of these countless Saints found it deficient, and no doubt would attribute their sanctity to it, and yet the method can be improved.

Such is the intent of the addition of the new series of *mysteria lucis* to the overall cycle of mysteries and of the few suggestions which I am proposing in this Letter regarding its manner of recitation. These suggestions, while respecting the well-established structure of this prayer, are intended to help the faithful to understand it in the richness of its symbolism and in harmony with the demands of daily life.

How, exactly, in violating the well established structure of the prayer, do the proposed novelties simultaneously respect the well-established structure of this prayer?

Otherwise there is a risk that the Rosary would not only fail to produce the intended spiritual effects, but even that the

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The "Luminous Mysteries" Are A Modernist Innovation

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beads, with which it is usually said, could come to be regarded as some kind of amulet or magic object, thereby radically distorting their meaning and function.

So it will take John Paul's novelties to prevent us from falling into idolatry of the beads, *per se*. One must ask, what was the safeguard in the past that managed to keep countless Catholics from such a terrible fate? Is this a problem? Is this a credible threat?

Announcing each mystery

The addition of the "luminous mysteries" is but the most well known of eleven separate "innovations" proposed in *RVM*. Here, we are introduced to the second innovation.

It's no longer sufficient to merely "announce" the mystery. We are now recommended to

...use a suitable icon to portray it, is as it were *to open up a scenario* on which to focus our attention.

This kind of talk makes me nervous. I don't want to be opening up any scenarios; I merely want to know what mystery I am to mediate on next. Now, it will not be enough to have one's beads (so as not to say "amulet") in one's pocket, one must also be prepared constantly to produce the right set of 5 (of a possible 20) icons with which to open a scenario for each mystery. What *RVM* has heretofore (rightly) praised for its simplicity has just become more complicated.

We are next cautioned that the Rosary is no substitute for *lectio divina*, and once again we are reminded that the Rosary is Scriptural. Apparently, as well, now, the 20 mysteries are inadequate, and we are advised that they will,

...draw the mind to a more expansive reflection on the rest of the Gospel, especially when the Rosary is prayed in a setting of prolonged recollection.

Listening to the word of God

This section introduces three more proposed novelties.

We have agreed, over and over again, that the Rosary is deep, and that it is Scriptural, a compendium of the Gospel. We are also, by now, getting used to the idea that it is also deficient, and so we should not be surprised to be told that

In order to supply a Biblical foundation and greater depth to our meditation, it is helpful to follow the announcement of the mystery with *the proclamation of a related Biblical passage...*

The simple Rosary again just got more complicated. Perhaps this is a necessary thing, because apparently, it is essential that, after all these years, we must supply a Biblical foundation to make our meditation deeper. Novelty number three.

Without a doubt, the earlier phrase, "...bring out fully the Christological depth of the Rosary..." gets the prize for both hypocrisy and audacity. What follows next is the phrase that surely gets the prize for inanity:

If received in this way, the word of God can become part of

the Rosary's methodology of repetition without giving rise to the ennui derived from the simple recollection of something already well known.

Frankly, I don't know what to say about that. What, exactly, can that possibly mean? As deep as it is, the Rosary, heretofore, was open to the possibility of giving rise to ennui. Ennui. From the recollection of something already well known. And this possibility will be averted simply by proclaiming a related Scriptural passage.

Lest that prove insufficient, we are also advised to add a brief commentary on the Scriptural passage. This will surely do the trick. No ennui for us. The simple Rosary just got more complicated still. Now, in addition to carrying our beads, and our icons, and our bible, we must be prepared to provide a brief commentary. Innovation number four.

Lest that, too, prove insufficient, we are also advised to,

...pause and focus one's attention for a suitable period of time on the mystery concerned, before moving into vocal prayer.

How nice. A moment of silence. Five.

The Our Father

This section is important because we are reminded (once again, lest we should ever forget) that our Rosary is Christological.

The ten "Hail Mary's"

This section also is crucial. We are cautioned, once again, to be sure that the Hail Mary is "properly understood" so that we can

...come to see clearly that its Marian character is not opposed to its Christological character.

I am not sure exactly how many times it is sufficient to apologize for the Rosary's Marian character, but I think by now, we've done an adequate job.

We are next informed (as is quite true) that there is:

...the custom in certain regions of highlighting the name of Christ by the addition of a clause referring to the mystery being contemplated.

Yes, this is the custom in some regions. It is also disconcerting for those of us who do not hold this custom, which is now being proposed to the universal Church. This is the sixth novelty in *RVM*.

The "Gloria"

I'm not sure how old the custom is, but apparently, it is the custom at Fatima to sing the *Gloria Patri* during recitation of the Rosary in procession.

In this section, this custom too is proposed to the universal Church. Seven.

The concluding short prayer

At Fatima, Our Blessed Mother asked that we recite what has

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The Requests Of The Blessed Virgin Mary Are Now Set Aside

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come to be known as *the Fatima Prayer* after each decade. According to *RVM*, this is but one of many “concluding short prayers”, the use of which “varies according to local custom.”

Having gotten this far in our analysis of *RVM*, one begins to develop certain instincts. In encountering the words, “Without in any way diminishing the value of such invocations...” one can be sure that the next thing that will happen is that the value of those invocations will be diminished.

Without in any way diminishing the value of such invocations, it is worthwhile to note that the contemplation of the mysteries could better express their full spiritual fruitfulness if an effort were made to conclude each mystery with a *prayer for the fruits specific to that particular mystery*. In this way the Rosary would better express its connection with the Christian life.

Again, the audacity is overwhelming. The Blessed Mother’s own request is completely ignored. I can think of no better way to “express the Rosary’s connection with the Christian life” than to ask to be “saved from the fires of hell.” But John Paul II does not scruple to suggest that the Blessed Mother’s request can be improved upon.

Eight.

This section ends with yet another reference to “Christian communities” followed by a classic post-Vatican II-style recommendation to do a little experimenting, “so that the People of God may benefit...”

The Rosary beads

We find in this section yet another reference to Blessed Bartolo Longo, clearly now, the Saint of the Rosary. (Dominic who?)

The opening and closing

This section makes much of the fact that apparently, there is some regional variation in how the Rosary is introduced and concluded. Whereas in the past, one might have expected such a document to encourage uniformity in the recitation of the Rosary, in typical Vatican II fashion, variety is here considered a good in and of itself. In any case, I am not convinced that such variety exists, having prayed the Rosary in numerous cities and states, and in several different countries in various languages. Invariably, the *Apostle’s Creed* is used to open the Rosary, and the *Hail Holy Queen* concludes it. Every one of the very many little pamphlets I have ever seen, and every missal I have ever looked at certainly teaches that we are to open the Rosary with the *Apostle’s Creed* and close it with the *Hail Holy Queen*.

There is implicit in this section the suggestion that we ought to vary how we open and close the Rosary, and so I will count this as the ninth innovation.

Distribution over time

At Fatima, Our Lady did not ask that we “say the Rosary” every

NEW "MYSTERIES" ARE A DEPARTURE FROM TRADITION

- Pope St. Pius V, writing in *Consueverunt Romani* (September 17, 1569), and following the example of his predecessors, tells us that meditating on these Mysteries (the three of Tradition) "show forth the *entire* life of Our Lord, Jesus Christ, thus completing the method of prayer devised by the Fathers of the Holy Roman Church." He adds that "this same method St. Dominic propagated," with his Friars, after having received it from the Mother of God.

- Pope Leo XIII, rightly called by some the "Pope of the Rosary," wrote in the encyclical *Ubi primum* (October 2, 1898): "In meditating on the mysteries of our Redemption, *other mysteries should not be substituted for those in general use*. The Apostolic See has already decreed (Sacred Congregation of Indulgences, August 13, 1726) that *those who do not observe the usual order in meditating on the mysteries do not gain the indulgences of the Rosary ... The custom approved by the Holy See should be retained*, so that each week all the Mysteries may be recited: the Joyful on Mondays and Thursdays, the Sorrowful on Tuesdays and Fridays, and the Glorious on Sundays, Wednesdays and Saturdays (Sacred Congregation of Indulgences, July 1, 1839, *ad. 5*)"

As if to punctuate these teachings, Our Lady at Lourdes, recommended the praying of the Rosary (with the fifteen Mysteries), and at Fatima, on October 13, 1917, the three children saw "three tableaux, which symbolized, one after another, the Joyous, the Sorrowful and the Glorious Mysteries of the Rosary." (Walsh, *Our Lady of Fatima*)

day. She actually asked that we recite a “terco” which, in Portuguese, means literally, a “third”, that is one third of her Psalter, which is to say, 5 of 15 decades. How John Paul can square that with 20 mysteries is beyond me.

This section deals with how to make 4 sets of mysteries fit in a 7 day week.

The Rosary is intimately associated with the Liturgy, The pattern of the mysteries, the order in which they are said, is not arbitrary, but rather, it follows the events of the mysteries, first through fifteenth, in strict chronological order. John Paul recommends that we modify the order of the mysteries to insert his “new series of *mysteria lucis*” into the flow. The strict chronology is disrupted, and we are forced to jump around to make it all work. Mind you, none of this is

...intended to limit a rightful freedom in personal and community prayer, where account needs to be taken of spiritual and pastoral needs and of the occurrence of particular liturgical celebrations which might call for suitable adaptations.

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There Are Eleven Separate Innovations In New Document

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So it is not enough that John Paul has proposed these several novelties, we are also free to adapt them to our own spiritual and pastoral needs. Apparently, neither the Blessed Mother with the help of the Holy Ghost, nor John Paul, who has consistently found their collaboration deficient, is able to give us a Rosary that will meet everyone's spiritual and pastoral needs, and so we need to adapt it.

I will count the changing of the days on which the various mysteries are said and our new-found freedom to adapt the Rosary to our needs (even in all its novelties) as the tenth and eleventh innovations respectively.

Lest it go unnoticed, we are once again, in this section reminded that the Rosary is about Christ. There is, as well, yet another reference to our "journey".

CONCLUSION

"Blessed Rosary of Mary, sweet chain..."

As is fitting in a conclusion, the great themes of the document begin to recur. The Rosary is deep, etc.

Then, John Paul entrusts two worthy causes to the Rosary, peace in the world and the family.

Peace

Yet again, a reference to the new Millennium is made. And yet again, we are told, on the outside chance that the fact had eluded us until now, that the Rosary is about Christ.

The following baffles:

Moreover, by virtue of its meditative character, with the tranquil succession of *Hail Marys*, the Rosary has a peaceful effect on those who pray it...

So the Rosary's effects on us are not about grace, they are about the peaceful stupor induced by the "tranquil succession of *Hail Marys*."

The section concludes with this observation:

Far from offering an escape from the problems of the world, the Rosary obliges us to see them with responsible and generous eyes...

Whence this apology? I certainly do not, nor do I know anyone who does, seek to escape the problems of the world by reciting the Rosary.

The family: parents...

This section is filled with a lot of Vatican II-speak of the kind that always makes me a bit nervous. In addition, John Paul once again shamelessly plugs his *Novo Millennio Inuente* and then points out that the so-called *Liturgy of the Hours* and the Rosary "are not mutually exclusive; they complement one another (sic)."

... and children

In this section, John Paul recommends that we pray the Rosary

with children - well, not the Rosary, but rather, his Rosary. As simple and brief as the Rosary is, it is still a challenge to engage small children for the duration. I can not even begin to imagine what it would be like to take all of these "proposals" seriously and actually put them into practice in the home with children. John Paul has taken what he himself commends as simple and beautiful and has turned it into a dog and pony show, complete with singing, and icons, and Scripture readings, and moments of silence, and homilies and variation in opening, closing and concluding prayers, and adaptations to meet our spiritual and pastoral needs.

[For an amusing (albeit imaginary) reflection on John Paul's new Rosary put into practice, see the March, 2003 issue of *The Catholic Voice*. Ed.]

By now, we are duly sensitized, so when we see the words, "without prejudice", we can be sure that something prejudicial is about to happen.

Furthermore, without prejudice to the Rosary's basic structure, there is nothing to stop children and young people from praying it - either within the family or in groups - with appropriate symbolic and practical aids to understanding and appreciation. Why not try it? With God's help, a pastoral approach to youth which is positive, impassioned and creative - as shown by the World Youth Days! - is capable of achieving quite remarkable results. If the Rosary is well presented, I am sure that young people will once more surprise adults by the way they make this prayer their own and recite it with the enthusiasm typical of their age group.

This paragraph is yet another one of those, which, after reading, I am helpless to do little other than shake my head in disbelief. After John Paul unravels some more of the Rosary for us, but does so "without prejudice," he asks, "Why not try it?" This from the Vatican? It sounds like it's coming from Madison Avenue. "Hey Kiddies! We have a new and improved Rosary! Why not try it!"

Next, we have a shameless plug for World Youth Day, actually a week of pseudo-Catholic foolishness by which the vaunted "youth" are going to teach us our Faith.

The Rosary, a treasure to be rediscovered

As this section begins, incredibly, we encounter yet another reference to *Novo Millennio Inuente*. This is followed by:

I turn particularly to you, my dear Brother Bishops, priests and deacons, and to you, pastoral agents in your different ministries: through your own personal experience of the beauty of the Rosary, may you come to promote it with conviction.

Yes, right there with the bishops, priests and deacons, we have the traditional Catholic office of "pastoral agents." The effect this had on me as I read it was exactly to make me laugh. I can not help but laugh as I read it now. What the "pastoral agents"

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There Are Nine Truths Conspicuously Missing As Well

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can not do for us, John Paul entrusts to the theologians (heaven help us!).

I also place my trust in you, theologians: by your sage and rigorous reflection, rooted in the word of God and sensitive to the lived experience of the Christian people, may you help them to discover the Biblical foundations, the spiritual riches and the pastoral value of this traditional prayer.

Yes, The Rosary is Scriptural. We've been told.

This section, and the entire document concludes with yet one more admonition that we are to rediscover the Rosary in the light of Scripture, and yet one more reference to Blessed Bartolo Longo. (Dominic who?)

Who hath done this to the Rosary?

All in all, *RVM* is quite a work. Recapitulating, we see there are eleven separate innovations.

1. The addition of the luminous mysteries.
2. The use of an icon to announce each mystery.
3. The reading of a Scriptural passage to announce each mystery.
4. A homily after the Scriptural passage.
5. A moment of silence after the homily.
6. The insertion of a suitable clause in the middle of the Hail Mary.
7. The singing of the Gloria Patria.
8. The variation in the "concluding short prayer".
9. The variation in the opening and closing prayers.
10. Changing the days on which the various mysteries are used.
11. The freedom to adapt all of this to meet our own spiritual and pastoral needs.

What was given to us from heaven, by the hand of the Blessed Mother, through St. Dominic, under the guidance of the Holy Ghost, we have just determined, has been inadequate for all these years. How fortunate we are that all of this will now be corrected as a result of *Rosarium Virginis Mariae*. Indeed, how fortunate we are to have this man, widely hailed as a "Marian Pope" and "the Pope of the Rosary" to bring out fully the Christological depth of the Rosary.

Either such a man (regarded by many as one of the greatest men alive today) is a fool, or he is no fool at all. Either he is not clever enough to understand that should his novelties be implemented, the use of the Rosary among the faithful would be effectively destroyed. Or he is exactly clever enough to understand that this is exactly what would happen.

When I look upon the field of wheat that is the Rosary, and I see this cockle, I can not help but observe that "an enemy hath done this." *RVM* certainly does not come from the hand of anyone genuinely devoted to the Rosary. *RVM* has nothing of the tender love that would preserve the Rosary as it was given to us in its simple beauty. *RVM* has nothing of humility and no trace of

reverence for this ancient devotion.

Conspicuously missing

For all that *RVM* says that is outrageous, what it does not say is likewise outrageous. How can it be that a document titled "Rosary of the Blessed Virgin" and consisting of over 13,500 word omits so many things central to the Rosary?

- 1 There is only one incidental mention of Fatima and Lourdes, which is, as I pointed out, followed by a disclaimer.
- 2 There is no mention of devotion to the Immaculate Heart of Mary, the conversion of Russia, the conversion of sinners, or the *Fatima Aspiration*. It's as though Fatima never happened.
- 3 There is no mention of St. Dominic. (Dominic who?) Nor is there any mention of the heavenly origin of the Rosary.
- 4 There is plenty of talk of ecclesial communities and the like, but we do not encounter the word *Catholics* even once.
- 5 There is no mention of the role of the Blessed Mother as *Mediatrice of all Graces*.
- 6 The document was issued in October, the month of the Rosary, but there is no mention of why October is the month of the Rosary. (It would probably be unseemly to mention the fact that it was in October that the Turkish Moslems were defeated at Lepanto.)

Oh, in passing, I will note that there was also no mention of the third secret of Fatima.

What we should expect

What should we expect will be the consequences of these innovations? Should we expect a "new springtime" of Marian devotion? Should we expect the "youth" to embrace this new Rosary?

I don't think so. Rather, we should expect the following:

- 1 The faithful will be confused.
- 2 The very few Novus Ordo Catholics who still say the Rosary will quibble over how it should be said, and many, out of "obedience" will embrace the innovations.
- 3 The elite among the Novus Ordo, the *cognoscenti*, will insist that the "New Rosary" is the only acceptable way to say the Rosary. Their publications and Web Sites will extol the virtues of this new Rosary, given to us by this "great Marian Pope" and this "Pope of the Rosary".
- 4 Perhaps a few new devotional pamphlets will be written.
- 5 Because existing devotional materials on the Rosary, and any Rosary beads with 15 decades will have become obsolete, they will be discarded by Novus Ordo Catholics, and purchased in used book stores and second hand shops by traditional Catholics.
- 6 Traditional Catholics who have said the Rosary on

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Shedding More Light On The Mysterious Mysteries

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occasion with Novus Ordo Catholics will avoid having to do so.

- 7 Traditionalists who do not get on board with the innovations will be called “divisive”.
- 8 Traditional Catholics will reject the novelties, and say the Rosary the way they have always said it.
- 9 Who knows, perhaps Michael Davies will write a book titled “John Paul’s New Rosary”.

The Novus Ordo Rosariae

Not surprisingly, the parallels between the Rosary and the Mass are striking. Both, having their origins in Apostolic times, were codified by Pope St. Pius V after developing organically for centuries.

Annibale Bugnini attempted to radically alter the Rosary in 1972, and while he succeeded in the case of the Mass, his attempts to modify the Rosary were rebuffed by Paul VI.

I suppose we have gotten used to the fact that the Mass has been destroyed. Somehow, though, the idea that someone would now tamper with the Rosary is unthinkable. How could anyone dare to believe that they could “engineer” a better Rosary?

There is truly nothing new under the sun. History does repeat itself. As the Mass went, so will go the Rosary.

The Rosary is Marian in its essence

The Rosary is distinctly Marian. The Rosary is Marian in the same way that the Moon is *lunar*. Yes, the moon gets its light from the sun, but that does not make it *solar*. The moon is distinctly lunar, and one of its characteristics, as the moon, i.e., one of the things that characterize it as the moon, one of the things that make it *lunar*, is that it gets its light from the sun. That’s why it’s the moon, and not the sun.

Leo XIII certainly offers no apologies for the distinctly Marian character of the Rosary in his encyclical *Fidentem Piumque Animum* (on the Rosary).

As the various mysteries present themselves one after the other in the formula of the Rosary for the meditation and contemplation of men’s minds, they also elucidate what we owe to Mary for our reconciliation and salvation.

He does not scruple to point out that the Rosary is about “what we owe to Mary for our reconciliation and salvation.” He does not cavil about not giving Christ his due. Consider the shamefaced apologies of John Paul against these words of Leo XIII:

Still we can never be satisfied with celebrating the Divine Mother, who is in truth worthy of all praise, and in urging love and affection towards her who is also the mother of mankind, who is full of mercy, full of grace.

... [N]o single individual can even be imagined who has ever contributed or ever will contribute so much towards reconciling man with God.

And who could think or say that the confidence so strongly felt in the patronage and protection of the Blessed Virgin is excessive?

Indeed, who could, or would dare to say that the confidence so strongly felt in the patronage and protection of the Blessed Virgin is excessive? Look no further than *Rosarium Virginis Mariae*.

Christ is solar. Mary reflects the light of Christ. Mary is lunar. The Rosary is Marian. No apologies.

The Rosary is based on Tradition

The Rosary can not reasonably be called “Scriptural” in the sense that it is based on Scripture. It is not. Yes, certainly, the words of the first part of the *Hail Mary* are contained in Scripture, but they do not owe their origin to that fact. Yes, the Rosary is a reflection on things contained in Scripture, but the Rosary did not derive its meditations from Scripture. The meditations of the Rosary and what is recorded in Scripture are the same because the Rosary and Scripture owe their genesis to the same thing, our Redemption by Jesus Christ through His Church. The Church owes its genesis to Tradition, and not to Scripture. The Rosary and Scripture have a common ancestor, the Church. If there were no Scripture, there would still be a Church and we would still say the Rosary. The Rosary is not derived from Scripture. The Rosary is Traditional. No apologies.

The Rosary is un-ecumenical

Given that the Rosary is distinctly Marian, and that it is not “derived from Scripture,” we have to say that it is, in its very essence, utterly un-ecumenical, i.e., it’s Catholic. The only way to make it “ecumenical” is to make it no longer be the Rosary. In point of fact, this appears to be what *RVM* seeks to accomplish. It seems as though John Paul is trying to take the “un-ecumenical” edge off the Rosary by recasting it in the light of Vatican II, making it out to be what it is not, because what it is, is, well, un-ecumenical. The Rosary is, and should be, a hindrance to ecumenism. It is exactly un-ecumenical. No apologies.

The Rosary is what it is. It is Marian, it is Traditional, it is un-ecumenical. And that is as it should be. No apologies.

A decision to make

What will we do, when our Novus Ordo friends with whom we occasionally recite the Rosary ask us to say the so-called luminous mysteries? What will we do when reciting the Rosary publicly (for example, at a Rosary Rally) and they start with the dog and pony show innovations?

Let us ask God to grant us the courage to resist this latest assault on the Old Faith. Let us resolve to say only the Rosary. The Old Rosary. The Rosary of all time. The Rosary of Pope Saint Pius V and of Trent. The Rosary of great Popes and countless Saints. The Rosary of Fatima, and Lourdes and yes, Lepanto. The Most Holy Rosary, the Marian and un-ecumenical Rosary that Our Blessed Lady gave to old Saint What’s-his-name back in 1208. †

Our Work For The Church Bears Fruit With A Eucharistic Life

DOM JEAN-BAPTISTE CHAUTARD, O.C.S.O.

Taken from: *The Soul of the Apostolate*

The aim of the Incarnation, and, therefore, the aim of every apostolate, is to raise humanity to a divine level. "Christ became man that man might become godlike." "The only-begotten Son of God, desiring us to be sharers of His Divinity, assumed our nature, in order that, having become man, He might make men gods." Now it is in the Eucharist, or, more accurately, in the Eucharistic life, that is in a substantial inner life, nourished at the divine Banquet, that the apostle assimilates the divine life. We have Our Lord's own words. They are absolutely clear, and leave no room for equivocation: "Unless you eat the flesh of the Son of Man and drink His Blood, you shall not have life in you." The Eucharistic life is simply the life of Our Lord in us, not only by the indispensable state of grace, but also by the super-abundance of His action. "I am come that they may have life, and may have it more abundantly." If the apostle is going to overflow with divine life and pour it out upon the faithful, and if the richest source for divine life he can find is the Holy Eucharist, how can we get away from the conclusion that his works will have little efficacy except through the action of the Holy Eucharist on those who are to be, either directly or indirectly, dispensers of that life through these works?

It is impossible to meditate upon the consequences of the dogma of the Real Presence, of the Sacrifice of the Altar, and of Communion without being led to the conclusion that Our Lord wanted to institute this Sacrament in order to make it *the center of all action*, of all loyal idealism, of every apostolate that could be of any real use to the Church. If our whole Redemption gravitates about Calvary, all the graces of this mystery flow down upon us from the Altar. And the gospel worker who does not draw all his life from the Altar utters *only a word that is deed*, a word that cannot save souls, because it comes from a heart that is not sufficiently steeped in the Precious Blood.

It was not without a profound purpose that Our Lord uttered the parable of the vine and the branches, right after the Last Supper, in order to bring out with emphasis and precision how useless it would be for men to attempt any active ministry without basing it upon the interior life. "As the branch cannot bear fruit of itself . . . so neither can you, unless you abide in Me." But He goes on at once to show how powerful will be the action of an apostle who lives by the interior, Eucharistic life. "He that abideth in Me, and I in him, the same beareth much fruit." *The same*, but he alone. God exercises His powerful action through him, not through others. The reason is, says St. Athanasius, "we are made gods by the flesh of Christ." When a preacher or catechist retains in himself the warm life of the Precious Blood, when his heart is consumed with the fire that consumes the Eucharistic Heart of Jesus, what life his words will have: they will burn, they will be living flames! And what effects the Eucharist will have, radiating throughout a class for instance, or through a hospital ward, or in a club, and so on, when the ones God has chosen to work there have nourished

their zeal in Holy Communion, and have become *Christ-bearers!*

Whether the fight be against the demon, with all his wiles, enmeshing souls in ignorance, or against the spirit of pride and impurity, trying to make souls drunk with pride, or to drown them in the mire, the Holy Eucharist, the life of the true apostle, will have an influence beyond compare against the enemy of salvation.

Love is made perfect by the Eucharist. This living memorial of the Passion revives the divine fire in the soul of the apostle when it seems on the point of going out. It makes him relive Gethsemani, the scene in the Pretorium, Calvary, and teaches him the science of sorrow and humiliation. The apostolic worker will then be able to speak to the afflicted in a language that will make them share the consolations he has drawn from this sublime source.

He speaks the language of the virtues of which Jesus is the only exemplar, because every one of his words is like a drop of the Eucharistic Blood falling upon souls. But for this reflection of the Eucharistic life the active worker will produce no other effect, by his words, than a passing enthusiasm. It will be merely a matter of captivating the secondary faculties, and occupying the outworks of the fortress. But the stronghold itself, that is the heart, the will, will generally remain impregnable.

The efficacy of an apostolate almost invariably corresponds to the degree of Eucharistic life acquired by a soul. Indeed, the sure sign of a successful apostolate is when it makes souls thirst for frequent and fruitful participation in the divine Banquet. And this result will never be obtained except in proportion as the apostle himself really makes Jesus in the Blessed Sacrament the source and center of his life.

Like St. Thomas Aquinas, who practically entered the Tabernacle, so to speak, when he wanted to work out a problem, the apostle also will go and tell all his troubles to the Divine Guest, and his action upon souls will be simply his conversations with the Author of Life, put into practice.

St. Pius X, the Pope of Frequent Communion, was also the Pope of the interior life. "Re-establish all things in Christ," was the first thing he had to say, above all, to active workers. It summarizes the program of an apostle who lives on the Eucharist and who sees that the Church will gain successes only in proportion as souls make progress in the Eucharistic life.

So many enterprises in our time, and yet so often fruitless! Why is it that they have not put society back on its feet? Let us admit it once again: they can be counted in far greater numbers than in preceding ages, and yet they have been unable to check the frightful ravages of impiety in the field of family life. Why? Because they are not firmly enough based on the interior *life*, the Eucharistic *life*, the liturgical *life*, fully and properly understood. Leaders of Catholic Action, at the head of these enterprises, have been full of logic, and talent, and even of a certain piety. They have poured forth floods of light, and have managed to introduce some devotional practices: and that, of

(Continued on Page 15)

Letters To The Editor

Source Of Our Problems Is Lack Of Education By Adults

Comments From New Subscriber

Editor, The Catholic Voice:

I am a new subscriber to your wonderful newspaper, and enclose a donation. I sometimes wonder if the ease with which the movers and shakers in the Vatican were able to lure millions away from the True Faith, and into the false Vatican II church, is due, to a great extent, to the failure on the part of most Catholics to continue to learn their Faith as adults. How many were content with what they learned in Catholic grade school, or if they even had the benefit of that much Catholic education? Did the Church encourage this, and make available sources for good Catholic books? I had to go into my Novus Ordo church rectory and copy the names and addresses of Catholic suppliers in order to find books, and then slowly and painfully I began to educate myself in the Faith. I was horrified to realize how little I knew. It was only after years of searching and reading through good, as well as bad, material that the truth became obvious, and I could see that there are two churches, and I was in the false one. God bless you and your wonderful work.

E.F.

Danville, IL

Editor's Note: Thank you for your kind comments and donation. Yes, the Church has long counselled, and even commanded adults to maintain a study of the truths of their Catholic Faith. The Fathers of the Council of Trent indicated that one of the reasons why the errors of the "Reformers" took such rapid and successful hold was due to culpable ignorance of the clergy and the laity. To combat this, priests were (and still are) required to maintain their studies on a regular, daily basis, while the adults are told that they should attend the parish catechism classes that the priests offer each week. How sad it is that people spend so much time reading newspapers, magazines, novels, and even works that enhance their careers, yet spend so little time securing the knowledge of their first career: To know, love and serve God, so as to be happy with Him in eternity. We who say we know better run the danger of succumbing to the evil of our day if we do not pray and study as we ought.

† † †

The Merit Of The "Dialogue Mass"

Editor, The Catholic Voice:

As of the past few years, no matter where I attend the Tridentine Latin Mass, I find the laity answering the Latin responses from their pews, even in small private chapels. In my youth, and in my young adult life, this did not happen. The Holy Mass was serene and quiet, with only the altar servers answering the responses. I find this extremely annoying, as this takes away from my concentration on the Holy Sacrifice of the Mass. I was a student of Latin in my youth, and most of the laity do not pronounce this ancient language correctly, nor even at the same pace. Do they not see how distracting this is? I have thought that people coming to the Latin Mass have left the Novus Ordo and

are used to "participating." Could I be right on this issue, or am I missing something?

M.K.

Neptune, NJ

Editor's Note: What you are describing (the lay pew-responses during the Mass) is known as the "Dialogue Mass," and came about (some say) in the 1920's in Germany. Some authors say that it was inculcated to encourage the youth to better assist at Mass, while others demonstrate that it was but one more break-down in liturgical order before Vatican II. Whatever be the case, the use of the "Dialogue Mass" was allowed by the popes, but with a note of caution. In *Mediator Dei* (1947), Pope Pius XII taught that while the "Dialogue Mass" was allowed, it was not to be used on a wide-scale basis, but only where it was determined to be of some pastoral benefit. Suggestion: Why not speak to the priest where you attend these Masses, and raise your concerns with him?

† † †

Some Suggested Courses Of Action

Editor, The Catholic Voice:

Here are some comments and possible courses of action regarding modern Rome's recent and upcoming decrees on the Mass (the *true* Mass). Only, and until modern Rome converts and returns to the True Mass and the true Roman Catholic Faith, can negotiations be even considered. While waiting and praying for this to happen, what is sorely needed is for the various traditional Catholic groups to come together in, perhaps, an "imperfect council". This "council" would consider all the traditional Catholic positions and viewpoints, and try to address the many issues facing today's Catholics. This is not for the benefit of any one group or person, but for the benefit of all Catholics, for the Church as a whole, and for the salvation of souls. Topics under discussion would pertain to the True Mass, the teaching of the True Faith, and a course of action that all Catholics could follow today. We must show the Modernists, and a pagan world, that we are a Catholic family, united under the same teachings, and seeking a common purpose. At this "council" a lay leader could be chosen, for if he were a traditional priest or bishop, he would be too greatly criticized by the rest, and those outside would accuse us of electing our own "pope."

Who is there to help promote and unite our sadly divided Traditional Catholic Movement? I, for one, will volunteer for that position. I have no vested interest in any one group, but only desire to see traditional Catholics unite and be respected again. This should have been done long ago.

If you are interested in this project, write to me:

Francis Nave

1856 W. Marshall St.

Norristown, PA 19403 USA

Editor's Note: Your comments are well taken. Unity among traditional Roman Catholics is a noble cause, and is part of our apostolate. We pray you meet with success.†

Why Are We Not Successful In Our Work? We Are Not Christ-Bearers

(Continued from Page 13)

course, is already something. But *because they have not gone back nearly enough to the Source of life*, they have not been able to pass on to others that fervor which tempers wills to their great task. Vain have been their attempts to produce that hidden but powerful devotion to the cause, that active ferment working through whole groups of men, those centers of supernatural attraction for which there is no substitute and which, without noise, unceasingly spread the fire around about them and slowly but surely penetrate all classes of persons with whom they come into contact. These results are beyond such apostles because their life in Christ is too weak.

Infection from the ills of former ages could well enough be countered, and souls preserved in health, by a merely ordinary piety. But the virulence of the pestilence in our own times, a hundred times more deadly, and so quickly caught from the fatal attractions of the world, must be fought with a much more powerful serum. And because we have had no laboratories in which to produce any effective antitoxins, Catholic Action has either done little more than produce a certain fervor of the feelings, great spasms of enthusiasm which sputter out as quickly as they burst into flame, or else, in cases where it is effective in itself, Catholic Action has reached little more than a small minority. Our seminaries and novitiates have not turned out the armies of priests, religious, and nuns, inflamed with the wine of the Holy Eucharist, that we might have expected from them. And therefore the fire which these chosen souls were supposed to spread among the pious lay-people engaged in Catholic Action, has remained latent. No doubt some pious apostles have been given to the Church. But only very rarely has she received from us workers who possess by their Eucharistic lives that total, uncompromising holiness based on custody of the heart and on ardent, active, generous, and practical zeal, all of which goes by the name of the interior life.

Men of Catholic Action, we who deplore these sad results, why have we not been more frequent in our attendance at that school where the Divine Word instructs His preachers? Why have we not drawn deeper draughts from that intimacy of love which brings us close to the God of the Eucharist, the Word of

life? God has not spoken by our lips. That is our fatal weakness. Let us no longer be astonished, then, if our human words have proved almost entirely sterile.

We have not appeared to souls as a reflection of Christ, and of His life in the Church. Before the people could believe in us, there had to be about our brow something of the sheen of Moses' halo when he came down from Sinai and approached the children of Israel. In the eyes of the Hebrew people, this halo bore witness to the intimacy of God's ambassador with the One by Whom he was sent. And the success of our own mission demanded not only that we be known as men of honor and conviction, but also a ray of glory from the Eucharist, to give to the people some intimation of the living God, Whom none can resist. Orators, leaders, lecturers, catechists, and professors: we have all had nothing but a mediocre success.

We apostles who bewail the futility of our works: did we not know all along that in the last analysis the only thing that moves men is the desire of happiness? Let us ask ourselves, then, whether anybody has seen in us the *reflected light of the eternal and infinite happiness of God* which we might have secured by union with Him Who, though concealed in the Tabernacle, is nevertheless the delight of the heavenly court.

We ministers of the Lord, for whom the Tabernacle has become mute and silent, the stone of consecration cold, the Host a venerable, but lifeless, memento: we have been unable to turn souls from their evil ways. How could we ever draw them out of the mire of their forbidden pleasures? And yet we have talked to them about the joys of religion and of a good conscience. But because we have not known how to slake our own thirst at the living waters of the lamb, we have mumbled and stuttered in our attempts to portray those ineffable joys, the very desire of which would have shattered the chains of the triple concupiscence much more effectively than all our thundering tirades about hell. God is, above all, Love: yet we have only been able to present to souls the picture of a stern Law-giver, a Judge as inexorable in His judgments as He is terrible in His chastisements. Our lips have been unable to speak the language of the Heart of Him Who loves men, because our converse with Him has been as infrequent as it has been cold. †

St. Pius X: Our Patron In The Battle Against The Errors Of Modernism

On September 3, we celebrate the feast of St. Pope Pius X. Although he was never singled out for any scholastic distinction in his seminary life, God chose to make him known to us through his singular marks of holiness and zeal for the Church of Christ.

One hundred years ago, in 1903, the holy and pastoral Cardinal Sarto was elected Pope. Although humility and simplicity were the characteristics of his reign, he was tireless in living up to his motto: *To restore all things in Christ*.

This Pope did not compromise with the spirit of the age: rather, he labored to make Christ known and loved through an increase of devotion to the Holy Eucharist, by allowing children to receive Holy Communion at an earlier age, by giving instruction

on Sacred Music, on biblical studies, the Divine Office, preaching, and so much more.

For us, perhaps, the most important aspect of his teachings is found in his encyclical letter, *On the Errors of the Modernists*. St. Pius X clearly condemns the insidious evil of this heresy: words which ring true in our day. Today, the Church is suffering at the hands of the Modernists. Let us be sure to invoke this saintly pope to assist us in eliminating this error from among us.

Want To Contact Us? Here's How:

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By Fax:	(509) 489-4060
By email:	strc@strc.org
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Statement of Purpose

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

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

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

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

Among The Saints We Honor

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

- September 3 Pope St. Pius X
- September 8 Nativity BVM
- September 12 Holy Name of Mary
- September 15 Seven Sorrows of Mary
- September 26 North American Martyrs
- September 29 St. Michael the Archangel
- October 2 Holy Guardian Angels
- October 3 St. Therese of Lisieux
- 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 26 Christ the King
- October 28 Sts. Simon and Jude
- November 1 All Saints
- November 3 (*transferred*) All Souls
- November 21 Presentation BVM
- November 27 Our Lady of Miraculous Medal

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