



The Catholic Voice

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New Version Of Way Of The Cross Unveiled At World Youth Day

By REV. KEVIN VAILLANCOURT
For *The Catholic Voice*

One of the central events during World Youth Day 2008 in Sydney, Australia, was the public reenactment of the Way of the Cross through the streets of this large and very metropolitan city. According to some reports, over 250,000 pilgrims lined the streets to observe the performers re-enact their version of the last events of Jesus' life, starting with the Last Supper and ending with the Body of Jesus being taken down from the Cross. The public demonstration was another of many versions of this ancient devotion created since the end of Vatican II. The "Sydney version" is unique, and quite in keeping with the "spirit of Vatican II."

At some point during the planning stage for World Youth Day 2008, the notion of performing a live Way of the Cross was suggested and mulled about. However, since World Youth Day attracts a number of non-Catholic attendees, a change was made in the number, designation and prayers of this ancient devotion "to take account of the sensitivities of Jews and draw other Christian denomination into [the] youth celebrations." *The Sydney Morning Herald* for May 28, 2008, made additional comments regarding this new version:

In the Catholic tradition, the Stations of the Cross, the depiction of the final hours of Jesus Christ, features 14 scenes, including the fall of Jesus three times, but only eight Stations have scriptural foundation.

To make the event more appealing to all Christians, a Vatican approved scriptural version, founded entirely on passages from the New Testament, will be adopted when it is staged in the streets of Sydney on July 18.

It is not the only concession the (modern) church is willing to make in the name of interfaith unity: scriptural texts, reflections and video commentaries will be carefully worked so that the scene at the Sydney Opera House in which Jesus is condemned does not incite anti-Semitic feeling.

The World Youth Day coordinator, Bishop Anthony Fisher, said all religions would receive a bounce from the public expression and celebration of faith.

"We've been in discussion with the Jewish community, Bishop Fisher said. "We're very conscious of the fear some people might have that enacting the Passion of Christ could incite anti-Semitic feelings, and so we've had a long dialogue about how we can minimize any risk of that.



Simon of Cyrene is here depicted in aboriginal dress during the Way of the Cross at the World Youth Day in Sydney, Australia, July, 2008.

"We want to make it very clear that the Passion of Christ celebrated in the Stations of the Cross is not intended to be, is no excuse for, being an attack on anybody, and certainly not for nurturing any prejudices that people may have in their hearts.

"In the choice of scriptural texts, you can choose ones that are less likely to be misinterpreted by people to encourage that kind of feeling, and we've chosen those texts carefully and in consultation with others."

Rabbi Jeremy Lawrence, senior rabbi of the Great Synagogue, said he had not seen the details, but applauded the (modern) church's attempts at positive dialogue between the two faiths.

So, the "Sydney version" of the Way of the Cross was composed out of embarrassment at the traditions of the Church and with the expressed purpose not to offend the members of other religions. This has been the driving spirit behind most changes away from Tradition since Vatican II. It demonstrates that the pre-Vatican II traditions so dearly held by Catholics can easily be replaced. *Change* is the one constant of the Modernists.

What Happened After Vatican II?

Students of the errors of Vatican II know that many of our traditional practices and devotions were either changed or eliminated altogether within a short time after the Council ended. The addition of the "Saturday Vigil" replacing one's Sunday
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STRC News: 2009 Calendar Soon Available; Annual Donation Drive

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

Annual Request For Donations

Subscribers to *The Catholic Voice* know that it has been the policy of the Society of Traditional Roman Catholics to offer our newsletter without a set subscription fee. We have always depended on the Providence of God, and the good will of those who read our publication, to supply us with enough money to print and distribute our newsletter, and then accomplish some other works of our apostolate, if possible. This policy only applies to domestic mail. All foreign subscription require a US\$20.00 fee to offset costs.

It goes without saying that we have all experienced increases in our expenses. There are many factors that lead to this problem, and for us it is the postage and printing costs that have gone up in many ways. Increases like this seriously impact the budget we set aside for each issue. It is not the intent of the STRC Board of Directors to begin requiring a subscription fee to our newsletter, even though our funds have tightened this past year. However, we find it necessary to come to you, our readers, once again, asking for your financial assistance. If you receive some benefit from our publication, could you please take the time

today to send us a donation to help us defray these essential costs? Any size donation will most certainly help. May God reward your charity and generosity.

2009 Calendar Available

As part of our apostolate to promote the traditional Liturgy of the Roman Catholic Church, the Society of Traditional Roman Catholics has, for the past eleven years, offered a beautiful wall calendar to those whose annual donation to assist us in our work amounts to at least \$25.00. This year's theme promotes devotion to the Immaculate Heart of Mary, a necessary devotion in our times. The calendar will be in the mail in early December. If you would like a copy, please be sure to send us your donation as soon as possible so that we will have a sufficient supply to meet our needs.

Sermons On The Mass

During the month of July, 2008 — the month dedicated to the Precious Blood of Jesus — Fr. Kevin Vaillancourt delivered a series of inspiring Sunday sermons on the Holy Sacrifice of the Mass that have been found to be of benefit to all who heard them. Father reviewed the history and mystery of the Mass, the first part of the Mass (known as the *Mass of the Catechumens*), the prayers and proper spirit for the Offertory of the Mass, and Consecration, Communion and concluding part of the Mass using a unique form of exposition that gives a solid foundation in liturgical devotion. These four sermons are now available on two CD's for a donation of at least US\$18.00, postage and handling costs included. You can order this CD set by writing to the STRC. ☩

Past Articles Of *The Catholic Voice* Available As Reprints

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

2. The Sky Grows Darker Yet

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

3. The Ecumenist Heresy

A very important work by Patrick Henry Omlor.

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

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Three Important Reprints:

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Reasons for rejecting the "Luminous Mysteries". By James De Piante

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Thanksgiving After Communion: Most Precious Time Of Life

From: THE HOLY SACRIFICE OF THE MASS
A CCD Discussion Club Text, Chapter XXIV

The brief space of time after we receive Holy Communion is a very precious moment of our lives, for it is rich in grace and love. Jesus Christ, with all the gifts of heaven, has found sanctuary in the heart of man. Our chief concern now must be to exclude all thought of the world from our minds, and retiring into silence, to glorify the Divine Presence so close to our poor humanity. In short, we must, in the way of the Church, give ourselves completely to making a true thanksgiving for the grace of Holy Communion.

A proper thanksgiving is extremely important because Eucharistic grace thereby floods the heart and is kept there for a longer time. The Church wants this thanksgiving to be left somewhat to the individual devotion of each one of us; therefore the prayers, blessings and ceremonies provided for our public worship at this point are short and simple.

The Ablutions

The priest holds the chalice out to the server (or the Subdeacon at Solemn Mass), who pours into it a small amount of wine for the purification of the chalice and the lips of the priest. At the same time he says the prayer, *Quod ore sumpsimus*: “Grant, O Lord, that what we have taken with our mouth,” etc. This prayer tells us that the physical act of receiving the Host is not enough to give us the benefits of the Sacrament. Only in a clean heart, filled with faith and zeal, can we receive and keep the fruit of the altar of God. This prayer also begs that the sacrifice which we offer in the days of this temporal life will become for us an enduring remedy against all evils.

Having drunk this first abluion, the priest takes the chalice in both hands and goes to the Epistle corner to receive from the server the second abluion, which consists of both wine and water. This abluion is poured into the chalice over the tips of the celebrant’s thumbs and index fingers, thereby removing any particles of the Sacred Host which may have adhered to them. He now says the second prayer, *Corpus tuum, Domine*: “May Thy Body, O Lord, which I have received” This last abluion prayer seems to have been a more recent addition to the liturgy than the other. It offers a petition that no stain of sin may remain in the soul which has been refreshed by these “pure and holy Sacraments.”

By the abluions the celebrant makes sure that the Sacred Species are guarded from all profane touch. We take care of the tiniest fragments of the Holy Supper because they are so precious to us. This reverence is a great help in fostering our love for the things of God.

The priest next drinks the second abluion, cleanses the chalice with the purificator, and arranges it in the center of the altar. He reverently spreads the chalice veil over it, while (if it be a High Mass) the choir sings the Communion Antiphon.

The Communion Antiphon

The priest himself now reads the Communion verse from the Missal, which is once more on the Epistle side of the altar. This verse is found in the Proper as it is not the same every day.

Formerly it was one of the psalms; sung in the same manner as the Introit — that is, it was begun and likewise ended with an antiphon — until all the people had communicated. Today it has been reduced to an antiphon, or in some cases to one or two verses. Saint Augustine introduced the practice of singing psalms at both the Offertory and the Communion. Saint Jerome said: “Every day, when we have been filled with the Bread of Heaven, we say: Taste and see that the Lord is sweet” (a Communion Antiphon taken from Psalm 33).

Although the Communion Antiphons are generally taken from the Psalms, some are from other books of Holy Scripture, and a few have been composed or adapted by Holy Mother Church. The Communion verse for the feast of Saint Ignatius the Martyr is his own cry: “I am the wheat of Christ: let me be ground by the teeth of wild beasts, that I may be found pure bread.” Refer to this in your Missal on the feast for February 1. Note the suitability of this exclamation for a Communion Antiphon.

Though rarely referring to the Blessed Eucharist, the Communion Antiphon is usually in harmony with the character of the particular Mass, or the spirit of the feast and liturgical season. Often it is taken from the same psalm from which the Introit, Gradual or Offertory has been selected.

The Postcommunion

After the Communion Antiphon, the priest goes to the middle of the altar, kisses it, turns to the people and says, *Dominus vobiscum*, to which the server replies for the people, *Et cum spiritu tuo*.

He now turns back to the Missal to read the Postcommunion, which is also found in the Proper. The Postcommunion was formerly called the *Oratio ad complendum*, or concluding prayer of the Mass, because the moment it was said the people were dismissed. The Postcommunions correspond in number, form and ceremonies with the Collects and Secrets for the day. There is one characteristic difference: the Collect refers exclusively to the feast or season, the Secret chiefly to the sacrifice, but the Postcommunion, while referring to the feast or season, alludes with more directness to the Communion Antiphon just given. In addition, it begs God for grace to come from the heavenly banquet having garnered all the fruit possible for the soul. It is essentially a prayer of thanksgiving, with much the same structure as the Collect.

The Formulas for Dismissal

The priest now goes to the center of the altar, kisses it, and again greets the people with the familiar words, *Dominus vobiscum*, to which the server again responds, *Et cum spiritu tuo*. The Sacrifice is now complete and the Mass is finished. At High Mass the deacon sings, and at Low Mass the priest says, *Ite Missa est* — “Go, you are dismissed.” The people respond through the lips of the server with their final corporate expression of gratitude for the divine gifts they have received: *Deo gratias* — “Thanks be to God.” When there is no Gloria, as on days of a penitential spirit, as during Advent and Lent, the formula of dismissal is *Benedicamus Domino* — “Let us bless the Lord” — which indicates that before

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The Stations Of The Cross Went Through Many “Adaptations” After Vatican II

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obligation to attend Mass, the extreme shortening of the fast before Holy Communion, the elimination of the Friday abstinence (except during Lent), the severe reduction of such penitential works of fast and abstinence during the Vigils, the Ember Days, and nearly all of Lent are just a few of those practices that formerly distinguished Catholics from those who observe the works of other religions. The Stations of the Cross were the next of these ancient observances to fall.

Not long after the Council, the liturgical emphasis changed from a sacrificial, penitential and prayerful spirit to one that greatly emphasized the Resurrection of Jesus. The Church before the Council (they said) was harsh and encouraged suffering and morbid reflections. With a desire to be more “pastoral,” post conciliar liturgies all centered on the “Risen Christ” and the “guidance of the Spirit.” As it applies to the image of our Redeemer, crucifixes in churches and hospitals were replaced with an image of the “resurrected Christ” mounted upon a cross. Near 1970, and without tampering with the ancient Stations of the Cross themselves, a new one was added — the *Fifteenth Station of the Cross*, under the title of “The Resurrection.” I recall making a pilgrimage to Lourdes in the late 1970’s, and making the Stations of the Cross after the fashion most pilgrims do. There are larger-than-life bronze and copper images one sees as the way is made to the top of the hill. Each of these images is inspiring, and helps make the pilgrimage a grace-filled event. At the top of the hill, the scenes from Calvary are depicted, and a small chapel is erected where Mass can be offered. Following the path over the top of the hill back toward the Grotto, one is met with an anti-climax. Depicted in bronze and copper, and by no means as beautiful and inspiring as what is encountered during the Stations of the Cross, the “Fifteenth Station” has been erected, looking almost like an after thought. I noticed that few people stopped to pray or light candles at that image. Why should they? If one used the traditional literature to pray the Stations as had been done for years at that holy shrine, one does not find a “Fifteenth Station” anywhere in that material. The “Fifteenth Station” is a novelty, and to be treated as such.

In time, it appears, this is how the modern church started to treat its own “devotion” — like a novelty. More changes were



This is a scene of the Last Supper as depicted outside St. Mary's Cathedral in Sydney. According to the “Sydney version” of the Stations of the Cross, this is the First Station.

made to the devotion known as the Stations over the years, barely making the modern prayers recognizable to what had been used in the Church for many centuries. The notion of the “Fifteenth Station” did not seem to catch on. In the Philippines, they combined what is known as the Thirteenth and Fourteenth Stations into one, and then titled the Fourteenth Station “Jesus rises from the dead.” Elsewhere, the “Fifteenth Station” was dropped and most places returned to the traditional observance.

By 1991, the emphasis on the Stations turned to a basis in the Sacred Scriptures, or lack thereof. You see, Stations 3, 4, 6, 7 and 9 are not mentioned in the Gospel narratives of the Passion, and 13 appears (at least to the Modernist) to be an embellishment of the Gospel story. Since the mindset of the Modernists is that they always know what is better for the Church, a new version of the Stations was developed that was “more closely aligned with biblical accounts.” John Paul II was the first to introduce this new version when he led the Stations in the Roman Coliseum on Good Friday, 1991. The United States Conference of Catholic Bishops (USCCB) not only approved this “alternative to the traditional Stations,” but they recommended it “as a way of reflecting more deeply on the Scriptural accounts of Christ’s passion.” (From the USCCB web site) An entirely new liturgical form was adapted for American use, with the occasional trappings of the “traditional observance” such as a crossbearer, two candlebearers, and the singing of the hymn *Stabat Mater* in between each Station to keep people from thinking much hand changed. For those not aware of the “Scriptural Way of the Cross,” here is the new arrangement, leaving out any “non-scriptural” Stations that might “confuse” one in prayer:

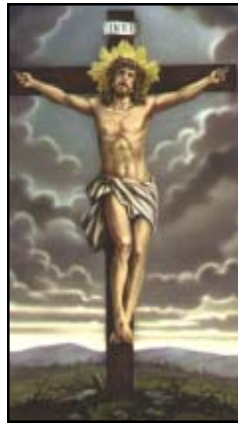
1. Jesus in the Garden of Gethsemane,
2. Jesus is betrayed by Judas,
3. Jesus is condemned by the Sanhedrin,
4. Jesus is denied by Peter,
5. Jesus is judged by Pilate,
6. Jesus is scourged and crowned with thorns,
7. Jesus takes up His cross,
8. Jesus is helped by Simon to carry His cross,
9. Jesus meets the women of Jerusalem,
10. Jesus is crucified,
11. Jesus promises His kingdom to the good thief,
12. Jesus entrusts Mary and John to each other,
13. Jesus dies on the cross,
14. Jesus is laid in the tomb.

Current meditations composed for this version of the Stations take away the traditional reflection that the sins of man are the cause of Jesus’ sufferings, and the effects of this suffering toward a repentant mankind are mercy and forgiveness. A “Charismatic Stations of the Cross” has been developed to remove a reflection on man as a sinner and the consequences of his sins. Instead, the new meditations emphasize a “positive outlook” — on the graces flowing from each Station.

As you read earlier, the Vatican approved a new version of the Stations for the Sydney 2008 World Youth Day. You can see
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The Traditional Stations of the Cross

- I. Jesus is condemned to death
- II. Jesus is made to Carry His Cross
- III. Jesus Falls the First Time
- IV. Jesus Meets His Sorrowful Mother
- V. Simon of Cyrene Helps Jesus Carry His Cross
- VI. Veronica Wipes the Face of Jesus
- VII. Jesus Falls the Second Time
- VIII. The Women of Jerusalem Weep over Jesus
- IX. Jesus Falls the Third Time
- X. Jesus is Stripped of His Garments
- XI. Jesus is Nailed to the Cross
- XII. Jesus Dies Upon the Cross
- XIII. Jesus is Taken Down from the Cross
- XIV. The Body of Jesus is Laid in the Tomb



The "Sydney Version" of the Way of the Cross

- I. The Last Supper
- II. The Agony in the Garden
- III. Jesus Before the Sanhedrin
- IV. Jesus Before Pontius Pilate
- V. Jesus is Whipped and Crowned
- VI. Jesus Carries His Cross
- VII. Jesus is Helped by Simon of Cyrene
- VIII. Jesus Speaks to the Women of Jerusalem
- IX. Jesus is Stripped and Nailed
- X. Jesus and the Good Thief
- XI. Jesus Speaks to Mary and John
- XII. Jesus Dies on the Cross
- XIII. The Body of Jesus is Brought Down from the Cross

Modern Versions Of Stations Of The Cross Are Not Traditional

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it on this page. We are told that it is still "scripture-based," yet there are radical changes to the elements that compose these Stations to the point that the Last Supper is now to be the starting point of the Stations (How does one correctly kneel and pray after this Station is announced "We adore Thee, or Christ, and we praise Thee, because by Thy holy Cross Thou hast redeemed the world" if we have not yet met with the Cross in these devotions?). Perhaps this is done to force people to believe that the Last Supper itself is the same Sacrifice as that of Calvary to better justify the pronouncement in *Summorum Pontificum* that the *Novus Ordo Missae* and the traditional Holy Sacrifice of the Mass are two forms of the same rite. Also missing in the "Sydney version" is the reflection on burying Jesus in the tomb. St. Paul teaches in Romans 6:4-5 that reflection on the death *and* burial of Jesus is essential for ". . . we are buried together with Him by Baptism into death: that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection," giving us to understand that we cannot dismiss the fact of Jesus being buried in the tomb, for our Baptism symbolizes this in a very real way. He teaches the same in Colossians 2:12. What is interesting is that St. Paul insists (in I Corinthians 15:4) that Jesus's burial is a necessary act of Faith so that we can better understand our resurrection from the dead at the final judgment. If the "Sydney version" of the Stations is supposed to be a "perfected" version that is both "scripture-based" and "non-offensive" to non-Catholics, then why leave out any reference to the burial of Jesus Christ? Lastly, in all versions of the "scripture stations" there is no mention that Jesus meets His mother on the way to Calvary, yet the "Sydney version" makes up for this by having us reflect on Mary as being given to St. John, and St. John to Mary by Jesus

from the Cross. That is all, removing from the Stations of the Cross that Marian spirit that unites us with our Mother of Sorrows in so many ways throughout this devotion. What is left to be seen is if the "Vatican approved Sydney version" will now be used in local modern parishes. If it is, what will future generations of modern Catholics now think as they reflect on the sufferings of Jesus Christ?

Robbed Of Tradition

While the earlier versions of the post conciliar Stations bear some resemblance to the ancient devotion (it's there if you look hard enough), the "Sydney version" clearly does not. This is, perhaps, the most disturbing part of this whole affair. Having no respect for Tradition, this version was assembled for World Youth Day so as "not to offend the sensitivities" of others, yet if traditional Roman Catholics are offended by this practice, our "sensitivities" are not that important, and (in the words of one Internet blogger on the subject) "those who find fault with these ("Sydney version") Stations are wound up too tight." It is obvious from this that the Modernists are winning the battle for the "hearts and minds" among Catholics in the modern church when they let such changes be made to the Stations of the Cross, saying little about it. A review of the history surrounding this devotion will help us (and them) understand the true tragedy found in this latest act of Modernist liturgical perversion.

According to Tradition, the Stations of the Cross began as a devotion first practiced by the Blessed Virgin Mary as she walked, step by step, the same route Jesus followed on that first Good Friday through the streets of Jerusalem. Tradition tells us that she followed this pathway daily, accompanied by a growing number of people. Often known as the *Via Dolorosa*, this sacred pilgrimage kept alive the great work that Jesus accomplished for

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Modern Versions Of The Stations Of The Cross Depart From Tradition

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our salvation through His Passion and Death. We are told this devotion continued after the Assumption of Mary until the destruction of Jerusalem by the Romans. Jerusalem was levelled at that time, and subsequent conquerors showed their contempt for the city by burying its remains under ever mounting piles of dirt. When the persecution of Christianity ended under Constantine, his mother, St. Helena went to Palestine to restore due veneration to the Holy Land. Among her works was the miraculous discovery of the True Cross of Christ followed by the recovery of the *Via Dolorosa* and the restoration of the ancient practice of the Stations of the Cross in Jerusalem. Over the centuries, Jerusalem once again fell into the control of unbelievers, and the public recitation of the Stations of the Cross fell away. St. Francis of Assisi won from the Sultan of the land the permission to let his monks remain in the area and to keep watch over the sacred shrines of Christianity. Afterwards known as the “Guardians of the Holy Land,” the sons of St. Francis restored the devotion of the Stations of the Cross as once practiced in the *Via Dolorosa*.

What is so important about this short account of the traditions surrounding the beginning and restoration of the Stations of the Cross in Jerusalem is how we set this widely known and published version against the Modernist desire to change so many aspects of traditional Catholic worship. During the many centuries that went by since the beginning of this devotion, never did the Church even think of making “adjustments” to it to make it conform solely to those events recorded in the Gospels. So sacred is Tradition in the Catholic Church that nothing was added to or taken away from the Stations solely on the grounds that the events proposed for reflection were not found in the Bible. Yes, over the centuries, and especially after the Crusades, different reflections of the Stations appeared in churches throughout Europe, but the “traditional” version of the Stations of the Cross has always been that which was carefully observed by the Franciscan Order with due respect to the title they proudly bear “The Guardians of the Holy Land,” and it is this version of the Stations of the Cross that has been observed in the Roman Catholic Church for centuries throughout the world, even up to our present day by traditional Roman Catholics. None



Via Dolorosa

who are faithful to this sacred tradition would think it is correct to add a reflection on the Last Supper, or to remove the reflection on the burial of Jesus from these prayers — none, except the Modernists, who have no love for the ancient observances of the Church but only for their own versions of devotions with the same names.



It does not matter that, in some instances, the “Sydney version” of the Stations of the Cross appears to be devout and inspiring. If it is radically wrong in one area, it corrupts the entire set of actions.

A Lesson In Tradition

What separates religious practice and belief in the Roman Catholic Church from any other claiming to be Christian is the love we have for *Tradition*. St. Paul taught the Thessalonians (II Thess. 3:6) to “withdraw yourselves from every brother walking disorderly and not according to the tradition they have received from us.” It has been the constant teaching of the Church, following the admission of St. John (20:30) that “many other signs also did Jesus in the sight of His disciples that are not written in this book,” meaning that the Catholic Church has never based Her liturgical practices or dogmatic teaching solely on the fact that they could find in the Bible alone. Tradition and Scripture are the two pillars upon which the sacred Deposit of Faith is built and supported. That which has been orally transmitted through the centuries as either apostolic or ecclesiastical Tradition, and has the approbation of the Church as such, has always been considered to have as much theological “weight” as that which can be found in the Sacred Scriptures protected and proclaimed by the same Church. To eliminate such traditions of the Church, or to even reject them has either been considered foolhardy, sinful or heretical according to the circumstances, for in doing so one tampers with the “jot and tittle” of the Law (Matt. 5:18) which Christ taught must always be maintained.

In this is the primary issue the traditional Catholic has with the “Sydney version” of the Stations of the Cross. Not only is it a marked departure from traditional observance of Catholics for many centuries, but it demonstrates no love for the traditional observances of the Catholic Church regarding the Stations of the Cross and which have been faithfully kept since Apostolic times. Because of the “sensitivities” of the Modernists to the “feelings” of non-Catholics, once more they demonstrate a willingness to forego traditional Catholic observance rather than continuing to “offend” the beliefs of non-Catholics. For the sake of false Ecumenism, various Catholic devotions and teachings have been whittled away since Vatican II to better accommodate our “separated brethren.” Such actions have added to the confusion of modern Catholics about what they believe and why. The “Sydney version” of the Stations of the Cross is one more instance of Modernist perversion of true Catholic teaching. †

Join With The Prayers Of The Church After Holy Communion

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leaving the church we should spend a little time in prayer. At Masses for the Dead, the dismissal formula is *Requiescant in pace* — “May they rest in peace.” The server’s response to this form of dismissal is simply *Amen*.

“Placeat tibi, sancta Trinitas”

The priest bows down after the dismissal with joined hands on the edge of the altar, and recites a prayer regarding the end for which he has offered the Divine Victim to God through the Sacrifice of the Mass. This prayer, the *Placeat tibi*, is addressed to the Trinity; it is outstanding in the sincerity and fittingness of its expression, even among the beautiful prayers of the Mass. “May the homage of my service be pleasing to Thee, O Holy Trinity; and grant that the sacrifice which I, though unworthy, have offered in the sight of Thy majesty, may be acceptable to Thee: and through Thy mercy win forgiveness for me, and for all those for whom I have offered it. Through Christ our Lord. Amen.”

The Blessing

The *Placeat* leads naturally to the blessing of the people, for every blessing comes from the Sacrifice of the Mass and the priest is the channel through which it comes. The priest kisses the altar, and, except at Masses for the Dead, gives the congregation his blessing. The custom of blessing is in accordance with the example of Jesus, Whose last act on earth was to bless His disciples before His Ascension.

The blessing of the priest has wonderful efficacy. It is more than a prayer or expression of kindness on his part. It is an exercise also of the spiritual powers with which he is invested as a priest of God. God Himself blesses us through His priestly representative, and in His blessing there is much more than a wish for our welfare, though with it He gives us good things, for He is the source of all good.

The Last Gospel

After the priest has given the blessing, he turns to the Gospel corner of the altar and stands there with his face partly toward the people, in the same attitude which he assumed at the first Gospel. The people stand also. Both priest and people sign themselves on the forehead, lips and breast. The priest then reads the first part of the Gospel of Saint John, which is printed on the altar card. He kneels in time to touch the floor at the words, “And the Word was made flesh.” The faithful kneel likewise. This action reminds us of the humility of our Lord in being born a man for our salvation. It also emphasizes one of the greatest mysteries of our holy faith: the Incarnation. At the end of the Gospel the altar-boy answers *Deo gratias*.”

Prayers at the Foot of the Altar

After a Low Mass the priest now kneels on the altar steps with the server and says, in the vernacular — the language of the particular country — the prayers at the foot of the altar which were prescribed by Pope Leo XIII in 1884, together with the invocations to the Sacred Heart which were added by Pope St.

Pius X in 1904. Since 1930, by the Holy Father’s direction, the specific intention of these prayers is the welfare of the Church in Russia. They consist of the triple repetition of the *Hail Mary*, the *Hail, Holy Queen*, a prayer to God, our Refuge and Strength, a prayer to Saint Michael the Archangel, who helps us in our battle with evil, and three invocations to the Sacred Heart of Jesus. We should read these prayers with attention to their special intercessory character.

Thanksgiving after Mass

Having celebrated the supreme act of worship, the priest spends some time in offering thanks. The Church proposes for his use certain prayers, which may be found in the Missal. The faithful should also make a thanksgiving after Mass, which could well include some prayers of the Mass in addition to their private devotions. One of these, for example, might be repeated: the Gloria; the Creed; the prayers of the Offertory; the Preface which is especially appropriate; the prayers of the Canon; the *Pater Noster*; the prayers before Communion and during the ablutions; and the Epistle, Gospel and Collect of the day, which show the operation of God in our hearts. Psalms 22, 26 and 33, which refer to the Blessed Eucharist, have been used since the earliest days of the Church as thanksgiving after Holy Communion. ☩

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Exploding A Myth: Novus Ordo Not Same As Tridentine Mass – Part 2

By REV. KEVIN VAILLANCOURT
For The Catholic Voice

(Editor's Note: This is Part Two of a three part series comparing the traditional Latin Mass with the Novus Ordo Missae in light of Summorum Pontificum of Benedict XVI.)

In the first part of this series (March, 2008) I explained that it was my intention to review the validity of this statement found in *Summorum Pontificum*: “There is no contradiction between the two editions of the Roman Missal.” All who are aware of Benedict XVI’s *motu proprio* from last year on the subject of the Latin Mass know that this statement is one of the chief means used to justify the side-by-side existence of the 1962 version of the Roman Missal in Latin and the *Novus Ordo Missae* of Paul VI as forms of worship in the modern church, whether “extraordinary” (the Latin Mass) or “ordinary” (the *Novus Ordo Missae*). According to Article 1 of the Decree, “These two expressions of the law of prayer on the church in no way leads to division in the law of prayer in the church, for they are two uses of the one Roman Rite.” Such a statement is a myth, for anyone can see that there is a *substantive* difference between these two rites. This means that the very prayers and liturgical actions of the two rites are at *doctrinal and ceremonial odds with each other* to the point that one does not worship God as a Roman Catholic should through the *Novus Ordo Missae*. The 1962 Roman Missal has some striking departures from the pre-Vatican II Mass, to the point that many traditional Catholic clergy will not use it. Despite this, it should be obvious that even in the 1962 Missale there is no mark of union between these two rites. If one believes there is, then he or she has been taken in by the myth — a myth well designed to keep people loyal to the modern church and its spirit of “new evangelization.”

In the first part of this series, we reviewed the *stability* found in the traditional liturgical observances of the Catholic Church and the obvious lack of this quality in the modern rites. By this is meant the radical liturgical changes found in the modern church after Vatican II represent a church “in flux” — one always in “change,” “evolving,” if you will, to fine tune the liturgy year-by-year until it better expresses the “spirit of Vatican II” and the needs of the “people of God.” There is no better example of this than to review the results from June 12-14, 2008, Spring Meeting of the modern bishops of the United States regarding the approvals given for the updated versions of the *Novus Ordo*.

According to a report from the Catholic News Service (June 16, 2008), a “lively and intense debate” took place over a 700 page translation of part of the modern missal, particularly the section known as the *Proper of the Seasons*. However, in the end, not enough bishops were present to fulfill the voting requirements, so neither approval nor rejection could be achieved. But why is a debate necessary, you may ask. Well, the ICEL (the International Committee for English in the Liturgy) is at it again. They have prepared another version (the *third* since Vatican II) of the *Novus Ordo Missae*. The ICEL then submits their idea of a vernacular liturgy to the bishops of the various English-speaking countries for their approval, and not each of the eleven various conferences of the English-speaking modern church approve the



The July, 2008, meeting of the United States Council of Catholic Bishops.

same sections of this revision in the same way. As for the American bishops, they will try again in November to come to agreement on the vernacular in this section, and then move on to the next. They need to have a complete and approved revision of the modern missal by 2010 — no small task among men whose ideas on the matter are quite varied.

However, there was “good” news from the modern front: On July 25, 2008, the USCCB announced that the Vatican had approved the new English translation for the *Order of the Mass* — that section most used everyday. The more significant changes to the people’s part of the *third* edition of the English *Novus Ordo Missae* are:

et cum spiritu tuo is rendered as: “And with your spirit,”

In the *Confiteor*, the text “through my fault, through my fault, through my most grievous fault” has been added,

The *Gloria* has been translated differently and the structure is different from the present text,

In the Preface dialogue the translation of “*Dignum et justum est*” is: “It is right and just,”

The first line of the *Sanctus* now reads: “Holy, Holy, Holy Lord God of hosts,”

The response of the people at the *Ecce Agnus Dei* is: “Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.”

From this we read that the new changes were a step backward, bringing the vernacular toward a more “accurate” translation of the Latin. However, even though these changes are binding, the Congregation for Divine Worship states that it “does not intend that these texts are to be put into use immediately.” Why not? If they are more accurate, why are they not used immediately? The answer: Time. Time is needed “for the pastoral preparation of priests, deacons and for appropriate catechesis of the lay faithful. It will likewise facilitate the devising of musical settings for those parts” of the *Novus Ordo*, Cardinal Francis Arinze, Prefect of the Congregation, says. As of this writing, no date is available as to when this or any of the new translations of the modern missal will be released. How’s that for change?

So, the lack of stability within the modern church regarding
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Our History Of A Sacrificial Mass Traces Back To Apostolic Times

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its “ordinary” form of worship is one reason why we must reject the myth that the Latin Mass and the *Novus Ordo Missae* are just different forms of the same ancient liturgy. The Holy Sacrifice of the Mass is the most perfect prayer we can pray, and if it is perfect it is stable, bringing peace and strength to the Church and to souls. These are the virtues that come from a stable life of prayer. The modern church does not demonstrate for us supernatural peace and stability largely because its core prayer, the “Eucharist,” is not stable of itself.

The next section involves a study of the *history* of each of these rites, a study I am sure will be quite revealing of itself to better explode the myth so many Catholics are laboring under.

The History Of The Roman (Tridentine Latin) Missal

There are many studies regarding the history of the Sacred Liturgy of the Roman Catholic Church. Our concern is to review that which pertains to the Latin Rite observance. Yet, even telling this inspiring history is quite extensive, so I will need to narrow the scope of this section of my work because neither space nor time allow a full study of this history as is done in works on the Sacred Liturgy. My plan, then, will be to review the history in a general way with an eye to what will later be reviewed as to the history of the *Novus Ordo Missae*.

It is a matter of Faith that the Holy Sacrifice of the Mass was instituted by Jesus Christ at the Last Supper, and commanded to be offered for all time in the Church when He said to His Apostles: *Do this for a commemoration of Me* (Luke 22:19). All that had foreshadowed this sacred act under the Old Law was finally fulfilled when the Lamb of God first established the Holy Eucharist on the night before He died. These words and ceremonies have been carefully guarded by the Church for centuries. Jesus gave to His Church the essence (or *form*) for accomplishing transubstantiation, leaving to the Church, under the inspiration of the Holy Ghost, the right to add other prayers and devotional ceremonial acts that we have in our Missal today.

An interesting synopsis of the development of the Mass can be found in the book *The Holy Sacrifice of the Mass: A Discussion Club Outline*, last published in 1957 by the Confraternity of Christian Doctrine. Beginning on page 43 we read:

Our Lord’s command to the Apostles to repeat His sacrifice was, according to a pious tradition, first carried out by Saint Peter, the Prince of the Apostles and the head of the Church, after the descent of the Holy Ghost on Pentecost. The Apostles would probably not have been bold enough to carry out so sacred an action before they had been strengthened and made holy by the graces of the Holy Ghost. Moreover, the Old Law was not yet entirely abolished, or annulled, as far as the priesthood was concerned, until after the descent of the Holy Ghost; and the execution of the New Law would not have been begun until the Old was entirely abrogated. The *Acts of the Apostles* records that, before the descent of the Holy Ghost, “all these with one mind continued steadfastly in prayer,” and after Pentecost “the breaking of the bread” is mentioned.

The primitive Mass was probably said in the Syriac

tongue. Neither the Bible nor history tells us anything definite about the articles and the ceremonies used in the first Mass. Yet we can be sure that this sacred celebration was carried out with dignity and proper ritual. The Apostles knew that the sacrifices of the Old Law were offered with unrivaled splendor. God Himself commanded the priests to wear certain garments and to follow a set ritual for sacrifices which were only goats and lambs. How much more beauty and nobility should surround the Sacrifice of the New Law, whose Victim was the Son of God!

From the very first we find all the chief parts of the Mass which we have today: A Eucharistic prayer (*Eucharist* means *thanksgiving*), the repetition of the words and actions of Christ in the consecration of the bread and wine; the fraction (breaking) of bread; and the distribution of Holy Communion. Early writers tell us that the prayers of the Mass in these early days were composed by the celebrant as he went on. But, in the second and third centuries, certain procedures were put down in writing, and thus different liturgies came into existence.

While studying the history of the Mass of the Roman Rite, we are struck with the urgency wherewith the Church made sure that the prayers of the Mass were made consistent everywhere it would be offered. This was done to preserve *unity* in worship as well as *orthodoxy* of doctrine as prayed in the Mass. After all, *lex orandi, lex credendi* (the law of praying is the law of believing) has been a guiding principle in the Church for many centuries. How terrible it was when liturgies were discovered that either departed from apostolic custom, or else inserted innovative notions that were contrary to apostolic belief. The Church had no choice to make sure that discipline was introduced into the Sacred Liturgy and so, among other things, rituals or Sacramentaries were distributed for the sake of unity and orthodoxy in common worship.

Unity and orthodoxy were not the only concerns as the prayers of the Mass developed. We are assured by St. Justin (died in 165) that the first prayers of the Mass were recited in Greek. But Pope Victor I (190-202) became the first pope to offer the Mass in Latin, presenting a more unifying language for the West. With the use of Latin as the western rite’s “mother tongue,” the Liturgy emphasized another difference between the liturgies of the East and that of the West: the measure of silence observed during the course of the ceremonies. *The Catholic Encyclopedia* (1917 version, online edition, *Liturgy of the Mass*) makes this note:

We must conceive the change of language in the third century as a detail that did not much affect the development of the rite. No doubt, the use of Latin was a factor in the Roman tendency to shorten the prayers, leave out whatever seemed redundant in formulas, and abridge the whole service. Latin is naturally terse, compared with the rhetorical abundance of Greek.

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Canon Of The Mass Was Considered Inviolable Since St. Gregory

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The development of the liturgy for the first few centuries of the Church can be traced through many works. The *Eighth Book of the Apostolic Constitutions* (written, perhaps, in Syria, in the fifth century) reveals a liturgical formula that, in many ways, resembles the Mass we attend today. St. Ambrose, in a series of instructions developed for those who received Baptism, was already quoting many of the prayers we follow in the Canon of the Mass. It was not until the Sacramentaries were developed that a consistent ritual of the Mass was formed. These were books that contained only the prayers the priest prayed at Mass, and, in some cases the rites of other Sacraments. They were the *Leonine* (after Pope Leo I – 440-461), the *Gelasian* (after Pope Gelasius – 492-496) and *Gregorian* (after St. Gregory the Great – 590-606). By this time, the prayers of the changeable parts of the Mass started to develop according to the liturgical calendar. Portions of these Sacramentaries can be seen in the Vatican Museum,

The first real “change,” if you will, to the Mass of the Roman Rite occurs under the reign of Pope St. Gregory the Great. During his reign, he accomplished a reform of the Sacred Liturgy. He simplified the Liturgy of the Mass by giving it an more orderly arrangement, simplified the type and number of prayers to be recited, and he reduced the number of variations occurring during the Canon. In fact, it was the reform of the Canon of the Mass that became this pope’s crowning achievement. To the Canon he gave definitive arrangement to the prayers (for the most part, as is found in the missals we use today) and he insisted on the *unchangeableness* of this portion of the Mass because it is the most sacred part of the Mass. This was especially done to protect these solemn prayers surrounding the Consecration at Mass from being subject to novelty. Dr. Adrian Fortesque, a renowned liturgist of the last century, remarks in his book *The Mass: A Study of the Roman Liturgy* (p. 142):

There is, moreover, a constant tradition that St. Gregory was the last to touch the essential part of the Mass, namely the Canon. Benedict XIV [1740 - 1758] says: “No pope has added to or changed the Canon since St. Gregory.”

This is an important observation, for from the death of Pope St. Gregory, continuing up to the Second Vatican Council, no one dared to touch the Canon of the Mass, even by adding the name of St. Joseph to the *Communicates* prayer. It was “fixed” — canonized, as some like to call it — leaving no room for alterations except some minor additions that were venerable with age. The love and respect for the Holy Sacrifice of the Mass was quite deep among the clergy and the faithful. Returning to *The Holy Sacrifice of the Mass* (p. 45) we read:

In the Middle Ages, loyalty and devotion to the Holy Sacrifice were remarkable. Religion was inseparable from the everyday life of the people; Mass was celebrated in connection with all important events and occasions of life. People turned in at wayside chapels to hear Mass as naturally as they performed any usual action. Farmers, nobles, children, kings and more stopped whatever they were doing and knelt

when they heard the church-bell ring at the Consecration. The Ages of Faith knew and venerated the Eucharistic Sacrifice as the most important element of life.

This all changed with the revolt of Luther, followed by the errors of Calvin, Zwingli, Henry VIII and the like. Not only was reverence toward the Mass on the decline in this period, but the whole notion of what the Mass is was changed. Again from *The Sacrifice of the Mass* (p. 45):

In the sixteenth century, the Protestant reformers denied the sacrificial character of the Mass, claiming that Our Lord’s Sacrifice on the Cross was the only sacrifice of the New Law. They misinterpreted His words, *Do this in remembrance of Me*, as commanding no more than a mere memorial service. Catholic altars were destroyed, Catholic churches were stolen and converted into Protestant meeting-houses, no longer consecrated to sacrifice. Priests were forbidden to celebrate Mass under threat of death, and the faithful were forbidden to hear Mass.

All of this seems to have come about after the sad state of confusion the Church was in following the decline of Scholasticism by the end of the eleventh century. Opinion on doctrine and morals abounded. A spirit of independence worked its way into the universities and royal halls. The clergy abused their authority and their Priesthood in growing numbers. Yes, through this all, we still had the Holy Sacrifice of the Mass. However, innovations were taking place for awhile that threatened to tear apart the fabric of the Church. It was at this time that God brought two powerful forces for the Mass into His Church: the Council of Trent and Pope St. Pius V. Among the reforms introduced by this Queen of Dogmatic Councils, we have the following condemnation on those would take an authority to themselves to change the Sacred Liturgy. From the *Seventh Session*, March 3, 1547, *Canons on the Sacraments in General*:

Canon 13. If anyone says that the received and approved rites of the Catholic Church, accustomed to be used in the administration of the Sacraments, may be despised or omitted by the ministers without sin and at their pleasure, or may be changed by any pastor of the churches to other new ones, *let him be anathema.*

At the close of the *Twenty-second Session*, September 17, 1562, *Canons on the Sacrifice of the Mass*, we have this strong condemnation that reverberates to our time:

Canon 9. If anyone says that the rite of the Roman Church, according to which a part of the Canon and the words of Consecration are pronounced in a low tone, is to be condemned; or that the Mass ought to be celebrated in the vernacular tongue only; or that water ought not to be mixed with the wine that is to be offered in the chalice because it is contrary to the institution of Christ, *let him be anathema.*

Centuries before our time, God inspired this Council to
(Continued on Page 11)

***Quo Primum* Was Implemented To Prevent Further Abuse During Mass**

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condemn errors with *anathema sit* that brought novelty to the Mass and the Sacraments. By the time this Council came to a close, God raised up a holy pope in St. Pius V to see to the implementation of the reforms of Trent, and to impose a few of his own. As it applies to our subject matter, the chief reform imposed by this saint as regards the Holy Sacrifice of the Mass is the Papal Bull *Quo primum tempore*. Following the recommendation of the Council Fathers during the Eighteenth Session to appoint a commission to review the Missal, to "revise and restore it," it was left to this pope to implement the decisions of this commission. Using the restored *Missale Romanum*, he promulgated its use, and demanded that his decree of promulgation be placed in the front of all altar missals from this point on. The pope forbade any innovative rites, Masses, etc. that did not enjoy a two hundred year history of approval in the Church by abolishing them forever:

All other churches aforesaid are hereby denied the use of other missals, which are to be wholly and entirely rejected; and by this present Constitution, which shall have the force of law *in perpetuity*. We order and enjoin under pain of Our displeasure that nothing be added to Our newly published Missal, nothing omitted therefrom, and nothing whatsoever altered therein.

The pope concludes with this solemn statement:

Accordingly, no one whosoever is permitted to infringe or rashly contravene this notice of Our permission, statute, ordinance, command, direction, grant, indult, declaration, will, decree and prohibition. Should any person venture to do so, let him understand that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul.

There are those who argue that *Quo primum tempore* is "only" a

Papal Bull and has no force today, meaning by this that the innovators following Vatican II incur no punishment for their deeds, and that the pope had no authority to impose the "old missal" *in perpetuity*. We have answered these arguments in earlier issues of *The Catholic Voice*, and I encourage those who have Internet access to read a good review of them at <http://www.traditio.com/tradlib/quoprimum.txt>. Suffice it to say, this decree was made in conjunction with the decrees of the Council of Trent, so therefore it enjoys the full force of law in the Church and must be obeyed as any good Catholic would follow all of the other decrees of that Council.

There are defenders of the modern liturgy who are quick to point out that, despite what Pope St. Pius V wrote above, there were revisions to the Missal he promulgated. Pope Clement VII issued the brief *Cum Sanctissimum* in 1604 as did Pope Urban VIII in 1634 with *Si quid est*. While what these pope wrote affected the Missal, they were not complete *reforms* of the Mass. Rather, they were corrections of certain printing errors and non-traditional devotions that found their way into the Missal that needed changed. At other times, Pope St. Pius X reformed the music as printed in the Missal for the priest to use, and Pope Pius XII approved some ritual observances for Holy Week, both as to ceremonies and times of celebration, neither of which involved the mutilation of the Mass as was done under Paul VI.

Speaking of Pope Pius XII, in one of the last official papal works on the Sacred Liturgy before Vatican II, the Holy Father wrote the encyclical *Mediator Dei* in 1947. His purpose in writing this piece was to present the proper spirit of the Liturgical Movement regarding the Sacred Liturgy, and to correct certain abuses that were creeping in among dioceses worldwide. Here is a sample of what he wrote:

But while We derive no little satisfaction from the wholesome

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The Ecumenical Nature Of The *Novus Ordo Missae*

In this photo, Paul VI is seen standing with six Protestant "advisors." He later thanked these men for the manner in which they established formulas "which were completely new" and "imparting greater theological value to the text." However, Cardinals Ottaviani and Bacci publicly stated that the new "Mass" represents as a whole and in detail a "striking departure from the Catholic theology of the Holy Mass as it was formulated at the Council of Trent, Session XXII."

The *motu proprio Summorum Pontificum* by Benedict XVI assures us that the modern post Vatican II rites and the traditional Roman (Latin) Mass are different expressions of the same liturgy. After seeing this picture of the Protestants who cooperated in the formation of the "new mass," do you think it is the same as the True Mass?



***Mediator Dei* Pronounced Condemnation On Post-Conciliar Actions**

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results of the movement just described, duty obliges Us to give serious attention to this “revival” as it is advocated in some quarters, and to take proper steps to preserve it at the outset from excess or outright perversion.

8. Indeed, though we are sorely grieved to note, on the one hand, that there are places where the spirit, understanding or practice of the sacred liturgy is defective, or all but inexistent, We observe with considerable anxiety and some misgiving, that elsewhere certain enthusiasts, over-eager in their search for novelty, are straying beyond the path of sound doctrine and prudence. Not seldom, in fact, they interlard their plans and hopes for a revival of the sacred liturgy with principles which compromise this holiest of causes in theory or practice, and sometimes even taint it with errors touching Catholic faith and ascetical doctrine.

59. The Church is without question a living organism, and as an organism, in respect of the sacred liturgy also, she grows, matures, develops, adapts and accommodates herself to temporal needs and circumstances, provided only that the integrity of her doctrine be safeguarded. This notwithstanding, the temerity and daring of those who introduce novel liturgical practices, or call for the revival of obsolete rites out of harmony with prevailing laws and rubrics, deserve severe reproof. It has pained Us grievously to note, Venerable Brethren, that such innovations are actually being introduced, not merely in minor details but in matters of major importance as well. We instance, in point of fact, those who make use of the vernacular in the celebration of the august eucharistic sacrifice; those who transfer certain feast-days — which have been appointed and established after mature deliberation — to other dates; those, finally, who delete from the prayerbooks approved for public use the sacred texts of the

Old Testament, deeming them little suited and inopportune for modern times.

60. The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity, as well as an effective antidote for any corruption of doctrinal truth. In spite of this, the use of the mother tongue in connection with several of the rites may be of much advantage to the people. But the Apostolic See alone is empowered to grant this permission. It is forbidden, therefore, to take any action whatever of this nature without having requested and obtained such consent, since the Sacred Liturgy, as We have said, is entirely subject to the discretion and approval of the Holy See.

61. The same reasoning holds in the case of some persons who are bent on the restoration of all the ancient rites and ceremonies indiscriminately. The liturgy of the early ages is most certainly worthy of all veneration. But ancient usage must not be esteemed more suitable and proper, either in its own right or in its significance for later times and new situations, on the simple ground that it carries the savor and aroma of antiquity. The more recent liturgical rites likewise deserve reverence and respect. They, too, owe their inspiration to the Holy Spirit, who assists the Church in every age even to the consummation of the world. They are equally the resources used by the majestic Spouse of Jesus Christ to promote and procure the sanctity of man.

62. Assuredly it is a wise and most laudable thing to return in spirit and affection to the sources of the Sacred Liturgy. For research in this field of study, by tracing it back to its origins, contributes valuable assistance towards a more thorough and careful investigation of the significance of feast-days, and of the meaning of the texts and sacred ceremonies employed on their occasion. But it is neither wise nor laudable to reduce everything to antiquity by every possible device. Thus, to cite some instances, one would be straying from the straight path were he to wish the altar restored to its primitive tableform; were he to want black excluded as a color for the liturgical vestments; were he to forbid the use of sacred images and statues in Churches; were he to order the crucifix so designed that the divine Redeemer’s body shows no trace of His cruel sufferings; and lastly were he to disdain and reject polyphonic music or singing in parts, even where it conforms to regulations issued by the Holy See.



In Pope Pius XII’s day, such things as “liturgical dance” would never have been considered as occurring during the Holy Sacrifice of the Mass — the unbloody reenactment of the Sacrifice of Calvary. Had this even been suggested, we can be sure the pope would have roundly condemned such profane action during the Liturgy. This is one more proof that the *Novus Ordo Missae* and the traditional Latin Mass share nothing in common.

After reading these definitive statements of the Holy Father, it is hard to understand how Catholics let such teaching get so quickly swept away by the time the Council ended, not quite twenty years later.

History Of The *Novus Ordo Missae*

At first blush, it has to be admitted that the *Novus Ordo Missae* — the *New Order* of the Mass — shares none of the rich and

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Burial, Not Cremation, Maintains The Traditions Of The Church

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carefully legislated history as we see in the traditional Latin Mass. In fact, we are hard pressed to find even a remote similarity between these two rites for any number of years except in the heretical “liturgy” of Cranmer during the time of the Anglican revolt, or as was found (secretly) in some seminaries and youth chapels of the world within fifty years prior to Vatican II. There are no names of saints, Doctors of the Church, dogmatic Councils attached to its development in order to give credence to its claim as an act of valid worship by Roman Catholics to the Creator. The modern vernacular liturgy that rose up after the promulgation of the *Novus Ordo Missae* has eliminated a sense of the sacred and a veneration for silence. It has gravely abbreviated the prayers of the traditional Mass from beginning to end, and it has added doctrinally questionable “canons of the mass” to its form that bear no resemblance to the sacred Canon of the Mass instituted by Pope St. Gregory the Great. It is a *myth* of the worst degree to suggest to Catholics that there is some sort of semblance, some manner of continuity between these two rites because, in all honesty, even the most casual and objective observer can see that neither semblance nor continuity exists between the two. *Summorum Pontificum* makes such a claim, and that claim is wrong. A short review of some of the key elements of the history of the modern rite will make this clear.

1. The History of the *Novus Ordo Missae*: One would be wrong to suppose that the origin of the modern liturgy traces itself back to apostolic times. We have briefly walked that path in the past few pages and could find no such history. In fact, numerous authors shortly after the Council demonstrated that the *Novus Ordo Missae* resembled the condemned liturgies of the Reformers rather than a Catholic rite steeped in Catholic tradition. For example, Hugh Ross Williamson, in 1971, published the booklet *The Modern Mass: A Reversion to the Reforms of Cranmer*. After reviewing how the “mass” of Cranmer destroyed the faith of Catholics in England, he concluded with this statement:

The Tridentine Mass, forged as an everlasting weapon against heresy, is to be abandoned to a new form which is only too compatible with the heresies of Cranmer and his associates. Some of wonder why [this is being done].

Michael Davies makes similar comparisons to this history in his books *Cranmer's Ungodly Order* and *Pope Paul's New Mass*. The Pittsburgh Society for the Latin Mass published a paper in the early 70's clearly demonstrating the similarities of the *Novus Ordo Missae* and the *Volksmissa* (People's Mass) of Martin Luther. And the list goes on. There is too much of a similarity between the rites of the Reformers and the modern “mass” to dismiss the claims of these authors as unfounded.

2. The Authorship of the *Novus Ordo Missae*. Discovering the true author(s) of the modern rite is not as easy as it may seem, although most people wish to lay its origin totally at the feet of Rev. Annabile Bugnini. This doesn't appear to be completely true. Already in the reign of Pius XI, the pope found it necessary to warn about innovations to the Mass in his work *Divini Cultus* that resemble the modern rite. We have already read what Pope

Pius XII taught in *Mediator Dei*. This was in answer to liturgical novelties popping up in secret all over Europe much like what later became the *Novus Ordo Missae*. The closest we can come to identifying authorship of the modern “mass” is with the *Concilium*, a commission begun during the Council that was charged with a “reform” of the “old Mass.” Before the end of the Second Vatican Council, the first version of the “new mass” was celebrated before all present, and very much to their approval. One thing we can say about the authorship of the modern rite is that six non-Catholic observers to the Council were invited to participate in the “reform” of the Mass, giving their own views and suggestions. The cover of the May 3, 1970, publication *La Documentation Catholique* clearly showed Paul VI standing with six Protestant “observers” who were invited to participate in the work of the *Consilium*. Msgr. W.W. Baum spoke (*The Detroit News*, June 27, 1967) of the extent of the collaboration between the non-Catholics and the other commission members:

They are not simply there as observers, but as consultants as well, and they participate fully in the discussion on Catholic liturgical renewal. It wouldn't mean much if they just listened, but they contributed.

Nowhere in the history of the traditional Latin Mass do we read how non-Catholics — enemies of the Church of Christ — actively participated in forming the official act of worship in the Catholic Church. Thus the modern rite is a *grave* departure from both doctrinal and liturgical tradition.

3. A Critical Review of the *Novus Ordo Missae*. One of the most important works regarding a detailed study of the errors of the modern “mass” was published on September 25, 1970, under the names of Cardinals Ottaviani and Bacci, and prepared by Fr. Gerard des Lauriers, a preeminent doctrinal theologian of that time. Known today as *The Ottaviani Intervention*, this study calls Paul VI to task for imposing a certainly heretical form of worship on all Catholics of the world. It begins this way:

Having carefully examined, and presented for the scrutiny of others, the *Novus Ordo Missae* prepared by the experts of the *Consilium ad exequendam Constitutionem de Sacra Liturgia*, and after lengthy prayer and reflection, we feel it to be our bounden duty in the sight of God and towards Your Holiness, to put before you the following considerations:

The accompanying critical study of the *Novus Ordo Missae*, the work of a group of theologians, liturgists and pastors of souls, shows quite clearly in spite of its brevity that if we consider the innovations implied or taken for granted which may of course be evaluated in different ways, the *Novus Ordo* represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session XXII of the Council of Trent. The “canons” of the rite definitively fixed at that time provided an insurmountable barrier to any heresy directed against the integrity of the Mystery.

The pastoral reasons adduced to support such a grave break with tradition, even if such reasons could be regarded

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Letters To The Editor

Should “Altar Girls” Be Serving At Latin Masses? New Name For The Mass

Is It Correct To Use Girl “Altar Boys”?

Editor, The Catholic Voice:

You know, in all the years I have been attending the Latin Mass (and I’m an old fellow), I always call the servers by the name “altar boys,” even if the servers are teenagers. Now I don’t know what to do. I was travelling through a different city, and found a location that had the Latin Mass — one of those with the approval of the diocese. The Mass took place in one of those churches where the modern “mass” is also said. I was wondering how to reconcile this idea in my mind (because most of the decorations in the church were quite modern) when the bell rang for Mass to begin. My jaw literally dropped as I saw a young girl as part of the procession of servers. I wasn’t sure if I should leave or not because this was almost too much for this old heart to take. After Mass, I found the priest and asked him why he used a girl as server at Mass and he said “It’s approved,” and then walked away. Maybe he’s tired of getting the same question over and over again. But somehow I could not reconcile the idea of letting modern “mass” practices bleed over into the celebration of the True Mass. After all, if the Latin Mass is a statement for Tradition, how can such a non-traditional action such as an “altar girl” take place? Tell me, is it approved for girls to be present on the altar when the Tridentine Latin Mass is being said? Or, was this the work of a liberal bishop? You never know what they will do next.

H.T.

Macon, GA

Editor's Note: Thank you for sending in your story. Unfortunately, what you saw is nothing new. By this I am not referring to the use of “altar girls” during the *Novus Ordo Missae* (and its Latin counterpart), but the occasional use of girl-servers in some chapels where the Latin Mass is said. Since 1994, the use of girls as altar servers has been allowed in the modern church when Cardinal Antonio Ortas, Prefect of the Congregation for Divine Worship, issued an instruction on this topic. This was re-affirmed in 2001 in a letter from the same Congregation. After all (they say), adult women have been used as lectors, cantors and even “eucharistic ministers” in the modern church. It was



This is a picture of John Paul II in 2004 posing with girls who are dressed up as altar servers, and who had just fulfilled that duty in his presence. Modern Rome has approved the practice.

deemed wrong, and almost sexist not to allow this after Vatican II. The next natural step was to allow young girls to actively assist at the modern altars, again so as not to promote discrimination, or some such thing. Now, based on this “approval” from modern Rome, some of the diocesan “Indult” Masses allowed girls to be part of the rotation for serving if they could learn the Latin and the proper rubrics. But, it didn’t stop there, numerous churches in America where priests of one of the “approved” Fraternities is present are allowing girls to “serve” at Mass (they are called “altar servers” — and so are the boys) under the auspices that since it is approved by Rome, there is nothing inherently wrong with the practice. This took place well before *Summorum Pontificum*, and may still be going on in those parishes, because the *motu proprio* told us that the modern rite and traditional Latin Mass are the same act of worship to God. Word has it that modern Rome may soon be coming out with a “directive” on the use of “altar girls” at the Latin Mass, so who know what will be ruled? To answer your question: The traditional teaching of the Church is consistent: women are not allowed in the sanctuary during the celebration of Mass. The *De defectibus* decree (found in the front of every Latin Mass Missale, is a source of authority for this, and this merely echoes the teaching of St. Paul: *Let women keep silent in the churches . . .* (1 Cor. 14:34). Besides this, most priests will tell you they were inspired to become priests while serving Mass and other ceremonies. Since the ordination of women to the Priesthood is forbidden by Divine Law, is not the practice of using “altar girls” in the modern church merely causing more unrest among those women who feel “inspired” to become priests?

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Always Referred To As The “Extraordinary Form”

Editor, The Catholic Voice:

I was watching some programming on EWTN recently, and I kept hearing the the Latin Mass being referred to as the “extraordinary form.” It appeared that no one wanted to say the words “Latin Mass,” although everyone spoke in glowing terms of Mass in Latin, the reverence and “transcendancy” that is present when it is celebrated. Is this sort of thing going on everywhere? Are they afraid of something?

K.C.

Tri-Cities, WA

Editor's Note: It appears that the use of “extraordinary form” for “Latin Mass” is gaining popularity among the conservative members of the modern church. It is an “identifier,” to let you know they agree with *Summorum Pontificum*, but are not members of one of those “schismatic” groups who reject the *Novus Ordo*. After all, if you keep referring to the True Mass as the “Latin Mass,” you have no choice but to call the other the “*Novus Ordo*.” This is something these people do not like. ✠

Want To Contact Us? Here's How:

By Letter: P.O. Box 130, Mead WA 99021-0130 USA
 By Fax: (509) 489-4060
 By email: tradition@strc.org Web site: www.strc.org

A Method Of Receiving Holy Communion In Union With Mary

Adapted from **THE REIGN OF JESUS THROUGH MARY**
By Fr. Gabriel Denis, SMM

Before Communion

You must humble yourself most profoundly before God. You must renounce your corrupt interior and your dispositions, however good your self-love may make them look. You must renew your consecration by saying: "I am all thine, my dear Mistress, with all that I have." You must implore that good Mother to lend you her heart, that you may receive her Son there with the same dispositions as her own. You will explain to her that it touches her Son's glory to be put into a heart so sullied and so inconstant as yours, which would not fail either to lessen His glory or to destroy it. But if she will come and dwell with you, in order to receive her Son, she can do so by the dominion which she has over all hearts; and her Son will be well received by her, without stain, without danger of being outraged or unnoticed....

You will ask her for her heart, by these tender words: "I take thee for my all. Give me thy heart, O Mary."

After Holy Communion

After Holy Communion, inwardly recollected and holding your eyes shut, you will introduce Jesus into the heart of Mary. You will give Him to His Mother, who will receive Him lovingly, will place Him honorably, will adore Him profoundly, will love Him perfectly, will embrace Him closely, and will render to Him, in spirit and in truth, many homages which are unknown to us in our thick darkness. But always remember that the more you allow Mary to act in your Communion, the more Jesus will be glorified; and you will allow Mary to act for Jesus and Jesus to act in Mary in the measure that you humble yourself and listen to them in peace and in silence, without troubling yourself about seeing, tasting or feeling; for the just man lives throughout on faith, and particularly in Holy Communion, which is an action of faith: "My just man liveth by faith."

The History Of The Novus Ordo Is Theologically Problematic

(Continued from Page 13)

as holding good in the face of doctrinal considerations, do not seem to us sufficient. The innovations in the Novus Ordo and the fact that all that is of perennial value finds only a minor place, if it subsists at all, could well turn into a certainty the suspicions already prevalent, alas, in many circles, that truths which have always been believed by the Christian people, can be changed or ignored without infidelity to that sacred deposit of doctrine to which the Catholic faith is bound for ever. Recent reforms have amply demonstrated that fresh changes in the liturgy could lead to nothing but complete bewilderment on the part of the faithful who are already showing signs of restiveness and of an indubitable lessening of faith.

4. Problems with the definition of the *Novus Ordo Missae*.

The modern "mass" was promulgated by Paul VI on April 3, 1969, in his *Apostolic Constitution* that appears in the front of all modern missals. In a rather bold manner, he abolished all previous legislation on the Mass — the same legislation that protected the Mass from innovators and heretics — with this simple statement: *Notwithstanding, to the extent necessary, the Apostolic Constitutions and Ordinances of Our Predecessors, and other prescriptions, even those worthy of special mention and amendment . . .* With these few words, all past legislation on the Mass of any type was brushed aside and the door was opened to liturgical innovation. Within a short space of time, a new definition of the Mass was published in the *General Instruction of the Roman Missal*. In Chapter II, under the heading of *General Structure of the Mass*, we read:

At Mass, or the Lord's Supper, the people of God are called together, with a priest presiding and acting in the person of Christ, to celebrate the memorial of the Lord, or eucharistic sacrifice.

The modern rite is clearly associated with the Lord's Supper (with the emphasis on a "meal" quickly following, as explained in modern catechesis), under the direction of a "presiding priest." Such a definition is also supported by the prayers used in the modern rite.

5. Problems with the vernacular of the *Novus Ordo Missae*.

The modern "mass" was first promulgated in Latin with its own inherent theological and liturgical problems. Despite the teaching of Pius XII in *Mediator Dei*, and following the prescripts of the Vatican II decree *Sacrosanctum Concilium*, a commission was established to translate the Latin into the vernacular. For us, the International Committee on English in the Liturgy (ICEL) took over the job of doing the translations from Latin to English for all English-speaking countries. Their efforts were horrible, and an affront to the traditional Catholic Liturgy and the doctrines of our Faith. Patrick Henry Omlor launched one of the first salvos against these heresies in his classic work *Questioning the Validity of the Mass using the new, all-English Canon*, and he continued to write numerous works on this and other topics to better educate Roman Catholics about the predicament they are in with the *Novus Ordo Missae*. Fr. James Wathen also authored a pivotal work on this subject in 1971 with *The Great Sacrilege*. Little work of the caliber of these men have been produced since then. As a result, modern Catholics become more steeped in erroneous worship.

Yes, I will admit that my summary of the history of the *Novus Ordo Missae* has centered mostly upon the arguments against it. I do this because I am well convinced, based on traditional Catholic teaching, that the modern liturgy is not a valid Mass, and as such is an abomination before God. No amount of pious platitudes about the "meaning" of this liturgy, nor any attempt to make it more reverent through a "Reform of the Reform" can change these considerations.

I will keep repeating what I have said above: it is a myth to say that the modern rite and the traditional Latin Mass have the same value as an act of pleasing worship to Almighty God. Just saying such a thing in *Summorum Pontificum* does not make it so without proof to back this up, and as far as I can tell, that proof is non-existent. Many have accepted this false premise simply because they want to. In the next installment I will conclude this review with an examination of the two rites themselves. If my thesis that the *Novus Ordo Missae* does not share any common ground with the traditional Latin Mass does not appear to be proved by now, this next installment should be the "clincher." ✚

Statement of Purpose

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

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

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

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

From The Traditional Roman Catholic Calendar

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

- September 3 Pope St. Pius X
- September 8 Nativity BVM
- September 12 Holy Name of Mary
- September 15 Seven Sorrows of Mary
- September 16, 18 & 19 Ember Days
- 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 15 St. Teresa of Avila
- October 16 St. Gerard Majella
- October 24 St. Raphael the Archangel
- October 25 Christ the King
- October 28 Sts. Simon and Jude
- November 1 All Saints Day
- November 2 All Souls Day
- November 21 Presentation BVM
- November 29 First Sunday of Advent
- November 30 St. Andrew

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