



# The Catholic Voice

A quarterly newsletter of the Society of Traditional Roman Catholics, produced under the patronage of St. Joseph.

P.O. Box 130  
Mead, Washington 99021 USA

Volume 24, Issue 4  
December, 2008

## October Synod: On “The Word Of God” And False Ecumenism

By REV. KEVIN VAILLANCOURT  
For *The Catholic Voice*

For the twelfth time since the end of the Second Vatican Council, various bishops of the modern church came together in *synod* between October 3 and 26, 2008, this time to discuss the Bible and its application in the “life and mission of the Church.” Titled *The Word of God in the Life and Mission of the Church*, this synod met in Rome after a pattern established by Paul VI in 1965.

To better understand the nature of this meeting, let’s look at what a synod is in modern parlance. In the post-Pius XII years leading up to Vatican II, requests were made by Cardinals Alfrink, Oddi and others to have synods in the Church much like what the Eastern Orthodox do. For these schismatics, a synod is an *authoritative* body. In fact, the Orthodox synod is **THE** supreme canonical body in their church. However, the cardinals and bishops of the Roman Catholic Church who favored the existence of synods wanted it to be merely *consultative* (giving recommendations and advice to the Pope). In calling for the establishment of synods in the Church, Cardinal Alfrink (on December 22, 1959) betrayed his Modernist tendencies for the destruction of the Roman Curia by saying such a synod would be a “permanent council of specialized bishops, chosen from the Church, [that] could be given the charge of a legislative function in union with the Supreme Pontiff and the Cardinals of the Roman Curia. The Roman Congregations would then maintain only a consultative and executive power.” Cardinal Oddi (November 5, 1959) envisioned that a synod, which is “a kind of ‘Council in miniature,’ should be established and include persons from the Church world-wide who would meet periodically,

even once a year, to discuss major concerns, and to suggest possible new paths in the workings of the Church. This body would extend over the whole Church as the episcopal conferences bring together all or part of the hierarchy of a country or countries.” The plan here was to lessen the authority of the curial offices in pre-Vatican II Rome, especially their disciplinary functions, giving to the synods a higher authority,



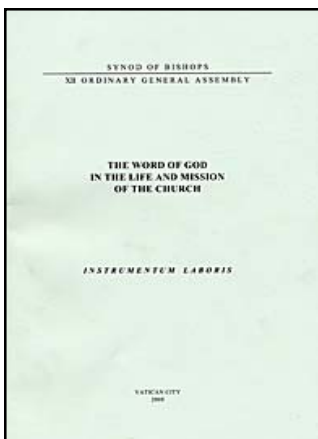
which, by meeting frequently, would necessarily lessen the authority, and even existence of the Roman Curia. This would give the Modernists more room to rule the Church in a spirit of “collegiality.” In fact, John Paul II, writing of the work of synods, stated they were “a particular fruitful expression and instrument of the collegiality of bishops.” Paul VI made them a permanent function in the modern church on September 15, 1965, through his *motu proprio Apostolica Sollicitudo*.

The actual work of the Twelfth Ordinary Synod began many months before when ideas for discussion were submitted to a central authority, and then distributed to all those who would be in attendance, in booklet form under the title *Instrumentum laboris*. It was distributed, not only to the bishops who would be in attendance and their aids, but also to *observers* and *auditors*, some of whom are non-Catholic, and who were given a quasi form of active participation in the synod.

### A Non-Catholic Definition Of The “Word Of God”

The *Instrumentum laboris* sets the tone for our definition of the term *Word of God*—one that is quite favorable to the Protestants. In the language of the Protestant, the *Word of God* can refer either to Jesus Christ or to the Sacred Scriptures, depending upon the context of the reference. *Instrumentum laboris* follows the same pattern in its Preface:

The Word of God par excellence is Jesus Christ, God and Man. The Son is the Eternal Word, ever-present in God, because he himself is God: “In the beginning was the Word, and the Word was with God, and the Word was God” (Jn  
*(Continued on Page 4)*



## STRC News: 2009 Calendar In The Mail; Sermons On The Mass

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

### Thank You: Annual Request For Donations

In our last issue, we announced our annual Donation Drive, asking you, our readers, to assist us with your donations so that our newsletter can continue to reach as many Catholics as possible. The Board of Directors of the Society of Traditional Roman Catholics would like to take this opportunity to thank all who sent in donations in answer to this request. The amount of donations was equal to that of last year, and down from previous years. We know that ours is not the only cause seeking financial aid, especially during a time of economic uncertainty and rising costs. This is why your generous efforts to assist our apostolate have that much more meaning to us.

### 2009 Calendar To Arrive Before End Of Year

One of the works of our apostolate is to make available a traditional liturgical Roman Catholic calendar for those who give us a minimum annual financial support. The 2009 calendar is being sent out to all who have helped us during 2008 with a minimum donation of \$25.00. We pray you find this beautiful calendar to be a source of great spiritual benefit, and that you will

give it an honored place in your homes. Additional calendars are available for a donation, but the supply is limited.

### Church Unity Prayers: January 18 to 25

Besides promoting the traditional Latin Mass, the STRC seeks to educate Catholics about the principles of true Christian unity as opposed to the false ecumenism of Vatican II. It is the duty of all to work and pray for the true reunion of all under the one fold of Jesus Christ, our Good Shepherd. One means of doing this is to observe the Church Unity Octave — a special time of public prayers for the return of all to the True Catholic Faith. A specific prayer was requested to be recited each day of this octave by Pope Leo XIII (found on p. 6). Let us all join together in confident prayer during this important time of grace.

### 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 at the address found below. †

### Three Important Reprints:

#### The Mysterious Mysteries of the Rosary:

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

#### A Catholic Reading of the Declaration *Dominus Jesus* by Paula Haigh

#### *Summorum Pontificum* Is It Traditional Teaching? by Fr. Kevin Vaillancourt

*A critical review of the motu proprio on the Latin Mass*

Minimum donation: \$5.00 each, includes postage.

Order now from: STRC, P.O. Box 130, Mead, WA 99021 USA

### 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 reprinted several articles for those involved in the Traditional Movement. We now have these articles available:

#### 1. Defending The Tridentine Mass

*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.*

#### 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. †*



## Serving at the Altar

Learning to Serve at Low Mass with one Server

Available now for a \$14<sup>95</sup> donation to STRC.

The serving instructions come to you on an audio CD. There are no video instructions. Cassette tapes are no longer available.



*The Catholic Voice* is a publication of the Society of Traditional Roman Catholics, and is published quarterly, as funds are available. 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 \$5.00.

## St. Francis Of Assisi And The Tradition Of The Christmas Creche

By SOPHIE JEWETT

From: *God's Troubadour: The Story of St. Francis of Assisi*  
Found online at *The Baldwin Project*

One night in December, a few years after his return from the East, Brother Francis, with one companion, was walking through the beautiful valley of the Velino River, toward Rieti, a little city where he came often on his way from Assisi to Rome. Tonight he had turned somewhat aside from the main road, for he wished to spend Christmas with his friend, Sir John of Greccio. Greccio is a tiny village, lying where the foothills begin, on the western side of the valley. The very feet of Brother Francis knew the road so well that he could have walked safely in the darkness, but it was not dark. The full moon floated over the valley, making the narrow river and the sharp outlines of the snow-covered mountains shine like silver. The plain and the lower hills were pasture land, and, not far from the road, on a grassy slope, the Brothers saw the red glow of an almost spent shepherds' fire. "Let us stop and visit our brothers, the shepherds," said Francis, and they turned toward the fading fire.

There was no sense of winter in the air, scarcely a touch of frost, and the only snow was that on the silver peaks against the sky. The shepherds, three men and one boy, lay sleeping soundly on the bare ground, with their sheepskin coats drawn closely around them. All about them the sheep were sleeping, too, but the solemn white sheep dogs were wide awake. If a stranger's foot had trod the grass never so softly, every dog would have barked, and every shepherd would have been on his feet in an instant. But the dogs trotted silently up to the Grey Brothers and rubbed against them, as if they said, "We are glad to see you again," for they knew the friendly feet of the Little Poor Man, and they had more than once helped him to eat the bread that was his only dinner. Followed by the dogs, Francis walked about among the shepherds, but they slept on, as only men who live out of doors can sleep, and Francis could not find it in his heart to waken them. The sheep lay huddled together in groups for more warmth. Around one small square of grass a net was stretched, and, inside it, were the mother sheep who had little lambs. There was no sound except the faint cry, now and then, of a baby lamb. The coals over which the shepherds had cooked their supper paled from dull red to grey, and there was only a thin column of smoke, white in the moonlight. Francis sat down on a stone, and the largest of the white dogs pressed up against his knee. Another went dutifully back to his post beside the fold where the mothers and babies slept. The Italian hill-side seemed to Francis to change to that of Bethlehem, which he had seen, perhaps, on his Eastern journey; the clear December night seemed like that of the first Christmas Eve. "How these shepherds sleep!" he thought; "how they would awaken if they heard the 'Peace on earth' of the angels' song!" Then he remembered sadly how the armies that called themselves Christian had, year after year, battled with the Saracens over the cradle and the tomb of the Prince of Peace. The moonlight grew misty about him, the silver heights of the mountains and the silver line of the river faded, for the eyes of Brother Francis were full of tears.

As the two Brothers went on their way, Francis grew light of



### THE CHRISTMAS AT GRECCIO

"The beautiful Mother is bending  
Low where her Baby lies  
Helpless and frail, for her tending;  
But she knows the glorious eyes.  
"The Mother smiles and rejoices  
While the Baby laughs in the hay;  
She listens to heavenly voices:  
'The child shall be King, one day.'  
"O dear little Christ in the manger,  
Let me make merry with Thee.  
O King, in my hour of danger,  
Wilt Thou be strong for me?"

—Adapted from the Latin of *Jacopone da Todi*,  
*Thirteenth Century*.

heart again. The sight of the shepherds sleeping on the grass had given him a new idea, and he was planning a surprise for his friends at Greccio. For at Greccio all were his friends, from Sir John, his host, down to the babies in the street. In the valley of Rieti he was almost as well known and as dearly loved as in his own valley of Assisi. The children of Greccio had never heard of Christmas trees, nor, perhaps, of Christmas presents. I am not sure that, in the thirteenth century, Italians had the beautiful custom which they now have, of giving presents at Twelfth Night, in memory of the coming of the three kings with their gifts to the Christ Child; but in the thirteenth century, even as now, Christmas was the happiest festival of the year. This year all the folk of Greccio, big and little, were happier than usual because their beloved Brother Francis was to help them keep their Christmas-tide. The next day Francis confided his plan to his friend, Sir John, who promised that all should be ready on Christmas Eve.

On the day before Christmas, the people came from all the country around to see and hear Brother Francis. Men, women and children, dressed in their holiday clothes, walking, riding on donkeys, crowding into little carts drawn by great white oxen,

(Continued on Page 7)

## Word of God Is Now Defined According To A Sense Favoring Protestantism

(Continued from Page 1)

1:1). The Word reveals the Mystery of the Triune God. Eternally spoken by God the Father through the love of the Holy Spirit, the Word carries on a dialogue which expresses communion and leads a person into the depths of the divine life of the Most Blessed Trinity. In Jesus Christ, the Eternal Word, God chose us before the creation of the world, destining us to be his adoptive children (cf. Eph 1: 4,5). While the Spirit hovered over the waters and darkness covered the abyss (cf. Gen 1:2), God the Father created heaven and earth through his Word, through which everything came to be (cf. Jn 1:3). . . . The topic of the XII Ordinary General Assembly of the Synod of Bishops, *The Word of God in the Life and Mission of the Church* can be understood in its christological sense, namely, Jesus Christ in the Life and Mission of the Church. This christological approach, linked by necessity to the pneumatological one, leads to the discovery of the Trinitarian dimension of revelation. Looking at the subject in this way ensures the unity of revelation. All the words and deeds, recorded in Sacred Scripture by the inspired authors and faithfully guarded in Tradition, come together in the Person of the Lord Jesus, the Word of God. This is seen in the New Testament, which narrates and proclaims the mystery of his death, resurrection and presence in the midst of the Church, the community of his disciples called to celebrate these sacred mysteries. Because of the grace which leads to the destruction of sin (cf. Rm 6:6), his followers seek to conform themselves to their Master so that each might live with Christ (cf. Gal 2:20). Such is also the case in the Old Testament which, according to Jesus' own words, refers to himself (cf. Jn 5:39; Lk 24:27). Reading the Scriptures from a christological and pneumatological perspective leads from the letter to the spirit and from the words to the Word of God. Indeed, the words often conceal their true meaning, especially when considered from the literary and cultural point of view of the inspired authors and their way of understanding the world and its laws. Doing so leads to rediscovering the unity of the Word of God in the many words of Scripture. After this necessary and ardent process, the Word of God shines with a surprising splendor, more than making up for the labor expended

There is a problem. According to Pope Leo XIII, writing in his encyclical *Providentissimus Deus* (On the Study of Sacred Scriptures), we are taught that the term *Word of God* has a meaning that is quite different from what is explained here. The Holy Father explained that Catholics have always understood this term to refer either to Jesus Christ, the *Logos*, or to the *Magisterium* of the Church. Jesus Christ brings to mankind the principles of revelation that God wishes him to know and believe. The safeguard to the objects of Revelation -- "that all may come to know them with *facility, certainty and safety from error*" (Vatican Council, Session III) -- is found in the Catholic Church and in no other. Furthermore, he teaches that the revelation of Jesus Christ and His teaching is not found merely in one book,



but "according to the belief of the universal Church, is contained both in unwritten Tradition, and in written books, which are therefore called sacred and canonical because 'being written under the inspiration of the Holy Ghost, they have God for their Author, and as such have been delivered to the Church.' This belief has been perpetually held and professed by the Church in regards to the Books of both Testaments . . . ."

Why is there such a difference between these two sources for the term *Word of God*? Perhaps the answer lies in the sources used to arrive at these definitions. In *Providentissimus Deus*, Pope Leo XIII carefully outlines how his teaching faithfully aligns with apostolic teaching through the many citations he gives us from Councils, Fathers and Doctors of the Church. There is a positive consistency in all which the Pope presents. However, *Instrumentum laboris* explains that a modern church needs modern reference sources (paragraph 2):

The times again call for an obedient hearing of the Word of God in union with the Church's Tradition [sic.], in light of the Second Vatican Council, specifically, taking up the contents of the Dogmatic Constitution on Divine Revelation *Dei Verbum* (DV), and other conciliar documents, notably the Dogmatic Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (SC), the Dogmatic Constitution on the Church *Lumen gentium* (LG) and the Pastoral Constitution on the Church in the Modern World *Gaudium et spes* (GS) (1). The two Notes of the Pontifical Biblical Commission, *The Interpretation of the Bible in the Church* and *The Jewish People and Their Sacred Scriptures in the Christian Bible* are also directly related to the synod topic. In addition, *The Catechism of the Catholic Church* and its *Compendium*, as well as *The General Directory for Catechesis* also have an authoritative character in the subject.

The teachings of Pius XII, Paul VI, John Paul II and Benedict XVI are part of the Magisterium on the Word of God, as well as the documents published by the dicasteries of the Roman Curia, over the past 40 years since the Second Vatican Council.

The new sense of the "magisterium" is interpreted in light of Vatican II, making no reference to any other teachings prior to

(Continued on Page 5)

## Non-Catholic Scripture “Experts” Are Allowed To Address Synod

(Continued from Page 4)

Pius XII, as sources for our study. What is more, the authoritative encyclical of Pope Leo XIII *is left off this list entirely*, and this cannot be by accident. We shall see shortly that the pre-Vatican II teachings on the Word of God are contradictory to the post-Vatican II references so much so as to prove a definite contradiction between them. Now if both of these are magisterial sources, how is this possible for the differences in teaching? No wonder there are so many confused Catholics today!

### The Synod And The Ecumenical Spirit Of Vatican II

As time goes on, it seems that these modern synods are nothing more than an excuse to take the Second Vatican Council to a place it went only in writing and not in any other works. Synods provide the atmosphere for continual, public justification of false ecumenism, leaving modern Catholics deceived as to the true teachings of the Catholic Church on such topics.

*Instrumentum laboris* once again sets the tone for false ecumenism so readily accepted at this synod. The document sets forth the notion that since we share a common bond of Baptism and the Scriptures with the Protestants, then this “common bond” makes it possible for to already have “shared” studies, prayers and conferences among ourselves. Paragraph 54 states:

#### *The Word of God: The Bond of Ecumenism*

54. Benedict XVI has given primary importance to the full, visible union of all disciples of Jesus Christ and its impact on the witness to the Gospel (97). Christians have two realities in common: the Word of God and Baptism. Through embracing these gifts, the ecumenical movement can reach fulfillment. The farewell discourse of Jesus in the Upper Room forcefully illustrates that this unity is manifested through a common witness to the Word of the Father, spoken by the Lord (cf. *Jn* 17:8). According to the Holy Father, Pope Benedict XVI: “Listening to the Word of God is a priority for our ecumenical commitment. Indeed, it is not we who act or who organize the unity of the Church. The Church does not make herself or live of herself, but from the

creative Word that comes from the mouth of God. To listen to the word of God together; to practice the *Lectio Divina* of the Bible, that is, reading linked with prayer; letting ourselves be amazed by the newness of the Word of God that never ages and is never depleted; overcoming our deafness to those words that do not correspond with our prejudices and our opinions; to listen and also to study, in the communion of believers of all ages; all these things constitute a path to be taken in order to achieve unity in the faith as a response to listening to the Word” (98).

Generally speaking, it is gratifying to see the Bible being used today as a major point of encounter in prayer and dialogue between the Church and ecclesial communities. The faith that unites us and the differences in interpreting of the same Word are an invitation to rediscover together the reasons responsible for divisions. At the same time, progress done in ecumenical dialogue with the Word of God can undoubtedly lead to other benefits. A good example of this, in the last decade, is the positive effect of a commonly-agreed-upon *Traduction oecuménique de la Bible (TOB)*, and the collaboration of various Christian Bible Associations which have fostered understanding and dialogue among the different confessions. However, the common bond in ecumenism, from the beginning of the last century until the present, is the communal invocation of God, inspired by the Holy Spirit, who fosters the spirit of ecumenism among Christians. According to the Second Vatican Council, “this change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement” (*UR* 8).

Even by their definition, it is blasphemous to associate Jesus Christ, the *true* Word of God, with such outrageous thinking so as to reduce the grounds for true Christian unity to “somewhat of a relationship” between Catholic Baptism and that of the non-Catholics, or the Sacred Scriptures of the Catholic Church and those of the Protestants.

It is teachings like this that open the door for non-Catholic “experts” to come forth and address the synod, either to teach and exhort them to a certain path away from Catholic Tradition, or to give their blessing to the work set before them. Here are a few of the more notable non-Catholic speakers:

- **Rabbi Shear-Yashuv Cohen**, the Chief Rabbi of Haifa (Israel), addressed the synod on October 6. He told the bishops of various scripture-based prayers and activities that are performed among the Jews. He said he has been introduced to a new ecumenical spirit by participating at the Assisi gatherings as well as serving as co-chair of the Israeli version of a bilateral ecumenical commission. He concluded by asking the members of the synod “to protect, defend and save Israel, the one and only sovereign state of the ‘People of the Book,’ from the hands of its enemies.” So the Church does nothing to preserve Scripture?

- On Tuesday, October 7, the Orthodox Romanian **Bishop Nifon de Targoviste** read a message to the synod from **Reverend**

(Continued on Page 6)



Israeli Rabbi Shear-Yashuv Cohen is interviewed by a television crew at his hotel in Rome Oct. 6, the day he became the first Jew to address a worldwide Synod of Bishops. Rabbi Cohen asked synod members to speak out against anti-Semitism and attacks on the state of Israel.

## True Sense Of Scriptures Found Only Within The Catholic Church

(Continued from Page 5)

Samuel Kobia, the secretary-general of the World Council of Churches. Now one the warnings given by Pope Pius XI about the dangers arising from ecumenical meetings is that all religions in attendance are put on equal footing. This is one of the reasons why the Church always forbade attendance at such meetings under penalty of excommunication. The Holy Father's warning of 1929 rings true as one reads the words of Rev. Kobia. He tells the bishops of the synod that their theme "holds the promise of deep spiritual renewal for the mission of the church." He continues: "It is the living word of God that builds the church and transforms the lives of people so that they become credible and visible disciples of Christ through the Holy Eucharist [?], meditation on biblical texts, and the day-to-day witness of the faithful in their homes, on the streets and at the workplace." Since this synod is meeting for the good of this "church," he ends his short address with a blessing that "May God the Father, the Son and the Holy Spirit be with you and bless your deliberations." Kobia's belief that the synod members and himself all share membership in the same "church" went unchallenged by any of the modern clergy of the synod.

• **Reverend Robert Welsh**, the President of the Council of Christian Unity of Disciples of Christ, gave an address that was the first to "bring the house down," so to speak. The first round of applause for a speaker at the synod was given to him on October 9. Rev. Welsh's main theme was the wish that this synod would be a renewal for non-Catholics as well. He stated: "Christian unity stands at the heart of the Gospel message; division within the body of Christ is a scandal before God and before the world. Our division at the table of the Eucharist stands as the continuing denial of the power of the cross to heal, to reconcile, and to unite all things on earth and all things in heaven. ... this synod of bishops in your reflection on the Word of God will not only bring renewal to the life of the Catholic Church; but also, that this synod will truly serve the whole church in bringing renewal to the ecumenical movement and to all churches in our common calling to mission in the world." Funny, I thought the

mission given by Christ to the Apostles was to convert the world to HIS Gospel, not to make of "the church" a pan-Christian organization filled with compromise and error.

It's time once again to turn to Pope Leo XIII's encyclical, *Providentissimus Deus* — the one the Modernists shunned. After explaining the proper method of inquiry into the meanings of the Scriptures, he upholds the teachings of the Fathers of the Church and other approved commentators because "these commentaries also have their own honorable place, and are serviceable in many ways for the refutation of assailants and the explanation of difficulties." Next he adds a most salient point for those Catholics who, like the synod members, choose to go outside the Church for sources of inspiration and interpretation:

But it is most unbecoming to pass by, in ignorance or contempt, the excellent work which Catholics have left in abundance, and to have recourse to the work of non-Catholics — to seek in them, to the detriment of sound doctrine, and often to the peril of faith, the explanation of passages on which Catholics long ago have successfully employed their talent and labor. For although the studies of non-Catholics, used with prudence, may sometimes be of use to the Catholic student, he should, nevertheless, bear well in mind — as the Fathers teach in numerous passages — that the sense of Holy Scripture can nowhere be found incorrupt outside the Church, and cannot be expected to be found in writers who, being without the True Faith, only gnaw the bark of Sacred Scripture, and never attain its pith."

Numerous other works and speeches were performed by the synod that give cause for alarm, but the recounting of these will have to suffice for lack of time and space. What is explained here is quite enough to demonstrate that good Catholics should be alarmed at what takes place at these public synods, and most especially this one. *Catholic* in name only, they continue to be a source of scandal and erroneous teachings in a time when Truth needs to be taught without compromise against the enemies of the Church we face each day. †

## Prayers For Unity Octave Are An Essential Part Of Our Work

The STRC has two essential goals: to work and pray for the restoration of the Tridentine Latin Mass and the ancient traditions of the Roman Catholic Church, and that all members of the Traditional Movement will set aside their personal differences and begin to work together toward the first goal mentioned above. We cannot fully hope to achieve the first without the accomplishment of the second.

Unity is one of the four essential marks of the Roman Catholic Church. This means that we want all men united to the Church and Her teachings as their only means to salvation, and that all Catholics must be united under the same apostolic teachings and traditions of the Church, rejecting the current errors of modernism and ecumenism.

Join with us in prayer from January 18 - 25 for the *Church Unity Octave*. Prayer and sacrifice, more than anything else, will help us fulfill Our Lord's wish that "all may be one." †

### Official Prayer For Church Unity

(To be recited each day of the Octave, January 18 to 25)

*ANTIPHON:* That they all may be one, as Thou, Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. (John 17:21)  
*V.* I say unto thee that thou art Peter,  
*R.* And upon this rock I will build My Church.

*Let us pray:* O Lord Jesus Christ, Who saidst unto Thine Apostles peace I leave with you, My peace I give unto you, regard not our sins, but the faith of Thy Church, and vouchsafe to grant unto her that peace and unity which are agreeable to Thy will, who livest and reignest, God, forever and ever. Amen.

300 days indulgence, each day of Octave.

# The Inspiring Story Of St. Francis And The Christmas Creche

(Continued from Page 3)

from everywhere and in every fashion, the country folk came toward Greccio. Many came from far away, and the early winter darkness fell long before they could reach the town. The light of their torches might be seen on the open road, and the sound of their singing reached the gates of Greccio before them. That night the little town was almost as crowded as was Bethlehem on the eve of the first Christmas. The crowds were poor folk, for the most part, peasants from the fields, charcoal burners from the mountains, shepherds in their sheepskin coats and trousers, made with the wool outside, so that the wearers looked like strange, two-legged animals. The four shepherds who had slept so soundly a few nights before were of the company, but they knew nothing of their midnight visitors. The white dogs knew, but they could keep a secret. The shepherds were almost as quiet as their dogs. They always talked and sang less than other people, having grown used to long silences among their sheep.

Gathered at last into the square before the church, by the light of flaring torches, for the moon would rise late, the people saw with wonder and delight the surprise which Brother Francis and Sir John had prepared for them. They looked into a real stable. There was the manger full of hay, there were a live ox and a live ass. Even by torch light their breath showed in the frosty

air. And there, on the hay, lay a real baby, wrapped from the cold, asleep and smiling. It looked as sweet and innocent as the Christ Child Himself. The people shouted with delight. They clapped their hands and waved their torches.

Then there was silence, for Brother Francis stood before them, and the voice they loved so well, and had come so far to hear, began to read the old story of the birth of the Child Jesus, of the shepherds in the fields, and of the angels' song. When the reading was ended, Brother Francis talked to them as a father might speak to his children. He told of the love that is gentle as a little child, that is willing to be poor and humble as the Baby who was laid in a manger among the cattle. He begged his listeners to put anger and hatred and envy out of their hearts this Christmas Eve, and to think only thoughts of peace and good will. All listened eagerly while Brother Francis spoke, but the moment he finished the great crowd broke into singing. From the church tower the bells rang loud; the torches waved wildly, while voices here and there shouted for Brother Francis and for the Blessed Little Christ. Never before had such glorious hymns nor such joyous shouting been heard in the town of Greccio. Only the mothers, with babies in their arms, and the shepherds, in their woolly coats, looked on silently and thought: "We are in Bethlehem."



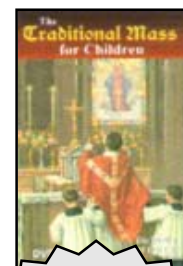
**The Board  
of Directors  
of the  
Society of  
Traditional  
Roman  
Catholics  
extends its**

**Christmas greetings, with a promise  
of a special remembrance at Holy  
Mass, for all our readers, and their  
loved ones, on Christmas Day.  
Venite Adoremus!**

## THE CHILDREN ARE OUR FUTURE

**What better way can we safeguard our future,  
than to have our children know, love  
and appreciate the Holy Sacrifice of the Mass?**

**The Traditional Mass  
for Children  
DVD - \$19.95**



Based on a 1925 book, the whole family will profit from this delightful educational production. Share the heart of our Faith throughout the year, that all may be able to win greater graces from attendance at the Holy Sacrifice. 53 minutes.

- Bonus features:**
- Priest's vestments
  - Parts of the Mass
  - 2 Sing-a-Long songs



**The Traditional  
Rosary  
DVD - \$19.95**

Pictures from the great masters of Catholic Art complement the recitation of the 15 decades of the Rosary. A welcome addition to the family Rosary.

Please do not use the enclosed STRC envelope for orders to the Catholic Research Institute. Send order, with payment, ONLY to address below. Foreign orders send US funds only.

MISSIONARY SISTERS OF THE HOLY GHOST  
CATHOLIC RESEARCH INSTITUTE  
P.O. Box 589  
VERADALE, WA 99037  
WEB SITE: WWW.ASISNA.COM/CR

**POSTAGE NOTICE**  
PLEASE INCLUDE A DONATION  
TO COVER THE COST OF  
POSTAGE AND HANDLING.

## Exploding A Myth: Novus Ordo Not Same As Tridentine Mass – Part 3

By REV. KEVIN VAILLANCOURT  
For The Catholic Voice

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

At the risk of sounding repetitious, and for the sake of those who are reading this article before reading the two before it, I will repeat (somewhat) my introduction as found in the last issue (September, 2008) to help “set the stage,” so to speak. I trust those who are familiar with the previous two articles will allow me this latitude.

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.” I spent time in the second part of this series reviewing the *historical* differences between the “ordinary” and “extraordinary” forms to demonstrate that the Roman (Tridentine) Latin Mass has the obvious benefit of time on its side, compared to the relatively short time for the *Novus Ordo Missae*. The traditional Latin Mass can trace its roots to apostolic times, especially for the words of Consecration, while the *Novus Ordo Missae*, as promulgated by Paul VI, is largely rooted in the changes made by the ICEL after Vatican II, with very shocking similarities with the condemned liturgies of Martin Luther and Cranmer at the beginning of the Protestant Revolt.



While my historical review between these two rites was by no means extensive for either one, I am convinced that it was more than sufficient to demonstrate my thesis that it is a *myth* to say that “there is no contradiction between the two editions of the Roman Missal.” From the historical aspect alone, any objectively thinking Catholic who is not influenced by Modernism must come to this conclusion as well, and be willing to do his or her own research that will either support or find fault with what I have written.

The final installment in this series presents perhaps the easiest of the arguments to make. Having discussed the lack of *stability* in the rite of the *Novus Ordo Missae*, along with a brief overview of its *history* (or lack thereof), the next thing left for our review is a *comparison of the words* of the rites themselves. In other words, what better way is there for us to expose the myth found in *Summorum Pontificum* than to look at an honest comparison between the words of the Roman (Tridentine) Latin Mass and those of the *Novus Ordo Missae*? Had there been any doubts in the minds of my readers regarding the legitimacy of my claim (the *myth*), I am quite confident this review will help to erase those doubts. I am equally confident my reader understands that this review of the wording of the two rites will not be so extensive as to include *all* the words of each rite, for space does not allow for such a thing. However, what will be reviewed here, I believe, will be sufficient to demonstrate my thesis.

### The History Of The Mass Of The Latin Rite

Before we begin our comparison, and to answer an objection that I know will be given from the start, it will be good for us to review a short history of the Mass of the Latin Rite, along with the development allowed to the Church by Christ Himself. You see, most of the prayers of the Mass are composed by the Church Herself, under the guidance and inspiration of the Holy Ghost, using human instruments to accomplish this fact. As such, the Church always has the right to revise Her own prayers and liturgical acts in so far as this change does not affect the *substance* of the Mass. The words of Consecration for the Bread and the Wine, as Pope Innocent III teaches us in *Cum Marthae circa* (Continued on Page 9)

## The History Of The Mass Shows A Clear Development Of Liturgical Prayer

(Continued from Page 8)

(Nov. 29, 1202, D415) come to us from Christ Himself through the instrumentality of the Apostles. In short, this means that no deliberate change in the formula for transubstantiation is allowed, even in the slightest degree (read the *De Defectibus* decree), because any such change affects the *validity* of the Consecration of the Bread or Wine or both. The Church may change Her own prayers (with the approval of the Pope, for all authority over the Sacred Liturgy belongs to him alone), but She cannot change, touch, adjust, move parts from one part of the *substance* (Christ's own words) to another because *those who do so tamper with that which belongs to God alone*. No one on earth has that kind of authority over the Mass or the Sacraments.

Now, following this brief review of Sacramental Theology, we are ready to understand a legitimate form of what we may call the development of the prayers of the Mass in the Roman Rite as given to us by the Church throughout the centuries. To do so, I will use parts of the Discussion Club Outline (Lesson V) found in the book *The Holy Sacrifice of the Mass*, printed in 1957 by St. Anthony's Guild Press. I know I have used this section earlier in this work, but a summary of the history of the liturgical development of the Mass makes it important to allow such repetition:

### History of the Mass

The Mass as we celebrate it today is, in all essentials, the Sacrifice of the Eucharist as instituted by Our Lord at the Last Supper. In the Mass we find the words and actions used by Him in the Upper Room . . . Jesus took the bread which was on the table and gave thanks. Then, breaking the bread, according to the Paschal ceremony, in token of sorrow and sacrifice, He gave it to His disciples . . . Next He took the cup of wine. Again He gave thanks and then gave it to the Apostles . . . The Apostles ate of the Bread and drank of the Wine. By this they communicated in the perfect Sacrifice of Atonement, and at long last the centuries-old desire of men to be united with God was realized.

But our Blessed Lord also said: "Do this in remembrance of Me." What He had done with the bread and the wine was to be repeated forever; a new sacrifice in memory of the Cross was here instituted . . . Our Lord's command to the Apostles to repeat the sacrifice was first carried out by St. Peter after the descent of the Holy Ghost at Pentecost. . . The Primitive Mass was probably said in the Syriac tongue. Neither the Bible nor history tells us anything definite about the articles and ceremonies of the first Mass. Yet, we can be sure that this sacred celebration was carried out with dignity and proper ritual . . . 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.

Since our concern is with the Sacred Liturgy of the Roman Rite, we take up a short study of its development from the Fourth Century onwards. Little has been written by way of the history

of the Mass during this time, although we read in ancient books of the development of certain prayers and liturgical rights, some of which have come down to us today. St. Justin the Martyr is among the first to tell us of the consistent use of Latin in the Mass with the occasional use of Greek prayers. By the Fifth Century, many features of the Mass start to take shape. The *Mass of the Catechumens* and the *Mass of the Faithful* are clearly outlined and put into practice. The positioning of certain prayers in the Mass eventually stabilized according to the pattern we see in our time. The most important feature of the Mass during this period is the establishment of the prayers of the *Canon of the Mass*. Between the time of St. Justin and that of St. Gregory I (590-604), the order of prayers in the Canon was finally established until under St. Gregory I the Canon became designated as the *unchangeable* part of the Mass, for within it is found the "Words of Institution": those words alone that constitute the *form* of the Sacrament of the Holy Eucharist — the words of Jesus Christ Himself as given to us by the Church.

The Mass as it was offered in Rome underwent several variations over the centuries. An article in *The Catholic Encyclopedia* (1917 edition) under the subject of *The Liturgy of the Mass* gives us this explanation:

The next stage of its development is the growth of numerous local varieties of the Roman Mass in the Middle Ages. These medieval rites (Paris, Rouen, Trier, Sarum, and so on all over Western Europe) are simply exuberant local modifications of the old Roman rite. The same applies to the particular uses of various religious orders (Carthusians, Dominicans, Carmelites etc.). None of these deserves to be called even a derived rite; their changes are only ornate additions and amplifications; though certain special points, such as the Dominican preparation of the offering before the Mass begins, represent more Gallican influence. The Milanese and Mozarabic liturgies stand on quite a different footing; they are the descendants of a really different rite — the original Gallican — though they too have been considerably Romanized.

Even though many of these "varieties" of the Mass were approved, a good number were not, giving rise to excessive liturgical abuses, and even invalid liturgies. Finally, stability in the rites of the Mass had to be enforced, and Providence assigned this task to the Council of Trent and Pope St. Pius V. *The Catholic Encyclopedia* gives us this summary:

Finally came uniformity in the old Roman Rite and the abolition of nearly all the medieval variants. The Council of Trent considered the question and formed a commission to prepare a uniform Missal. Eventually the Missal was published by Pius V by the Bull *Quo primum* (still printed in it) of 14 July 1570. That is really the last stage of the history of the Roman Mass. It is Pius V's Missal that is used throughout the Latin Church, except in a few cases where he allowed a modified use that had a prescription of at least two centuries. This exception saved the variants used by some religious

(Continued on Page 10)

## Opening Prayers Of Both Rites Are Said For Differing Intentions

(Continued from Page 9)

orders and a few local rites as well as the Milanese and Mozarabic liturgies. Clement VIII (1604), Urban VIII (1634), and Leo XIII (1884) revised the book slightly in the rubrics and the texts of Scripture. St. Pius X revised the chant (1908). But these revisions leave it still the Missal of St. Pius V. There has been since the early Middle Ages unceasing change in the sense of additions of Masses for new feasts, and the Missal now has a number of supplements that still grow, but liturgically these additions represent no real change. The new Masses are all built up exactly on the lines of the older ones.

When the *Novus Ordo Missae* was promulgated by Paul VI, it broke with any valid lineage to the Sacred Liturgy used in the Church since Apostolic times. Through his use of the short phrase “previous decrees notwithstanding,” Paul VI caused the ancient beauty of the Roman (Latin) Mass to be replaced by a service centered on urbanity and severely questionable validity. There is no harmony between the traditional Latin Mass and the *Novus Ordo Missae*. It does not have even *some* claim to an organic growth from the ancient liturgies to what now might meet the needs of modern man. The modern rites suppress the safeguards put in place at Trent and through *Quo Primum*. In fact, *Quo Primum* is nowhere to be found in the front of the modern altar missals, even though the publisher of every Missal since this papal bull was decreed by St. Pius V always reproduced it *in its entirety* in the front pages of the Missal.

I could stop here and say my thesis about the myth proposed by Benedict XVI has been proved, but I would be doing my reader a disservice. We need to review a comparison of some of the prayers of these two rites to solidify the arguments of this thesis in a most secure way.

### Comparing The Prayers Of The Two Rites

Once again, time and space do not allow a line-by-line comparison of each of the prayers in these two rites. What I have chosen as samples for this comparison, I believe, sustain my argument and make it clear that this statement found in *Summorum Pontificum* is a myth: “There is no contradiction between the two editions of the Roman Missal.”

### The Introductory Prayers

Let’s start at the beginning. The *Introductory Prayers to the Mass* establish for us the spirit in which we should pray. The replacement of the *Prayers at the Foot of the Altar* with the *Entrance Song* and *Greetings* set forth two different forms of preparation for two different rites of prayer. What follows is an approved English translation of the Latin *Prayers at the Foot of the Altar* as prayed at the beginning of every traditional Latin Mass:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Priest: I will go in unto the Altar of God.

Server: To God, Who giveth joy to my youth.

Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

S. For Thou, O God, art my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth: they have led me and brought me unto Thy holy hill, and into Thy tabernacles.

S. And I will go in unto the Altar of God:

unto God, Who giveth joy to my youth.

P. I will praise Thee upon the harp, O God, my God: why art thou sad, O my soul? and why dost thou disquiet me?

S. Hope thou in God, for I will yet praise Him: Who is the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

S. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go in unto the Altar of God.

S. Unto God, Who giveth joy to my youth.

P. Our help is in the Name of the Lord.

S. Who hath made heaven and earth.

P. I confess to Almighty God, etc.

S. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

P. Amen.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly, in thought, word and deed: (*here strike breast three times*) through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray to the Lord our God for me.

P. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

S. Amen.

P. May the Almighty and merciful God grant us pardon, absolution, and remission of our sins.

S. Amen.

P. Thou wilt turn, O God, and bring us to life.

S. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

S. And grant us Thy salvation.

P. O Lord, hear my prayer.

S. And let my cry come unto Thee.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray. Take away from us our iniquities, we entreat Thee, O Lord, that with pure minds we may worthily enter into the Holy of Holies. Through Christ our Lord. Amen.

We beseech Thee, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wilt deign to pardon me all my sins. Amen.

(Continued on Page 11)

## The Prayers Of The Offertory At Mass Unite Us To God Through Petitions

(Continued from Page 10)

One issue behind the elimination of the *Prayers at the Foot of the Altar* is the consequent elimination of the proper spirit one should possess if he is about to take part the unbloody Sacrifice of Calvary instead of a renewal of the Last Supper. Fr. Nicholas Gihl remarks in his book, *The Holy Sacrifice of the Mass*:

These prayers include Psalm 42, the Confiteor and two prayers for the perfect cleansing of the heart. This part of the rite as far as the Introit may be called the general introduction to the celebration of Mass; for priest and people herein seek mainly, by humble petition and supplication for mercy and pardon, duly to prepare themselves, so as to approach the altar with perfect purity of heart and worthily to celebrate or assist at the Holy Sacrifice.

On the other hand, the Introductory Rites of the modern liturgy are said this way:

**The Greeting may be any of the following three possibilities:**

A. The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

And also with you.

B. The grace and peace of God our Father and the Lord Jesus Christ be with you.

And also with you

C. The Rite of Blessing with Holy Water, eliminating the prayers for the Penitential Rite found below.

**The Penitential Rite has three options:**

A. As we prepare to celebrate the mystery of Christ's love, let us acknowledge our failures and ask the Lord for pardon and strength.

B. Coming together as God's family, with confidence let us ask the Father's forgiveness, for he is full of gentleness and compassion.

C. My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins.

Followed by three more options which are either an abbreviated Confiteor, or a short acknowledgment of sin and absolution, or a longer form of this rite.

According to the rubrics of *The Sacramentary* (the altar missal for the modern rite) the above described rites are said for this intention:

The purpose of these rites is to help the assembled people to become a worshipping community and to prepare for listening to God's word and celebrating the eucharist.

Thus the *Introductory Rites* of the *Novus Ordo Missae* are said for an entirely different purpose than those of the traditional Latin Mass. One is an assembly (or, by definition as given in the *General Instructions of the Roman Missal* [1975], Chapter II that the Mass is equivalent to the "Lord's Supper") while the other is an ancient unbloody renewal of Calvary, a perfect sacrifice.

### The Offertory Prayers

According to the traditional observances of the Church, the

Offertory Prayers mark the beginning of the *Mass of the Faithful*. Through them, "we give up all claim to the earthly elements of bread and wine, offering them to the Most High with the intention and desire that He would change them in the course of the Sacrifice into the most holy Body and Blood of Christ. Accordingly, this portion of the Mass rite includes manifold petitions to the Most High, that He graciously accept and bless and consecrate the bread and wine offered." (Fr. Gihl) It is said that ancient liturgists used to regard the Offertory as the "Minor Canon," as their contents indicate they were in many ways connected with the great, that is, the real Canon of the Mass.

In the traditional Latin Mass, the Offertory is prayed this way, expressing the intent to offer Sacrifice to God:

Accept, O Holy Father, Almighty and Everlasting God, this unspotted Host, which I, Thine unworthy servant, offer unto Thee, my living and true God, to atone for my countless sins, offenses, and negligences: on behalf of all here present, and likewise for all faithful Christians, living and dead, that it may avail both me and them as a means of salvation, unto life everlasting. Amen.

O God, Who in creating man didst exalt his nature very wonderfully, and yet more wonderfully didst establish it anew; by the Mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath deigned to become a partaker of our humanity, Jesus Christ, Thy Son, our Lord; Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God: world without end. Amen.

We offer unto Thee, O Lord, the chalice of salvation, entreating Thy mercy that our offering may ascend with a sweet fragrance in the sight of Thy divine Majesty, for our own salvation, and for that of the whole world. Amen.

Humbled in spirit, and contrite of heart, may we find favor with Thee, O Lord: and may our sacrifice be so offered this day in Thy sight as to be pleasing to Thee, O Lord God.

Come Thou, the Sanctifier, Almighty and Everlasting God, and bless this sacrifice which is prepared for the glory of Thy holy Name.

I will wash my hands among the innocent, and I will encompass Thine Altar, O Lord. That I may hear the voice of praise, and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with men of blood. In whose hands are iniquities, their right hand is filled with gifts.

But as for me, I have walked in my innocence; redeem me, and have mercy on me. My foot hath stood in the right way; in the churches I will bless Thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Receive, O Holy Trinity, this oblation which we make to Thee in memory of the Passion, Resurrection and

(Continued on Page 12)

## Modern Offertory Rites Keep Up With The “Spirit of Vatican II”

(Continued from Page 11)

Ascension of our Lord Jesus Christ; and in honor of Blessed Mary ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the Saints. To them let it bring honor, and to us salvation, and may they whom we are commemorating here on earth deign to plead for us in heaven. Through the same Christ our Lord. Amen.

Pray, brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

S. May the Lord accept the Sacrifice from thy hands to the praise and glory of His Name, for our benefit and for that of all His holy Church.

P. Amen. (*The priest answers in a low voice.*)

What a beautiful prayer is that which ends the Offertory! The priest prays that the Sacrifice he offers as the principal offerer of the Mass, and according to the manner in which all others present join with him as co-offerers of the Sacrifice, will be acceptable, prayerful and loving as is fitting for the act of worship we all perform toward Almighty God. The people, in turn, pray for the same intentions.

Turning now to the Offertory prayers that begin the *Liturgy of the Eucharist* in the modern rite, we are struck both by their brevity and their failure (in the extreme) to express the same prayerful preparation for the gift of transubstantiation. This disrespectful lack of capitalization of all pronouns referring to God are kept as in the original:

Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

Blessed be God forever.

By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.

Blessed be God forever.

Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble and contrite hearts.

Lord, wash away my iniquity; cleanse me from my sin.

Pray, brethren, that our sacrifice may be acceptable to God, the Almighty Father.

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all His Church.

Let me mention two points that demonstrate a radical departure, both in spirit and in belief, as found in the Offertory of the *Novus Ordo Missae*.

1. Keeping with the spirit of Vatican II, the opening prayer lays too much emphasis on mundane matters, reminding God (if we need to do so) that the bread being offered is a product of the fruit of earth which is wheat, and the latter is fashioned for this purpose by human hands. Why does God need to be reminded of such things in prayer? Or, are these statements



placed here for man's benefit that he may proudly stand before His Creator, proclaiming the “worthiness” of this bread-gift largely because man and his earth have brought it forth to Him. No such reference to the “glory” of the labor of man, or the “fruitfulness” of the earth, is found in the traditional Offertory rites. It does not need to be.

2. The traditional prayers of the *Orate Fratres* have been manipulated so as to replace the relationship of priest and people at Mass as offerer/co-offerer to what is now a blurred line between the two. This makes their positions at Mass nearly equal in rank and meaning. Since Vatican II, excessive emphasis has been placed on the “priesthood of the faithful,” making it appear that the actions of the priest, *and* the participation of the faithful with him, are essential to the confecting of the “eucharist.” What might seem like a small change in language in reality is quite a large change in meaning.

### The Canon Of The Mass: Words Of Consecration

While preparing this section of my present work, it was my intent to offer a comparison between the Canon of the Mass as it exists in the traditional Roman Missal prior to 1962 and the canon(s) of the *Novus Ordo Missae*. I decided to limit the scope instead to a review of the words of Consecration as found in the two rites simply because space does not allow me to make those points of comparison between the variations of the prayers which could not otherwise be found, with little research, by those who read this work and are interested in these details. And, as to the choice of *pre-1962* version of the Roman Missal as my source for prayers, my reader must understand that the insertion of St. Joseph into the *Communicantes* prayer of the Canon of the Mass was a grave violation of the principle that the Canon of the Mass does not allow itself to be changed, other than those seasonal variations already established by the

(Continued on Page 13)

## Words Of Consecration Gravely Altered In The Modern Rite

(Continued from Page 12)

Church for centuries. As I discussed in the March, 2007, issue of *The Catholic Voice*, the addition of St. Joseph's name to this prayer went against every decision of the popes of the recent past centuries whose sworn duty was to protect the inviolate nature of the Canon. Devotion to St. Joseph was merely a ruse to get Catholics used to the idea that the Canon of the Mass could be changed, opening the door to even worse matters after Vatican II.

It is well known that the separate consecration of the bread and of the wine traces itself back to the actions of Jesus Christ Himself. None would dare presume that a single set of prayers, consecrating either the bread or the wine, or both, would suffice for the mystery of transubstantiation to occur. The words of Consecration are a combination of the words Jesus used at the Last Supper when He instituted the Holy Eucharist and the Church's own prayers — the Words of Institution — which explain the holy actions performed by Our Lord, and which the priest imitates. The ancient and traditional prayers for the Consecration of the bread and the wine are:

Who, the day before He suffered, took bread into His holy and venerable hands, and with eyes lifted up toward Heaven, unto Thee, O God, His Almighty Father, giving thanks to Thee, did bless, break and give unto His disciples saying: Take, and eat ye all of this:

**For this is My Body.**

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands: and giving thanks to Thee, He blessed, and gave to His disciples saying:

**For this is the Chalice of My Blood, of the new and eternal testament: the mystery of faith: which shall be shed for you, and for many, unto the remission of sins.**

Countless saints over the centuries have written inspiring commentaries on these words in order to lift up our hearts to the highest level of devotion possible while contemplating the mercy and love of God in giving such a Gift to men. Many others, writing specifically about these words as used in the Roman Rite, explain why these, *and only these words*, are used in our rite, even though the words of Consecration may be (and, in fact, are) different in the other rites of the Church. They remark that these are the sacred words for the form of the Holy Eucharist as established through the Holy Ghost for the Latin Rite, leaving it as another of the unfathomable Mysteries of God why He allows such diversity in so sacred a context. As Pope Innocent III wrote to the Archbishop of Lyon in 1202 in the letter entitled *Cum Marthae circa*: "We believe that the form of the words, as is found in the Canon, the Apostles received from Christ, and their successors from them." Thus this matter is settled for the Latin Rite.

The modern version, which appears to be common to all forms of the "Eucharistic Prayers" is for the bread and wine:

The day before he suffered, he took bread into his sacred hands, and looking up to heaven, to you, his almighty Father,

he gave you thanks and praise. He broke the bread, gave it to his disciples, and said:

**Take this, all of you, and eat it: this is my body which will be given up for you.**

When supper was ended, he took the cup. Again he gave you thanks and praise, gave the cup to his disciples, and said:

**Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.**

In the traditional form of the Mass, what is printed in bold face type is what is considered *essential* for the priest to recite for the valid confection of the Sacrament of the Holy Eucharist. I have reproduced it in the left column as it is found in every traditional altar missal. What I show above in bold face type is as it appears in *The Sacramentary*, for use in the United States. If we are to assume (and no one says we should not) that the modern version in bold faced type are all the words necessary for validity in the modern rite, we have some very serious problems:

- Pope Innocent III taught decisively (as can also be found in other magisterial sources) that the words of the ancient Canon of the Mass are the words of Christ transmitted from the Apostles to us. If this is so, where did the words of the modern rite come from? Answer: They come from man, not from God.

- What is more, according to the *De Defectibus* decree found in the front of every altar missal prior to the promulgation of the *Novus Ordo Missae*, *all* of the words in bold faced type in the traditional altar missal are *necessary for validity*. The decree tells priests that they may not *add to nor take away from* these words of Consecration deliberately without sinning gravely, and such action render the validity of the sacrament null and void. I know there are numerous Catholic pundits out there who have tried to prove — often by using spurious sources or misquoting such giants in these matters as St. Thomas Aquinas — that only the short forms "This is My Body," and "This is My Blood," are absolutely necessary for validity. Such people stand *alone* against the learned Doctors of the Church, the teachings of the Councils of the Church and other reputable authors. This point has been proven quite extensively in past issues of this newsletter. For lack of space, I refer my reader to them, or to works published by *The Catholic Research Institute*, P.O. Box 589, Veradale, WA 99037 or at <http://www.asisna.com/cr>, on this topic.

- Equally audacious is the attempt of some modern apologists who try to tell us that the changing of Christ's own words — from "for many" to "for all" — is nothing to worry about, or a matter of semantics, or even that *many* and *all* mean the same thing! Such erroneous, and even gratuitous assertions have been answered quite well in previous editions of this newsletter and through publications available at the above address or the STRC web page: [www.strc.org](http://www.strc.org). Even the modern church has recognized the error of such translations, and has made plans sometime in the future to "fix" these errors in the modern books.

(Continued on Page 15)

*Letters To The Editor***Words Of Encouragement; More On Use Of “Altar Girls” At Latin Masses****Notes of Encouragement**

Editor, *The Catholic Voice*:

Your recent issue of *The Catholic Voice* is informative and very edifying, notably for the *Method of Receiving Holy Communion in Union with Mary*. Your debunking of the new Version of the Way of the Cross is splendid.

Congratulations!

P.H.O.

*Perth, Western Australia*

Editor, *The Catholic Voice*:

The latest issue of *The Catholic Voice* was one of the best ever, thanks. I will be giving it to a dear lady (*novus ordo*) who I hope will be enlightened and come to our beautiful traditional chapel with her family.

I hope this small check will help. I've been giving my copies to friends after I read them. I hope they are responding to you.

D.D.

*Louisville, KY*

Editor, *The Catholic Voice*:

Enclosed is a donation to help in the good work you do.

Two articles were of great interest, the Way of the Cross in Australia and altar girls serving at Latin Masses. Periodically I read about the prayers being changed for the Way of the Cross, but this was worse. No one else seems to have reported on this. Now altar girls at Latin Masses?

It's like Blessed Mother said, “You haven't seen anything yet,” as she told a seer. Things pop up that I never dreamed of. Only the devil could think of things like that.

D.K.

*Clinton, MA*

**Editor's Note:** These are just a few examples of the encouraging words we receive from our readers, for which we are extremely grateful. Those who thoughtfully pass on copies of this newsletter to others are supporting our work by fulfilling the end for which it was founded. With your continued prayers and support, we hope to reach more and more souls with each issue, and help to teach more people about the errors of the modern church.

**Altar Girl Outrages**

Editor, *The Catholic Voice*:

I wish to thank you for the article on altar girls in the last issue of *The Catholic Voice*. I was terribly afraid that too many Catholics would be led away from Tradition when the *motu proprio* was announced through compromise with the modern church over the “extraordinary form.” Hopefully the concession made in many places to allow girls as servers will make our fellow Catholics realize that the *motu proprio* will not accomplish a return to Tradition in matters of Faith. It is merely a facade to get conservative Catholics to accept all of modern Rome's decrees. It certainly is proof that the *motu proprio* was intended, not only

to pacify “the old-timers,” but also to unite the old and the new “forms” as being equal. Thank you to Fr. Vaillancourt for helping us see this.

Being surrounded in my neighborhood and workplace with modernist Catholics, your newsletter provides me with an insight that I would otherwise not have. It enables me to more successfully bring others around by at least planting seeds of doubt about the legitimacy of what is taking place in the modern church.

F.C.

*Atlanta, GA*

**Editor's Note:** Thank you for your kind comments about the work of our newsletter. It is our purpose to present timely and thoughtful articles on the Sacred Liturgy, the abuses of the modern liturgy, points of spirituality according to the traditional liturgical year, the principles of true unity and the erroneous teachings of false ecumenism. We want our readers to be well informed about such things, for their own benefit, and to work to rescue souls from Modernism in whatever form it is met. Thank you for your prayerful and financial support of our work.

**Why Do They Use “Permanent Deacons”?**

Editor, *The Catholic Voice*:

I am writing for your help to understand something going on in the local diocese. I have been attending the traditional Mass for a long time now, and do not keep up with things from the “other side,” except for what I read in your newsletter. A friend of mine recently completed his studies to prepare for ordination as a “permanent deacon” in the modern church. He explained that once he is raised to this status he will be kept very busy preaching, witnessing marriages, presiding over funeral ceremonies and the like. I asked him why he was needed to perform these duties because, after all, are they not the responsibility of the priest? He said that, since Vatican II, the office of the “permanent diaconate” was created to allow men to assist in the churches due to the declining number of priests. Does this mean they take over most of the duties that used to only belong to priests? Help me understand this new idea.

G.G.

*Monroe, AR*

**Editor's Note:** The Diaconate is the final step to the Priesthood. The man ordained as a Deacon can lawfully preach, baptize and distribute Holy Communion. The office of the “permanent deacon” is an invention of the post-Vatican II era, allowing lay men to go beyond the duties traditionally performed by Deacons to fill in the gap for the declining number of modern priests. Some of the duties they perform are contrary to the traditional teachings of the Roman Catholic Church. †

**Want To Contact Us? Here's How:**

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

## Increasing Devotion To Holy Name Of Jesus To Help Conquer Evil

Catholics have always known that the prayerful invocation of the Name of Jesus Christ is a source of great consolation to the soul and tremendous power over the enemies of our Faith. The Name of Jesus recited slowly and with meaning also can serve as an act of reparation for the many blasphemies uttered against Our Lord's Holy Name daily throughout the world. In fact, in time of trouble or great temptation, the confident utterance of the name *Jesus* can dispel the worst of the attacks of the devil against us, for he must flee whenever he is commanded to do so in the Name of Jesus Christ. In this way, *Jesus* is a short prayer of exorcism, something on which priests strongly rely as they cast the devil away from persons, places or things.

Devotion to the Name of Jesus has been strong in the Church from apostolic times. The Angel Gabriel said that Child born of Mary was to be named Jesus, "because He will save His people from their sins." St. Luke reminds us of this in Chapter II of his Gospel at the time of the Circumcision, the day on which Jesus received this glorious Name. However, because so many other important mysteries are recounted on this day, it is fitting that a separate day is kept on which to reflect on the power and glory of the Holy Name. Thus, according to the traditional rite, the Feast of the Holy Name of Jesus takes place on January 2 each year, unless there is a Sunday that occurs between the feasts of the Circumcision and the Epiphany. As for the modern rite, on February 14, 1969, the *motu proprio* of Paul VI caused the Feast of the Holy Name of Jesus to be eliminated entirely from the modern calendar. Why? Because of the principle of "redundancy" in the modern liturgy. According to the modern way of thinking, it is a terrible thing to repeat certain prayers or ideas in the liturgy if they are already expressed or implied at other times. Now, since the Feast of the Circumcision (January 1 — no longer called by this name in the modern rite, by the way) implies the message of devotion to the Name of Jesus, a feast for this remembrance so close at hand as redundant and, thus, eliminated. To be fair, in 2002, the Mass of the feast of the

Holy Name was restored to the modern liturgy, but only as a votive style liturgy for January 3. The *feast* of the Holy Name was never restored. This is another instance how modern Catholics are robbed of the precious graces of their Catholic ancestry, and why devotion to the Name of Jesus is so cold among them. More frequently than we can count each day, the name of Jesus, or "Lord," or some other form of proper remembrance is used in vain or in jest, and so few people care. Perhaps one of the greatest ways for us to determine just how powerful the devil's influence is in the world today is to see how irreverently the Name of Jesus is used, especially among Catholics baptized in His Holy Name. If the devil can cause Catholics to be very sloppy, cavalier and careless in the use of God's Holy Name, no wonder the world is falling prey to every sort of evil imaginable. All dishonor to the Holy Name, the Name of the Lord or of God Himself increases the stranglehold the devil has on the souls of men. Consequently, we who know better how to show honor, love and respect toward the Second Commandment can, in our way, help to rid the world of evil through the power of the Holy Name.

It seems also that with the rise of irreverence toward the Holy Name of Jesus, certain pious practices and prayers have also fallen by the wayside. For example, it is been a long-standing custom among Catholic to bow their heads whenever the name of *Jesus* is pronounced. This promotes reverence and honor to the Holy Name, as well as submission to Jesus as King over the lives of each individual. Now, such reverence is hardly seen, even among those who claim fidelity to the traditions of Holy Mother Church. Gone also is the frequent recitation of the *Litany of the Holy Name of Jesus*, the prayer in which we are reminded so frequently of the depth of power and glory found in this Holy Name. The few minutes it takes to recite it solidifies in the soul the desire to have Jesus rule over every aspect of our lives.

Let's make this New Year one during which we will increase in our love and devotion to the Holy Name of Jesus. †

## Only One Conclusion To Draw: A Myth To Say Both Rites Are Equal

(Continued from Page 13)

A review of these three sections of the prayers of the traditional Roman Missal, as compared to *The Sacramentary* of the modern church, yields more than enough proof to verify that when I say the language of *Summorum Pontificum*, which allows for a historical and liturgical continuity between the traditional Latin Mass and the *Novus Ordo Missae* — the so-called "extraordinary" and "ordinary" forms — is a *myth of highest proportions*. The thinking Catholic who loves his Faith should readily see this. Now, since all myths are proposed so as to deceive as many as possible, what can we think is the reason for the myth in *Summorum Pontificum*? Time will only tell us the exact reason for imposing this myth on Catholics who are desperate for a Latin Mass, while still giving the appearances of loyalty to the modern church, but it is not hard to surmise that *Summorum Pontificum* and its underlying myth were promulgated to keep people loyal to the modern church. And, through this sense of loyalty, whether to the variations of the Latin Mass that

will be proposed as was done in 1965, or the necessary calendar change in the Latin Missal to reflect harmony with the modern calendar is imposed, Catholics will learn that their loyalty to this myth has been bought at a great price. Before long, even in this area, modern Catholics will find Tradition ripped out from under them, all under the guise of Roman Catholic practice.

As I stated well over a year ago, the promulgation of *Summorum Pontificum* is nothing in which Catholics should find cause for rejoicing. It is a document filled with compromising statements which renders the ancient Mass of All Times something "extraordinary," and not "the Holy Sacrifice of the Mass." Well, yes, Holy Mass is truly a work of awe and wonder among men, but it is not a rite "out of the ordinary" as the modern teachers would have us believe. The Mass as found in the traditional Roman Missal is truly the "ordinary" — if not the *only* — means by which a Catholic can rightly worship God. Anything else proposed to us is not merely "out of the ordinary": it is downright sacrilegious. †

**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.*

- St. Francis Xavier ..... December 3
- Immaculate Conception ..... December 8
- Our Lady of Loretto ..... December 10
- Our Lady of Guadalupe ..... December 12
- Ember Days of Advent ..... December 17, 19 & 20
- Nativity of Our Lord Jesus Christ ..... December 25
- St. John the Evangelist ..... December 27
- Holy Innocents ..... December 28
- Circumcision ..... January 1
- Holy Name of Jesus ..... January 4
- Epiphany of Jesus ..... January 6
- Chair of Unity Octave ..... January 18 - 25
- St. Agnes ..... January 21
- Purification BVM ..... February 2
- Septuagesima Sunday ..... February 8
- Our Lady of Lourdes ..... February 11
- Ash Wednesday ..... February 25
- St. Matthias ..... February 24
- St. Gabriel of Our Lady of Sorrows ..... February 27
- Ember Days of Lent ..... March 4, 6 & 7

TO:

*Change Service Requested*

24020608

USA

Mead, Washington 99021-0130

Post Office Box 130

The Society of Traditional Roman Catholics

FROM:

NONPROFIT  
U.S. Postage  
PAID  
MEAD, WA  
Permit No. 130