



# The Catholic Voice

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

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## Devotion To St. Joseph Was Terribly Abused At Vatican II



According to Catholic Tradition, March is set aside to honor St. Joseph in a special way. The central feast of the Foster-father of Jesus occurs during this month, honoring him as Patron of the Universal Church. Devotion to St. Joseph has seen an increase over the past few centuries, and the faithful have found much comfort, strength and peace of soul as they invoke such a loving intercessor. This is why true devotees of St. Joseph are greatly disturbed when they see how, under the guise of

devotion to St. Joseph, innovations were introduced to the Sacred Liturgy which became the precursor to all that followed after Vatican II.

It should be no surprise for traditional Roman Catholics that

### Is The *Novus Ordo Missae* A Catholic Mass? Let's Compare Them: Part 3

By DR. RAMA COOMARASWAMY, M.D.  
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The Priest then washes his hands while saying the *Lavabo*, or Psalm 21. This psalm, redolent with the purification rites of the High Priest of the Jews, once again makes the priest aware of all that he is about to do as an *alter Christus*. This has been abolished, and indeed it had to be, for it starts out with "*Lavabo inter innocentes manus meas; et circumdabo altare tuum Domine.*" ("I will wash my hands among the innocent and will compass Thine altar, O Lord.") This had to be eliminated because of the reference to the altar. It has been replaced with a short prayer which, in itself, is not offensive — namely "*Wash away my iniquity, cleanse away my sins.*"<sup>19</sup>

After the priest consecrates the Sacred Host, he holds his thumb and index fingers of both hands carefully together. These fingers, consecrated at his ordination, are to hold the Precious Body of Christ and must not risk being contaminated. And once he has consecrated the Host, his hands are carefully held over the Corporal-shroud and not the rest of the altar, except when he

*On July 19, 2006, Dr. Coomaraswamy died after a battle with cancer. His writings have helped many to better understand the errors of our times. We continue this sample of his works (with his permission before he died) in memory of the work he had done for the Church in our time. May he rest in peace.*

the enemies of the Church have worked long and hard to disrupt the public worship of Roman Catholics either to make it more amenable to non-Catholics, or else to corrupt it, making it useless in the service of God. Arguably, the condemned Council of Pistoia is one of the first attempts made to radically change the Sacred Liturgy under the guise of increasing the devotion of the faithful. Convened in September, 1786, this illegal council boldly proposed such innovations as a reconciliation with the errors of the Jansenists, an introduction of the principle we know today as collegiality, and the vernacularization of the liturgy, particularly the Holy Sacrifice of the Mass. Pope Pius VI condemned these and many other false propositions in his Bull *Auctorem Fidei* (August 28, 1794). Even though these errors were brought to light and roundly condemned, this did not stop the early Modernists from trying to make changes which they knew, someday in the future, would eventually be accepted.

After the turn of the century, these innovators took on a new strategy. Under the guise of promoting devotion to St. Joseph, they made many sophistic presentations of how they were working to remedy the lack of devotion and public honor to St. Joseph, especially in the Holy Sacrifice of the Mass. They

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distributes Holy Communion. It is only after the final ablution that he may use these fingers for other actions besides handling the Blessed Sacrament. This is a wonderful testimony to the reverence necessary in touching the all-holy God.

When, however, we look to the *General Instruction on the NOM*, we find the following statement. "The priest then washes his hands as an expression of his desire to be cleansed within."<sup>20</sup> There is no instruction whatsoever about the care necessary for these consecrated fingers after the supposed consecration.<sup>21</sup> No effort is made to keep the priest's hands over the corporal, if there is a corporal used. Following this instruction, it is clear that the priest-president has no intrinsic awareness that he is about to (as he believes) handle "the eucharist." And so it is that if one observes the priest-president in the NOM, one will see no effort on his part (older priests may do so by habit) to preserve these fingers from any contamination.

19. I have placed the *Lavabo* somewhat out of order. In the Traditional Mass it is said before the *Suscipe sancte Trinitas* and the *Orate Fratres*. In the NOM its equivalent is said after the preparation of the Gifts and before the start of the Preface and Eucharistic Prayer.

20. DOL 1442.

21. In the new rite of Paul VI for ordaining priest-presidents, there is no consecration of the priest's hands. *(Continued on Page 4)*

## STRC News: CD Version of Serving Set; Prayers For The Church

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

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Sacrifice of the Mass throughout the world, as well as the overthrow of Modernism and its false ecumenism. They wish us well, despite the seemingly insurmountable task that is before us and all Catholics of our time who love their Faith and wish to see it publicly restored and respected once again. The task is great, and God will see us to a successful fulfillment of this desire because He can do this (it is His Church after all), but only if we are worthy of His aid.

There are many lessons from the past we should all take to heart as we work and pray for this important intention. Israel of old had little strength against its enemies as long as the Chosen People were at enmity with God. However, many are the examples of the power God gave them if only they did His Will as He expressed it with no alterations or personal innovations. Examples in the New Testament abound as well. God will see us safely through this crisis if we continue to prove ourselves to be worthy of His assistance. Likewise, if we are praying for a return of the "traditional" Catholic Faith, we all need to present the same prayer to God for this intention. As it is, one cannot help but think that a cacophony rises toward God under the heading of "Tradition" because the word is used in a different sense by an increasing number of groups of "traditional Catholics", all convinced this group or that represents "Tradition". The very fact that most "traditional Catholics" today do not observe Lent in a common fashion (it depends on what "tradition" you will follow) demonstrates this point.

We suggest that all "traditional Catholics" return to the traditional observance of Lent especially this year. If we do this, we can all pray in a unified voice for God to come to the aid of His Church and restore Tradition as it truly should be. †

### 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.*

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*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.*

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



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# My Sacrifice And Yours: Participation In The Sacrifice Of The Mass

By DOM VIRGIL MICHEL, OSB  
From *My Sacrifice and Yours*

There is no doubt that some persons attend Mass on Sundays only because the command of the Church binds them to it under pain of mortal sin. It is not too much to claim that for many of these the whole meaning of the Mass is simply this: Mass is something that must be attended to once a week. Others may connect the obligation of attending Mass with the wider one of keeping Sunday holy. Mass is for them a special act of religion, of prayer and devotion, or an occasion for reciting special prayers, or addressing special petitions to God.

Many Catholics really do use the Mass as an occasion for reciting private prayers, carrying on some private devotion of their own, as a casual observation on any Sunday in almost any Catholic church will show. The mention of this fact is in no way meant to discredit the piety of these people, or to question their good faith. On the contrary, only firm conviction and a deep sense of duty can produce the crowds that swarm to our churches every Sunday. It is with a mind bent on paying the homage of adoration to God, bent on asking for needed graces and favors, especially such as are spiritual in nature, on giving due thanks and praise to the Lord their God, that those who flock to the Sunday Masses recite one, two, or three rosaries while attending Mass, read litanies and other prayers from their books, recite the *Angelus* and the morning prayers, or even follow the devotional prayers set down in their books for recitation during Mass. In the latter case, however, as often as not, the prayers are not read parallel with the prayers and actions of the priest at Mass. The devotions read may be too short in parts, or too long, so that the well-meaning soul may, during the Mass of the priest, even recite two whole sets of Mass prayers, or again only part of one.

Should these constitute the best and most approved methods of attending holy Mass? Can Mass be properly attended, or best attended, in mental separation, even isolation, from the progress of the priest's actions and prayers at the altar? Our answer is at present conditional. *If* the priest is simply going through a prescribed form of prayer, the general benefits of which are to be passively received by, and externally bestowed upon, the faithful that are present and in good disposition, then any sort of devotional attitude at Holy Mass may be reckoned, not only proper, but as good as the best. *If*, however, the priest is acting as the principle-offerer of the Mass, *and* if the action of the Mass also implies cooperation, in some form, by the people, then there can be only one best way of attending Mass, namely a way that will really be an *assisting* at the action of the Mass.

Imagine a group of men who have decided to interview the governor of their state in a body, in order to present their congratulations and good wishes on the occasion of some work recently brought to a successful issue, or to seek his services in furthering a certain proposal. The members of the group choose a spokesman, who is to talk and act for them. They go to the governor's office and are admitted to a waiting room. When the governor enters, the spokesman announces the purpose of the interview and, in well-chosen words, expresses the sentiments

and good wishes of the group, or presents their request. The speaker, no doubt, emphasizes the fact that his sentiments are shared by the entire group. What then would anyone think, if he saw one of the group sitting in a chair asleep, another reading a paper, another figuring out accounts and making entries in a notebook, and still another examining a painting on the wall? What would the governor think if he saw these things? The picture, in fact, seems too ludicrous to be thought possible.

But that is precisely what many persons attending Mass are doing; that is, *if* the priest, in offering the Mass, is in any way supposed to speak and act in the name of those present. If he is really the leader in a collective act that should be performed also by the people according to their state; then such persons are, as it were, privately reading a newspaper or figuring their accounts while the appointed spokesman before God is acting for them. Were it not for their good intentions, their actions might even be a mockery of the holy action being enacted in their presence. In order, now, to convince ourselves that the Mass is meant to be such a collective action, we need only examine the official text that the priest himself must follow in celebrating the Mass.

At various times, the priest enters upon prayers of the Mass with the exhortation: "*Oremus* – Let us pray!" This exhortation is addressed to the people who are thereby invited to join heart and mind in the prayer which the priest recites. No wonder, then, that the priest recites this prayer in the plural. He uses the pronouns *we* and *us* and *our*, and is speaking, not only for himself, but also for the people assembled at Holy Mass. At the end of some of these prayers, the server answers "*Amen*." This is a Hebrew word meaning "*So be it*," and it is intended to express the approval of the people, their full accord with the sentiments uttered for them by the priest. The server is answering the *Amen* in the name of the people. Before some of the prayers, the priest turns to the people, spreads his hands to include the assembled congregation, and says "*Dominus vobiscum* – The Lord be with you." The server answers, again in the name of the people: "*Et cum spiritu tuo* – And with thy spirit." This is but one of the forms, the one occurring most frequently in the Mass, of several prayers that are recited alternately by priest and server. Always does the latter answer in the name of the people.

Twice in the course of the Mass the priest mentions the *circumstances*, those present at the Mass, always indicating that the action of the Mass is also participated in by them, that the action is also theirs. There are many passages in the text of the Mass indicating the collective nature of the sacrifice. One more example will suffice here. When the first offering of the bread and wine has been made, and the more solemn action of the Mass is about to begin, the priest again turns to the people with the words: "*Orate fratres* – Pray, brethren, that my sacrifice and yours may become acceptable to God the Father almighty." To this the server answers in the name of the people: "May the Lord accept the sacrifice at thy hands, unto the praise and glory of His name, for our advantage, and that of all His holy Church." Here we have the distinct declaration by the priest the sacrifice is his and the

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## What Happened To The “Mass Of The Faithful” In The Novus Ordo?

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And so it is that, in the practical order, the Offertory has been abolished. It is no longer Christ who is offered, which defect has inevitable consequences when the Canon itself is approached.

### The Prefaces

The traditional Roman (Latin) Mass uses a variety of Prefaces. At an earlier time there were many more, but since the time of the Council of Trent they were reduced to 15 — a Common preface for most days, and a special Preface for certain high feasts or funerals.

All the traditional Prefaces express nearly the same thoughts. Below are parts that are common to nearly each Preface:

V. *The Lord be with you*

R. *And with thy spirit*

V. *Lift up your hearts*

R. *We have lifted them up to the Lord*

V. *Let us give thanks to the Lord our God*

R. *It is meet and just*

*“It is truly meet and just, right and profitable for us at all times, and in all places to give thanks to Thee, O holy Lord, Father almighty, eternal God...”* They end by calling the angels to witness *“so with the angels and archangels, with the dominions and powers, with all the hosts of the heavenly army, we sing of Thy glory without end, saying:*

*Holy, Holy, Holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who comes in the name of the Lord. Hosanna in the Highest.*

The NOM has many more Prefaces which are roughly similar to each other. Among them we find Advent 1, Advent 2, Christmas 1, Christmas 2, Christmas 3, Epiphany, Lent 1, 2, 3, 4, Passion of the Lord 1 and 2, Easter 1, 2, 3, 4, and 5, Ascension 1,2, Weekdays 1, 2, 3, 4, 5, and 6, Holy Eucharist 1 and 2, Holy Trinity, Sacred Heart, Dedication of a Church 1 and 2, Holy Spirit 1 and 2, Virgin Mary 1, 2 and 3... and more. There is, however, one significant difference between the traditional and the modern Prefaces, and that occurs when mention is made of the angels. Instead of ending: *“with the angels and archangels, with the dominions and powers, with all the hosts of the heavenly army,”* the NOM mentions the angels collectively along with the saints, and then proceeds to *Holy, Holy, Holy, Lord of Power and Might.* At first sight this doesn't seem a problem. However, the correct translation of *Sabaoth* is “hosts” — that is the hosts of angels who, tradition tells us, are constantly singing this refrain before the throne of God. Moreover, this is the refrain which the faithful 22. In the NOM the Preface includes the initial prayers. The following is the Preface usually used with Eucharistic Prayer No. 2 for comparative purposes. “Father, it is our duty and our salvation, always and everywhere to give you thanks through your beloved Son Jesus Christ. He is the Word through whom you made the universe, the Savior you sent to redeem us. By the power of the Holy Spirit he took flesh and was born of the Virgin Mary. For our sake he opened his arms on the cross; he put an end to death and revealed the resurrection. In this he fulfilled your will and won for you a holy people. And so we join the angels and the saints in proclaiming your glory as we say...”

Jews chanted when Christ entered Jerusalem on Palm Sunday. In a certain sense, Christ is again entering the Jerusalem of the Altar and of our hearts at this point in the Mass, and so the words are most fitting.<sup>22</sup>

### The Canon Of The Mass

*Historical Issues:* In the traditional Roman (Latin) Mass, the “Mass of the Faithful” begins with the Offertory. In the NOM, a roughly similar point is the beginning of the “liturgy of the Eucharist.” As mentioned earlier, *eucharist* means thanksgiving. In pre-Vatican II theology, it was used in reference to the Sacred Species, but this double meaning allows for a certain ambiguity. The Canon of the traditional Roman (Latin) Mass is the most central and time honored series of prayers that exists. As Father Nicholas Gihhr writes:

Christ's example was the norm for the Apostles at the celebration of the Sacrifice. They did, first, only that which Christ had done before. According to His directions and under the inspiration of the Holy Ghost, they observed other things besides, namely, according to circumstances, they added various prayers and observances, in order to celebrate the Holy Mysteries as worthily and as edifyingly as possible. Those constituent portions of the sacrificial rite which are found in all the ancient liturgies, have incontestably their origin from the Apostolic times and tradition: the essential and fundamental features of the sacrificial rite, introduced and enlarged upon by the Apostles, were preserved with fidelity and reverence in the mystical blessings, the use of lights, incense, vestments and many things of that nature that she [the Church] employs by Apostolic prescription and tradition.<sup>23</sup>

Whereas certain prayers were at times added to the traditional Roman (Latin) Mass, it is well recognized that its central core or “Canon” remained fixed and unchanged from the earliest days. According to Sir William Palmer, a non-Catholic historian:

There seems nothing unreasonable in thinking that the Roman Liturgy, as used in the time of Pope Saint Gregory the Great [590-604], may have existed from a period of the most remote antiquity, and perhaps there are nearly as good reasons for referring its original composition to the Apostolic Age...<sup>24</sup>

In point of fact, historical research, both Catholic and Protestant, has shown that the traditional Roman (Latin) Mass dates back to at least the fourth century. (Prior to that time the Church was subject to severe persecution, and therefore historical records are sparse.) It is known that Pope St. Leo the Great added four words (440-461) and Gregory the Great (590-604) added *diesque*

23. Dr. Nicholas Gihhr, *The Holy Sacrifice of the Mass*, Herder: St. Louis, many editions

24. Quoted by Patrick H. Omlor, *Interdum*, Issue No. 7, May 31, 1971. This has been re-printed as Part 2 of *Robber Church*, available from the Catholic Research Institute, P.O. Box 589, Veradale, WA 99037 USA. It can be found at <http://www.asisna.com/cr>.

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## The Innovations Of The *Novus Ordo* Violate *Quo Primum*

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*nostros in tua pace disponas* “order our days in Thy peace” – this at a time when Rome was being besieged by the Lombards and the city was in utmost peril; he also added *ab aeterna damnatione nos eripi* and *et in electorum tuorum jubeas grege numerari*. (“Command that we be saved from eternal damnation and numbered among the flock of thine elect.”)<sup>25</sup>

Thus it is that the Council of Trent, (considered to be a *de fide* teaching) stated that the traditional Canon of the Mass “[i]s composed out of the words of the Lord, the tradition of the Apostles, and the pious institutions of the holy pontiffs.” (Session 22, Chapter 4)

During the late Middle Ages, many additional prayers were added to the traditional Roman (Latin) Mass, often prolonging it to several hours. Pope St. Pius V gathered together the best scholars of his day and, apart from immemorial custom (practices in vogue for over 200 years such as the Ambrosian or Mosarabic Rites), the Council of Trent instructed them “that all such accretions should be removed, and that the Church should firmly establish the use of the Mass as it was in the time of St. Gregory.” Subsequent to that, scholars have made four additional corrections – two of them of typos, and two very minor. And so it is that with regard to the Canon of the Mass we have the Mass as used in the time of St. Gregory the Great. Pope St. Pius V also protected this with his well known Bull *Quo Primum* which places anyone who prevents a priest from saying it, or the laity from attending it, under the severest anathemas, or excommunications.

It was then an extraordinary event when John XXIII introduced the name of St. Joseph into the Canon. Previous popes had too much veneration for the Canon to allow this change to take place, even in the name of “increased devotion to St. Joseph”. They knew that the insertion of St. Joseph in the Canon of the Mass would “break” the Canon – the *unchangeable* part – of the Mass, and could open the door for many abuses. This is precisely what happened under John XXIII. Devotion to St. Joseph was used as a “trial balloon” to see if there would be any reaction to the violation of the Canon contrary to the explanations of previous popes. Unfortunately, there was none to speak of. Thus, in 1962, other changes were published, such as eliminating the second *Confiteor* before Holy Communion and many of the commemorative Collects. At the same time, drastic changes were made in the recitation of the Divine Office, while a re-vamping of the liturgical calendar of the Church was put in motion, only to surface after the Council ended. The former affected the spiritual life of the priests, while the latter made the old Missals obsolete. And the Catholic world did nothing about all this . . . .

### The Canon Itself

The NOM has four, and actually many more, “Eucharistic Prayers” which have replaced the traditional Canon of the Mass,

25. It is true, as Jungmann has shown, that there were slightly different variations of this prayer before the time of St. Gregory the Great. Indeed, even today, on certain feasts, different words are used. However, from the time of St. Gregory it and these were fixed.

and which we are told are the same thing. Let’s look below at the traditional prayers of the Canon as compared with the First Eucharistic Prayer, because this is the one which most resembles the original, and thus is considered to be more “conservative”. When it was first proposed, it was rejected for use in the NOM because of the similarity it bears to the traditional Canon. However, it made its way to the “first” of the eucharistic prayers because of the protests of the Roman theologians involved in the so-called *Ottaviani Intervention*. (Editor’s Note: What follows are prayers from the NOM as they were used in the late 1960’s and early 1970’s. They may differ slightly from modern use because the NOM has gone through — and continues to go through — many “revisions”.)

The Traditional Canon: “Wherefore we humbly pray and beseech Thee most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these + gifts, these + presents, these + holy unspotted sacrifices which we offer up to Thee, in the first place for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her throughout the world; as also for Thy servant N., our Pope, and N., our Bishop and for all who are orthodox in belief and who profess the Catholic and apostolic faith.”

This has been roughly replaced with: “We come to you Father with praise and thanksgiving through Jesus Christ your Son. Through Him we ask you to accept and bless these gifts we offer you in sacrifice. We offer them for your holy Church, watch over it, Lord, and guide it; grant it peace and unity throughout the world. We offer them for N., our Pope, for N., our bishop, and for all who hold and teach the catholic faith that comes to us from the apostles.”

At first sight they seem quite similar. However, in the traditional prayer, the phrase with blessings of “these unspotted sacrifices” relates back to what has been said in the now deleted Offertory, making it clear that it is Jesus Christ Whom the priest is offering up. In the NOM version, the “eucharist” is merely a sacrifice of “praise and thanksgiving,” something which is entirely within the power of man, and capitulates to Protestant theology. The persistent reference to a “sacrifice of praise and thanksgiving” is a characteristic of the NOM.

The second prayer in the traditional Canon of the Mass is the Commemoration of the Living: “Be mindful, O Lord, of Thy servants, N. and N., and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living and true.”

This also has been retained in Eucharistic Prayer No. 1: “Remember, Lord, your people, especially those for whom we now pray, N. and N. Lord, remember all of us gathered here before you. You know how firmly we believe in you and dedicate ourselves to you. We offer you this sacrifice of praise for ourselves and those who are dear to us. We pray to you, our living

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## Comparing The Prayers Of The Canon To The *Novus Ordo Missae*

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and true God, for our well-being and redemption.”

Again, the similarity is close, though the absence of the word “soul” here and elsewhere in the NOM is striking.

The next prayer is the “*Communicantes*” taken from the first word of the prayer itself: “Having communion with and venerating the memory, first, of the glorious Mary, ever a virgin, mother of Jesus Christ, our God and our Lord: likewise of Thy blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord. Amen.”

This also is fairly closely followed in Eucharistic Prayer No. 1 of the NOM: “We honor Mary, the ever-virgin mother of Jesus Christ our Lord and God. We honor Joseph, her husband, the apostles and martyrs Peter and Paul, Andrew, [James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; we honor Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian - mentioning those within square brackets being optional]. May their merits and prayers gain us your constant help and protection. [Through Christ our Lord. Amen] Father, accept this offering from your whole family...”

While the list of the saints optionally provided is the same (starting out with the Apostles, going on from the early popes and then to the early saints and martyrs) with whom we hope to be in communion, we find the name of Joseph — the liturgical “trial balloon”, as mentioned above. Also mentioned above, there has been, and continues to be little theological objection to this innovation in all its aspects. Given the present state of Catholic instruction, what can we expect? For example, to describe him as the “husband” rather than the “most chaste spouse” of Mary is, perhaps, more acceptable to the Protestant idea that “the brothers and sisters” of Jesus were the product of a biological relationship.

From this point things now begin to get a little more complex.

The next traditional prayer is the “*Hanc Igitur*”. “Wherefore we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family offer up to Thee: dispose our days in Thy peace; command that we be saved from eternal damnation and numbered among the flock of Thine elect. Through Christ our Lord. Amen.”

The NOM gives us this: “Grant us your peace in this life, save us from final damnation, and count us among those you have chosen [Through Christ our Lord. Amen.]

Again we have the removal of a significant word — oblation. *Oblation* implies an *immolative* sacrifice, and not a sacrifice of “praise and thanksgiving.” In the traditional Roman (Latin) Mass, the priest extends his hands over the bread and wine — symbols of Christ’s Body (as was pointed out in the section on the Offertory). In the sacrifices of the Old Testament, the High

Priest would extend his hands over the sin-offering, thereby placing his sins and those of the people onto the animal which was then led out into the desert and allowed to fall off a high cliff. And so it is with Christ, who took our sins upon Himself prior to His Crucifixion. Some older priests may still extend their hands out of habit, but there is no rubrical instruction in the NOM requiring it to be done. As these men die off it will be forgotten.

Next, let us consider the *Quam Oblationem*, the prayer before the Consecration: “And do Thou, O God, vouchsafe in all respects to bless +, consecrate +, and approve + this our oblation, to perfect it and to render it well-pleasing to Thyself, so that it may become for us the body + and blood + of Thy most beloved Son, Jesus Christ our Lord.”

Again, this has been in part retained: “Bless and approve our offering; make it acceptable to you, an offering in spirit and in truth. Let it become for us the body and blood of Jesus Christ, your only Son, our Lord.”

The phrase “for us” in the absence of an offertory allows this prayer to be understood in a Cranmerian (Anglican) sense — namely that the bread and wine are not themselves transubstantiated so that they become the body and blood of Christ *substantially* and *in themselves*, but rather, *as we receive them “with lively faith,”* they might become FOR US the presence of Jesus Christ. Cranmer was attacked by his fellow reformers for leaving these two words in his rite, to which he indignantly replied: “We do not pray absolutely that the bread and wine may be made into the body and blood of Christ, but that UNTO US, in that holy mystery, they may be made so; that is to say, that we may be partakers in Christ’s Body and Blood, and that, therefore, *in spirit and in truth*, we may be spiritually nourished. Consider further that in the traditional Roman (Latin) Mass there is no such phrase as “*in spirit and truth*.” Now there is nothing wrong with the phrase *per se*, but it’s introduction here cannot be other than highly significant — the more so as the NOM is in essence modeled on the Anglican–Lutheran rites. It is pertinent that in Eucharistic Prayer No. 2, the prayer most recommended for use, and supposedly taken from Hippolytus’ Canon, we find the words FOR US have been inserted gratuitously.<sup>26</sup>

I have concentrated on Eucharistic Prayer No. 1 because it is said to most closely resemble the traditional Roman (Latin) Mass. There are many other Eucharistic Prayers, though four are usually given in the Missalettes. The one most commonly used, and most urgently recommended, is No. 2 where the prayers are simply reduced to the following: “Lord, you are holy indeed, the fountain of all holiness. Let your Spirit come upon these gifts to make them holy, so that they may become FOR US the body and blood of our Lord, Jesus Christ.”

26. As the superior Consistory of the Church of the Augsburg Confession of Alsace and Lorraine, a major Luther authority said, “We acknowledge our willingness to take part in the ‘Catholic eucharistic celebration’ in as much as ‘they felt at home with the new eucharistic prayers’ because ‘they had the advantage of giving a different interpretation to the theology of the sacrifice’ than they were accustomed to attribute to Catholicism.” Anglicans have also used the NOM, though they usually prefer their Anglican rites. † (Continued next issue)

## Devotion To St. Joseph Was Used To “Break” The Canon Of The Mass

(Continued from Page 1)

encouraged people to insist that St. Joseph’s name should be inserted in the prayers of the Mass. “After all,” they remarked, “who after Jesus, Mary, the Apostles and the early martyrs better deserves to be honored in the Mass than St. Joseph? He closely cooperated in the work of the Redemption by being the foster-father of Jesus Christ. He deserves his own place in the Mass.” Suggestions were made to add his name to the *Confiteor*, but these “devotees” of St. Joseph did not think that would be enough. They were petitioning for his name to be added to the prayers of the Canon of the Mass, and nothing less.

From the time these petitions started to reach Rome, the Holy Fathers (the Guardians of the Faith and the Liturgy) rejected them. Their reasoning was simple: by introducing St. Joseph’s name into the prayers of the Canon of the Mass, the door would be opened to allow other innovations to the Mass, even to the point of destroying the Mass completely. The Canon is, after all, the *unchangeable* part of the Mass, and the Popes insisted it should stay that way. Popes Gregory XVI, Pius IX, Leo XIII, St. Pius X, Pius XI and Pius XII all rejected these petitions for these reasons. Some of them, however, did not reject the desire for a higher public recognition of St. Joseph and made him Patron of the Universal Church (Pius IX), Patron in the battle against Communism (Pius XI) and a special Patron of Workers (Pius XII). Even St. Pius X composed a prayer to honor St. Joseph the Worker and richly indulged it. Despite all this, the innovators kept pressing for the insertion of St. Joseph’s name in the Canon (Fr. Lataste, O.P. wrote to Pope Pius IX in 1868 that he would “gladly give his life . . . for the inclusion of St. Joseph’s name in the Canon of the Mass”), and saw their best chance with the election of John XXIII.

Not long after John XXIII took office, the petitions began to pour in to the Vatican by the hundreds of thousands for the insertion of St. Joseph’s name in the Canon. Innovator that he was, instead of heeding the precedent set for more than a century before in the Church, John XXIII informed the Congregation of Sacred Rites that he had “an interest” in this matter. In 1959, by the time he called for the Council that became Vatican II, John demonstrated part of his “openness” to these petitions by proclaiming St. Joseph as the “Patron of Vatican II.” Spurred on by this, many bishops came to Rome at the time of the Council and presented their requests (rather forceful, at times) for the insertion of St. Joseph’s name in the Canon. The Council was solemnly opened on October 11, 1962. On November 13, acting on another whim (for which he is famous), John XXIII had his Cardinal Secretary of State read the *motu proprio* that was like a canon shot heard throughout the entire world. By this document, John XXIII was setting aside any precedent, and the Council Fathers were to see to it that the phrase “and blessed Joseph, the husband of the same Virgin Mary,” was inserted in the Canon of the Mass immediately after Mary’s name. Further, he said, he wished that this change in the liturgy should take place on December 8, 1962 and become law. Thus, at the ceremonies ending the First Session of Vatican II (the same December 8), the “new” Canon was officially “prayed” at Mass,

and the sacred, unchangeable part of the Mass — its Canon — was broken. The door was opened to the liturgical reform that John XXIII had so often spoken of prior to, and at the time of, the Council. By December 30, 1962, the first Roman Missal was printed using the “broken Canon”: the same missal used in the “Indult Masses” of today.

The story doesn’t end here. After devotion to St. Joseph was used to provide an excuse for the Modernist innovators to destroy the Sacred Liturgy, the insertion of St. Joseph’s name no longer became an issue. In fact, when the three new “eucharistic prayers” were approved for the *Novus Ordo Missae* in 1968, St. Joseph’s name was “de-inserted” from these bastardized *formulae* of the canon and cast aside. His “cause” had been used to achieve what the innovators had wanted for more than 150 years, and then it was dropped. Since then, many petitions have been made to the Vatican to have St. Joseph’s name inserted in these new “prayers”, but each petition has been rejected.

Reparation needs to be made for the abuse of such a holy thing as devotion to St. Joseph. Why not spend March honoring our special patron by prayers and other acts of devotion. Let’s foster *true* devotion to St. Joseph among others, begging his intercession to have the scourge of Modernism lifted from us and the triumph of the Church accomplished soon, according to God’s Holy Will. †

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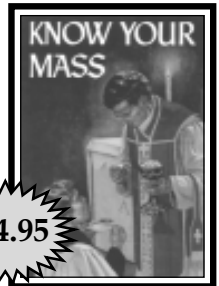


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## The Importance Of Developing A Eucharistic Interior Life

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

Taken from: *The Soul of the Apostolate*

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

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

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

Whether the fight be against the demon, with all his wiles,

Modern culture leads mankind toward noise and activity, so much so that quiet time for prayer is often looked upon as being unusual or something foreign to the "real life." Dom Chautard explains that we will not be true apostles for Christ in our age unless we develop a rich interior life, especially one that is centered around the Holy Eucharist. Since April is dedicated to the Blessed Sacrament, let us pray for the grace to love Our Lord deeper and deeper, day by day.

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

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

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

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

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

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

So many enterprises in our time, and yet so often fruitless! Why is it that they have not put society back on its feet? Let us

*(Continued on Page 9)*

## We Fail To Win Souls To Christ Because We Fail To Live For Christ

(Continued from Page 8)

admit it once again: they can be counted in far greater numbers than in preceding ages, and yet they have been unable to check the frightful ravages of impiety in the field of family life. Why? Because they are not firmly enough based on the interior *life*, the Eucharistic *life*, the liturgical *life*, fully and properly understood. Leaders of Catholic Action, at the head of these enterprises, have been full of logic, and talent, and even of a certain piety. They have poured forth floods of light, and have managed to introduce some devotional practices: and that, of course, is already something. But *because they have not gone back nearly enough to the Source of life*, they have not been able to pass on to others that fervor which tempers wills to their great task. Vain have been their attempts to produce that hidden but powerful devotion to the cause, that active ferment working through whole groups of men, those centers of supernatural attraction for which there is no substitute and which, without noise, unceasingly spread the fire around about them and slowly but surely penetrate all classes of persons with whom they come into contact. These results are beyond such apostles because their life in Christ is too weak.

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

Sometimes we hear a parish spoken of as *good* or even *wonderful* because, in it, the people take off their hats to the priest, speak to him with respect, and show a certain liking for him, even going so far as to do him a favor, and gladly, if need be: and yet in that parish the majority work instead of going to Sunday Mass, the Sacraments are abandoned, ignorance of religion is widespread, intemperance and blasphemy reign supreme, and morals leave everything to be desired. A heart-rending spectacle! Is that what you call an excellent parish? Can these people, whose lives are totally pagan, be called Christians?

Men of Catholic Action, we who deplore these sad results,

why have we not been more frequent in our attendance at that school where the Divine Word instructs His preachers? Why have we not drawn deeper draughts from that intimacy of love which brings us close to the God of the Eucharist, the Word of life? God has not spoken by our lips. That is our fatal weakness. Let us no longer be astonished, then, if our human words have proved almost entirely sterile.

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

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

Our Master, for His part, did not forget to feed His Apostles with this indispensable food of joy. "These things I have spoken to you that My joy may be in you, and your joy may be filled," He said, right after the Last Supper, to remind them to what an extent the Eucharist was going to be the source of all the great joys of this life.

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

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## The New “Pro Multis” Decree Is Another Modernist Red Herring

By REV. KEVIN VAILLANCOURT  
For *The Catholic Voice*

In recent columns of this newsletter, I have reviewed the deception found in what is known as the “universal indult”: the effort of some Modernists to make the celebration of the Latin Mass (according to the 1962 missal) available to all priests of the world without special permission for this celebration (save for its scheduling). The chief deceptions in this decree (which we are *still* being told will be “any day now”) are found, not in the “red herring” which makes the Latin Mass more available to people, but in the other abuses that are tolerated, and even “approved,” and which are an insult to the traditional liturgy. Among these abuses are the “exceptional status” afforded the Latin Mass while giving the invalid *Novus Ordo Missae* a continued place of prominence in Catholic worship, and the liturgical abuses found in the modern liturgies (lay lectors, liturgical dance, “altar girls” and the like), some of which have found their way into the indult-style Latin Masses. What is more, while accepting this “universal indult,” Catholics somehow are expected to ignore the heresies of false ecumenism, the universal salvation of all mankind, moral and doctrinal relativism and the like as they sit in churches of the Modernists, happy with the notion that they are present for a Latin Mass. This says nothing of the continued contradiction that is found in the dual liturgical calendars used in these churches — a contradiction which clearly identifies the desire of the Modernists to present a new form of worship for Catholics by altering the traditional celebration of feasts and fasts that Catholics have kept for centuries.

As it stands for now, those churches where the “universal indult” will be said will follow one liturgical calendar, while the “non-indulterers” will follow the calendar introduced after Vatican II. For example: not long ago, those using the traditional calendar observed the Sundays after Epiphany, while those of the modern rite (using the new calendar) observed the beginning of the “Sundays of Ordinary Time.” [Note: I have heard from several sources that a revision of the “1962 Missal” has been ordered by the Vatican to coincide with the proclamation of the “universal indult”. All who use the “indult” *must use* the new “Latin missal” because it will bring in line all those who desire the Latin Mass but who now observe the pre-Vatican II liturgical calendar. The new “Latin Missal” will follow the pattern of the modern (post-Vatican II) calendar, with its jumbled up feasts, questionably canonized saints and the elimination of Ember Days, Vigils and the like. Thus, those who use the “universal indult” will cease to

be “traditional Catholic” in practice (despite their presence at a Latin Mass), and soon will be so in belief and worship.]

Last November, deception was added to deception. Benedict XVI (through Cardinal Arinze, the prefect for the Congregation for Divine Worship) has ordered that, for all countries where English is used in the modern rites, their missals must be revised to reflect a “new” translation of *pro multis* as found in the words for the consecration of the wine. Thanks to the ICEL (with the approval of modern Rome), *pro multis* has been translated since 1967 as “for all” instead of the correct translation “for many”. For many years, true Roman Catholics have pointed to this obvious mistranslation of the apostolic form for the Sacrament of the Holy Eucharist, and have clearly demonstrated from Church teachings that such a change *invalidates* the Consecration of the wine at Mass, *thus invalidating the entire Mass*. Up until now, the Modernists have said that true Roman Catholics should not worry about such things, that the words “for all” and “for many” mean the same thing (!), and, besides, this change occurs in a “non-essential” part of the form of the Sacrament. Now, in order to appease Catholics on both sides of the indult issue, the modern church is doing a 180-degree reversal on all this by saying the “historically correct” translation for *pro multis* is “for many”. This says nothing about the *doctrinal correctness* of this translation, as well as the many *other errors* surrounding the celebration of the *Novus Ordo Missae* that continue to render it *invalid* and *sinful* for Catholics to attend.

### How Some Defended The Corrupt ICEL Translation

Almost immediately after the promulgation of the *Novus Ordo Missae*, objections were raised against the translation of *pro multis* as “for all” in the Canon. The so-called *Ottaviani Intervention*, as well as the distinguished writings of men of faith like Patrick Henry Omlor (in his *Questioning the Validity of the Masses Using the New All-English Canon* and other important works) and others all raised serious objections to the mutilated form of the wine-consecration, citing magisterial teachings of the Church as the sources of their objections. In reply, the ICEL published *The Roman Canon in English Translation*, in which they advanced the idea that a “study” of the literary texts and linguistics led them to discover that Our Lord, at the Last Supper, in consecrating the wine, really said: “This is . . . My Blood . . . shed for *all men*.” What was their proof for this? Quoting the “learned” scholar (and Modernist) Joachim Jeremias, from the work *The Eucharistic Words of Jesus*, “Neither Hebrew nor Aramaic possess a word for ‘all’. . . ,” therefore it is possible that Our Lord meant to say *all* rather than the “exclusionary” *many* that has been the translation of the text for centuries.

Now, St. Pius X, in his *Syllabus of Errors of the Modernists*, stopped such heretical speculation about the Scriptures years ago. In this work, he condemned as heretical the following proposition: “No. 12. The exegete . . . must first put aside all preconceived opinions concerning the supernatural origin of Sacred Scriptures, and must not interpret it otherwise than

(Cont. on Page 11)



### Have We Won?

The work of STRC for the Restoration of the true Holy Sacrifice of the Mass has not gone away despite the November, 2006, decree for the re-translation of *pro multis* in the English *Novus Ordo Missae* as “for many”. We at STRC completely reject the *Novus Ordo* as a true form of Catholic worship, and changing the translation in the wine-consecration does not change this position. We are still firmly committed to seeing the elimination of the *Novus Ordo* once and for all.

## Correcting The ICEL Abuse Is Not A Matter Of Changing One Word

(Continued from Page 10)

merely human documents.” In offering their “learned opinions” on the eucharistic texts, the Modernists of the ICEL essentially deny the Divine guidance of the Church in teaching us about the nature of the Holy Scriptures as well as in proposing to us in the Mass, with the words “for many” used as the official translation of the Latin text, the official and infallible form of worship for all Catholics of the Roman Rite. It did not matter that the Church has consistently taught that the entire form used for the Consecration of the bread and wine at Mass in the Roman Rite came to us from Christ through the Apostles. No, for the “teachers” of the ICEL, their learned “opinions” on this matter supercede all other teachings. This heretical frame of mind was perpetuated over and over again to the point that Fr. John Dietzen, writing in the *Catholic New York*, answered a question in his column *The Question Box* about the correct translation of *pro multis* this way: “A key factor to the answer to your question is that Hebrew and Aramaic have no real equivalent in this context for the word ‘all.’ Hebrew *rabbim*, which literally means ‘many’, also sometimes conveys the meaning of ‘all’ – the many who form the whole.” This is nearly word-for-word taken from the ICEL book mentioned above. The modern clergy — wittingly or not — often repeat the same lies and heretical teachings over and over again, and nearly all of the Catholic faithful accept their “opinions” without question and without studying their Faith for themselves.

Another “defense” of the invalidating ICEL translation came from the more “conservative” circles over the years. Many authors and “theologians,” while admitting that the argument about “many and all meaning the same thing” was rather weak, said this did not matter in the area of validity. These “learned” men reminded us that all that is strictly necessary for validity in the Mass is for the priest to recite these words “This is My Body,” and “This is My Blood,” and transubstantiation takes place. This became known as the “short form” argument and is not consistent with the magisterial teachings of the Church in this matter, despite what the Baltimore Catechism (and other such books echoing this new teaching of the “theologians”) has to say. I will review a reply to this argument further along.

### The Reasons For The Change

Years of defending the use of “for all” in the wine-consecration came to naught when Cardinal Arinze ordered a return to the use of “for many” in the English vernacular liturgies of the modern church. Among the reasons for this change are:

- The Synoptic Gospels (Matthew and Mark) make specific reference to “many” for whom the Lord offered the Sacrifice;
- The Roman Rite in Latin has always said *pro multis* and never *pro omnibus* in the consecration of the chalice;
- The anaphoras of the various Oriental Rites all contain the verbal equivalent of the Latin *pro multis* in their respective languages. (This includes the Aramaic-speaking rites. *FKV*)
- “For many” is a faithful translation of *pro multis*, whereas “for all” is rather an explanation of the sort that belongs properly

Liturgical abuses continue with “approval”.

Pictured is Sr. Alinda of the Missionaries of Charity (Mother Theresa’s congregation of nuns). She is placing the luna



with the host into the monstrance for the Sister’s “prayer hour.” If women can be “eucharistic ministers,” why not let them also perform other functions usually reserved to priests?

to catechesis. (What? We will see what the Council of Trent taught in this matter, and how the teachings of this dogmatic council are the true “catechesis” that must be followed. *FKV*.)

• In line with the instruction *Liturgiam Authenticam*, effort should be made to be more faithful to the Latin texts in the typical editions. (Is the event pictured above “in line with the instruction *Liturgiam Authenticam*”? *FKV*.)

And when is all of this supposed to take effect? For countries where a change in translation will be required, the bishops are to prepare for the introduction of a new translation of the phrase in approved liturgical texts “in the next one or two years.”

Absent from all this is the most important reason that every traditional Catholic should be looking for: that the translation of *pro multis* as “for all” has violated past Church teachings (not mere *practices*), and has invalidated the Mass whenever it was used. Do I expect the Modernists to admit to this? Honestly, no. However, I do expect that Catholics who understand the sacramental theology surrounding the Holy Eucharist will see that this fact is most obviously missing from the reasons for the change, and thus they will see no cause for rejoicing in Arinze’s letter. Rather, caution is in order.

Since the reasons for this change are not based on validity and traditional sacramental theology, they must have been issued for some merely human motive, meaning that the reasons given above are part of a mere smokescreen to appease the masses. Isn’t anyone curious that after nearly forty years of a sinful translation, this “decree” should come forth right now with some sense of urgency? Don’t you think this has been issued to appease the “traditionalists” by demonstrating how “strong” the Vatican is in keeping the liturgy “authentic”? Numerous blog responses on the Internet demonstrate how too many gullible Catholics have been bamboozled into rejoicing about this change in the texts. They don’t see this as merely a “bait-and-switch” decision to appease, at the same time, those who both do and do not want the “universal indult.” Many of the “approved” traditional clerical communities are admitting that the “universal indult” will never be issued. Therefore, they will “take what they can get.” And, the more liberal factions who oppose the indult will accept this act of “discipline” if it means they don’t have to see

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## Face The Facts: The Liberals Do Not Want The Latin Mass

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a return of the Latin Mass. We can verify this through an “insider’s” series of comments. The London *Sunday Telegraph* published, on January 27, 2007, a story written by Malcolm Moore following an interview with Fr. Reginald Foster, a sixty-eight year old Carmelite, who was appointed the Papal Latinist thirty eight years ago, and who had these comments to make about the “universal indult”. Moore writes:

He said reports that Benedict will reintroduce the Tridentine Mass, which dates from 1570, and is largely conducted in Latin, were wrong — not the least because of Benedict’s desire to avoid more controversies. A speech last year offended Muslims, and more recently he gave initial support to a Polish archbishop eventually forced to resign . . .

“He is not going to do it,” Fr. Foster said. “He had trouble with Regensberg, and then trouble in Warsaw, and if he does this, all hell will break loose.” In any case, he added: “It is a useless Mass, and the whole mentality is stupid. The idea of it is that things were better in the old days. It makes the Vatican look medieval.”

What more needs to be said?

### Reply To “All” And “Many” Mean The Same Thing

Let it be understood that when and if the Arinze letter is put into effect, the mere change to “for many” in the wine consecration form will not be enough to render the *Novus Ordo Missae* an acceptable form of valid worship for Roman Catholics. Years of deceiving people into thinking the *Novus Ordo* is the “same Mass” as the Latin Mass must be exposed, and an accounting must be made. For instance, a very strong retraction must be made regarding the justification for retaining the English “for all” under the reuse that “many and all mean the same thing.” Even a cursory inspection of the Aramaic rite (the language Jesus spoke — the language supposedly does not know the difference between “many” and “all”) will lead one to discover that, indeed, they do have a word in their language for “many” and a separate and distinct word for “all”. Patrick Henry Omlor reviewed this in his keynote speech at the 1997 Latin Mass Conference held in Dallas, Texas, and sponsored by the Catholic Research Institute and the Society of Traditional Roman Catholics. This speech is available under the title *The Casualties of Thirty-five Years of Warfare* from the Catholic Research Institute.

### Reply To The “Short Form” Argument

Admittedly, the first line of defense by those who justify the use of “for all” in the wine-consecration form (“many and all mean

the same thing”) will lose much of its steam when the Arinze letter is implemented. This is why a thorough understanding of the weaknesses behind the “short form” argument are necessary. Contrary to what these “conservative” apologists tell us, the “long form” — meaning the entire form of words for the consecration of bread and the wine in the Canon of the Mass — is essential to validity, and this is a magisterial Church teaching. Once again, Patrick Omlor has reviewed this subject in great detail, and his works (also available from the Catholic Research Institute) should be a requirement for all to read. I have also reviewed these matters in more detail in past issues of *The Catholic Voice* (most of which can be found on the STRC web site). These explanations have been around for a long time, it is recent events in the modern church that now make their study a necessity.

In short, here some of the main arguments denying the validity of the “short form”:

- Pope Eugene IV, in the year 1441, while the ecumenical Council of Florence was in session, taught the following. “We have deemed that herein should be laid down the form of words which in the consecration of the body and blood of Our Lord the holy Roman Church, **confirmed by the teaching and authority of the Apostles Peter and Paul** has always been accustomed to use. In the consecration of the Body, the Church uses this form of words: ‘For this is My body’; but in the consecration of the Blood it uses the following form of words”. ‘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.’”

Here the Sovereign Pontiff Eugene declares that the Consecration Form found in the Roman Missal is the form that the Roman Church has always been accustomed to use; that is, from the time of the Apostles at the very beginning.

- Pope Innocent III replied to a question by the Archbishop of Lyon who had added the words “the mystery of faith” to the wine-consecration form. In his doctrinal letter *Cum Marthae Circa* of November 29, 1202, the Sovereign Pontiff replied as follows: “You have asked who has added to the form of words which Christ Himself expressed when He changed the bread and wine into the Body and Blood, which are in the Canon of the Mass that the general Church uses, but which we find expressed by none of the Evangelists. In the Canon of the Mass,” Innocent continues, “that expression ‘the mystery of faith’ is found interspersed among His words. . . . Surely we find many such things omitted by the Evangelists from the words as well as from the deeds of the Lord.” And the Sovereign Pontiff concludes, “Therefore We believe the form of words as is found in the Canon [of the Mass] the Apostles received from Christ, and their successors from them.”

- The *De Defectibus* decree (Part V) found in the front of every altar missal of the Roman Rite prior to Vatican II is very definitive in its teaching: “The words of Consecration, which are the form of this Sacrament, are these: ‘For this is My Body.’ And: ‘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

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## The Church Has Taught Us Clearly What Constitutes The Correct Form At Mass

(Continued from Page 12)

for many unto the remission of sins.’ Now if one were to *omit anything* or to *change anything* in the form of the consecration of the Body and Blood, and in that very change of the words the (new) wording would fail to mean the same thing, *he would not consecrate the Sacrament*. If in fact he were to add something that did not change the meaning, it is true he would consecrate, but he would sin most gravely.”

- Contrary to what many “conservatives” will tell us, St. Thomas Aquinas did teach the necessity of the “long form” in his *Summa Theologica*, Part III, Question 78, Article 3, where he states matter-of-factly, “The Church, *instructed by the Apostles*, uses this form.”

- St. Thomas also teaches (*Summa*, Question 60, a. 3, ad. 2) that an important element of sacramental theology is that “a sacrament must signify what it effects, and effect what it signifies.” This is known as the *res* (essential elementary significance) of the sacrament. Pope Leo XIII teaches the same through the ordinary magisterium of the Church in *Apostolicae Curae*. The wording of the “short form” does not meet this criteria because it never expresses why Our Lord instituted the Holy Eucharist and its relationship to His Passion and Death.

- Thus Dominican theologian Cajetan (1469-1534) emphatically taught and published in his *Commentaries* (1533) that only four words were necessary for valid consecration (*This is My Body* and *This is My Blood*). However, in 1570, Pope St.

Pius V authorized the *Commentaries* to be republished in a Roman edition, but he explicitly commanded this particular opinion to be expurgated.

- The Holy Office in 1958 forbade those who were experimenting with the liturgy to attempt to offer Mass without using the words *mysterium fidei* in the wine consecration. They explained that the removal of this phrase from the form gravely affected the *validity* of the Mass.

There is no other Catholic conclusion that can be drawn from this short review than to acknowledge that the “short form” of the Consecration *has never been accepted by the Church for validity*, despite what modern theologians have taught, and despite what even some traditional clerics may write in explanation of such matters. No theologian is allowed to review subjects taught by the Magisterium of the Church (yes, even the *ordinary* magisterium) so as to teach something contrary to that which the Popes and Doctors of the Church have unerringly taught. Pope St. Pius X and Pope Pius XII reminded us in their writings that not even the Church has the *power* or the *right* to change the essential elements of the sacraments which tradition tells us came from Christ Himself through the Apostles. No Pope, no Council, no theologian can change that which makes up the essential form of the Sacrament of the Holy Eucharist, and this is why the implementation of the Arinze letter will do nothing to make the *Novus Ordo Missae* a valid act of worship for Roman Catholics. This is not my opinion but the teaching of the Church.

### It All Started To Go Wrong Before The Second Vatican Council

In January 1943, Conrad Grober, then archbishop of Freiburg, issued a letter of twenty-one pages addressed to the German (and Austrian) episcopate. In this letter, the archbishop complains bitterly of innovations “in the field of Catholic theology and liturgy”, which he sums up in seventeen points:

1. The division within the clergy between old and young (among the reckless young were included also the “liturgical agitators”, the supporters of a “kerygmatic theology”, the “Viennese activists”, who “rush to adopt the new schemes and in the light of these to reorganize their parishes”).

2. The decline of interest in natural theology.

3. A new definition of faith (the conception of faith as “becoming conscious of unity with Christ” and other similar ideas).

4. The increasing depreciation of scholastic philosophy and theology.

5. The bold and reckless reversion in practice to early and primitive times, norms and forms.

6. The one-sided preference for the Eastern Fathers, “with their peculiar ideas and forms of expression”.

7. The increasing influence of Protestant dogmatic theology on the Catholic presentation of the faith.

8. Throwing open the frontiers in relation to other Churches in order to fulfil the aims of the *Una Sancta* movement (earlier precursor of the ecumenical movement, founded after the First World War I).

9. The modern concept of the Church, “according to which it is no longer the *societas perfecta*, founded by Christ, but

a kind of ‘biological organism’.”

10. The excessive supernaturalism and the new mystical attitude in our theology.

11. The Christ-mysticism, “now flourishing, which I do not know whether to describe as astonishing or shocking”.

12. The conclusions drawn from the doctrine of the mystical body of Christ (“people really seem to be forgetting that metaphors such as St. Paul uses must not be overworked, but must be explained ... in the light of the fact—which certainly holds also for St. Paul—that all comparisons limp”).

13. Over-emphasis on the universal priesthood.

14. The thesis of the meal-sacrifice and the sacrificial meal (“the communion of the faithful is supposed to belong to the integrity, if not to the essence, of the Mass, the practice of primitive Christianity being invoked to support this; it is forgotten that in fact, even then, on special occasions and in special conditions, Holy Communion was also received outside Mass”).

15. Over-emphasis on the liturgy (“I hold, and many share my opinion, that pastoral work went on quite efficiently before an appreciation of the liturgy spread to wider circles”).

16. The attempt to make dialogue Mass compulsory (“I shall always regard dialogue Mass merely as a peripheral and temporary phenomenon”).

17. The attempt to conciliate the people by introducing the German language even in the Mass (the archbishop considers the adoption of the mother-tongue for the Mass “a loosening of the spiritual bonds within the Church and with Rome itself”).

*Letters To The Editor***St. Joseph And The Canon Of The Mass; Fr. LeBlanc Was Not Censured**

St. Joseph In The Canon Of The Mass . . . Again!

Editor, The Catholic Voice:

A few months ago, I read that over the past few years some priests have been found adding St. Joseph's name to the "eucharistic prayers" of the Novus Ordo. They are being told to stop this practice. Can you help me understand more about this? Isn't St. Joseph's name inserted in the Latin Mass?

H.S.

New London, CT

Editor's Note: A story on the addition of St. Joseph's name to the Canon of the Mass can be found elsewhere in this newsletter. To summarize: Time after time, the popes before John XXIII rejected any petitions asking for St. Joseph's name to be included in the prayers of the Canon of the Mass. It was not until the election of John XXIII that the Modernists succeeded. This false devotion to St. Joseph became an instrument for change, for by violating the decrees of *Quo Primum* it emboldened the Modernists to make the greatest of all changes to the Mass: the *Novus Ordo Missae* of Paul VI. Once this was done, St. Joseph's name was nowhere to be found in any of the "eucharistic prayers"! The "devotion" held by the Modernists for St. Joseph was quite shallow indeed. Modern Rome has rejected this practice altogether, despite the petitions of some clerics from around the world.

† † †

**Fr. LeBlanc Was NOT Excommunicated**

Editor, The Catholic Voice:

Your December, 2006, newsletter states that Fr. LeBlanc was "excommunicated, censured and more . . ." This is ABSOLUTELY INCORRECT. Fr. LeBlanc didn't exactly have a loving relationship with the local bishop(s), but he was never, ever excommunicated. In fact, when a local pastor printed in his church bulletin that Fr. LeBlanc was excommunicated (and schismatic), he had to retract the statement and is now facing a civil lawsuit for libel and slander. Please, please RETRACT the excommunication and censure allegations because neither ever happened.

D. G., Phoenix, AZ

Editor's Note: Unfortunately, one of the sources used for this article mentioned the excommunication, etc. of Fr. LeBlanc, and it should have been caught because, as you stated, it was not true. While Father was alive he did all he could to prove that he was a faithful Catholic priest in all he said and did. While the use of the term "excommunication" is one of those Catholic "power words" the modern church uses to scare people away from the practice of the traditional Catholic faith, we should also recall that if one is "excommunicated" from the modern church for being a faithful Roman Catholic, it has no meaning since these accusations come from a church and hierarchy that has, from the most part, abandoned the practice of the apostolic Faith, and, are themselves under the pale of separation from the Catholic Church.

† † †

**Questioning The Modern Holy Water Blessing Rite**

Editor, The Catholic Voice:

Having left the novus ordo to practice my traditional Catholic Faith, I was struck by an obvious change made in the blessing of Holy Water. As I watch the traditional priest bless water for our use, I see that he both blesses and exorcises the water and the salt that is later combined to make Holy Water. From what I recall, I have seen a blessing said over the water in the modern rite, and even over the salt (if used – it depends on the priest), but there are no exorcisms anymore. Am I correct in my observations?

J.O.

Salinas, KS

Editor's Note: You are to be commended for your observations between the two ceremonies. You are also correct. The traditional blessing of Holy Water incorporates the blessing and exorcism of water and salt. The reasons for this are more than symbolic. Water and salt are both creatures, and as such can come under the dominion of the devil. Since one of the primary purposes for Holy Water (as we are taught in the prayers of the blessing) is to dispel the devil, and to lessen his influence wherever the Holy Water is used, it is very important that the water and salt are not somehow influenced by the devil before the blessings of these elements takes place. We cannot expect to dispel the devil if the devil is present in the sacramental we are using.

The modern rite has eliminated the use of exorcisms (as well as the Order of Exorcist for men preparing to be priests), some say, so as to project a more "positive" theology, because a constant emphasis on the "negative" (that the devil exists and that he must be exorcised — cast back into Hell) may scare the people. Whether this is true or not, the fact is that exorcisms are no longer performed with any regularity as can be found in the traditional rites of the Roman Catholic Church. This failure to publicly express a belief in the existence of the devil, and that his purpose among men is to "prowl about the world, seeking the ruin of souls," has left many modern Catholics oblivious of the devil's existence, or else they express a doubt that he is really there. By eliminating exorcisms in the various rites and blessing, the power of the devil over men has greatly increased.

† † †

**Just What Do We Mean By "Traditional Catholic"?**

Editor, The Catholic Voice:

Excuse what might seem to be a trite question: what do you mean by "traditional Catholic"? There are so many versions of "tradition" today that I am not sure what to believe.

*From the internet*

Editor's Note: Yes, "traditional" can mean anything from being a "conservative" modern Catholic who is content with a "devout" form of the *Novus Ordo Missae*, to one who altogether rejects the church that has sprung up with Vatican II and who will not recognize any authority in it. STRC rejects the innovations that came with Vatican II in doctrine and worship. We cannot accept anything as "traditional" unless it is part of the apostolic traditions and the teachings of the popes. †

## Grace Notes: The Opening Ceremonies Of The Easter Vigil

There is an amazing phenomenon which occurs every year at the close of the Lenten Season. A Lent well spent serves no better purpose than to prepare us for Holy Week, for only after we have faithfully observed the prayers and penances which Holy Mother Church imposes on us can we be in the proper dispositions of heart and soul to make this the holiest week of our lives. It is truly wonderful to see how so many of the faithful are present for the magnificent reflections which Palm Sunday, Holy Thursday and Good Friday each bring us. Yet, when it comes to the ceremonies of the Easter Vigil, few of these same people are in attendance. How can this be? How can so many Catholics spend Lent so devoutly while, at the same time, bringing it to an imperfect conclusion by staying away from our churches on the final day before Easter? Their Lent is not complete unless they also participate in the holy mysteries the Church prepares for us on this day.

Space is not available to review the many ceremonies of the Easter Vigil and the hidden spiritual meaning found in them. However, a review of the opening ceremonies and chants of the Holy Saturday Liturgy will, it is hoped, so stimulate the hearts of our readers that they will do everything possible to be present at the Easter Vigil from beginning to end.

Let us recall an important event which came at the conclusion of the Good Friday ceremonies: when all was done, the candles were blown out throughout the church, and all lights were extinguished to represent the darkness that came upon the world with the death of our Savior. This is our time of mourning. It is fitting, then, that one of the first things to occur in our churches before we celebrate the Resurrection of Jesus Christ is that light is restored. Understand, this is not a matter of putting a flame to a candle and placing it somewhere in the church. No, the “new fire” represents Jesus Christ, the Light of the World, and this light is brought into the church in solemn procession with this sacred flame resting upon the ceremonial Paschal Candle for all to see.

We call this a “sacred flame” because this “new fire” has been

### Learning The Method Of Assisting With The Priest At Holy Mass

(Continued from Page 3)

people’s; and the officially prescribed declaration of the people acquiescing in his words.

The text of the Mass, therefore, calls for the active cooperation of the people in the action of the Mass. The priest is not only acting for them, but to a great extent, also acting *with* them. Although the people today generally know nothing of this active mental and verbal cooperation with the priest, the Church has tolerated attendance at Mass by means of reciting private prayers of any kind, such a way of hearing Mass cannot be considered in full accord with the intention of the Church as this reveals itself in the very text of the prayers. Moreover, history tells us that this is not at all the way in which the Christians in the fervor of the early days of the Church, and in the great days of Christian faith, assisted at Mass. And so it can hardly be the real intention of the Church at present that such should be the way to assist at Mass. In fact, the Vicars of Christ have spoken on the matter. “You should not pray during the Mass, but pray the Mass,” said the St.

specially blessed in a liturgical action of chant and prayers that is befitting its holy symbolism. Not long after the procession of priest and servers arrives at the appointed place (usually outdoors), a spark drawn from flint is used to enkindle the ceremonial fire. Almost immediately the priest chants a blessing, petitioning that this new fire, produced from flint, may inflame the hearts of all who use it with heavenly desires, leading us safely to our eternal home in Heaven. The new fire is now set to some charcoal to be used for incensation, both of the sacred fire and of the Paschal Candle. This candle is solemnly prepared for its use with incense and inscriptions befitting such a glorious sacramental. Once the Paschal Candle is thus prepared, the sacred fire is applied to its wick and all line up again for the procession back to the sanctuary.

As the procession is made ready, the purple vestments are put off for the time being, and white is worn to symbolize the joy of heart and soul to be found in all who welcome this sacred fire back in to the church. Three times the priest chants *Lumen Christi* (the Light of Christ!) at three different points of progression toward the sanctuary. *Deo gratias* is sung, not only by the servers, but by all who are present, for as the lit Paschal Candle makes its way down the aisle, hope is enkindled and sadness and mourning start to fade away. The Paschal Candle is placed prominently so all can see its glorious flame. After an incensation, the priest prepares to sing the *Exsultet*, a hymn of joyous instruction for us all as some of the events of human history are recounted that all served as a preparation for this *vere beata nox* — a truly blessed night.

There are so many more liturgical acts during the Easter Vigil that are both instructional and inspirational. How can anyone attempt to enter into the celebration of the mysteries of the Resurrection without taking part in the liturgy of the Easter Vigil? We cannot share in all the graces Easter brings without preparing our hearts and souls for them. Do not think you have fulfilled all of your Catholic duties of Lent until you have participated in the Easter Vigil with Holy Mother Church. †

Pius X. He instituted a movement towards helping the laity understand their role in active participation in the Mass, which has received the approval of all his successors in the Chair of Peter.

Since this is the case, should not every devoted Catholic try to the utmost of his power to participate actively in the Holy Sacrifice of the Mass, to follow the priest in mind and heart, to pray *with* him and act *with* him? Should not every Catholic for this reason try to the utmost of his power to understand what the Mass really is, how its action is built up, and especially just what the action means for each individual present at the Mass? It will be the purpose of this series of readings to aid those who have a desire for it towards a better understanding of the internal structure of the Mass, of the spiritual action taking place therein, and thus to indicate to them how they may best enter into the spirit of this most holy action, and derive the greatest fruits therefrom. †

**Statement of Purpose**

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

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

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

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

**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.*

- Ash Wednesday ..... February 21
- Ember Days of Lent ..... February 28, March 1 & 2
- St. Thomas Aquinas ..... March 7
- St. Patrick ..... March 17
- St. Joseph ..... March 19
- St. Gabriel the Archangel ..... March 24
- Annunciation BVM (*transferred*) ..... March 26
- Palm Sunday ..... April 1
- Holy Thursday ..... April 5
- Good Friday ..... April 6
- Easter Sunday ..... April 8
- St. Mark (*Greater Litanies*) ..... April 25
- St. Joseph the Worker ..... May 1
- St. Athanasius ..... May 2
- Finding of the Holy Cross ..... May 3
- St. Pius V ..... May 5
- Sts. Philip & James ..... May 11
- St. Robert Bellarmine ..... May 13
- Rogation Days (*Minor Litanies*) ..... May 14, 15 & 16
- Ascension Thursday ..... May 17
- Pentecost Sunday ..... May 27

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