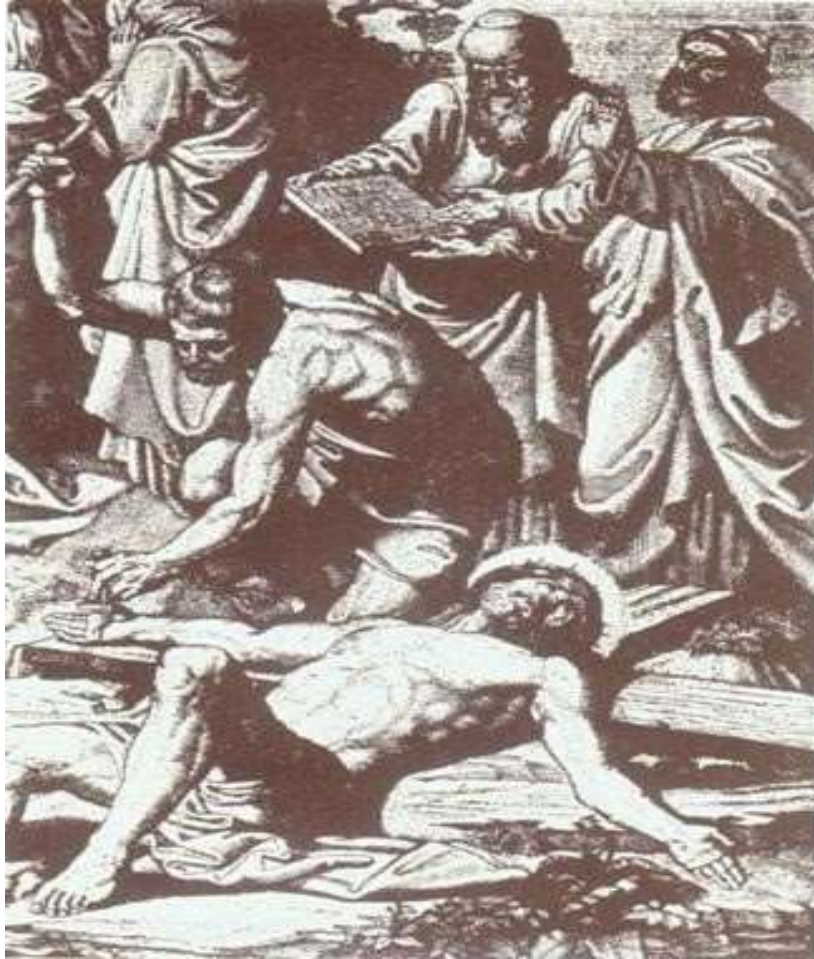


## DOES GOD REALLY CARE?



...What We Believe?

### A Catholic Priest reflects on the changes in the Church

**GOD DOES CARE VERY MUCH** what we believe about Him. That is why He sent His own Son to us, so that in knowing Jesus Christ, we might also know God the Father. Our Lord came to live and die among us just so that we might know God, love Him and serve Him. As Jesus said to His Apostles: "If you had known Me, you would without doubt have known the Father also ... He that seeth Me seeth the Father." ( St. John 14, 7-9). The Savior frequently spoke of how important it is that we believe the truth:

*"God is a spirit, and they that adore Him must adore Him in Spirit and in truth."*

( St. John 4,24)

*"If you continue in My word, you shall be My disciples indeed; and you shall know the truth, and the truth shall make you free."*

( St. John 8, 31-32)

*"I am the way, and the truth, and the life. No man cometh to the Father but by Me." (*

St. John 14,6)

**IN PROMISING TO SEND** the Paraclete, Jesus called Him *"the Spirit of truth"*, and told the disciples that *"when He the Spirit of truth is come, He will reach you all truth."*

( St. John 16,13)

**THE NIGHT HE WAS BETRAYED**, Our Lord prayed in His great priestly prayer to God the Father: *"Sanctify them in the truth. Thy word is truth."*

( St. John 17,17)

## **JESUS PROMISES THE EUCHARIST**

**THE REDEEMER'S CONCERN** that we believe the truth is quite clear in His promise of the Blessed Eucharist. Our Lord was most emphatic about the pledge to give us His own flesh and blood as food and drink: *"Amen, amen. I say unto you: except you eat the flesh of the Son of man and drink His blood, you shall not have life in you. He that eateth My flesh and drinketh My blood hath everlasting life; and I will raise him up in the last day. For My flesh is meat indeed; and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him."*  
( St. John 6.54-57)

**THE GOSPEL TELLS US** that, when the disciples heard these words, many scoffed at Jesus' promise. "This is a hard saying," they complained among themselves, "who can listen to it?" And they walked away in disgust. Perhaps Our Lord could have kept them by explaining away His words—by telling them he had meant only "signs" or "symbols" of His flesh and blood. But Christ did not pursue them, nor did He explain away His words; rather He became more and more insistent upon them. No, those who walked away had perfectly understood Our Lord: He was promising to give them His flesh and blood as food and drink. This they would not accept.

## **CHRIST FULFILLS HIS PROMISE**

**SO UNYIELDING WAS CHRIST** about the strict meaning of His words that He was even ready for the Apostles themselves to abandon Him. *"Will you also go away?"* He asked them. And Peter, answering for all, gave the response which every true Catholic has always given: *"Lord, to whom shall we go? Thou hast the words of eternal life."* ( St. John 6, 69) The Twelve also understood Our

Lord to mean exactly what He had said, but unlike the others they believed that He could and would somehow fulfill His mysterious promise. They did not know how or when, but they believed He spoke the truth and had the power to keep His word. None of them later asked Jesus to explain when, at the Last Supper, He took bread and wine and then gave it to them saying: *"Take ye and eat. This is My body ... Drink ye all of this. For this is My blood"* (St. Matthew 26, 26-27)

## **ECUMENICAL MENTALITY AGAINST TRUTH**

**THE ROMAN CATHOLIC CHURCH ALWAYS TAUGHT** that truth is of the greatest importance. But in the past 40 years profound changes have swept the Church, affecting every aspect of Catholic life. These changes were the work of "modernists" with a new mentality of "ecumenism," a mentality which considers unity to be more important than the truth. These modernists believed that in the past, the Catholic Church had sacrificed its unity by upholding its Doctrine; now the Church must sacrifice its doctrine in order to unite with other religions.

## **THE MASS IS THE HIGHEST EXPRESSION OF THE CATHOLIC FAITH.**

Because the rule of praying sets the rule for believing, the traditional Mass was the biggest obstacle to changing the Faith. But the modernists knew that if they could change the way Catholics pray, they would also change the way they believed. The Traditional Mass was not ecumenical. The modernists replaced it with a new Mass (their "new order" of Mass). To make sure that their new worship would be acceptable to non-Catholics, they had six Protestant ministers help them to compose the new service.

**HOWEVER, THE MASS WAS NOT** the first target of the ecumenists. The first sacrament to be changed was the rite of ordination to the priesthood. This was completely rewritten in 1968 and, after the new Mass was issued a year later, many priests left the priesthood claiming to suffer from an "identity crisis". The resulting shortage of priests and empty seminaries did not deter the ecumenists but rather fit neatly into their plans, because now the lay people could take over many duties of the priest—just as they do in the Protestant churches. And so the laity began to read the Epistle and Gospel, to make up prayers and lead invocations, to deal out Holy Communion hand-to-hand.

## **CATHOLICS NOW STRANGERS IN THEIR OWN PARISHES**

**THE ECUMENICAL MENTALITY** has been so successful that now many Catholics are no different in faith, morals and worship from any Protestant. The rest of the Catholics who still believe in the Catholic Faith are considered rather odd conservatives who are outside of the mainstream of the reformed Catholic life. They stay with their parishes but are strangers there. Many even live in dread from Sunday to Sunday, not knowing what new mockery of the Catholic Faith they will find in their parish churches.

**SLOWLY — LITTLE BY LITTLE** — these good people are either brought to accept the new religion or they drift away from the Church in silent disgust, perhaps never to return again. And this is exactly what the ecumenical design hopes they will do: give up. If they cannot accept the new ways, then let them leave quietly. But the Catholic Church has never before needed them so much.

**IF YOU ARE ONE** of the many Catholics who feel like strangers in their parish churches, then there is something you can do – something you must do. You can resist the progressive deterioration of your Catholic Faith by remaining true to the traditional Catholic Mass and sacraments. Yes, many Catholic priests still do offer the traditional Mass — many more than you might think.

### **MANY PRIESTS STILL OFFER TRADITIONAL MASS**

**IN 1907, POPE ST PIUS X ISSUED** an encyclical warning about the errors of “modernists” who planned to change the Church in order to bring the Church up to date with the modern world. A central part of their plan was to “reform” the Church’s worship, especially the Mass. At the end of a 20-year long series of changes which began in 1948, the modernists eventually succeeded in producing their new order of mass (*novus ordo*).

**FOR 20 YEARS AFTER THEY BROUGHT OUT** their new liturgy in 1969, the modernists tried to ban the traditional Latin Mass. Failing in this, in 1988 they agreed to permit on a very limited basis the 1962 Missal, which contained many of the changes they had made. Unfortunately, some of the priests who rejected the modernist mass, but wanted to stay in the good graces of the modernist bishops, accepted “permission” to use this 1962 indult mass subject to their approval and control. Other priests, individually or in association, have rejected the new mass only to adopt a liturgy with some of the other modernist changes, such as the dialogue mass.

**ONE GROUP OF PRIESTS, THE SOCIETY OF SAINT PIUS V**, offers the traditional Latin Mass without any of the modernist changes introduced gradually from 1948 through to the new mass in 1969. These priests view the whole process of change as unified by the same modernist principles, all directed to the same result: destroy the traditional Mass of Catholic worship by replacing it with their modernist *novus ordo*. The Society of Saint Pius V rejects the entire destructive process and holds unwaveringly to the Latin Mass of the traditional Roman Rite ordered by Pope St. Pius V in his 1570 decree *Quo Primum*

**THE TRADITIONAL** Latin Mass of the Catholic Church continues despite the efforts of many to silence it once and for all. Does it really matter? If you are a Catholic who believes that the truth does matter, then take a moment to inquire about the traditional Catholic Mass in your area and come home to it.

**THE ECUMENICAL MENTALITY** that truth secondary has no place among Catholics or any who wish to follow Jesus Christ. Let us never forget that Our Lord once stood before Pontius Pilate

and said of Himself: "For this was I born and for this came I into the world; that I should give testimony to the truth. Everyone that is of the truth heareth My voice."

( St. John 18,37)

Yes, God does care very much what we believe about Him.

—Distributed by the Vexilla Regis Association, a society of Catholic laymen devoted to the restoration of Christian social order.

4 Pond Place

Oyster Bay Cove, N.Y. 11771

(Copies are available for bulk orders only)

50 copies - \$6.00                      100 copies -\$10.00

500 copies - \$40.00

Also available from this address:

Purgatorian Manual

Imprimatur Francis Cardinal Spellman

New York City July 28, 1946

1 copy \$12.00 including S & H

7 or more copies \$9.00 including S & H