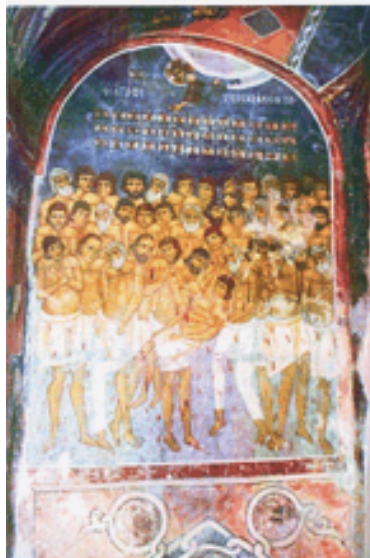


# CATHOLIC NEWS & COMMENTARY

March, 2010

Volume 20, No. 3

## The 40 Martyrs of Sebaste – March 10



The 40 martyrs, Agios Nikolaos Stegis Church, 12th century wallpainting

THE 40 MARTYRS were soldiers quartered at Sebaste in Armenia. When their legion was ordered to offer sacrifice to the gods, they refused. As a result they were exposed on a frozen pond. One of them apostatized and threw himself into a tepid bath nearby, but one of their guards, touched by the grace of God, took his place and there were still 40 martyrs.

The just cried, and the Lord heard them; and delivered them out of all their troubles – **Introit**

Whoever findeth Jesus findeth a good treasure – yea, a good above every good. And he that loseth Jesus loseth much – yea, more than the whole world – **Imitation, Book II**

**Ideal:** There were 40 men who refused to offer sacrifice to the gods. One of their number crept from the frozen pond into the warm bath nearby and died immediately, while one of the attendants rushed out to take his place and keep the number 40 intact.

**Today:** When faced with challenges to your faith, do you stand firm with Holy Church, or do you tend to look for the easy way? Will you keep your place in the kingdom of God, or will someone take your place?

**Slogan:** In unity there is strength.

(Adapted from *A Character Calendar*)

### CONTENTS

For Better? Or For Worse? .....	2
Another View – Stay The Course! .....	2
A Great Magna Carta? .....	3
Who Knew? .....	4
Captivated By <i>The Great Vision</i> .....	4
The Thorn In His Paw .....	5
Mother's Point Of View .....	7

## How Committed?

The U.S. bishops held their annual autumn meeting last November, forty-one years after the *Novus Ordo Missae* was officially introduced by Pope Paul VI. At that meeting, the last segments of the latest version of the missal for the New Mass were approved. One segment, the *Proper of the Saints*, was approved by a margin of 195 to 23 – with 4 bishops abstaining. The bishops also voted by similar margins on the *Commons*, the *Roman Missal Supplement*, and the *U.S. Adaptation of the Roman Missal*. The changes, which have been in process for several years, are all directed at providing a translation from Latin into English that is more accurate, more faithful to the original than the translations currently in use. It is anticipated that the new missal will be put into use in 2011.

All of which brings to mind a question: what will those bishops do who seriously oppose the introduction of the new translation? Will they continue to dissent, or will they go along even though they disagree? And, another thing – when one is asked to vote for or against clear changes in the language to be used during the Holy Sacrifice of the Mass – the most solemn and sacred worship of God that exists on the planet – how does one simply abstain from voting? Does it mean that this particular individual doesn't care? Hasn't made up his mind? Will blow like a reed in the wind?



English translation of The Order of Mass I

Copyright © 2010

MMR PUBLISHING — All Rights Reserved

CATHOLIC NEWS & COMMENTARY — ELECTRONIC

No Redistribution or Retransmission

is permitted without the permission of MMR Publishing

Annual Subscription Only \$12 (U.S.)

to Order: email: [cnc@sacramentals.com](mailto:cnc@sacramentals.com)

## For Better? Or For Worse?

What about the changes that are being made: are they really for the better? Are more people likely to be attracted to the *New Mass* because of the changes? Or will more people be turned off by them? On one blogging site featuring the views of converts to the Church (*perChristum*), one member wrote (our ephasis):

The new translation is more faithful to the Latin, and corrects some rather free translations **that many of us have wanted changed**.

Now that the new translation is coming, I have one piece of advice for the bishops and parish pastors: educate us about it. Seriously bishops, please prepare your flocks for this new translation. Let us know “why” we have the new translations. Let us have plenty of time to look over the translations. Yes, “I” know why we need the new translations. And I am sure most of you do as well. However, your average Catholic may see this as yet another pointless change (and people don’t like change). We know, and the bishops know, that this is an important change, and I think we need to make sure all Catholics at least understand the significance of this change.

## Another View – Stay The Course!

Does that seem unreasonable? One might ask: who could possibly object to a translation being more accurate than previous ones – and more faithful to the original? Well, as even the vote of the bishops indicates, there is some clear opposition to the introduction of the new translation – and the rationale is interesting.



Fr. Michael G. Ryan

In an article published in the December 2009 issue of the Jesuit magazine, *America*, Fr. Michael G. Ryan, pastor of St. James Cathedral parish in Seattle, launched an attack against the new missal. In his article, *What If We Just Said Wait?*, he presents his case.

It is now 45 years since the Second Vatican Council promulgated the groundbreaking and liberating document on the sacred liturgy, *Sacrosanctum Concilium*. As an eager and enthusiastic North American College seminarian at the time, I was in St. Peter’s Square on the December day in 1963 when Pope Paul VI, with the world’s bishops, presented that great Magna Carta to the church [sic]. The conciliar document transcended ecclesiastical politics. It was not just the pet project of a party but the overwhelming consensus of the bishops of the world. Its adoption passed overwhelmingly: 2,147 to 4. Not in my wildest dreams would it have occurred to me then that I would live to witness what seems more and more like the systematic dismantling of the great vision of the council’s decree. But I have. We Catholics have.

Fr. Ryan packs a great deal of smoke and mirrors into a relatively short paragraph! While he means no disrespect to Father, nor to his office as priest, to propose that a more accurate translation of the liturgical texts from Latin into English is tantamount to *the systematic dismantling of the great vision of the council’s decree* seem to bit over the top, does it not?

What he does not inform his readers about is that the constitution on the liturgy, *Sacrosanctum Concilium* (SC), was in no way a mandate to eliminate Latin from the Mass – on the contrary, it specifically mandated that Latin be maintained as the primary language of the liturgy. And, while SC did provide that some of the liturgical texts might be more accessible to the faithful were they to be made available in the *common language of the people* as opposed to Latin, there was certainly no intent that such translations should be executed poorly – and certainly not *interpreted* as opposed to translated – although that is precisely what initially happened.

Further, from precisely what did SC liberate the Church? Was the Church a *prisoner* of the magnificent liturgy through which God’s people had dutifully worshipped for almost two millennia? Does not such a proposal, too, seem way over the top? Think about it for a moment: for almost two thousand years, through entire historical eras when the people of the world were less educated, less mobile, and unable to communicate broadly, Latin represented no stumbling block for the faithful throughout the world. In fact, over the course of that extended time, the Church worshipped the same way everywhere. She prospered and grew into the world’s largest religion, with faithful in every country on the planet.



Pope Paul VI  
Promulgated the *Novus Ordo Missae* on April 3, 1969

But then, suddenly, in the 20th century, when the average education of the vast majority of the people on the planet is light years beyond what it was in the past millennia, when universities abound, when transportation makes it possible to go from one end of the earth to the other in only a matter of hours – we are to believe that Latin became too hard for the average Catholic to grasp – despite the fact that an accurate translation is always close at hand. One might think this is about more than Latin!

## A Great Magna Carta?

*Hmm.* The actual *Magna Carta* was a document – the first of its kind – forced upon the English King by a group of barons – almost 800 years ago. The document sought both to limit the power of the throne and to protect, not so much the interests of the common man, but the properties and treasure of the barons. Oh, and by the way, it was written in Latin. To propose that this Council document was a *great Magna Carta* suggests that the tyrannous and despotic popes had finally, and rightfully, been subjugated by the bishops, despite the reality that this action was not in the best interest of the faithful-in-the-pew. In other words, the sentiment appears to be this: because *SC* was the first document approved by the Council, and because it put much of the responsibility for the liturgy in the hands of local groups of bishops via a newly created concept of *collegiality*, the power of the Vatican had finally been broken and now rested where it should, in the deserving hands of the bishops. Subsequent documents only served to reinforce that sentiment, particularly the Dogmatic Constitution on the Church (*Lumen Gentium*), which was promulgated almost a year following the promulgation of *SC*. As an expression of this *collegiality* the U.S. bishops had authorized the current translations without Vatican interference. However, now, because of Vatican interference, new (albeit more authentic and accurate) translations are being forced upon those who do not favor them. Fr. Ryan tosses out the red herring of the bishops' almost unanimous vote at the Council in favor of *SC* as if it were a unanimous vote for poor translations and mediocre liturgy, which it was not.

Fr. Ryan also expressed his view that *SC* transcended ecclesiastical politics. While it may have seemed so to the public eye at the time, I'm not so sure actual history supports that opinion, for ecclesiastical politics shaped the Council from the very first day.

To be sure, *SC* did pass by the majority vote Father cites, but did the bishops really understand what they were voting for? The answer to that question becomes clear when one examines what happened subsequent to the Council.

Ecclesiastical politics again took a hand and played a very discernible role in the *implementation* of *SC* – which came after the *Constitution on the Sacred Liturgy* was solemnly promulgated by Pope Paul VI. The im-

plementation of *SC* dropped into the hands of Archbishop Annibale Bugnini, who, on January 3, 1964, was appointed by Pope Paul VI as Secretary of the Consilium for the Implementation of the Constitution on the Liturgy (“the Consilium” for short). It was from the Consilium that the *Novus Ordo Mass* was born. That result was what the later Cardinal Ratzinger referred to as a man-made, *manufactured* liturgy that bore little resemblance to what the Council fathers actually intended.

Consider: there is nothing in *SC* that called for a change in the orientation of the priest relative to the congregation; there is nothing which allowed Holy Communion-in-the-hand; there is nothing which allowed Holy Communion under both species at every Mass; there is nothing which called for the elimination of the psalm *Judica me* at the foot of the altar, or the deletion of the Last Gospel and the Leonine prayers at the end of Mass; there is nothing which called for the introduction of concelebrated Masses, offertory processions, lay people distributing Holy Communion, lay people being lectors at Mass, altar girls, or moving the Tabernacle from the center of focus within the churches. No, none of these were the vision of the council – nor did any bishop at the Council vote on any such proposal. All of these are the product of post-conciliar implementation efforts put forth by the liturgical progressivists who became part of the commission established by Pope Paul VI – or, as in the case of communion-in-the-hand and altar-girls, came about because of liturgical abuses that were never corrected.

All of these things – and more – were, however, the vision of those liturgical progressivists who, long before the Council ever met, had become convinced that they could develop a better way to worship than the Church had practiced for centuries.



Archbishop A. Bugnini

**All Rights Reserved – Copyright © 2010 MMR Publishing**

ISSN – 1546-4474

*Catholic News & Commentary* is published monthly by:  
MMR Publishing • 12922 Olive St. • Omaha, NE 68138

To Subscribe: Write or Call –

Toll Free: 877-395-2320 • E-Mail: [cnc@sacramentals.com](mailto:cnc@sacramentals.com)

Subscription Rates – Annual:

US Mail – \$24.00/Foreign – \$36.00 - Electronic (PDF) \$12.00

## The Pre-Conciliar Ramp-Up

Father Bugnini (he was not made an Archbishop until 1972) was self-admittedly one of the architects of the New Mass, with much collaboration from others within the *liturgical movement*. He had become well entrenched in the that movement long before Pope John XXIII even imagined the convening of an ecumenical council. He had taught Liturgical Studies at the Pontifical Urban College (now the Pontifical Urban University), and later became a professor at the Pontifical Lateran University in Rome.



**Pope Pius XII**  
Was the first to appoint Fr. Bugnini

From the earliest years of the 20th century – during the pontificate of Pope St. Pius X, the growing pressure for *reform* of the liturgy was being exerted on the Vatican. What most Catholics who have studied the changes in the liturgy since the Council do not realize is that on May 28, 1948, Pope Pius XII appointed Fr. Bugnini Secretary to the Commission for Liturgical Reform. This body was responsible for the creation of a new rite for the celebration of the Easter Vigil which was introduced in 1951, and for the creation of new ceremonies for the rest of Holy Week which came into practice in 1955.

Further, in 1955, Bugnini's group were responsible for changes in the Divine Office as well as some changes in some of the rubrics of the Mass and Office. They also were accountable for suppressing most of the Church's octaves and a number of vigils, and abolishing the First Vespers of most feasts. In his book *The Simplification of the Rubrics*, explaining the changes, Monsignor Bugnini commented,

The present decree has a contingent character. It is essentially a bridge between the old and the new, and if you will, an arrow indicating the direction taken by the current restoration.

What Fr. Bugnini calls *restoration*, many have called *demolition*. Nor was his work completed. Through his leadership, that commission went on to reform the Code of Rubrics in 1960, which affected both the Mass and the Divine Office. Then they produced new editions of the Roman Breviary in 1961 and the Roman

Missal in 1962 – which is now used by most of those priests offering the Traditional Latin Mass. There is no denying that the liturgical changes which Bugnini implemented between 1951 and 1962 through his influence on the commission, are still reflected in the 1962 Missal and Breviary and surely laid the ground for the creation of a New Mass subsequent to Vatican II.

## Who Knew?

Growing up in the 1940's and 50's, who knew (outside the seminaries and certain universities, where the *liturgical movement* was gaining great momentum) that there was such a strong undercurrent within the clergy made up of those who wanted – and who were committed to – changing the liturgy. Prior to the Council, I do not recall ever hearing a sermon about the need for liturgical updating – not even a hint. Then, it hit like a bomb.

Too many people fail to recall – or perhaps are too young to remember – that there was a substantial gap in time between Pope Paul VI's promulgation of *Sacrosanctum Concilium* (December 8, 1963), and the formal introduction of the *Novus Ordo Missae* (officially put into use on the 1st Sunday of Advent, 1969). During that interval of 6 years the liturgy was *open to experimentation*, and the faithful at Mass were subjected to whatever the latest liturgical experiment happened to be – despite the efforts of some bishops to maintain proper decorum and order, for many of them were outspoken in their claim that this was not what they had voted for. I am old enough to remember going to Mass during those days of experimentation – one never knew what to expect next. Is this the *liberation* that Fr. Ryan celebrates? Is it what he wishes to continue?

## Captivated By The Great Vision

There is, however, much more. Fr. Ryan continues:

The veterans who enthusiastically devoted their best creative energies as young priests to selling the reforms of the council to parishioners back in the 1960s will be asked to do the same with regard to the new translations. Yet we will be hard put to do so. Some colleagues in ministry may actually relish the opportunity, but not those of us who were captivated by the great vision of Vatican II, who knew firsthand the Tridentine Mass and loved it for what it was, but welcomed its passing because of what full, conscious and active participation would mean for our people.

Does it not seem fair to ask:, Father, how's that *great vision* worked out for the Church so far? By now, we

are all familiar with the dramatic decline in vocations that followed the end of the council. In the past decade the number of parish churches closed, or scheduled to be closed in the near future, is mind-boggling. In the archdioceses of Boston, over 25% of the churches are closed. In Cleveland 52 parishes will have been eliminated by the end of this year. Despite a rapidly growing population in the U.S., according to the *Official Catholic Directory*, the Catholic Church is losing about 400,000 members each year in this country – and the end is not in sight.

## The Thorn In His Paw

Father Ryan gets down to what is really bothering him:

We can see the present moment only as one more assault on the council and, sadly, one more blow to episcopal collegiality. It was, after all, the council that gave to conferences of bishops the authority to produce their own translations (S.C., Nos. 36, 40), to be approved, it is true, by the Holy See but not, presumably, to be initiated, nitpicked and controlled by it. Further, the council also wisely made provision for times of experimentation and evaluation (S.C., No. 40)—something that has been noticeably missing in the present case.

This leads me to pose a question to my brother priests: What if we were to awaken to the fact that these texts are neither pastoral nor ready for our parishes? What if we just said, “Wait”?

Fr. Ryan goes so far as to propose that the forthcoming translations from Latin into English – which, by all other accounts are simply more accurate, authentic, and faithful translations than those done previously – are *an assault on the council*. One can only imagine how the introduction of correct translations – after over 40 years of using less-than-correct ones – could be an assault on a Council which stated clearly that Latin was to be the primary language of the liturgy. But what he is really getting at is what follows. He considers all of this to be *one more blow to episcopal collegiality*. Wow!

See if you can follow the thinking here: even though the translations up to this time have been, to use a euphemism, *poor*, providing a better, more authentic and accurate translation is an assault on *collegiality*. Why? Because the Vatican oversaw the current work – and insisted that the translations be accurate. This constitutes an assault against *collegiality* because using this *collegiality* the U.S. bishops had previously, without the Vatican’s interference, implemented the faulty, inaccurate translations now in use.

Father also proposes that the clergy – especially those who had experience with the Tridentine Mass – *and loved it for what it was* – are not up to the task of convincing the faithful in the pew that a more accurate, authentic, and correct translation from Latin into English is best for them.

Well, here is a challenge as we see it: Father Ryan is resisting the new translation because the text currently being used were *collegially* approved by the Bishops. However, the U.S. bishops have now *collegially* approved the newly translated liturgical texts. Hmm. Does that mean one can embrace collegiality when one agrees with it – and resist it when one does not agree with it? Does that not seem to be the case here?

## Back To King Clovis

Every so often we are led back to a great example of how difficult the Faith can be – and such is the case here. Father addresses the difficulty in *change*. You will notice he made no mention of how difficult it was for the faithful in the pew during the *experimentation* and *evaluation* period which preceded the introduction of the *Novus Ordo* Mass – but he wants to do it again! He is stuck in the *great vision* of Vatican II and doesn’t want to leave it. For over 40 years he has done whatever

he can to sell that vision to those who come to Mass where he is assigned. If he were not to change his mind, where would that leave him? Well, about where it left King Clovis.

Clovis (466-511 A.D.) was the king of the Franks, and the story of his conversion is recounted in *The Chronicle of St. Denis*:



The Baptism of Clovis

At this time the King was yet in the errors of his idolatry and went to war with the Alemanni, since he wished to render them tributary. Long was the battle, many were slain on one side or the other, for the Franks fought to win glory and renown, the Alemanni to save life and freedom. When the King at length saw the slaughter of his people and the boldness of his foes, he had greater expectation of disaster than of victory. He looked up to heaven humbly, and spoke thus: “Most mighty God, whom my queen Clothilde worships and adores with heart and soul, I pledge you perpetual service unto your faith, if only you give me now the victory over my enemies.”

Instantly when he had said this, his men were filled with burning valor, and a great fear smote his enemies, so that they turned their backs and fled the battle; and victory remained with the King and with the Franks. The king of the Alemanni were slain; and as for the Alemanni, seeing themselves discomfited, and that their king had fallen, they yielded themselves to Clovis and his Franks and became his tributaries.

The King returned after this victory into Frankland. He went to Rheims, and told the Queen what had befallen; and they together gave thanks unto Our Lord. The King made his confession of faith from his heart, and with right good will. The Queen, who was wondrously overjoyed at the conversion of her lord, went at once to St. Remi, at that time archbishop of the city. Straightaway he hastened to the palace to teach the King the way by which he could come unto God, for his mind was still in doubt about it. He presented himself boldly before his face, although a little while before he [the bishop] had not dared to come before him.

When St. Remi had preached to the King the Christian faith and taught him the way of the Cross, and when the king had known what the faith was, Clovis promised fervently that he would henceforth never serve any save the all-powerful God. After that he said he would put to the test and try the hearts and wills of his chieftains and lesser people: for he would convert them more easily if they were converted by pleasant means and by mild words, than if they were driven to it by force; and this method seemed best to St. Remi. The folk and the chieftains were assembled by the command of the King. He arose in the midst of them, and spoke to this effect: "Lords of the Franks, it seems to me highly profitable that you should know first of all what are those gods which you worship. For we are certain of their falsity: and we come right freely into the knowledge of Him who is the true God. Know of a surety that this same God which I preach to you has given victory over your enemies in the recent battle against the Alemanni. Lift, therefore, your hearts in just hope; and ask the Sovereign Defender, that He give to you all, that which you desire – that He save our souls and give us victory over our enemies." When the King full of faith had thus preached to and admonished his people, one and all banished from their hearts all unbelief, and recognized their Creator.

When shortly afterward Clovis set out for the church for baptism, St. Remi prepared a great procession. The streets of Rheims were hung with banners and tapestry. The church was decorated. The baptistry was covered with balsams and all sorts of perfumes. The people believed they were already breathing the delights of paradise. The cortege set out from the palace, the clergy led the way bearing the holy Gospels, the cross and banners, chanting hymns and psalms. Then came the bishop leading the King by the hand, next the Queen with the multitude. Whilst on the way the King asked of the bishop, "If this was the Kingdom of Heaven which he had promised him." "Not so," replied the prelate; "it is the road that leads to it."

When in the church, in the act of bestowing baptism the holy pontiff lifted his eyes to heaven in silent prayer and wept. Straightaway a dove, white as snow, descended bearing in his beak a vial of holy oil. A delicious odor exhaled from it: which intoxicated those near by with an inexpressible delight. The holy bishop took the vial, and suddenly the dove vanished. Transported with joy at the sight of this notable miracle, the King renounced Satan, his pomps and his

works; and demanded with earnestness the baptism; at the moment when he bent his head over the fountain of life, the eloquent pontiff cried, "Bow down thine head, fierce Sicambrian! Adore that which once thou hast burned: burn that which thou hast adored!"

That is no easy task – burning what once we rejected, and rejecting that which we used to burn. During Lent, as we now find ourselves, there is probably some of that in each of us which needs to be burned in order that we might be able to faithfully and truly adore our God.

We have the privilege to know many priests who, coming to love the Traditional Mass after having offered the *Novus Ordo* and embraced progressivism and modernism for years, have had to, in effect, adore what they used to burn, and burn what they used to adore. And, of course, even as Catholics, we don't all see things the same way. Such is the case here.

Father Ryan believes that *collegiality* is at stake. One might fairly ask, "How's that collegiality thing working out?"

After the appalling scandal of sex abuse cases emptied the coffers of a great number of dioceses in this country, the scandal moved on to Ireland, now it has reared its ugly head in Germany – and who can say where it will turn up next. Has the *collegiality* program been effective in providing stability where rampant misbehavior has been taking place? Or, has *collegiality* made it easier for bishops to cover up the misdeeds of their clergy? In the U.S., the ongoing scandal of the bishops' conference's support of pro-abortion and pro-homosexual groups thought their *collegial* support of CCHD is an ongoing story that has no good conclusion in sight.

Perhaps, in the end, the concept of running the Church like a democracy has more drawbacks than benefits. Those who were most critical of Traditional-leaning Catholics for being resistant to the liturgical innovations and abuses, now have to embrace at least some of the Traditionalism they rejected – or get burned in the process. Interesting. †

## Carry Me Back Home

A New CD

By Michael Deacon

Featuring

*The Mary Song*

\$15.00 ea. (+ Shipping)



## A Mother's Point Of View

### Fr. Goffine's Instructions on Sermons

In several previous articles, I have mentioned that I like to take with me to Mass, *Goffine's Instructions, Dogmatic and Moral, on the Epistles and Gospels of the Sundays, Holy Days, and Saints Feasts throughout the Year*. Fr. Goffine has a wise and interesting explanation of the readings which I find to be very helpful in understanding the Epistle and Gospel for each particular service.

On Sexagesima Sunday, the Gospel was taken from Luke 8, 4-15, which was on the sower (God) going out to sow the seed (the Divine Word) and how necessary it is for that seed to be sown in souls that are willing to reap a good harvest. (I am sure that you are all familiar with that parable.)

According to Fr. Goffine, on page 89, where he St. Augustine says, "The word of God is as necessary for man as the body of Christ, and that he who hears the word of God negligently, is as guilty of sin as one who lets the body of Christ fall to the ground." Whoa, how many times have I been guilty of that, when my mind is elsewhere or interested in something going on around me, instead of listening to the sermon or contemplating the readings, which are the word of God!

Fr. Goffine writes: "The word of God is necessary for our salvation; for without it we cannot know what we must do in order to be saved." (Romans 10, 17)

"Why then, do we find so much cockle, that is vice, in the world, although the seed of the word of God is so abundantly scattered?"

"The fault is not with the seed nor with the sower, that is, with the word of God or its preacher; but the fault is in the soil, that is, in the souls of men, which are filled with the thorns of worldly cares, with desires for riches and honors. Having their hearts laden with the world and its follies, they come without earnestness or devotion to hear the word of God, and thus little fruit can be produced in their souls." (*Ibid.* pp. 89-90)

It makes me, and I am sure many others, feel the guilt of this terrible sin against God's word, which He

gives us for our own good and the salvation of our souls! Plus, the sin against our holy priests, whom I know at our Church, preaches every Sunday on the word of God. We are so very blessed here as I am sure many of you are in your own parishes. In their sermons our priests stick to the readings, virtues, commandments, sacraments, etc.. that are food for our souls. When we have been to other Catholic Masses, this is not always the case, as frequently we have heard negative things about other rites even within the Church, funny little stories, things about sports, or worldly issues that have little to do with the salvation of souls! We owe so much to our holy priests who are trying to shepherd their sheep to holiness. We should listen to, respect, and take their advise as counsel to our hungry souls.

"The word of God is strong, like a hammer crushing the rock. It is as a sword severing the body from the souls, that is, carnal desires from the spirit. The divine word is like dew to our souls, giving growth to good works. St. Augustine was converted by the power of the divine words: 'Not in gluttony and drunkenness, not in chambering and impurities, but put ye on the Lord Jesus Christ' (Romans 13, 13) St. Francis of Assisi, by the words: 'If thou will be perfect, go sell all thou has and give to the poor, and then, come follow me.' (Matt. 19, 21) St. Nicholas of Tolentino was incited to strive after greater perfection by the words, 'Love not the world, nor the things which are in the world. (1 John, 2, 15.) In this way, many saints were converted by hearing the word of God." (p. 90)

So, how shall we prepare our souls for a sermon or for the Mass?

Well, first of all let me repeat what I have so often written – we, as Catholics are so blessed! We have the Mass, the first part of which is a recalling of our sinfulness and plea for forgiveness. This prepares preparing our minds and hearts for Holy Communion with Christ. We have the word of God proclaimed, and we are preached to in sermons from our holy priests. Many of us are also very fortunate because in most of the Traditional parishes there is the opportunity to go to confession before every Mass.

Fr. Goffine explains that Saturday night should also be spent preparing our clothes, hearts, minds, and bodies for the anticipation of the great event in which we are to partake on Sunday morning, the Holy Sacrifice of the Mass!



Fr. Goffine again quotes from one of our beloved saints, this time St. Chrysostom. “Who, that wishes to pour precious ointment into a vessel, will not purify the vessel and clean it? (Just as a priest purifies the holy vessels at Mass before placing the bread and wine in them.) We should likewise purify our souls before hearing the word of God, by sincere sorrow for our sins; for the spirit of wisdom cannot enter into a soul defiled with sin. (Wisdom 1, 4) The earth before the seed is sown, is carefully prepared; so also should we prepare our hearts before receiving the seed of the word of God. All earthly cares must be banished, lest the seed of God’s word fall among the thorns of worldly desires, and be thus choked.

“The sermon should be preceded by prayer; otherwise very little fruit will be derived from it, as St. Chrysostom says.” (*Ibid.* p. 90)

What is to be observed during the sermon?

Fr. Goffine says that we should listen attentively to the priest as he is God’s messenger.

If we had come to hear a King or Queen, the President of a country, or some other dignitary, we would be all ears to hear what was being said.

“How much more respect and reverence should we show when the word of God is announced to us, that we may learn the divine will.” (*Ibid.*)

Fr. Goffine goes on to say that if one is free from a vice or abuse denounced, thank God and ask Him for the grace not to fall into them.

Likewise, if one is guilty of a vice, repent and ask God for the grace to overcome it.

What should be done after the sermon? Father Goffine quotes scripture to provide the answer.

“In the sight of God not they are justified who hear the word, but they who keep it. (Romans 2,13) The servant who knows the will of His master and does not do it, shall receive more stripes. (Luke 12, 47) For many, it would be better never to have known the way of justice, than having known it, to forsake it. (2 Peter 2, 21) Hence it is necessary, that after hearing a sermon, we cover the seed, that is, the word of God, with the earth of pious perfection. Thus, the Blessed Mother Mary, kept the word of God, pondering it in her heart. (Luke 2) Besides this, it is necessary to pray God to send the dew of His grace, so that the seed of the divine word may grow and bring forth fruit in patience.” (*Ibid.* p. 91)

Since reading this passage, I have been praying before the sermons, asking the Holy Spirit to enlighten

my mind to know and understand the word of God and to open my heart to receive His graces so that I may act upon the instruction given by our holy priests. It has made such a difference in preparation for Holy Communion. Sometimes I have forgotten to do so, but I have learned that if I ask my Guardian angel he will always remind me to do so. (In my old age, I have begun to rely on having my Guardian angel remind me to do various things that I tend to forget, and he always does. I wish I would have learned that at an early stage in my life, then maybe, I wouldn’t have all these senior moments in my present life.) Hopefully one is never too old to learn though – even me.

So many times we hear that “Catholics don’t read the Bible,” but what they don’t know, is that every day, we have Bible readings at Mass. Again I wish to stress, what a blessing we have in the Catholic Church, for we have everything necessary for the salvation of our souls. Yet so many times, we don’t appreciate it and take our faith for granted.

If we did everything in preparation for Mass, the readings, and the sacraments as Fr. Goffine suggests, every parish would be a witness to the One, True Church. We would all be saints, and that is what we are called to do. Just think, God loves us so much that He left His word on this earth, transmitted through His holy priests to bring souls to Him in heaven!

In closing, I would like to leave you with the prayers suggested by Fr. Goffine before and after the sermons. (*Ibid.* pp. 90-92) †

#### **Prayer Before the Sermon**

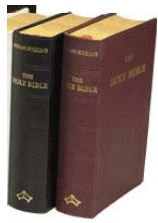
Thy servant am I, O Lord, do not hide from me Thy Will. Behold, O Lord, my heart is ready to receive the seed of Thy word. Send Thy light and Thy truth to enlighten my mind that I may know Thy will. In flame my will, that it may bring forth the fruit of love and patience. Turn away from me all annoying thoughts of earthly care. Drive away the enemy of my soul, lest he take away the seed of Thy word from my heart. Grant me the grace, that according to Thy will, I may bring forth fruit a hundredfold in patience. Amen.

#### **Prayer after the Sermon**

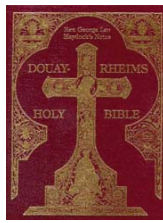
I thank thee, O Lord Jesus Christ, for having sowed in my soul the seed of Thy divine word; let the dew of Thy grace fall upon it, that it may grow and bring forth fruit a hundredfold in patience. Amen.

# Books For Your Catholic Library

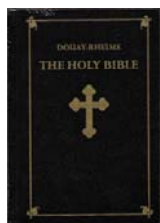
## Douay-Rheims Bibles



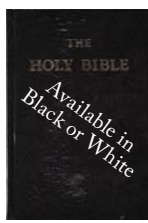
Douay-Rheims Bible  
Pocket Size-Leather  
Black or Burgundy  
\$45.95 ea.



Haydock Edition of  
Douay-Rheims  
Hard Cover  
\$120.00 ea.

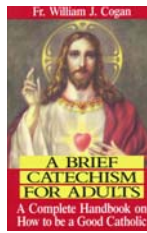


Douay-Rheims  
Hard Cover  
Loreto Pub.  
\$44.00 ea.

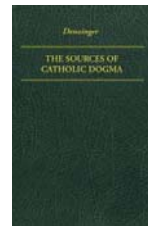


Douay-Rheims  
Hard Cover  
Baronius Pub.  
\$54.00 ea.

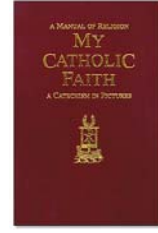
## Catechisms & Reference Books



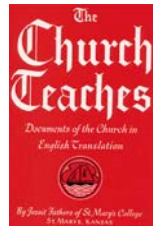
A Brief Catechism  
for Adults  
\$12.50 ea.



The Source of  
Catholic Dogma  
\$34.95 ea.



My Catholic Faith  
\$40.00 ea.

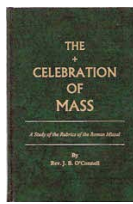


The Church  
Teaches  
\$18.00 ea.

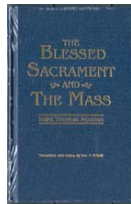
## Books About The Mass



The Mass  
Fortescue  
\$30.00 ea.



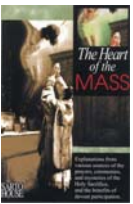
The Celebration of  
the Mass  
\$40.00 ea.



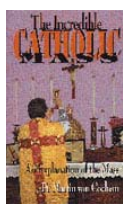
The Bl. Sacrament  
and the Mass  
\$18.00 ea.



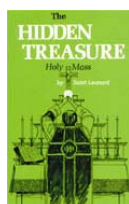
Mass and The  
Sacraments  
\$15.00 ea.



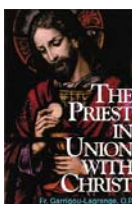
The Heart of  
The Mass  
\$13.00 ea.



The Incredible  
Catholic Mass  
\$15.00 ea.



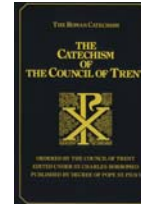
The Hidden  
Treasure - Holy  
Mass - \$7.50 ea.



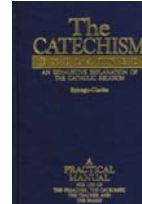
The Priest in Union  
With Christ  
\$16.50 ea.



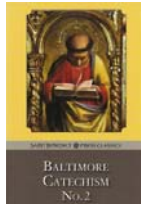
The Canons &  
Decrees of Trent  
\$16.50 ea.



The Catechism of  
Council of Trent  
\$37.50 ea.



The Catechism  
Explained  
\$43.00 ea.



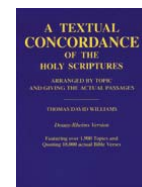
Baltimore  
Catechism #2  
\$7.00 ea.



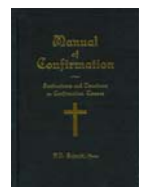
Hell - How To  
Avoid It  
\$15.00 ea.



Purgatory  
Explained  
\$15.00 ea.

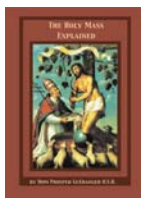


Textual  
Concordance of Holy  
Scriptures - \$30.00 ea.

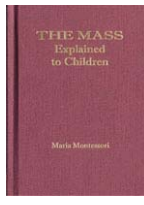


Manual of  
Confirmation  
\$27.95 ea.

## Prayer & Daily Meditation



Explanation of  
The Holy Mass  
\$23.00



The Mass Explained  
To Children  
\$18.00



How Christ Said  
The First Mass  
\$21.00 ea.



Know Your Mass  
\$18.00 ea.



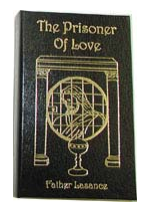
Kindness  
Fr. Lasance  
\$10.00 ea.



Patience  
Fr. Lasance  
\$10.00 ea.

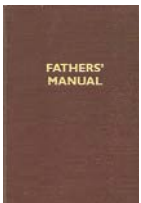


Fr. Lasance - My Prayer Book  
• Catholic Girl's Guide  
• Young Men's Guide  
\$25.00 ea.



The Prisoner of  
Love  
\$22.00 ea.

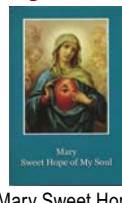
## Other Quality Books



Fathers' Manual  
\$12.00 ea.



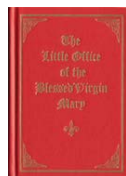
Mothers' Manual  
\$12.00 ea.



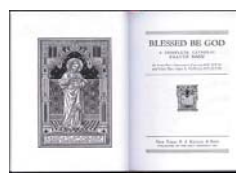
Mary Sweet Hope  
of My Soul  
\$8.00 ea.



Jesus, Mary, Joseph  
Novena Manual  
\$12.00 ea.



Little Office of  
BVM-\$19.00 ea.



Blessed Be God Prayer Book  
\$32.00 ea.



My Daily Bread  
\$8.00 ea.



My Daily Life  
\$8.00 ea.



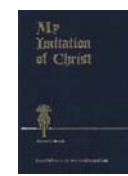
My Meditation  
on the Gospel  
\$8.00 ea.



My Meditation  
on St. Paul  
\$8.00 ea.



My Daily Psalm  
Book  
\$8.00 ea.



My Imitation of  
Christ  
\$8.00 ea.



My Way of Life  
\$8.00 ea.

Call Toll Free: 1-877-395-2320

On The Web At: <http://www.sacramentals.org>



## 7<sup>TH</sup> PRINTING

### AVAILABLE NOW

## ORDER YOUR COPY TODAY

### \$12.00 + Shipping

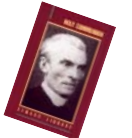
- AA-1025 – Carrie – \$7.50
- Angels in the Water – Regina Doman – \$8.00
- Animus Delendi I & II – Guimaraes – \$ 20.00 ea.
- Catechism of the Council of Trent – \$37.50
- Catholic Controversy – St. Francis De Sales – \$16.50
- Catholic Prophecy: – Dupont – \$7.50
- Church Teaches – Jesuit Fathers of St. Marys – \$18.00
- Church Year (The) – Goffine – \$27.95
- Conformity to the Will of God – St. Alphonsus Liguori – \$2.00 ea.
- Conversations With Christ – Peter Rohrbach – \$12.50
- Creation Rediscovered – Keane – \$21.00
- Credo – Mike Malone – \$6.00
- Divine Intimacy – Fr. Gabriel of St. Mary Magdalen - \$54.00
- Devotion for the Dying – Mother M. Potter – \$12.00
- Do You Say Your Prayers Well My Children? – \$6.50
- Faith of the Early Fathers – Jurgens – 3 Vol. – \$48.50
- Father of the Little Flower – Celine Martin - \$7.50
- Fish on Friday – Fr. Leonard Feeney – \$15.00
- Four Last Things (The) – Fr. Von Cochem – \$9.00
- Garland of Roses (on the Rosary) – \$6.00
- Great Magdalens (The) – Msgr. Blunt – \$18.50
- Holy Eucharist – Hidden Godhead – \$6.00
- Haydock Bible (Douay-Rheims) – \$125.00
- Incorruptibles (The) – Joan Carroll Cruz – \$18.50
- Hidden Treasure: Holy Mass (The) – St. Leonard – \$7.50
- I Belong To God – Mother Lillian Clark – \$18.00
- Incredible Catholic Mass (The) – Cochem – \$12.50
- Iota Unum – Romano Amerio – \$24.95
- Jesus, Mary, Joseph Novena Manual – \$7.00
- Life of Blessed Margaret of Costello – \$9.00
- Life of St. Catherine of Siena – Bl. Raymond Capua - \$18.00
- Life of St. Gemma Galgani – Germanus – \$16.50
- Life of St. Rita – Fr. Angelini – \$10.00
- Little Office of the Blessed Virgin – Lasance – \$19.00
- Liturgical Year (The) – Gueranger – 15 vols. – \$200.00
- Manual for Confirmation – \$27.95
- Marie-Julie Jahenny: The Breton Stigmatist – \$7.00

- Mary The Dawn – \$6.00
- Mary Magdalen – From Visions of Bl. Emmerich – \$13.00
- Mary's Miraculous Medal – \$5.00
- Mother of the Little Flower – Celine Martin – \$7.50
- Mother of the Savior – Fr. LaGrange, O.P. – \$16.50
- My Baby Book – Catholic Baby Record Book – \$20.00
- My Catholic Faith – \$40.00
- My Daily Bread – Rev. Anthony Paone, S.J. – \$8.00
- My Daily Life – Rev. Anthony Paone, S.J. – \$8.00
- My Daily Psalm Book – Fr. Frey – \$8.00
- My Imitation of Christ – Thomas à Kempis – \$8.00
- My Meditation on the Gospel – Fr. Sullivan – \$8.00
- My Way of Life – Fr. Farrell – \$8.00
- Only Begotten (The) – Malone – \$39.00
- Popes Against Modern Errors (The) – \$16.00
- Sacred Heart Coloring Book – \$3.00
- Saints to Remember – \$10.00
- Sermons of the Curé of Ars – \$15.00
- Source of Catholic Doctrine – Denzinger – \$34.95
- Stories About Purgatory - An Ursuline Nun – \$13.00
- Stories of Padre Pio – Madam Tangari – \$9.00
- Story of A Family – St. Thérèse of Lisieux – \$21.00
- Story of a Soul – St. Thérèse of Lisieux – \$9.00
- Therese Neumann: Stigmatist – Albert Vogl - \$16.50
- True Devotion To Mary – St. L. de Montfort – \$12.00
- Where We Got the Bible – Graham – \$8.00
- Wife, Mother, Mystic – Bessières – \$10.00

**St. Peter Julian Eymard**

**EUCCHARISTIC DEVOTION**

- The Real Presence**
- Holy Communion**
- Eucharistic Retreats**
- The Eucharist & Christian Perfection I**
- The Eucharist & Christian Perfection II**
- A Eucharistic Handbook**
- Our Lady of the Blessed Sacrament**
- Month of St. Joseph**
- In the Light of the Monstrance**
- Other Books About St. Peter Julian Eymard:**
- Priest of the Eucharist – \$11.00 ea.**
- Champ. of the Blessed Sacrament – Dempsey – \$11.00**
- Tomorrow Will Be Too Late – Pelletier – \$14.95**
- The Model Series (3 Vol.) \$12.00 set**



Individual Volumes \$8.30 ea. The Eymard Library \$72.00/ set

## SACRAMENTALS REQUEST FORM

BF3-10

**Phone/FAX: 402/895-2000**

**TOLL FREE (Requests Only) - 877-395-2320**

Ship To: \_\_\_\_\_ Address: \_\_\_\_\_

City/State: \_\_\_\_\_ Zip: \_\_\_\_\_ Ph: \_\_\_\_\_

Qty.	Item Name/Description	Amount

Nebraska Residents Add Sales Tax (5.5%)

Donations: U.S. Checks welcome. No foreign checks please, unless there is a correspondent U.S. bank. Thank you.

Shipping & Handling (\$2.00 + 10% of order)

Total Enclosed

**Mail to:**

**Roman Catholic Sacramentals Foundation (RCSF)**

12922 Olive St. • Omaha, NE 68138

# GREAT GIFT IDEAS!

## Children's Videos & DVDs

			
<b>St. Francis Xavier</b>	<b>St. Francis</b>	<b>St. Francis Xavier</b>	<b>St. Nicholas</b>
DVD-\$15	DVD-\$15	DVD-\$15	DVD-\$15

			
<b>St. Patrick</b>	<b>St. Bernadette (Anim.)</b>	<b>The Day The Sun Danced!</b>	<b>Holy Baby! Jesus Loves Me</b>
DVD-\$15	DVD-\$15	DVD-\$15	DVD-\$20

			
<b>Ben Hur</b>	<b>Maria Goretti</b>	<b>Francis of Assisi</b>	<b>Miracle of St. Therese</b>
DVD-\$15	DVD-\$25	DVD-\$20	DVD-\$20.00

			
<b>Bernadette</b>	<b>The Song of Bernadette</b>	<b>The Passion of Bernadette</b>	<b>Champions of Faith</b>
DVD-\$26	VHS-\$15 DVD-\$20	VHS-\$20 DVD-\$25	DVD-\$20

			
<b>Fourteen Flowers of Pardon</b>	<b>A Man For All Seasons</b>	<b>Miracle of Our Lady of Fatima</b>	<b>St. Anthony Wonder Worker</b>
VHS-\$20 DVD-\$30	DVD-\$22	DVD-\$22	VHS-\$20/DVD-\$25

				
<b>Padre Pio Miracle Man</b>	<b>Padre Pio Between Heaven &amp; Earth</b>	<b>Becket</b>	<b>The Staircase</b>	<b>St. John Bosco</b>
DVD-\$24.95	DVD-\$24.95	DVD-\$24.95	DVD-\$24.95	DVD-\$24.95

## Embroidered Cards From Spain - \$3.00 ea.

					
<b>Ecce Homo</b>	<b>The Crucifixion</b>	<b>Christ Child</b>	<b>Baptism-Blue or Pink</b>		
					
<b>1st Communion-Blue or Pink</b>		<b>Guardian Angel-Boy or Girl</b>		<b>St. Martin</b>	<b>St. Christopher</b>
					
<b>St. Francis</b>	<b>St. Gerard</b>	<b>St. Dymphna</b>	<b>St. Philomena</b>	<b>St. Peregrine</b>	
					
<b>Assumption</b>	<b>La Candelaria</b>	<b>Mother of Sorrows</b>	<b>St. Benedict</b>	<b>St. Gennaro</b>	

  
Embroidered Card With Envelope  
Our Lady of Grace  
\$4.00 ea.

## Prayer Cards With 3rd Class Relic - \$1.50 ea. Sugg. Donation

				
<b>St. Philomena</b>	<b>St. Peregrine</b>	<b>St. Clare</b>	<b>St. Benedict</b>	
				
<b>St. Lucy</b>	<b>St. Patrick</b>	<b>St. Anne</b>	<b>St. Anthony</b>	<b>St. Michael</b>

	
<b>Style A</b>	<b>Style B</b>

Bl. Emmerich  
Wood Plaques  
(3.75 in. x 5.5 in)  
from Germany)  
\$15.00 ea.



**Holy Water Bottles**  
Plain Bottle - 4 oz. - \$1.25  
Printed Bottle - 4 oz. - \$2.00  
Printed Bottle - 4 oz. - Round - \$2.00  
Small Printed - 2 oz. - \$ 1.00 ea.

**Call Toll Free: 1-877-395-2320**

**Or Visit Our Web Site At: <http://www.sacramentals.org> For A Complete List of Gifts Available & Prices**

# Roman Catholic Sacramentals Foundation

## Scapular of Benediction & Protection



Large, 100% wool, hand made and imported from France.

**Benediction & Protection: \$14.00 ea.** + shipping

"This scapular is an honored privilege offered by Our Lord and Our Lady to lead us through the terrible times when the world will face the Holy Wrath of God."

**Not only is the wearing of this scapular strongly recommended, but its exposition in our chapels and houses will give a very special protection.**

## Medal of Our Lady of Good Counsel



"All Christians will be able to provide themselves with this medal as a defense and as a weapon of Faith that will conquer sinful living and the treachery of evil." Imported from France.

**Medal of Our Lady of Good Counsel:**

**Zamac: \$3.00 ea. Silver Alloy: \$6.00 ea.**

## Cross of Forgiveness

Our Lord told Marie-Julie Jahenny that He has promised a flood of graces to those who would venerate His Holy Cross, and in particular, a special protection at the time of chastisements. Imported from France.



**Cross of Forgiveness:**

**Zamac: \$4.00 ea. Silver Alloy: \$10.00**

## The Miraculous Medal

One of the most powerful and popular of the Church's sacramentals. Alum. - 35¢ Silver Oxidized— **60¢**



## St. Benedict Medal & Crosses

**Medal: Alum. 35¢ - Oxidized - 60¢ ea.**

**3/4" - Blue and Gold Cross - \$2.50 ea.**

**3/4" - Red and Gold Cross - \$2.50 ea.**



## Four-Way Medal Cross



Sacred Heart, Immaculate Heart, St. Joseph and St. Christopher - with 23" chain - **\$3.00**

## Other Silver Oxidized Medals

**60¢ ea.**

St. Anthony

St. Michael the Archangel

St. Christopher

St. Padre Pio

St. Dismas

St. Peregrine

St. Francis

St. Rita

St. Joseph

St. Philomena

St. Maria Goretti

St. Thérèse

## Special Items!



**St. Joseph Homeseller Kit**  
(5" Statue, Prayer Card, Instructions)  
**\$9.00 ea.** (+\$4.00 S&H)

## Sick Call Sets - Made in U.S.A.



12" dark cherry cross with gold plated corpus. Boxed

**\$49.00**



10" dark cherry cross with pewter corpus. Boxed

**\$44.00**



10" walnut cross with gold plated corpus. Boxed

**\$46.00**

## Pellegrini Wood Crucifix



**Genuine Walnut Gift Boxed Wide Style 15" - \$45.00**

## Baby Crucifix 8" Tomaso



**Pink \$12.00**

## Walnut Cross With Pewter Corpus



6" - \$11.00

## Polyfoam Crucifix



21" - \$40.00

## Resin Crucifix



12" - \$25.00

## Holy Face Medal & Oil

### Medal of the Holy Face

**75¢ ea. (Aluminum) - 75¢ (Alum. Gold Color)**

**\$4.00 ea. (Rhodium)**

**\$6.50 ea. (Rhodium/Silver)**



**Holy Face Oil - 2 oz. Suggested donation \$10.00**



**Mother Pierina Relic Card \$2.00**



**Holy Face Novena (not shown) - \$1.00 ea.**

## The Brown Scapular

The Brown Scapular must be worn by all. It will be your badge of courage in a discordant world and a generation that has set itself on the road to perdition. The Brown Scapular shown is 100% wool, handmade, and is very sturdy and durable. A metal Crucifix and St. Benedict Medal are attached.

**Deluxe Brown Scapular** with Crucifix and St. Benedict Medal: brown or white cord.



**\$6.50 ea.**

**Regular Brown Scapular** with Crucifix and St. Benedict Medal: brown or white cord.



**\$6.00 ea.**

**Child's Brown Scapular** with Crucifix and St. Benedict Medal: specify brown or white cord when ordering.



**\$6.00 ea.**

**Crusader Scapular** with Crucifix and St. Benedict Medal: Brown cord.



**24" - \$6.00**

**30" - \$6.00**

**36" - \$6.50**

## Other Brown Scapulars:

Brown Scapulars with the image of St. Michael, Our Lady of Guadalupe and St. Thérèse of Lisieux, St. Maximilian Kolbe, St. Jude, Our Lady of Lourdes, St. Joseph, and St. Padre Pio are available — **\$6.50 ea.**



**Five Fold Scapular:** Contains the five most popular scapulars all in one! Mount Carmel Brown, Passion, Servite, Immaculate Conception & Trinity Scapulars.

**\$13.00 ea.**

**Blue Scapular of the Immaculate Conception (Explanation Enclosed) - \$6.50**



**Scapular of Our Lady of Mercy - \$6.00**

## The Green Scapular of the Immaculate Heart

Our Lady promised that this scapular would contribute to the conversion of souls, particularly those who have no faith, and would procure for them a happy death.



**50¢ ea.**

**Deluxe Green Scapular \$6.50 ea.**



**Garment of Grace**  
Booklet describing the origin, history and miracles associated with the Brown Scapular of Our Lady of Mount Carmel. **\$3.00 ea.**  
**Beautifully Illustrated Children's Ed. \$6.00 ea.**



**St. Rita at Cascia**

**"Saint of the Impossible"**

**Prayer Card - 25¢ ea.**

**St. Rita at Cascia**

**Medal with 2nd Class Relic Suggested Donation - \$6.00**



## From the Shrine of Loreto



**Blessed Oil \$6.00 Suggested Donation**



**St. Philomena Novena Card 25¢ ea.**

**St. Philomena Cord \$6.00**



**Our Lady of Good Remedy Novena Card 25¢ ea.**



**St. Joseph Cord**

## Stainless & Gold Chains

**Stainless Steel Medal Chain (with clasp) 18" - \$1.50 ea.**

**Stainless Steel Medal Chain (endless) 24" - \$1.50 ea.**

**Stainless Steel Medal Chain (endless) 27" - \$1.75 ea.**



**Fine Gold Plated Chain (with clasp) 18" - \$1.50 ea.**



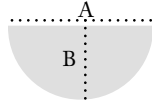
**Gold Plated Chain (with clasp) 24" - \$2.50 ea.**

**Call Toll Free: 1-877-395-2320 Or Visit Our Web Site At: <http://www.sacramentals.org>**

# Veil Sizes

All Sizes Approximate and May Vary with Style of Lace. Triangular Shaped Veils with Rounded Backs are Measured Across the top of the veil (A) and from front to back (B).

- Small: 28" x 14"
- Medium: 34" x 16"
- Large: 40" x 19"
- X-Large: 48" x 23"



## Style#301

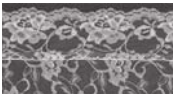
### RIBBON-TRIMMED TRIANGULAR VEILS



**IVORY ONLY**  
 Small - \$10.00 (JT301S)  
 Medium - \$12.00 (JT301M)

### NON-SCALLOPED TRIANGULAR VEILS

## Style#105



**WHITE**  
 Medium (WR105M) - \$12.00  
 Large (WR105L) - \$14.00  
 X-Large (WR105XL) - \$16.00



**BLACK**  
 Medium (BR105M) - \$12.00  
 Large (BR105L) - \$14.00  
 X-Large (BR105XL) - \$16.00

## Style#107



**WHITE**  
 Small (WR107S) - \$10.00  
 Medium (WR107M) - \$12.00  
 Large (WR107L) - \$14.00  
 X-Large (WR107XL) - \$16.00



**BLACK**  
 Small (BR107S) - \$10.00  
 Medium (BR107M) - \$12.00  
 Large (BR107L) - \$14.00  
 X-Large (BR107XL) - \$16.00

## Style#115



**BLACK ONLY**  
 Medium (BLR115M) - \$12.00  
 Large (BLR115L) - \$14.00  
 X-Large (BLR115XL) - \$16.00

## Style#117



**WHITE -Light Weight**  
 Small (WLR117S) - \$10.00  
 Medium (WLR117M) - \$12.00  
 Large (WLR117L) - \$14.00  
 X-Large (WLR117XL) - \$16.00



**IVORY - Light Weight**  
 Small (JLR117S) - \$10.00  
 Medium (JLR117M) - \$12.00  
 Large (JLR117L) - \$14.00  
 X-Large (JLR117XL) - \$16.00



Colleen Hammond challenges today's indecent, demeaning fashions and provides you with the information you need to protect yourself and your loved ones from the onslaught of tasteless, immodest clothing. She explains that there is a difference between dressing attractively and dressing to attract.

*Dressing With Dignity - \$10.00*

### The Chapel Veil - \$3.75

Is the chapel veil extinct? Apparently not! This booklet gives the reasons, based on Holy Scripture and the Church Fathers, why two young ladies in college wear the chapel veil in the presence of Our Lord.



In these two essays the chapel veil is shown as a symbol which helps the faithful understand the vocation and identity of women, both in the order of creation and in the New Covenant sacrifice of the Holy Eucharist.

# SCALLOPED TRIANGULAR VEILS

A Note About The Size Of Scalloped Veils: The scalloped trim that is added to a veil will determine the overall size of the veil - and is a function of the size of the scallops and how they match up. Therefore, the size of scalloped veils is only approximate and may vary from one color to the next depending upon which trim is utilized.

## Style#204/5



**BLACK ONLY**  
 Medium (BS205M) - \$14.00  
 Large (BS205L) - \$16.00  
 X-Large (BS205XL) - \$18.00

## Style#218



**BLACK ONLY -Light Weight**  
 Large (BLS218L) - \$16.00  
 X-Large (BLS218XL) - \$18.00

## Style#224



**BLACK -Light Weight**  
 Medium (BLS224M) - \$14.00  
 Large (BLS224L) - \$16.00  
 X-Large (BLS24XL) - \$18.00



**WHITE - Light Weight**  
 Medium (WLS224M) - \$14.00  
 Large (WLS224L) - \$16.00  
 X-Large (WLS224XL) - \$18.00

## Style#402



**IVORY**  
 Small (JS402S) - \$12.00  
 Medium (JS402M) - \$14.00  
 Large (JS402L) - \$16.00  
 X-Large (JS402XL) - \$18.00



**WHITE**  
 Small (WS402S) - \$12.00  
 Medium (WS402M) - \$14.00  
 Large (WS402L) - \$16.00  
 X-Large (WS402XL) - \$18.00



**BLACK**  
 Small (BS402S) - \$12.00  
 Medium (BS402M) - \$14.00  
 Large (BS402L) - \$16.00  
 X-Large (BS402XL) - \$18.00

## Style#406



**IVORY**  
 Medium (JS406M) - \$16.00  
 Large (JS406L) - \$18.00  
 X-Large (JS406XL) - \$20.00



**WHITE**  
 Medium (WS406M) - \$16.00  
 Large (WS406L) - \$18.00  
 X-Large (WS406XL) - \$20.00

**BLACK - Medium (BS406M) - \$16.00**  
 Large (BS406L) - \$18.00- X-Large (BS406XL) - \$20.00

## SEMICIRCULAR VEILS

**Black - Semicircle**  
 Small: 28" x 19"  
 Small (BCS804S) - \$16.00



**Black - Semicircle**  
 Medium : 36" x 23"  
 Medium (BCS804M) - \$20.00



**Black - Semicircle**  
 Large: 45" x 28"  
 Large (BCS806L) - \$28.00



**Black - Semicircle**  
 X-Large: 55" x 33"  
 X-Large (BCS808XL) - \$36.00



**NEW!**

### Ivory - Semicircle

Small - 28" x 20" - JCS820S - \$16.00  
 Medium - 36" x 24" - JCS820M - \$20.00  
 Large - 43" x 26" - JCS820L - \$28.00

## Style#220



Large: 40" x 19"



Extra Large: 48" x 23"



**WHITE - Light Weight**  
 Medium (WLS220M) - \$17.00  
 Large (WLS220L) - \$19.00  
 X-Large (WLS220XL) - \$21.00



**IVORY - Light Weight**  
 Medium (JLS220M) - \$17.00  
 Large (JLS220L) - \$19.00  
 X-Large (JLS220XL) - \$21.00

## Style#222



**WHITE - Light Weight**  
 Medium (WLS222M) - \$14.00  
 Large (WLS222L) - \$16.00  
 X-Large (WLS222XL) - \$18.00



**BLACK -Light Weight**  
 Medium (BLS222M) - \$14.00  
 Large (BLS222L) - \$16.00  
 X-Large (BLS222XL) - \$18.00

## Style#240



**Black -Light Weight**  
 Medium (BLS240M) - \$14.00  
 Large (BLS240L) - \$16.00  
 X-Large (BLS240XL) - \$18.00



**Ivory - Light Weight**  
 Medium (JLS240M) - \$14.00  
 Large (JLS240L) - \$16.00  
 X-Large (JLS240XL) - \$18.00



**White - Light Weight**  
 Medium (WLS240M) - \$14.00  
 Large WLS240L) - \$16.00  
 X-Large (WLS240XL) \$18.00

## Style#244



**Black -Light Weight**  
 Medium (BLS244M) - \$14.00  
 Large (BLS244L) - \$16.00  
 X-Large (BLS244XL) - \$18.00

## Rectangular Mantillas



Small - 17" x 43"  
 RBS-602S (Short)  
 \$20.00 ea.

Large - 17" x 60"  
 RBS-602L (Long)  
 \$24.00 ea.

# Traditional Latin Mass Missals




**The Roman Catholic Daily Missal** – 1962 - the first completely re-set Latin-English daily missal for the laity since Vatican II. 1980 pages. All liturgical texts in Latin and English. All music in Gregorian notation. Rounded Corners on pages and cover. Printed and bound in the USA on the highest quality natural Bible paper imported from France for this missal. Fully and thoroughly indexed. This is the most complete missal ever produced in the English language. Skivertex cover.

**1962 Roman Catholic Daily Missal (AP) - \$59.00 ea.**

**The Roman Missal - 1962** The complete Roman Missal according to the typical edition of 1962 approved by the Church! Imprimatur by Bishop Fabian Bruskwewitz, Lincoln, Nebraska. This 21st Century edition of the traditional Missal of the Tridentine Rite is freshly typeset and beautifully bound in real Morocco leather with gold gilded edges and six ribbons. Available in Black, White and Burgundy. **The Roman Missal - 1962 - \$54.95**




**CLEAR VINYL MISSAL COVERS – Specify Which Missal – \$5.50 ea.**




**Blessed Be God** - This is a complete prayer book of Catholic prayers containing favorite novenas, popular devotions, meditations from the Holy Bible, the Imitation of Christ, and Epistles and Gospels for Sundays and Holy Days.

**Blessed Be God - \$30.00 Vinyl Cover - \$5.50**



**Father Lasance Prayer Books**  
**\$25.00 ea.**  
 My Prayer Book  
 Catholic Girl's Guide  
 Young Men's Guide  
**\$25.00 ea.**



**St. Joseph Children's Missal**  
**\$25.00 ea.**  
 Available in Black or White



**Children's Marian Missal**  
**\$14.00 ea.**



**Jesus Make Me Worthy**  
 Available in Black or White  
**\$15.00 ea.**

**Ribbon Markers**



**Reg (5 Ribbons)**  
**\$3.00 ea.**



**Wide (7 Ribbons)**  
**\$12.00 ea.**



**Fr. Lasance The New Roman Missal**  
**\$58.00 ea.**

**TRADITIONAL LATIN LOW MASS LIBRARY**  
 Celebrate the Liturgical Year. Each DVD features two Masses – One with a meditation as indicated, Followed by the Mass just as it was offered. A valuable addition to every Traditional Catholic's Library!

## Low Masses

- #1 - *The Transfiguration*  
White Vestments.
- #2 - *St. James*  
Red Vestments
- #3 - *Requiem Mass*  
Black Vestments
- #4 - *St. Protus*  
Violet Vestments.
- #5 - *23rd Sunday After Pentecost* Green Vestments.



To Order: Specify Mass Number  
 Individual Masses – DVD – \$15.00

**SAVE \$15.00**  
**Order All 5 Masses**  
**DVD**  
**for only \$60.00**


## Other Videos & DVDs



**REFORM OR REVOLT?**  
 THE LITURGICAL MOVEMENT  
 AND THE MASS OF POPE PAUL VI

**\$15.00 – DVD or VHS**

"I was disappointed to see it end! A great presentation. So much information I never heard before. I want more! Keep up the good work." B.W. – California



**Video Documentary**  
**Blessed Anne Catherine Emmerich**

A documentary presentation on the life, visions and mystical gifts of Bl. Emmerich – filmed in part on location in Germany and the Vatican

**VHS or DVD - \$20.00**

**For more information see our web site at: <http://www.sacramentals.org>**

## SACRAMENTALS REQUEST FORM

**Phone/FAX: 402/895-2000**

**TOLL FREE (Requests Only) - 877-395-2320**

03/10

Ship To: \_\_\_\_\_ Address: \_\_\_\_\_  
 City/State: \_\_\_\_\_ Zip: \_\_\_\_\_ Ph: \_\_\_\_\_

Qty.	Item Name/Description	Total
		Nebraska Residents Add Sales Tax (5.5%)

**Donations:** U.S. Checks welcome. No foreign checks please, unless there is a correspondent U.S. bank. Thank you.

**Shipping & Handling (\$2.00 + 10% of order)**

**Total Enclosed**

**Mail to:**  
**Roman Catholic**  
**Sacramentals Foundation (RCSF)**  
 12922 Olive St. • Omaha, NE 68138