



**Newsletter – Issue 59: March, 2018**

**Prepared by members of the *Una Voce Vancouver Island Association (U.V.V.I.A.)*,  
for the Traditional Latin Mass community,  
in the Diocese of Victoria, B.C., Canada.**

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<b>Latin Masses &amp; Devotions in March</b>		<b>Time</b>	<b>Celebrant</b>
Friday, 2 <sup>nd</sup> March	Privileged Votive Mass of the Sacred Heart of Jesus + commem. privileged Ferial Friday in the 2nd wk. of Lent. (Sacred Shroud Friday)	<b>9.00 a.m.</b>	Fr. Domotor
Sunday, 4 <sup>th</sup> March	Third Sunday in Lent	12.00 p.m.	
Friday, 9 <sup>th</sup> March	Ferial Friday in the 3 <sup>rd</sup> wk. of Lent (Five Sacred Wounds Friday), + commem. St. Frances of Rome, Widow	9.00 a.m.	
Sunday, 11 <sup>th</sup> March	Fourth Sunday in Lent. *Daylight Savings Time begins	12.00 p.m.	
Friday, 16 <sup>th</sup> March	Ferial Friday in the 4th wk. of Lent (Precious Blood Friday)	9.00 a.m.	
Sunday 18 <sup>th</sup> March	Passion Sunday	12.00 p.m.	
Friday, 23 <sup>rd</sup> March	Passion Friday: Feast of the Seven Sorrows of our Lady	9.00 a.m.	
Sunday, 25 <sup>th</sup> March	Palm Sunday	12.00 p.m.	

**PRAYER INTENTIONS:**

<b><u>For the sick and suffering (see also Parish Bulletin):</u></b>		<b><u>Miscellaneous Intentions:</u></b>
Mr. Frank Domotor	Mrs. Agnes Berard	For our Priest, Bishop and the Holy Father.
Mrs. Mary Lawson	Miss Lorna Cue	For vocations to the Priesthood and Consecrated Life.
Mrs. Christine Stornebrink		For persecuted Christians in the world

Please remember in your prayers the following faithfully departed: Roger Brown, Earl & Elsa Morrison, Bernard & Nova Wauthy, Louis Berard, Marcellina Baldauf and & Patricia Gould.

Please pray also for Pope Francis that he may be faithful to the Magisterial teachings of the Church and respectful of its established traditions.

## NEWS

### **U.V.V.I.A. Facebook page**

The Board of Directors of the U.V.V.I.A. has decided to accept a proposal to establish a presence of Facebook, the most popular venue for social media. Our front page will feature the same picture as that which graces the masthead of this Newsletter, showing our beautiful sanctuary with our Altar Rails. We will soon have more to report on the reason and expectations for this new venture.

### **The '40 Days for Life' campaign**

The 'Forty Days for Life' campaign, which began on Ash Wednesday, calls for a strong showing from faithful Catholics of our Parish. The Campaign presents an excellent opportunity for healthy people to spend an hour praying near an abortuary. Given the cold weather this winter, such action can be offered up as a Lenten sacrifice. Consider giving silent and prayerful witness to the sacredness of life. It is advisable for at least two people to go together and carry placards which show the reason for our presence. The location is at the corner of Old Island Highway and Helmken Street. We recommend that anyone able to witness in this campaign contact Miss Anita Auger in the hall after the Sunday Latin Mass, or you can call her at (778) 533-4434. We ask those who cannot participate due to work, illness, infirmity or otherwise to pray devotions at home and offer up sacrifices for the conversion of the abortionists and their unfortunate victims.

### **Seminarian Fund**

#### **1. Books and Religious Articles for sale**

Books, new and second-hand, are offered on some Sundays in the hall after the noon Latin Mass. All income from sales is forwarded to our **Seminarian Fund**. Anyone interested in passing on books, rosaries or other devotional objects should contact Mrs. Janice McCabe.

#### **2. Refreshments**

As we do every month, we remind everyone that the refreshments offered after the Mass are donated by generous members of our Latin Mass community. We ask you to consider making regularly donations to the **Seminarian Fund**. It gladdens the hearts of those donors to see that you appreciate the sacrifices they make in time and money when you offer a few dollars for the food and drinks you take. If you really cannot afford a monetary gift, then we ask you to offer prayers for our seminarians who, once ordained, are likely to suffer much in this evil society we live in.

### **Altar servers**

Following the fairly recent appearance of Mr. Ray Cloutier and three of his four sons as Altar servers, we are happy to welcome another new Altar boy, Philip Sabourin. In addition, two more boys may soon make their appearance in the sanctuary. They are Pablo Gallo-Fernandez and Autumn Cloutier. All this bodes well for a return to great solemnity at Mass, with incense and four torch bearers.

# LITURGY

## A brief overview

This month is liturgically busy. There are to be two more Sundays in *Quadragesima*. The second of these is known as ‘Lætare Sunday’. The vestments used will be rose-coloured. Then follows Passion Sunday and Palm Sunday, the two Sundays of **Passiontide**. **Eastertide** begins on 1<sup>st</sup> April this year. The last week of Lent is known as **Holy Week**. It begins on Palm Sunday and ends on Holy Saturday. The celebration of Easter is anticipated by its Vigil Mass that evening. Holy Week is crowned by the *Triduum Sacrum*, consisting of Maundy Thursday, Good Friday and Holy Saturday. We especially call to soul our Lord’s Sacred Passion at that time. A second triduum consists of Easter Sunday, Monday and Tuesday. The traditional Lenten fast ends at noon on Holy Saturday but the abstinence from meat continues until the end of that same day, at midnight.

## Feastdays in March

There are two major Feastdays this month, those of the Annunciation and of St. Joseph. Each falls on a Sunday this year, on 19<sup>th</sup> and 25<sup>th</sup> March respectively. As a result, each is transferred to a Monday (*viz.* 20<sup>th</sup> March and 9<sup>th</sup> April [the latter must be postponed until after Low Sunday]). Mondays are days off for the Priests in this Diocese. Hence no special Mass will be said on either of those days unless Father should make exception. If so, this will be announced from the pulpit and by e-mail.

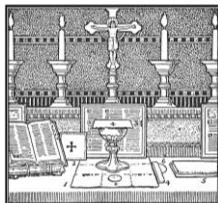
## Distinctions between the *Vetus Ordo* and the *Novus Ordo* Masses

Most people have little knowledge about the origin of the New Mass (*Novus Ordo Missæ*) and why it was instituted, given that the Traditional Latin Mass (*Vetus Ordo*) was declared to be “the Mass of All Ages” by Pope St. Pius V in his bull *Quo Primum Tempore* of 1570.

Pope Benedict XVI judged that the *Novus Ordo* and the *Vetus Ordo* Masses could henceforth be referred to as the ‘Ordinary’ and the ‘Extraordinary’ forms of a single Roman Rite. It is obvious that the Traditional Mass, which was inspired over the centuries by the Holy Ghost, is extraordinarily more beautiful and dignified and reverent than is the New Mass, which was composed in committee.

## CHARTING LITURGICAL CHANGE

*Comparing the 1962 Ordinary of the Roman Mass to changes made during the Anglican Schism;  
Compared in turn to changes adopted in the creation of Pope Paul VI’s Mass in 1969*



*Ne transgrediaris terminos antiquos quos posuerunt patres tui (Prov 22:28)*

The chart on the insert is a concise comparison of certain ritual differences between three historical rites for the celebration of the Catholic Mass

**Vetus Ordo**: “Old Order”, the Roman Rite of Mass as contained in the 1962 Missal, often referred to as the “Traditional Latin Mass”. The Ordinary of this Mass is that of Pope St. Pius V (1570) following the Council of Trent (1545-63), hence the occasional moniker “Tridentine Mass”. However, Trent only consolidated and codified the Roman Rite already in use at that time. Its essential form dates to Pope St. Gregory the Great (+604), in whose time the Roman Canon was fixed, drawing in turn from still earlier liturgical forms. This Canon has remained unaltered for fourteen centuries, with the exception of the invocation of Saint Joseph added in 1962. The chart hereunder offers parentheticals with brief notes regarding certain Catholic doctrines expressed by its ancient ceremonies.

**Cranmer’s Rite**: Thomas Cranmer, the apostate Archbishop of Canterbury (1489-1556), championed the Anglican schism of King Henry VIII and worked to undermine Catholicism in England by imposing a state-sponsored liturgical revolution per his newly contrived rite of Mass. The initial 1549 edition was designed as a doctrinally-ambiguous “compromise rite”, amenable to both Catholic and Protestant theology. By its 1552 edition, it was manifestly Protestant. As this rite supplanted the Catholic Sarum Missal (the Roman Rite as used in England, essentially identical to that later codified at Trent), some of the changes introduced do not apply directly to the *Vetus Ordo*, hence the “N/A” entries given in the chart.

**Novus Ordo**: “New Order,” the Missal of Pope Paul VI (1969). Original in many parts and as a whole, this Missal was crafted by the *Consilium* (liturgical committee) appointed after the Second Vatican Council (1962-65) to undertake the unprecedented creation of a new rite of Mass. The chart below limits itself to noting only those officially prescribed changes indicated in the Missal itself and the accompanying rubrics for the United States. That Pope Paul VI recognized the apparent discontinuity of his *Novus Ordo* with the centuries-old *Vetus Ordo* was evident during its preparation and in its promulgation, as illustrated by his General Audiences of March 17, 1965 and November 26, 1969. An excerpt from the latter follows:

...A new rite of the Mass: a change in a venerable tradition that has gone on for centuries. This is something that affects our hereditary religious patrimony, which seemed to enjoy the privilege of being untouchable and settled. It seemed to bring the prayer of our forefathers and our saints to our lips and to give us the comfort of feeling faithful to our spiritual past, which we kept alive to pass it on to the generations ahead... We shall become aware, perhaps with some feeling of annoyance, that the ceremonies at the altar are no longer being carried out with the same words and gestures to which we were accustomed... We must prepare for this many-sided inconvenience. It is the kind of upset caused by every novelty that breaks in on our habits. We shall notice that pious persons are disturbed most, because they have their own respectable way of hearing Mass, and they will feel shaken out of their usual thoughts and obliged to follow those of others. Even priests may feel some annoyance in this respect... This novelty is no small thing. We should not let ourselves be surprised by the nature, or even the nuisance, of its exterior forms... No longer Latin, but the spoken language will be the principal language of the Mass. The introduction of the vernacular will certainly be a great sacrifice for those who know the beauty, the power and the expressive sacrality of Latin. We are parting with the speech of the Christian centuries; we are becoming like profane intruders in the literary preserve of sacred utterance. We will lose a great part of that stupendous and incomparable artistic and spiritual thing, the Gregorian chant. We have reason indeed for regret, reason almost for bewilderment. What can we put in the place of that language of the angels? We are giving up something of priceless worth...

(pp. 5 & 6 continued on insert)