

# Christ the King Abbey

(Traditional Benedictines)

(St Francis of Assisi Chapel)

Cullman, Alabama

Every Sunday

6:00 A.M. and 10:00 A.M.

6:00 A.M. Daily

Holy Days:

6:00 A.M.; 8:00 A.M.; 7:00 P.M.

Our Lady of Lourdes Chapel  
Montgomery, Alabama  
10:45 A.M.  
Only on first Sunday  
of each month

St Pius V Chapel  
Birmingham, Alabama  
9:30 A.M.  
Every Sunday except  
first Sunday of each month

NINTH SUNDAY AFTER PENTECOST

Weekly Bulletin #841

August 1, 2004 – Green

Mass of Sunday; Gl; Cr; Pref. Trinity; Comm. St. Peter's Chains and St. Paul

## **LET NOT THE WINDS BLOW OUT THE LIGHT**

*(Part III)*

So far in this discussion we have pointed out that there are now two separate and clearly distinct churches, each classifying itself as the Roman Catholic Church. For the sake of those who encounter a problem when the word "Catholic" is applied, it might be well to take the time to define our terms. As long as the word "Catholic" is used, the temptation is to consider all parties, even though they are in disagreement with each other, to be nevertheless members of one big happy family. This is certainly not the case anymore. For the sake of emphasis, we repeat that there are now TWO churches that use the term "Catholic" when referring to themselves. There are now TWO religions that use the term "Catholic." And to make the situation even more difficult to understand, both of these religious groups refer to themselves as "Roman Catholic." To now say that one is Roman Catholic is no longer advisable. Today one must further clarify his Roman Catholic persuasion. Today one is either a Traditional Roman Catholic or one is a Modernist (Novus Ordo) Roman Catholic.

Traditional Roman Catholics believe what the Roman Catholic Church has always taught. Traditional Roman Catholic Doctrine has the authority of the centuries, and is written in the blood of countless saints and martyrs. In the Traditional Catholic Church, the liturgical observation also has the authority of the centuries, and was, up until about the beginning of the second half of the Twentieth Century, universally observed.

With the arrival of the second half of the Twentieth Century we were introduced to Modernist Roman Catholicism. Modernist Roman Catholics do not believe what the Catholic Church has always taught, neither do they observe the orthodox religious liturgy handed down to us from centuries past. Viewing the situation objectively, it is clear that the Modernist Catholic persuasion and observation has detached itself radically from the established and time-proven Traditional Catholic religious position. The modernist Catholic doctrinal persuasion and liturgical observation are that of a new and different religion.

The points of doctrinal separation are countless. We focus our attention on only one, and a profound one, indeed. Let us look at the doctrine of Transubstantiation. Even though the term came later, the fact of Transubstantiation came into being at the Last Supper, instituted by Christ Himself. Transubstantiation is a reality, and one that has to be reckoned with. It is a matter of such profound importance that it cannot be passed over as a matter of no consequence. Transubstantiation, simply stated, means that there is a mysterious change of substances. In Transubstantiation, the substance of bread is miraculously changed into the Substance of the Body of Jesus Christ, and the substance of the wine is miraculously changed into the Substance of the Blood of Jesus Christ. The original external characteristics (accidents) of the bread and wine remain the same. The substance has changed in fact – it is not symbolic.

In the Modernist Roman Catholic Church, Transubstantiation is of no theological significance, and in some reported instances it is even classified as a heresy. In most Modernist Roman Catholic schools, the word itself does not appear in the Index of the Catechisms used for Catholic instruction. Even the word "Eucharist," when it is begrudgingly used, is given the descriptive term of "symbolic." When the term "Consecration" is used, modern day Catholic theologians are quick to point out that nothing special happens at the Consecration. To further place emphasis on their position, in many of our Modernist Roman Catholic Churches the distribution of the "Eucharist" has been reduced to beer and pretzels (pop and cookies).

Even though the national count of Catholics (nominal Catholics) seems to remain much the same, the empty pews in the churches, and the closing down of dozens and dozens of churches indicates that church attendance has fallen drastically. Confused people are staying at home, and are no longer seriously affiliated with any religious group. It is worth of note here, that while Catholic attendance is on a serious decline, the growth of the Eastern religions is phenomenal.

Catholic hierarchical leaders have taken note of the problem of attendance, even though they very cleverly gloss over the reason for it and the serious magnitude of it, and rather nonchalantly say there is no real cause for alarm. →