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Catholics' Church Attendance Resumes Downward Slide

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Story Highlights

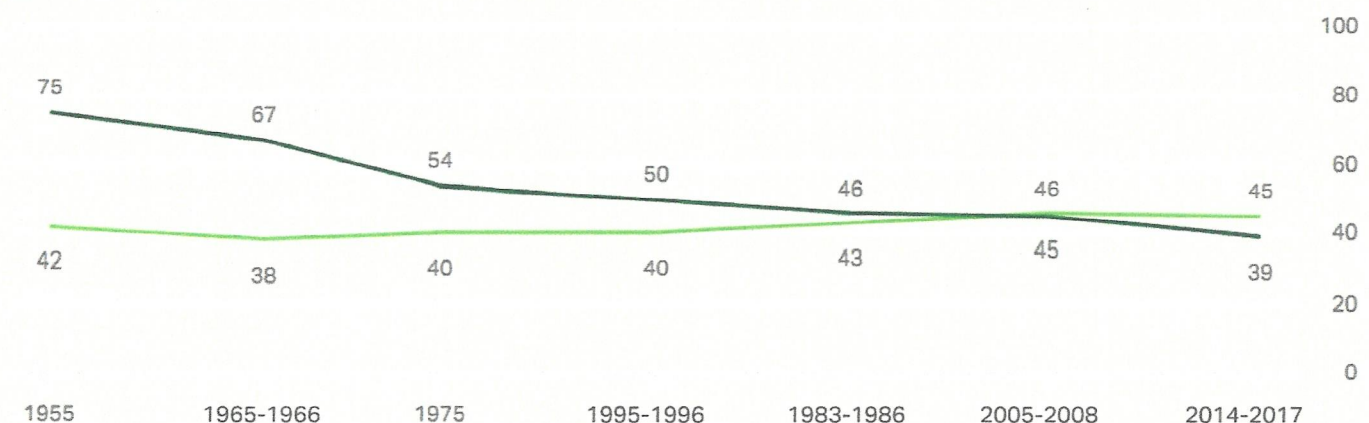
- Fewer than four in 10 Catholics attend church in any given week
- Catholic attendance is down six percentage points over the past decade
- Protestant attendance steady, but fewer Americans now identify as Protestants

WASHINGTON, D.C. -- Weekly church attendance has declined among U.S. Catholics in the past decade, while it has remained steady among Protestants.

Trends in Weekly Church Attendance

% Attended church in past seven days

■ Protestants ■ Catholics



Note: Protestants for 2005-2008 and 2014-2017 are defined as Protestants + Christians (nonspecific)

GALLUP

**Mt. St. Michael
CATHOLIC DOCTRINE CLASS**

**“A Study of *Tumultuous Times* – Part II”
By Frs. Dominic & Francisco Radecki, CMRI**

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April 10, 2018

***Part D – The Seven Sacraments and the new “Sacraments,”
Holy Orders, pp. pp. 465-473***

A. Basic Sacramental theology

1. Four things absolutely needed for a valid Sacrament:
 - a. *Matter* the material needed
 - b. *Form* the correct, essential words of the Sacrament formula
 - c. *Intention* at the very least, that of “doing what Christ (or the Church) does”
 - d. *Minister* He must have the power to perform the Sacramental rite
2. Four requirements, as applied to the Sacrament of Holy Orders
 - a. *Matter* Imposition of hands
 - b. *Form* The essential words, as solemnly taught by Pope Pius XII, in *Sacramentum Ordinis* (November 30, 1947) are:
 - i. Diaconate: *Send forth upon them, we beseech Thee, O Lord, the Holy Ghost that they may be strengthened by Him, through the gift of Thy sevenfold grace, unto the faithful discharge Thy service*
 - ii. Priesthood: *We beseech Thee, Almighty Father, invest this Thy servant with the dignity of the Priesthood. Do Thou renew in his heart the spirit of holiness, so that he may persevere in this office, which is next to ours in dignity, since he has received it from Thee, O God. May the example of his life lead others to moral uprightness.*
 - iii. Episcopate: *Perfect in Thy priest the fullness of thy ministry and, clothing him in all the ornaments of spiritual glorification, sanctify him with the Heavenly Anointing.*
 - c. *Intention* “Doing as the Church does”
 - d. *Minister* Must be a validly-consecrated bishop; no one else can possibly administer this Sacrament
3. A crucial point about the essential form, as taught by Pope Pius XII in *Sacramentum Ordinis*:

Wherefore, after invoking the divine light, We of Our Apostolic Authority and from certain knowledge declare, and as far as may be necessary decree and provide: that the matter, and the only matter, of the Sacred Orders of the Diaconate, the Priesthood, and the Episcopacy is the imposition of hands; and that the form, and the only form, is the words which determine the application of this matter, which univocally signify the sacramental effects – namely the power of Order and the grace of the Holy Spirit – and which are accepted and used by the Church in that sense.
(emphasis supplied)

4. Another crucial point: On September 13, 1896, Pope Leo XIII declared in *Apostolicae Curae* that Anglican Orders were “absolutely null and utterly void.” Why? Because the Anglican heretics had altered the essential words (the form) and the intention of their ordination rite:
 - a. *The same holds good of episcopal consecration. For to the formula, “Receive the Holy Ghost”, not only were the words “for the office and work of a bishop”, etc. added at a later period, but even these, as we shall presently state, must be understood in a sense different to that which they bear in the Catholic rite. (No. 28).*
 - b. *With this inherent defect of “form” is joined the defect of “intention” which is equally essential to the Sacrament. The Church does not judge about the mind and intention, in so far as it is something by its nature internal; but in so far as it is manifested externally she is bound to judge concerning it. A person who has correctly and seriously used the requisite matter and form to effect and confer a sacrament is presumed for that very reason to have intended to do what the Church does. On this principle rests the doctrine that a Sacrament is truly conferred by the ministry of one who is a heretic or unbaptized, provided the Catholic rite be employed. On the other hand, if the rite be changed, with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what, by the institution of Christ, belongs to the nature of the Sacrament, then it is clear that not only is the necessary intention wanting to the Sacrament, but that the intention is adverse to and destructive of the Sacrament. (No. 33)*
 - c. *For this reason, in the whole Ordinal not only is there no clear mention of the sacrifice, of consecration, of the priesthood, and of the power of consecrating and offering sacrifice but, as we have just stated, every trace of these things which had been in such prayers of the Catholic rite as they had not entirely rejected, was deliberately removed and struck out. (No. 30)*

B. Examining the Four Essentials in the New Rite of Ordination

1. *Matter*: This is unchanged; the essential matter of imposition of hands has been retained
2. *Form*: HUGE PROBLEM!! Paul VI changed the forms for the priesthood and episcopate in his Apostolic Constitution *Pontificalis Romani* (June 18, 1968):
 - i. Diaconate: (no change in the words)
 - ii. Priesthood: (same as above but omitting “so that”)
 - iii. Episcopate: *So now pour out upon this chosen one that power which is from you, the governing Spirit whom you gave to your beloved Son, Jesus Christ, the Spirit given by him to the holy apostles, who founded the Church in every place to be your temple for the unceasing glory and praise of your name.*
3. *Intention*: This has been seriously compromised because the priests and bishops are being ordained to offer a non-Catholic “Mass.” How can it be said that that this is “doing as the Church does”?
4. *Minister*: Once a “bishop” is not validly ordained, he cannot ordain anyone a deacon, priest, or bishop.

C. Notes

1. Our analysis of the Vatican-II rite of ordination uses the *same principles* that Pope Leo XIII used in determining invalidity of Anglican ordinations.
2. It is no wonder that so much corruption and immorality have entered the modern priesthood of Vatican II! These men are purportedly fulfilling the offices and bearing the burdens of a celibate priesthood, but without the graces of the priesthood and episcopate to sustain them in this difficult vocation!
3. Who is deprived of valid orders? All Vatican-II “bishops” and “priests,” including all the “priests” of the Fraternity of St. Peter. Even a few invalidly-ordained “priests” found their way into the Society of St. Pius X (established by Archbishop Lefebvre), and they were not, publicly anyway, given an ordination in the traditional rite.

4. John Paul II was a validly-ordained priest and bishop; Benedict XVI was validly ordained as a priest (1951), but not as a bishop (1977); Francis was, probably ordained a valid priest (1969) because the new rite did not go into effect until 1970. He is most certainly not a bishop (1992).
5. Further reference:
 - a. *Absolutely Null and Utterly Void* by Fr. Anthony Cekada, March 25, 2006 at <http://www.traditionalmass.org/images/articles/NewEpConsArtPDF2.pdf>
 - b. Apostolic Constitution *Sacramentum Ordinis* of Pope Pius XII, November 30, 1947 at <http://www.papalencyclicals.net/pius12/p12sacrao.htm>
 - c. *Apostolicae Curae* of Pope Leo XIII, on the invalidity of Anglican Orders at <http://www.papalencyclicals.net/Leo13/113curae.htm>