

The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

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"...And there were in the same country shepherds watching and keeping the night-watches over their flocks. And behold an Angel of the Lord stood by them ... and said: 'Behold I bring you good tidings of great joy ... for this day is born to you a Savior, Who is Christ the Lord.'"
from the Gospel of Midnight Mass

The Message To The Shepherds: A Source of Joy and Hope

"Glory to God in the Highest, and on earth peace to men of good will." Luke 2

If you ever have an opportunity to go to the Holy Land on pilgrimage, make sure your tours of the shrines take you to the Plains of Esdrelon. This is a stretch of land between Jerusalem and Bethlehem. It is here, tradition says, that the shepherds were called to be the first apostles of Jesus Christ.

In the midst of the plain a church marks the spot where the angels announced the Savior's birth. Here, where shepherds still watch over their flocks, one can see the caves used by the shepherds for their sheep for safety against the cold winters in that area.

Standing on this spot, one can almost hear the words of the angels: "Glory to God in the highest, and on earth peace to men of good will." The Evangelist tells us that the night sky was filled with these heavenly messengers.

It is hard to wonder why the shepherds were not frightened by the presence of the angels. Even though these were consid-

ered to be rough and ignorant men, it was their simplicity of life that helped them see the finger of God in the words of these night visitors. Seeing God's will in the message to go to Bethlehem, they went unhesitatingly. All this led them to the first Altar of Sacrifice in the New Law: the stable cave.

Jesus came into this world to offer Himself as a sacrifice for the sins of men and to re-open the Gates of Heaven. He began this sacrifice in Bethlehem. He was born in poor surroundings with little to shelter Him from the cold. He had only the warmth and love of His parents, the shepherds and the stable animals. Yet, this was enough. God was satisfied that day, and He demonstrated just how little He really expects of us. All He wants is our love. With this He is content.

Holy Mass is the completion of this sacrifice. Let us imitate the shepherds of old and attend each Mass with simple faith and love. God asks nothing more than that. ☩

O Come All Ye Faithfull

STRC Notes: Mailing Information; Annual Meeting, And More

By A BOARD MEMBER
Society of Traditional Roman Catholics

Congratulations To Father Wickens

Word has reached us recently that St. Anthony of Padua Chapel in West Orange, New Jersey, staffed by Fr. Paul Wickens, has received important approval in the work they undertake.

Father Wickens does wonderful work for our cause by offering the Tridentine Latin Mass 3 times each Sunday for Catholics in the northern and central regions of New Jersey.

We pray for Father's continued success and rejoice with him in the advance of his labors.

† † †

Want A Friend to Get The Catholic Voice?

Each month we add a minimum of twenty-five new names to our mailing list. Most of these come from all of you, our subscribers. But we do need your help, please, to keep our postal budget in control.

Make sure you have the right zip code and address on all names you send us. This includes the Zip+4 digits so that we can get the most out of our postal discounts. Make sure you identify the address as a street, or an avenue, or the like. The Post Office is very fussy and charges us every time we force them to send us a correction, no matter how small it is.

Following the mailing of a recent issue, we had more than 75 corrections returned to us, and for each return, a minimum of 50¢ *per piece* was charged against us. Our donations are usually sufficient to cover our publishing and mailing costs for the next issue. However, \$35 to \$50 spent in address corrections because of incomplete information from our subscribers makes it quite hard on our budget.

Though we ordinarily don't let people know who gave us their name, please don't put us in the embarrassing position of asking us not to reveal where we got their name. We feel morally obligated to tell them if they ask.

We ask, also, that when you send us a name, please let the person know that you have asked us to add their name to our mailing list. We are not able to send a card with each new subscription indicating the source of mailing.

At the moment, we are not able to accept foreign names (including Canada and Mexico) to add to our mailing lists. We are planning to set up a separate database for foreign addresses, starting in 1997, but we will need to have a donation to cover the very high postage costs (about \$2.00 an issue per person).

As you know, The Catholic Voice is probably the largest newsletter of its kind in circulation . . . and that includes the fact that we don't charge a subscription fee. Please help to make our work easier and keep our costs down. This will make it possible to continue our services to Catholics of the Traditional Move-

ment. Thank you and God reward you.

† † †

Annual Board Meeting Set For February

It is time for our annual board meeting of the STRC. All members of the Board of Directors and the Advisory Board will be mailed their notification as to the exact date of this meeting. If any of one else would like to come to Charlotte in early February, please call (704) 843-0648 to inform us of this. Our publisher, Robert De Piante, will give you further information about times and dates.

† † †

Upcoming Projects Under Discussion

Among other topics at our annual board meeting, those in attendance will be discussing important new projects for 1997. The article on Page 5 discusses the important source of information to be found in using the Internet. The STRC has plans to establish its own web page to increase the effect of our apostolate. We are also making plans for our first convention on the Tridentine Latin Mass to be held in the spring of next year. This is an important event in our work, for we are seeking to gather together members of the Traditional Movement, both clergy and lay, at a weekend conference on the value of our Holy Mass and what we can do to further the work of its restoration.†

Past Articles Of The Catholic Voice Available As Reprints

Are you a new reader of The Catholic Voice? Do you want to know where we're "coming from"? Or, would you like more ammunition in the fight to defend the Tridentine Latin Mass? Whatever the case, we have begun to reprint several articles for those involved in the Traditional Movement. We now have these articles available:

1. Defending The Tridentine Mass

Our case fully explained.

2. If Modern Catholics Are Right . . .

A simple comparison of Catholics of old with modern-day Catholics and the way they worship.

3. Mass Not Only Rite Changed

A traditional view of the modern ordination rite

4. The Sky Grows Darker Yet

Speech by Patrick Omlor. Good explanation of our cause.

5. Tridentine Mass Not Illicit!

An answer to those who try to keep people away from the Tridentine Latin Mass.

6. Has The Church The Right?

Does the Church have the authority to change the Mass?

All of these reprints are available for a donation. Please request the article by name. For quantity discounts, contact us by or mail or call us at (704) 843-0648.†



The Catholic Voice is a publication of the Society of Traditional Roman Catholics, and is published quarterly. There is no subscription fee, but donations are requested to help us continue our work. Executive Board Officers of the STRC are Larry Martin, President and Treasurer, Robert De Piante, Secretary and Publisher of The Catholic Voice; Fr. Kevin Vaillancourt, Editor of The Catholic Voice. Unsolicited manuscripts are welcome, but are subject to the editorial policy of the STRC Board of Directors. There is no stipend paid for unsolicited manuscripts and material submitted cannot be returned. *Pro Multis* pins can be obtained from STRC for a minimum donation of \$3.00. Bumper stickers promoting the return the Tridentine Latin Mass are available for a minimum donation of \$1.50 each.

*On behalf of the editorial staff
of The Catholic Voice
and all the members of the board
of the Society of Traditional Roman Catholics,
we wish to extend to you our sincere wishes
for a very Blessed Christmas
and a holy and grace-filled New Year.*

Larry Martin
President, STRC

Robert DePiante
Publisher
The Catholic Voice

Fr. Kevin Vaillancourt
Editor
The Catholic Voice

Prayers For Unity Are An Essential Mark Of Our Work

The STRC has two essential goals: to work and pray for the restoration of the Tridentine Latin Mass and the ancient traditions of the Roman Catholic Church, and that all members of the Traditional Movement will set aside their personal differences and begin to work together toward the first goal mentioned above. We cannot fully hope to achieve the first without the accomplishment of the second.

Unity is one of the four essential marks of the Roman Catholic Church. Brethern gathered together in unity of prayer and purpose is a foretaste of Heaven and a very representation of God living and working in us.

There is division in the ranks in the novus ordo church. These aren't just personal differences; no, they are doctrinal and liturgical ones. Hundreds of thousands of our Catholic brethern, captivated by the charms of the novus ordo Innovators, can sense something is wrong and they are searching for answers that will satisfy their souls. When they start to look in our direction they hesitate. We, the faithful of the Traditional Movement of the Roman Catholic Church, offer little more than resistance to the changes rather than a movement that sweeps up the good and bad in its path. Our little pockets of resistance do little good for those searching for the traditional truths. We must all act as one. It is only then that mankind will see God working in and through us.

Each year from January 18th through the 25th, the Church is engaged in prayer called the *Chair of Unity Octave*. These are important prayers which should be uttered by every Catholic

Official Prayer For Church Unity

(To be recited each day of the Octave, January 18 to 25)

ANTIPHON: That they all may be one, as Thou, Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. (John 17:21)

V. I say unto thee that thou art Peter,

R. And upon this rock I will build My Church.

Let us pray: O Lord Jesus Christ, Who saidst unto Thine Apostles peace I leave with you, My peace I give unto you, regard not our sins, but the faith of Thy Church, and vouchsafe to grant unto her that peace and unity which are agreeable to Thy will, who livest and reignest, God, forever and ever. Amen.

300 days indulgence, each day of Octave. †

because each one of us is bound, through Baptism, to work for the glory of God and not just sit back and hope for it..

The Chair of Unity Octave was instituted long before it became fashionable to be ecumenical. Catholics, for nearly a century, have been working and praying for Christian unity among all mankind, but not in the spirit of compromise that is evidenced by those who follow the decrees of Vatican II.

The Chair of Unity Octave is an important series of prayers that are easy to pray. Won't you join us in these efforts? †

The Internet: A Growing Source Of Information For Catholics

A Discussion Of The Hows And Whys Of The Internet For Use By Traditional Catholics

BY ROBERT DE PIANTE
Publisher, The Catholic Voice

Are you fascinated with computers? Are you looking for information about our Church that is easy to obtain? Do you want to know more about the Traditional Movement from other traditionalists? And what of the thinking of the novus ordo, the various church organizations, both within the Traditional Movement as well as in the conciliar church?

Do you want to communicate with people who have the same problems that you have with the changes in the Church? Would you like to share your concerns with others, far and wide? Is there research that is important to you concerning the proliferation of groups and/or causes in the new church as well as with Traditionalists?

If your answer is yes to most, if not all, of these questions, then you have at your fingertips a valuable resource to satisfy your desires. Get on a computer and access the Internet.

Perhaps the most revolutionary idea to affect our lives, besides the novus ordo, is the Internet: a network of information sources that is becoming more and more available to personal computer users.

The thought of accessing the Internet, much less working on a computer, is almost frightening to many people. I can't say that using a computer and logging on to the Internet will be easy for everyone. Rather, it will take time. As the Internet becomes more user friendly in the years ahead, the learning curve to understand how to access this world-wide data base will get less. However, there is a word of warning. As you use the Internet for research, along the way you might get offended. This is due to unscrupulous people taking advantage of the freedom of speech for all who use it.

Over the past ten years there's been a growing movement to exchange information via computers. To accomplish this, the concept of the Internet was born, and it's really a remarkable thing. Started by scientists who want to exchange technical data, it has grown — and changed — until today. It is the single largest source of information available to man. Church groups were quick to latch on to this new form of communication. Among the traditionalists, the dean of Internet information has to be Father M.E. Morrison, of San Lorenzo, California.

Father answers scores of questions each week, and provides a service that redistributes these questions and his answers to a number of other Internet users so they can keep track of what's being asked. He provides an Internet list of Traditional Mass sites (and publishes a book listing them, that's sold at a nominal price). His Internet address also has a list of the most frequently asked questions that Traditional Catholics need to defend their Faith to others, and to add support to their own spiritual values.

Over the past few years a number of other traditional groups have added "home pages" to the Internet. These too, help all of us in seeking the truth about what has happened to our Church. It also helps us to see the differences in the various traditional groups, and what we can do to work together to foster that unity

Important E-mail Addresses

Want to write to us directly on the Internet? Here are the e-mail addresses of our newsletter editorial staff:

Fr. Kevin Vaillancourt ... 73621.1207@compuserve.com

Robert De Piante depiante@charlotte.infi.net

Larry Martin 70214.2177@compuserve.com

Fr. Morrison's web site, TRADITIO:

<http://www.wco.com/~morrison/traditio/traditio.html>

His e-mail morrison@wco.com

that so many of us desire. From the extreme of our traditional groups on one side to the extreme on the other side, we can, from various home pages, learn the views of those people.

The Catholic Goldmine is another web site of interest. It lists scores of stories and facts that any Catholic, traditional or novus ordo, would appreciate. It includes lives of the saints, information on church history. Part of their list includes a link which connects you to several hundred different Catholic home pages on other parts of the Internet.

But the most interesting collection of Traditional Catholic information, remains, in my opinion, the home page established by Father Morrison.

In the past few weeks, Father's site has offered commentary on the actions of the Pope and evolution, provided discussion on the Second Advent of Christ and answered questions from more than 70 people.

Father Morrison also maintains a list of available books he has for sale and advises on the various Traditional Publications.

So what does it all mean to you? How can you benefit from this wealth of traditional Catholic information?

I realize that not all of our readers have a computer, but this fact alone will not deter interested people from accessing the Internet. Among other sources is the local public library. There is a movement afoot that will bring the Internet into every public library in the nation. The cost for using the Internet? Nothing. That's right, because of the way the Internet is structured, access is made through a local telephone call, and there's no charge for the transmission of information worldwide. So call your local public library and ask them about the Internet. Ask them how you can use their facilities to sign on. Then do it.

How easy is it to use? With a little training, nearly everyone can master access to the Internet in no time. Here's a practical example: The story you are reading was transmitted (at no cost) from my home in North Carolina to the offices of our editor in Spokane, Washington. Fr. Vaillancourt picked it off the Internet e-mail services and transferred it to his publishing program. At least 12 times today I signed on the Internet and looked up data about the Traditional Movement, found the answer I needed to a question on St. Benedict and looked up some data on Our Lady of Guadalupe.

The Internet is an important tool. It's there for you to try. ☩

Indult Masses Are Set Up In Dioceses To Destroy Tradition

BY FR. HECTOR L. BOLDOC
For The Catholic Voice

*(Editor's Note: Many letters were sent to us regarding a comment made in the Letters to the Editor column in our July, 1996, issue. In response to a reader, we expressed our concerns about attending Indult Masses -- that is, those Masses which are said under the 1983 Indult and which, to our grave concern, are only allowed if **the priests and people attending them agree that the Novus Ordo Missae is, side-by-side, equal in validity with the Tridentine Latin Mass.***

Our readers know our position on this issue. That is why we urge extreme caution in attending a Latin Mass being offered in any area which has been said to have the approval of the local bishop. It has been our experience that Indult Masses are set up in dioceses throughout the world to snuff out the work of a traditional chapel close by and, bit-by-bit, to bring traditional chapels and the people who attend Mass there, back under the umbrella of the conciliar church.

One such letter we received was from Fr. Bolduc, a priest of much experience in the Traditional Movement in the United States. His comments are a good expression of many we received on this point.)

The July, 1996, issue of *The Catholic Voice* was excellent as usual. I especially appreciated the fact that you brought to the attention of your readers that there is a pattern developing concerning the Indult Masses being usually allowed only in areas served by independent priests or those of the Society of St. Pius X. There is no question that the bishops, unable to destroy the faith of Traditional Catholics by attacking them for following priests who offer the Old Latin Mass, have now employed another means to achieve the same end. This very subject was discussed at the last bishops' meeting among bishops who have priests offering the Old Latin Mass in their areas.

In case there should be any doubt about their intentions, consider the following:

1. Bishops publically state that they view the Indult Mass as only a temporary thing to placate nostalgic Catholics.
2. At least three bishops have stated that they would allow priests of the Institute of Christ the King and the Fraternity of St. Peter to operate in their dioceses because:
 - A. These priests go only where they are invited by the bishop.
 - B. They can be effectively used to siphon traditional Catholics from private chapels operated by independent priests and those of SSPX.
 - C. These priests are always assigned where traditional priests are already well established.
 - D. In many instances, these priests share a church building with one or more novus ordo priests where the new liturgy

is celebrated at one hour and the Indult Mass at another hour on the same day. Often the table used for the novus ordo is pushed against the old altar to form one large altar for the celebration of the Latin Mass.

E. Hosts consecrated by the questionable novus ordo rite are frequently distributed at the Indult Mass.

F. Even well intentioned bishops can and are replaced by one means or another or can rescind their permission or change their minds whenever they want or when they feel the time is right.

G. Donations at the Latin Mass are shared with the diocese, and special collections are required to be taken and sent to the bishop who very frequently uses them for projects harmful to the Church and the Traditional Movement.

Here is an example from a group who attends an Indult Mass in Ohio and which avoided contributing to these "special" collections as they know these funds go toward liberal causes and even towards horrendous sex-education courses. They were recently told at Mass by their old priest that unless the contributions to the bishops projects showed a dramatic increase, the bishop had informed him that the Latin Indult Mass would be cancelled. Talk about offering worship to false gods!!!

One bishop told his priests (the information comes from a priest who was present) that, "As long as we can use these priests (Fraternity of St. Peter and Institute of Christ the King) to close down the traditional Latin Mass chapels in this diocese, we will do so." He added, "Once we have them (Traditionalists) under one roof, and under our control, it will be easier to introduce changes or to shut them down." This sounds almost identical to what happened when the novus ordo was forced down our throats.

Yes, we need support and peace among our traditional groups. However, this should not be peace at any cost. Priests who cooperate with bishops should have enough moral responsibility to make certain that they are not being used for an evil purpose. †

Need A Chapel Veil For Holy Mass?

Among the differences between the Tridentine Latin Mass and the novus ordo is the dress and conduct of the people at the liturgies of the conciliar church as compared to the time-honored customs of reverence in dress at Holy Mass. Not infrequently do those who come to the Tridentine Latin Mass for the first time feel out of place by the way they dress. This is especially true for women when they witness traditional parish members wearing hats or veils in church as a sign of respect for the Blessed Sacrament. As a premium for this issue, we are offering as a gift a simple chapel veil for all who send in a donation and who request this veil. †

The Council Of Trent, St. Pius V & The Latin Mass: Part I

BY FR. COURTNEY EDWARD KRIER

With permission from "Insight Into The Catholic Faith"

From treating the Holy Eucharist in general during the Thirteenth Session and continuing the outlay in the Twenty-first as a Sacrament which we partake in through the reception of the Holy Eucharist as Holy Communion, this Session of the Council centered on the Holy Eucharist as the Sacrifice of the Mass. It is this session that has been especially neglected by some Liturgists of the Liturgical Movement and by Vatican Council II.

With sections from *The Canon of The Mass And Liturgical Reform* and *The Catechism of the Council of Trent*, we will glance at what these Fathers of the Council, under the guidance of the Holy Ghost, instruct us and oblige us to hold and believe under penalty of separating ourselves from the Catholic Faith.



The Twenty-second Session of the Council of Trent opened on September 17, 1562. Martin Luther had already died in 1546 and John Calvin would live barely another two years. Yet, these two Protestant Reformers formulated a theology and a liturgy that would be adapted by much of Northern Europe. It was against these Protestant Reformers that the Council of Trent set forth the Catholic Faith in clear and precise terms, no one being able to doubt or question or misconstrue the Faith of the Church regarding the Sacrifice of the Mass and its nature.

"The holy, ecumenical Council of Trent, lawfully assembled in the Holy Spirit, presided over by the same apostolic legates, has as its purpose to preserve in its purity the ancient, absolute, and completely perfect faith and teaching in the holy Catholic Church about the great mystery of the Eucharist and to avert heresies and errors. It teaches and lays down, under the inspiration of the Holy Spirit, the following doctrine about the Eucharist as a true and unique sacrifice and declares that this doctrine is to be preached to the faithful." (Denziger 937a)

Martin Luther claimed in a sermon that the Mass, that is the Offertory and Canon of the Mass or Sacrificial part, was "man-made". To him it was "almost the worst abuse", that the Eucharistic celebration had become a sacrificial offering. In his treatise, *The Babylonian Captivity*,

...Christ's sacrifice on the cross had been made out to be insufficient and the Sacrifice of the Mass set up in its place; the Supper was the Lord's work for us, but, by ascribing a sacrificial value to the mass, it becomes a work of man for God, whereby man hopes to please God.

Calvin claimed Satan had deceived the world into believing the Mass was a sacrifice. For him it is a mere memorial of the Last Supper, the sacramental element being a sign of Christian unity and the minister a minister elected by the people, solely to preach the Word of God. There is no clarity in his expression of Christ's words to show Christ did not institute the Sacrifice of the Mass other than his clear logic that they signify what Calvin wanted them to signify.

In reply to these blasphemous errors that were adopted by all Protestants, including the Anglicans, the Fathers of the Council taught:

"As the Apostle Paul testifies, there is no perfection under the former Testament because of the insufficiency of the Levitical priesthood. It was, therefore, necessary (according to the merciful ordination of God the Father) that another priest arise according to the order of Melchisedech (Gen. XIV. 18; Ps. CIX. 4; Heb. VII. 11), Our Lord Jesus Christ, who could perfect all who were to be sanctified (Heb. X. 14) and bring them to fulfillment. He, then, Our Lord and our God, was once and for all to offer Himself by His death on the altar of the cross to God the Father, to accomplish for them an everlasting redemption. But death was not to end His priesthood (Heb. VII. 24, 27). And so, at the Last Supper, on the night on which He was betrayed, in order to leave for His beloved spouse, the Church, a sacrifice that was visible, as the nature of man demands, declaring Himself constituted a priest forever according to the order of Melchisedech, He offered His Body and Blood under the species of bread and wine to God the Father and He gave His Body and Blood under the same species to the apostles to receive, making them priests of the New Testament at that time. This sacrifice was to represent the bloody sacrifice which He accomplished on the cross once and for all. It was to perpetuate His memory until the end of the world (Cor. XI. 23 et seq.). Its salutary strength was to be applied for the remission of the sins that we daily commit. He ordered the apostles and their successors in the priesthood to offer this sacrifice when He said, "Do this in remembrance of Me" (Luke XXII. 19; 1 Cor. XI. 24), as the Catholic Church has always understood and taught. For after He celebrated the old Pasch, which the assembly of the children of Israel offered in memory of the passage from Egypt (Exod. XII. 1 et seq.), Christ instituted a new Pasch. He himself was this new Pasch to be offered by the Church through her priests under visible signs in memory of His departure from this world to the Father when by the shedding of His blood He redeemed us from the power of darkness and transferred us into His kingdom (Col. I. 13)." (Denziger 938)

This is that clean oblation which cannot be defiled by any unworthiness or malice on the part of those who offer it, and which the Lord foretold through Malachi would be offered in all places as a clean oblation to His name, for His name would be great among the Gentiles (Mal. I. 11). The Apostle Paul also refers rather clearly to this oblation in writing to the Corinthians when he says that those who have been defiled by partaking of the table of devils cannot be partakers of the table of the Lord. By table he understands altar in both cases (Cor. X. 21). Finally, this is the oblation which was represented by various figures in sacrifices during the time of nature and of the Law (Gen. IV. 4; VIII. 20; XII. 8; XXII.; Exod. passim). For it includes all the good that was signified by those former sacrifices; it is their fulfillment and perfection." (Denziger 939)

And pronounced the following:

(Continued on Page 7)

Council Of Trent Decrees The Mass Is A Sacrifice, Not A Meal

(Continued from Page 6)

"If anyone says that in the Mass a true and proper sacrifice is not offered to God or that the sacrificial offering consists merely in the fact that Christ is given to us to eat: let him be anathema." (Denziger 948)

"...The Sacrifice of the Mass is and ought to be considered one and the same as that of the Cross, as the Victim is one and the same, namely, Christ Our Lord, who immolated Himself, once only (Heb. VII. 27; IX, 25, 26), after a bloody manner, on the altar of the Cross. For the bloody and unbloody Victim are not two victims, but one only, whose sacrifice is daily renewed in the Eucharist in obedience to the command of the Lord..."

The Reformers also reviled the offering of Masses. Mass stipends could possibly become a pecuniary treasure and may possibly be easily misunderstood. Luther claimed it as such: This invention has been worth money to them so that they need not say Mass for nothing. Both Luther and Calvin claimed a teaching of the Holy Mass as a sacrifice detracted from Christ's sacrifice on the Cross; rather, it had no merit other than catechetical instruction for Luther and signification of Christian unity for Calvin. Against these assertions the Fathers of the Council taught the Catholic doctrine that the visible sacrifice is propitiatory for the living and the dead:

"In the divine sacrifice that is offered in the Mass, the same Christ who offered Himself once in a bloody manner on the altar of the Cross is present and is offered in an unbloody manner. Therefore, the holy Council teaches that this sacrifice is truly propitiatory (cf. can. 3-D950), so that if we draw near to God with an upright heart and true faith, with fear and reverence, with sorrow and repentance, through the Mass we may obtain mercy and find grace to help in time of need (Heb. IV. 16). For by this oblation the Lord is appeased, He grants grace and the gift of repentance, and He pardons wrong doings and sins, even grave ones. for it is one and the same victim: He who now makes the offering through the ministry of the priests and He who then offered Himself on the Cross; the only difference is in the manner of the offering. The benefits of this oblation (the bloody one, that is) are received in abundance through this unbloody oblation. By no means, then, does the Sacrifice of the Mass detract from the Sacrifice of the Cross." (cf. Can. 4, D951) Therefore, the Mass may properly be offered according to the apostolic tradition for the sins, punishments, satisfaction, and other necessities of the faithful on earth, as well as for those who have died in Christ and are not yet wholly cleansed." (cf. Can. 3, Denziger 950)

And pronounces these condemnations:

"If anyone says that the Sacrifice of the Mass is merely an offering of praise and of thanksgiving, or that it is a simple memorial of the sacrifice offered on the Cross, and not propitiatory, or that it benefits only those who communicate; and that it should not be offered for the living and the dead, for sins, punishments, satisfaction, and other necessities: let him be anathema." (D950)

"If anyone says that the Sacrifice of the Mass constitutes a blasphemy to the sacred sacrifice that Christ offered on the Cross, or that the Mass detracts from that sacrifice: let him be anathema." (D951)

If, therefore, with a pure heart, a lively faith, and impressed with an inward sorrow for our transgressions, we immolate and offer this most holy Victim, it is not to be doubted that we shall "obtain mercy" from the Lord, "and grace in seasonable aid" (Heb. IV. 16); for so delighted is the Lord with the odour of this Victim, that, imparting to us the gift of grace and repentance, He pardons our sins. Hence also, this usual prayer of the Church: "as often as the commemoration of this Victim is celebrated, so often is the work of our salvation being done," that is to say, through this unbloody sacrifice flows to us those most plenteous fruits of the bloody Victim.

The Council Fathers also specifically defended the Canon of the Mass against the Reformers. Martin Luther said the Canon "must have been composed by some unlettered monk," In beginning his revolt against the Church he stated, "When once the Mass has been put away, then I shall think I have overthrown the Pope completely", for,

"The Canon was looked upon as so sacred that to attack it was like attacking both heaven and earth. When I first wrote against the Mass and against the Canon I could hardly hope that people would agree with me..."

Martin Luther solved the problem by throwing away "everything that sounded like sacrifice" in the Mass. John Calvin eliminated the Canon also, for it spoke of "sacrifice" which was termed "cursed idolatry" in the "Heidelberg Catechism".

The Fathers of the Council, in opposition to such heresies taught and decreed:

"Holy things must be treated in a holy way and this Sacrifice is the most holy of all things. And so, that this Sacrifice might be worthily and reverently offered and received, the Catholic Church many centuries ago instituted the Sacred Canon. It is free from all error (can. 6, D953) and contains nothing that does not savor strongly of holiness and piety and nothing that does not raise to God the minds of those who offer the Sacrifice. For it is made up from the words of Our Lord, from apostolic traditions, and from the devout instructions of the holy pontiffs." (D942)

"If anyone says that there are errors in the Canon of the Mass and that it should therefore be done away with: let him be anathema." (D953)

These words from the Council produced the "Quo Primum" decree of Pope St. Pius V. They show that the Roman Canon was already something fixed and unchangeable. We have ourselves, in the study we undertook, found the Canon to be essentially the same as given us by the apostles.

This concludes Part I of our study. Part II on Quo Primum and the Latin Mass will continue in our next issue. †

A Priest's Defense Of The Tridentine Latin Mass

By FR. RAYMOND V. DUNN, S.J., J.D.
For The Catholic Voice

(Editor's Note: This article came to us in the form of a Letter to the Editor. We reproduce it here as a feature article due, in part, to its length, and also because of its content.)

This writer is a member of the Society of Jesus for fifty-two years, a priest for thirty-nine years, a holder of a licentiate in sacred theology, a former teacher of theology, and has earned a master's degree in philosophy and another master's degree in linguistic studies in Old Testament languages and a doctorate in Civil Law.

Since space is at a premium, I prefer to give my opinions on the crisis affecting the Catholic Church by using the questions people have asked me and my answers:

Q. Does any validly ordained priest need special permission to offer the traditional Latin Mass?

A. No. This has already been granted in perpetuity by Pope St. Pius V in the papal bull *Quo Primum* of 1570 following the Council of Trent.

Q. Did Paul VI abrogate the traditional Latin Mass?

A. According to Cardinal Alfons Stickler, a special commission of cardinals was convened in the mid-eighties to consider this question. All eight or nine of them on the commission answered unanimously in the negative, and I subscribe to that finding.

A With respect to the first question above, the same cardinals voted in the negative, save one. I subscribe to their judgment.

Q. If this is so, why were the cardinal's findings not published?

A. Because of pressure, especially from U.S. bishops who opined that the revelation of this fact would set back the post conciliar liturgical movement.

Q. How do you explain the present Novus Ordo practice of altars facing the people, the removal of the altar rail and statues in churches, the practice of Communion in the hand, girls and women serving at the altar, etc.?

A. Abuses in liturgy arose after the Vatican Council, and bishops approved of things which were then illicit. Finally, to save further embarrassment, they petitioned Rome to approve of what had been previously condemned, and Rome gave in and declared now lawful what had been previously unlawful.

Q. Do you have an example of what is still unlawful but which is now going on?

A. Yes. For one, the giving of general absolution in the Archdiocese of Chicago in situations beyond the requisite necessity for general absolution. This is an *authorized abuse* for traditional auricular and individual confession of sins is still the approved norm.

Q. What happens if a priest adheres to the traditional Latin

Mass and refuses to conform to the Novus Ordo form of the Mass?

A. It is likely that he will be considered antediluvian and one belonging on Noah's ark. He will be shunned by many of his fellow priests, suspended by his bishop and deprived of any pension and health benefits in his old age by his bishop.

Q. Are there sufficient priests today able and willing to offer the traditional Latin Mass?

A. Yes and no, but they fear the penalties described above and lack the support of the laity in many instances.

Q. Isn't it true that the vernacular Mass known as the Novus Ordo is merely a translation of the traditional Mass?

A. No. The Novus Ordo Missae is an entirely new rite which did not grow naturally and organically from what went before, according to the norms of Vatican II's *Constitution of the Sacred Liturgy*. It is closer to the ordinal prescribed during the reign of Edward VI in England and authored by the heretic Archbishop Thomas Cranmer. He was justly burned at the stake during the reign of Queen Mary Tudor, who, in her short governance of five years, tried to restore the Catholic Faith to England.

Q. In our parish we have the Novus Ordo in Latin, so what is wrong about that?

A. It is not the Latin language we are only concerned about. The change in the rite is at issue.

Q. Have such devotions as the rosary, novenas and benediction of the Blessed Sacrament been abrogated by Vatican Council II?

A. Since the tradition of the Church, the constant teaching of the Popes, and previous ecumenical councils have approved of these devotions, no subsequent Council, such as Vatican II, has any power to abrogate these marks of devotions. In the same manner, no pope nor Council can change the Ten Commandments or annul or add to any Sacrament, since these have a divine origin. They have been taken away from some individual parishes, however.

Q. In previous troubled times in the history of the Church did the majority of bishops support the true faith?

A. In general, yes, but in the Arian heresy very few bishops supported the true doctrine as was defended by St. Athanasius. This saint was later vindicated in the ecumenical Council of Nicea in 325. Also, in the time of King Henry VIII in England, who declared himself head of the Catholic Church in England, only St. Thomas More, Bishop John Fisher and perhaps one or two other bishops refused to support the error of King Henry.

Q. In these days of an ecumenical approach to "our separated brethren" also now called members of "sister

(Continued on Page 9)

Jesuit Priest Upholds Traditional Values Of Catholic Church

(Continued from Page 8)

churches”, isn’t it better to be friendly to these rather than call them nasty names like heretics and schismatics?

A. If the Gospel says such things as, “You shall know the truth, and the truth shall make you free, but when the Spirit of truth shall come, He will teach you all truth” (John. 16:13), you have your answer there. There can be no compromise with error, even though it may proceed from subjective good will. Regarding the Church of England founded upon the adultery of a king, here you have not a “sister church,” but a bastard child. What else can one expect from such a sire as the profligate and syphilitic Henry VIII? The scandals of the present royal house in England are now open to public view.

Q. Among such sins as heresy, schism and such things what do you consider the worst?

A. Apostasy, which is the complete abandonment of the “pearl of great price,” the Catholic Faith.

Q. In the modern world, does not the Church have to “keep up with the times and respect honest differences?”

A. Read several answers of Our Lord such as “Not everyone who says to me, ‘Lord, Lord’ shall enter into the kingdom of heaven.” (Mt. 7:26) or, “Do not think that I have come to send peace on earth, but the sword. I have come to cast fire on the earth; and what will I but that it be enkindled? And I have a baptism wherewith to be baptized, and I am straightened until it be accomplished.” (Lk. 12:49-50) or, “This is my house, a house of prayer, but you have made it a den of thieves.” (Lk. 19:46) Referring to the Scribes and Pharisees as “whitened sepulchres, beautiful on the outside but within filled all manner of corruption”. The Church of Jesus Christ must always be a sign of contradiction to the world for whom Jesus refused to pray.

Q. Do you support the American tradition of “Separation of Church and State?”

A. I am with that great Pope Leo XIII on that one. He said that not only is the individual obliged to serve and acknowledge God, but states have the same duty. For further details, read (the encyclical) *Immortale Dei* by that wise and saintly Pope. He reproached a well known American Cardinal Gibbons who thought the U.S. Constitution as adumbrated by a private letter of Thomas Jefferson to some Baptist ministers should be elevated to the dignity of divine inspiration.

Q. Are traditional priest societies such as the Society of St. Pius X, the Institute of Christ the King, and others noted for their charity to each other and to independent priests who offer the traditional Latin Mass?

A. No. Their backbiting of one another is a scandal. Rather than criticizing one another, they should rejoice that many voices are joined to love and praise the Lord in a reverent manner. †

Declaration On The Mass

By Fr. Roger-Thomas Calmel, O.P., January, 1970

I am going to hold fast to the Traditional Mass which was fixed, but not invented, by St. Pius V in the 16th Century, in line with the custom of many centuries before. I refuse to follow the *Ordo Missae* of Paul VI.

Why? Because, in reality, no such *Ordo Missae* exists. What does exist is a universal and permanent state of liturgical revolution, desired or permitted by Paul VI, which has taken on, for a fleeting quarter of an hour, the mask of the *Ordo Missae* of April 3, 1969. It is the right of every priest to refuse to wear the mask of this liturgical revolution. And I reckon my duty as a priest is to refuse to celebrate Mass in an ambiguous rite.

If we accept this rite, which encourages confusion between the Catholic Mass and the Protestant supper - as we are told by two cardinals, and as is set forth in solid theological analysis - then we are moving toward a mass which is interchangeable with a Protestant service and hence toward a Mass that is straightforwardly heretical and thus null and void. Begun by Paul VI, and thereafter passed over to the national churches, the revolutionary reform of the Mass will proceed along this hellish road. How can we agree with such accomplices?

You will ask, "Have you thought to what you are exposing yourself in keeping up, against everything, the Mass as it has always been? Certainly. I am exposing myself, if I may say so, to remain faithful to my priesthood and hence render to the High Priest humble witness of my office as priest. I am also taking on the task of strengthening the distraught faithful who are tempted to give way to skepticism or despair.

In fact, every priest who keeps to the rite of the Mass fixed by Pope St. Pius V allows the faithful to take part in the Holy Sacrifice without any possible risk of ambiguity, and of receiving Communion without any possibility of being deceived.

On the other hand, a priest who yields to the new rite, assembled by Paul VI, is playing his part in the progressive introduction of a false mass, in which there will be no true presence of Christ but only an empty commemoration.

I maintain that Paul VI is committing an abuse of authority of exceptional gravity when he builds a new rite of the Mass upon the definition of the mass which is no longer Catholic.

"The Mass", states the introduction to the *Novus Ordo Missae*, "is the gathering of the people of God, presided over by a priest, for the celebration of the memorial of the Lord." This insidious definition deliberately leaves out that which makes the Catholic Mass Catholic and incapable of being equated with the Protestant "Lord's Supper".

For in the Catholic Mass, there is no question of an ordinary commemoration. The commemoration is of such a nature that it truly contains the Sacrifice of the Cross, because the Body and Blood of Christ are rendered truly present. This is made clear beyond any misunderstanding in the rite as fixed by St. Pius V, but remains doubtful and equivocal in the rite prepared by Paul VI.

Simple honesty, therefore, but priestly honor far more, demands of me that I should not have the impudence to betray the Catholic Mass, given to me on the day of my ordination. While one must be loyal, and above all in a matter of such God-given importance, there is no authority on earth, not even a pontifical authority, which can detain me.

Besides, the greatest proof of faithfulness and love which the priest can give to God and men, is to keep intact the infinitely precious deposit which was entrusted to me when the bishop laid his hands upon me. It is first and foremost upon this proof of loyalty that I shall be judged by the Supreme Judge.

In all confidence, I ask of the Virgin Mary, Mother of the High Priest, Jesus Christ, that she shall obtain for me the grace of remaining faithful until my death to the Catholic Mass, in its full truth and free from all danger of ambiguity. † Reprinted from CATHOLIC, June 1996

Prayers At The Foot Of The Altar Prepare Us For Holy Mass

By FR. ARTHUR TONNE

From His Book, "Talks On The Mass", 1950

"I will go in unto the altar of God." Psalm 42:4.

Joe Murray was a Catholic college graduate. He had his sheepskin from St. Joseph's College in Philadelphia, Pennsylvania. During the famous Battle of the Bulge in World War Two, while Joe was on sentry duty, he stopped a jeep with a rider dressed in the uniform of an American chaplain. The driver said he was a Catholic priest. Joe asked for his papers. They seemed satisfactory. Nevertheless, Joe sensed something suspicious. He whispered a quick, silent prayer and then demanded: "See here, if you are a Catholic priest, you should be able to give the response to this prayer: *"Introibo ad altare Dei—I will go in to the altar of God."*"

There was a blank look on the countenance of the counter-feit chaplain. He was really a German soldier.

I wonder how many of you are familiar enough with the prayers of Mass to know that the answer is: "To God who giveth joy to my youth."

Those are some of the very first words uttered by the priest right here at the foot of the altar. They are part of Psalm 42. There is a touching and tragic story behind that Psalm. King David was one of the greatest leaders of the chosen people of God. His own son Absalom, turned against him and revolted. The young man wormed his way into the confidence of several generals and advisors of the court, won over a large number of followers, and finally decided to capture the king and take the crown for himself. Fortunately David learned of the revolt and took flight. He became an exile from his palace and the tabernacle at Jerusalem.

In exile David longed for the courts of the Lord. He longed to be back near the tabernacle where he could worship God with pomp and majesty. He longed to go in again to the altar of God. This longing he expressed in a song that is full of sorrow, yet full of humble fear and joyful hope. His words are repeated at the foot of the altar:

1. Judge me, O God, and distinguish my cause from the nation that is not holy, deliver me from the unjust and deceitful man.
2. For Thou, O God, art my strength: why hast Thou cast me off, and why go I sorrowful whilst the enemy afflicteth me?
3. Send forth Thy light and Thy truth: they have led me and brought me unto Thy holy hill, and into Thy tabernacles.
4. And I will go in unto the altar of God: unto God, who giveth joy to my youth.
5. I will praise Thee upon the harp, O God, my God: why art thou sad, O my soul? and why dost thou disquiet me?
6. Hope thou in God, for I will yet praise Him: the salvation of my countenance, and my God.

For King David, the most distressing thing about his exile was his absence from the temple of God. That thought he put into feeling song which is included in the prayers at the beginning of Mass: "I will go unto the altar of God."

The priest is going to the very altar of God. He is deeply solemn and serious.

The second reason for using this Psalm is found in the circumstances in which it was written. King David has been forced to take flight from his favorite place of prayer, the tabernacle at Jerusalem. He longs to be there. That is the spirit in which you and I approach every Holy Mass. Doesn't everyday life often seem like an exile? Do we not often seem to be far away from God? Does it not seem that we cannot and will not be happy again until we are here in church, here at the altar of God?

Like King David, we want to be delivered from the unjust and deceitful in the world. Every day we meet with dishonesty and duplicity. Only here before God is there honesty and open dealing.

Like King David, we are aware of our own weakness. We know that God alone is our strength. Like the royal psalmist, we experience distressing states of disgust, dryness and darkness. At such times we ask God why the enemy is allowed to afflict us. But, with King David we still see a ray of hope. We see the light of God's truth leading us on, the light of God's grace strengthening us.

With the exiled leader of the Jews we cry out that we will go in to the altar, we will go to Mass, we will assist at the Holy Sacrifice with all possible attention and devotion. Our hands will join with those of the king in singing upon the harp the praises of God, our only hope, our only strength, our only desire. These are our sentiments as we begin Holy Mass.

Because this Psalm 42 is one of hope and joy it is omitted in Masses for the Dead, at funerals and requiems. It is a song to banish sorrow and sadness and is therefore properly omitted when the heart is penetrated with deepest sorrow.

This hopeful hymn is also omitted from Passion Sunday to Holy Saturday, a period of almost two weeks, when all our thoughts and concern are with the sufferings of Our Lord, a time of sorrow and penance.

There are some of you who never hear or pray this beautiful prayer, because you habitually come too late to take part in this first part of the Holy Sacrifice. Habitual late-comers are really a long way from the true and proper service of God. They are in an exile which they have imposed upon themselves. One wonders if and when they ever will get back to the true worship of God.

Most of you, however, will say these opening prayers with renewed attention and fervor, now that you know their deep meaning, now that you know how aptly these words fit the life of everyone.

Like Joe Murray on sentry duty we too can make this a test of our Catholicity. A true Catholic is one who knows and loves the Mass. By that standard, what kind of Catholic are you?✠

Letters To The Editor

Join In Prayer With Bishop For Success Of Our Work

Philippine Bishop Thanks Us For Reprints

Editor, The Catholic Voice,

Greetings in the Lord!

Today I received the package containing back issues of the newsletter and reprints of articles for our work -- The Restoration of the Traditional Latin Mass.

I read these back issues because I find them enlightening. The questions asked and answered are often the very ones I encounter in our Restoration work. The very appropriate articles we make photocopies of for the bishops and friends of our conciliar church, if only to make them realize that we are not alone laboring for the return of the Tridentine Mass.

Thank you very much. Let's pray that God will bless our apostolic work. In Jesus and Mary,

+Salvador Lazo

Quezon City, Philippines

It is our privilege to supply Bishop Lazo with material to further the work of the Traditional Movement -- The Restoration, as he calls it -- in his country. Your donations and prayers make it possible for us to supply clergy throughout the world with material, especially those who cannot afford to send us money for their requests. May God bless you and our readers and those who support our work. - Editor.

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Priests Thanks Us All For Prayers

Editor, The Catholic Voice,

First, thank you for remembering me and all traditional priests in your prayers. Also, I will offer Holy Mass for Mr. Kupris and remember him in my prayers and Masses in the future.

I am also sending a small donation. If you have enough 1997 calendars, could you please send me two? And maybe one Pro Multis pin?

Again, thank you for being there. It sometimes gets very lonely out here on 'Independent Status'.

Rev. J. G.

Houston, TX

Father, thank you for your kind comments. We at the STRC thank you and many, many other courageous priests and bishops throughout the world who are willing to stand up for Tradition despite the opposition. It hurts quite deeply when this opposition comes from fellow clergy members, especially those whom we may have known for quite some time or with whom we went through the seminary. We encourage anyone who enjoys the services of a faithful priest to thank him often for his work. He is human, and he will be greatly encouraged by your words of support. - Editor.

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Supports Our Position On Novus Ordo

Editor, The Catholic Voice

Your October issue is truly a blessing, in the ways of the

world it is super. Your uncompromising stand on the Novus Ordo is an inspiration. Keep it up. Yours in Jesus and Mary.

JR

Roscoe, IL

We receive many comments on each of our issues. For some, it causes them to think, others have feelings of their hearts and souls confirmed by what they read, and still others (and these are the growing minority) disagree and call our newsletter 'negative'. The position we take on the Novus Ordo is not popular, but we aren't here to win popularity contests. - Editor.

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Donations Can Be Compared To Widow's Mite Of Gospels

Editor, The Catholic Voice

Please accept my check and send me a traditional calendar for 1997. Use the rest for a donation. Wish it could be more, but I'm an old lady with a limited income. God Bless you all for your good work. I'm praying real hard for our traditions to return to normal.

AP

Peekskill, NY

Our prayers go out to all those whose donations are true sacrifices. God will bless our benefactors abundantly. Here's another letter, one of many which expresses the same thoughts:

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Small Contribution In Deep Gratitude

Editor, The Catholic Voice

Here's a small contribution for The Catholic Voice, please *keep up the good work!* I'd like to send more, but still have one child left in college. (Christendom)

Do not send a freebie! You sent me one several months ago and I don't think I sent a donation at that time.

MS

New Albany, IN

The premiums we send for each donation are part of our way of saying 'Thank You' for sending us your support, financially as well as spiritually. We will continue to do so as long as our donations exceed the money it takes to print each issue of the newsletter and continue with other works of our Apostolate.

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Grateful For Reprint Articles

Editor, The Catholic Voice,

I was educated before the Second Vatican Council. Because of this I believe only in the traditional Latin Mass.

I ordered the leaflets you advertise and have been happy to read them all. I am most grateful for your explanation and research regarding the new rite of Holy Orders.

(Continued on Page 12)

Book On The Rosary Has Been Our Most Popular Premium

(Continued from Page 11)

I have a question: We were taught that the Mass is a reenactment of the life, passion, death and resurrection of Jesus. Does this mean that when we receive Holy Communion we are taking within us the resurrected Jesus? If this part of the Mass marks His resurrection, wouldn't this be so? I seem to recall being taught this in the 1940's.

RM

Horseshoe Bend, AR

Thank you for your letter and your comments on the article we wrote concerning the modern ordination rites. The questions raised are serious and need to be answered.

The catechism teaches us that Holy Mass is a reenactment of the redemptive act of Calvary. Over the years, many spiritual writers have likened the Mass to different times in the life of Jesus Christ. This latter consideration is good for private devotion. Since Jesus is God and He cannot be separated into temporal parts following His resurrection, we can devotionally say that we are receiving the resurrected Christ each time we partake of Holy Communion. This is not necessarily a doctrinal teaching, but it may aid the devotion of some as they attend Holy Mass. - Editor.

† † †

Our Most Popular Premium Is On The Rosary

Editor, The Catholic Voice

Enclosed please find a check . Please continue sending me the Catholic Voice, and please send me the book *The Secret of the Rosary*.

Gratefully yours, for the Catholic Voice.

SS

Petersburg, VA

While we do not require a subscription fee for our newsletter, we are grateful when our readers remember when their donation period is up and send us something extra to keep them on the mailing list. Likewise, we appreciate donations whenever extra names are added to our list a the request of one of our readers. With postage and production costs rising, our newsletter will not continue without your support.

Also, our October premium, the book by St. Louis De Montfort on the Rosary, has been a very popular request. May the book lead to an increased devotion to the Psalter of the Blessed Virgin Mary. - Editor.

† † †

We Are Fortunate To Know And Act On The Truth

Editor, The Catholic Voice

Let us all continue in our exacting Traditional direction. We are so fortunate to realize and follow the absolute truth of Holy Mother the Church. We pray for God's continued graces.

AAB

DePere, WI

P.S. I enclose a contribution. Your paper is enjoyed and passed on!

We never know just how many people read each issue of The Catholic Voice. While we have a set number of people to whom we mail, we often hear from new subscribers that they read a friends copy and wanted to subscribe for themselves. If every issue we send out gets read by four or five other people, then our newsletter gets read by well over 25,000 people! - Editor.

† † †

Thankful For Attending Latin Mass

Editor, The Catholic Voice

Thank God we have the Holy Mass here in Louisville, Kentucky, at St. Martin of Tours Catholic Church. I sing in the choir now. Even the practices on Thursday evenings are such a beautiful grace.

I enjoy your newsletter. Our city has suffered a lot in its struggle to preserve the Mass. Enclosed is a small donation. God's mercy on all.

RB

Louisville, KY

If we can but imitate the pattern of the Innovators, we will take back for Tradition all the parishes in the cities of the world one parish and one city at a time. Let us never think that our work is impossible and our cause not that important. We will accomplish this by our prayers and our efforts in promoting traditional Catholic values. - Editor.

† † †

Wants Reprints To Send To Family and Friends

Editor, The Catholic Voice,

Recently I requested the Sisters of the Sacred Heart to send me some information on their parish church here in Ft. Worth. They were good enough to send me a copy of *The Catholic Voice* and some other pamphlets that I thought were interesting. I would like to order copies of the reprints listed in your newsletter.

Also, would appreciate any extra copies of back issues of *The Catholic Voice*. Anything that I can buy/give/xerox for family and friends to concisely explain what is going on is important to me. Please place me on your mailing list for future issues.

I have only recently become aware of all of the ramifications of what has happened in the illegitimate, post-conciliar church. It was quite a shock for this conservative apostolic Catholic to learn that for the past two decades, we have unknowingly been practicing 'Ritualistic Protestantism', and would like to help extricate others from this error. We especially need to help our children who are now young adults, and don't know any better.

Are there any Traditional Masses celebrated in Amarillo, Texas and Shreveport/Bossier City, LA. Have been unable to locate one when we travel to visit relatives.

Enclosed is a donation to defray costs. Our Lady Seat of Wisdom, pray for us.

CI

Ft. Worth, TX

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1997 Calendars Requested In May Households

(Continued from Page 12)

When the grace of God works in a soul, the most natural inspirations are gratitude for the graces received and a burning desire to see that others receive the same graces. Our Divine Master said that our lamp of Faith is not to be put under a basket so that others do not know it is there. Rather, it is to be placed on the lampstand so that it shines on all. The STRC has made available important reprints from past issues of our newsletter just for this purpose. It is so easy to take a few leaflets in hand and pass them out in parish churches in our own city or in others we visit in our travels. We can also be missionaries to our family members and close friends. Explaining the errors of the novus ordo to others can be reinforced by providing material that can be reviewed often. - Editor.

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More Traditional Calendars Wanted

Editor, The Catholic Voice

The October issue of The Catholic Voice just arrived. As you must know, I just 'devour' it! What a wonderful paper to keep us informed and to provide encouragement and much needed spiritual nourishment.

Mr. Kasbar's topic: *No Matter What Is Said, All May Attend The Latin Mass* is excellent! Likewise, Fr. Vaillancourt's: *There Is a Pastoral Duty . . .* is great, along with *Altar Furnishings . . .*, a reprint from Father Tonne's book. Every article in your newsletter is timely and inspiring.

May God bless you and your staff for light and graces to continue your noble work!

Would you please mail two 1997 calendars. Enclosed is a check for calendars and your STRC. Please save money: Do not send me *The Secret of The Rosary*. It's not that I don't want the book . . . it's unbeatable! But, I keep these on hand. Thank you for everything!

MR

Kenmore, NY

Our October issue was dedicated to answering the objections to the traditional Latin Mass (that, as many novus ordo leaders remark, it is schismatic to attend) received overwhelmingly favorable comments. Many, many faithful Catholics have had to endure the ridicule and false arguments of family, friends and members of the clergy for daring to assist at the Masses offered by a priest defending Tradition. The arguments introduced in our last issue have added confidence to fidelity in the minds and hearts of our readers. - Editor.

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More Traditional Catholic Calendars Needed Here

Editor, The Catholic Voice

Please send me the 1997 Roman Catholic Calendar. It will be great to have a Catholic Calendar. I feel like I'm living in a nightmare with our churches around this area. What is going on?

To tell you the truth, my heart is broken. My Catholic

friends don't see anything wrong. How sad this is. My consolation is that God is still in charge, and Our Blessed Mother will never forget us.

Thanks for all your newsletters. Am sending a donation for the calendar and also some extra money for articles, #2,#3,#4,#6 mentioned in your newsletter. If these articles cost more, let me know.

PT

Covington, KY

P.S. I'm a 73 year young widow. God bless all and Our Lady protect us.

Many have told us that our newsletters are like welcome friends of encouragement amidst the dark shadows of a secular and perverse world. We are glad that we can provide to many a ray of hope that there is a group of people who are laboring for the return of Tradition. We know, too, that we are becoming a "sword of division", as Jesus called it, against those who refuse to listen to our call about the errors of the Novus Ordo Missae. It is for these last people that we most especially pray. - Editor.

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Bishop Allows Mass In Many Languages But Not Latin

Editor, The Catholic Voice

Enclosed find a small donation for the continuance of your work. I would like to have two Pro Multis pins for my brother and his son. Thank you. Just mail them to me.

Our Bishop will not give permission to say the "Tridentine Mass" in his diocese, but he has granted permission for the Spanish, Venetian, French and German language to be spoken. Just about a month ago he allowed the Byzantine Mass to be said because of the people moving here from the northern section of the U.S.A. But, again, no thought of having the Latin Mass offered for those who have lived here for quite a long time.

Maybe, some day, he will grant us the privilege to hear our Mass in Latin once more before we die.

Yours in Christ

TC

Nashville, TN

It is indeed remarkable that the modern hierarchy will do everything they can in their territories to stifle the Latin Mass. Yet they do much to add to the "Babel influence" present in the world today. Prior to the Second Vatican Council there was no need to worry about this. With the Mass in Latin in every corner of the world, we were truly a Church that was universal. Now, however, we have become a Church of districts and territories whose worship is no longer good for every member. Add to this the increasing desire to accommodate the various "customs" of the different lands and we can see that the farther we get from the Council of the 60's, the more and more fragmented the church becomes. We must restore the traditional Latin Mass. It is only by worshipping together in common, with a common tongue as Roman Catholics, that we can hope to begin a full restoration of Catholic values. - Editor.

(Continued on Page 14)

Newsletter Is Still Reaching People New To Our Work

(Continued from Page 13)

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Has Questions About Invalidity of Novus Ordo

Editor, The Catholic Voice

Someone gave me a copy of "The Catholic Voice". It is truly one of the best traditional types of literature around. I agreed with all of what was written except for saying that the Novus Ordo Mass is invalid. As much as I detest this Mass (I go to a Latin Mass now which became available in my diocese two years ago). I feel in God's eyes that the transubstantiation takes place.

Please let me know what you mean by responding to one mans letter in the October 1996 issue, page 15. I don't understand what incorrect words are said by the clergy in the new mass that are in violation of the Catholic Church teachings. I would appreciate you letting me know where to look. I do own a Vatican II Council book. Is it in there?

Are you familiar with a little blue book called "Pieta"? It's been around forever. It's very traditional in its prayers and devotions. In the back of the book it states that we must say a Hail Mary whenever we hear a priest attacked and that even though some clergy are not in the state of grace all the time, (though they should be) the Mass and sacraments are still valid only not as many graces are received by the faithful as would be given if the clergy were always in the state of grace. I hope you will read or buy this "gem" of a book. I'm 59 years old and I took all my mother's religious books etc., when she died in 1977. The "Pieta" book was one of her books and very well worn.

I am sincere and am not putting you down in any way at all. I just would like more information on that fact.

Please send me your 1997 Traditional Catholic calendar which would be wonderful since I go to the Latin Mass each Sunday and I feel I might die if I was denied this Mass. I feel like I died and went to heaven each Sunday while attending the Latin Mass. I kneel to receive my Lord and Redeemer, as we all should.

I am sending a donation for your work and also one for your 1997 calendar. Please put me on your mailing list and I will send donations as I can to help you spread the truth. Most importantly, I keep you in my *daily* prayers.

Also, could you please send a copy of the October 1996 newsletter to a good Catholic friend of mine who lives in Louisiana and one also to my daughter? If you can put them on your mailing list also, I'm sure they would support your good work for the Kingdom of God.

God bless you!

LR

Thank you for your encouraging words. Subscribers who have followed our work for many years have often thought that our newsletter most frequently reaches only those who are members of the various traditional groups throughout the world. Your letter demonstrates that we have many new readers all the time, especially those who have not read past

issues for the complete explanation of our stand against the novus ordo. The best suggestion I can make is to order the various pamphlets listed on Page 2 of each newsletter. These are reprints of important articles from past issues. Most especially, I recommend our booklet *Defending the Tridentine Latin Mass* to answer your specific question.

While I am not familiar with the prayer book you mention, the practice of praying for priests who are criticized is very commendable. All priests are human, and thus can make mistakes. Because of their exalted position in the Church, they need your prayers all the more. We should all keep this in mind as we identify the errors in the various parishes we attend. Our concerns against the abuses performed by members of the clergy should not erupt into personal, vindictive attacks. While we must point out errors as they occur, we must apply the Gospel principle to hate the sin, but love the sinner. - Editor.

✠ ✠ ✠

Received Subscription As A Gift From Sister

Editor, The Catholic Voice,

I received the Catholic Voice subscription from my sister as a gift and enjoy it very much. I read all traditional magazines and newspapers, so I've been well informed since 1960 in all the changes. As the Crusaders restored the Faith in their time with sword and shield, so it will be restored through the Cross and Rosary by trusting in the words of Our Lady of Fatima. In due time, her Immaculate Heart will reign.

I would be most grateful for the Pro Multis Pin and your booklet on the Chair of Unity of Octave.

I just want to note this before I finish. If all Catholics want our Faith to increase, they should all ask for an increase of His Love to spread all over the world. We must be ready to faithfully do this everyday and really mean it. These are serious days and it takes great fortitude to persevere, but we can't let the enemy win. Our Lord did not die in vain and the gates of Hell will not prevail against His Church. If we give it all we got, we could turn the tide around. This I'm sure of.

P.S. Please put my children, family and me in your Masses and prayers. The Lord keep and bless you. Hope this donation will help some.

MJ

Otisville, NY

Thank you for likening our work to that of the Crusaders of old. At times, it feels as if we are doing real battle in our efforts to restore the traditions of our Holy Faith. Our priests and religious who are faithful to tradition are missionaries for tradition even without going to foreign lands. Let us all keep up the work of the apostolate. God will lead us to success. - Editor.

(Continued on Page 15)

Holy Innocents Are Patrons In Our Fight Against Abortion

During the Christmas Octave we honor many saints who, in one way or another, have a relationship to the celebration of the birth of our Infant King. Not the least among these feasts is that of the Holy Innocents.

Herod the King intended to include the Son of God among the babies murdered in Bethlehem. The Daughters of Rachel wept over their little ones as the land streamed with their blood. These little martyrs for God were incapable of knowing the honor that was theirs of being the first of the human race to die for Jesus Christ. God asked of them a great sacrifice accompanied with momentary suffering. But, in exchange, He had them wake from their ordeal in a place of perfect happiness.

The slaughter of the Holy Innocents can be likened in many ways to the crimes of abortion in our age. The innocent martyrs of Bethlehem were ordered to die by the selfish orders of an unscrupulous king. In our age, the innocents do not have a chance to see the light of day. Instead of soldiers pounding into

the homes of the residents of Bethlehem, we see doctors, those whom we trust to preserve life, giving in to the selfish whims of mothers who find the infant child in the womb to be a great burden to their personal lives.

In Bethlehem nearly 2,000 years ago, several hundred innocent children died in one day, and no one mourned their passing, except their own mothers and family. In our age, a few compassionate people call attention to the crime of abortion. But who is there to weep for these children? Their mothers? No. They brought these innocent children to their cruel deaths.

Lastly, Herod looked upon the children of Bethlehem as expendable to meet his own ends. Abortion-causing mothers of today are selfish in their own ends, that's why the life within their wombs is equally expendable.

The Holy Innocents are our patrons as we fight to overcome legalized abortion in society. Through their powerful intercession, we can expect them to help mothers to be true mothers. †

Leaving Copies Of Traditional Material A Missionary Effort

(Continued from Page 15)

Moves Closer To Chapel To Attend Mass

Editor, The Catholic Voice,

We have enjoyed the Catholic Voice so very much! We have recently moved here to be closer to where we can attend the traditional Mass. We still have to travel 300 miles round trip to either chapel. One is in Gulfport, Miss., and the other is in Montgomery, AL.

It would be great if the people writing in to you would mention the names of the cities where they attend the Latin Mass in a church or chapel. Someone may just pick up one of our "missionary" Catholic Voice's we traditional Roman Catholics leave in strategic places in our travels. Perhaps one of these cities will be close to them or loved ones and will encourage them to attend.

Enclosed is a check, our new address, and the addresses of those who wish to be put on your mailing list.

RS

Milligan, FL

Those of us who have the luxury to attend the Tridentine Latin Mass everyday are in deep admiration of the faith of those who must travel great distances each Sunday in order to assist at Holy Mass. While the trip to a corner grocery store might often feel to be too far away, shall we feel the same way about assisting at the unbloody renewal of Calvary offered at a distance which might, at times, seem inconvenient, even if it is only 30 to 40 miles away? The graces gained by these people of great faith will be used by God to further the work of our apostolate. - Editor.

† † †

It Is Good To Note Occasional Triumphs

Editor, The Catholic Voice,

I just read your summer issue and was pleased to notice

some positive news being reported. Too often we dwell on the negative! There are so many good things to dwell on. The Holy Ghost has not deserted us and Our Lady will always be there to pray for the triumph of her Son's Church. It is good to note the occasionally visible results of so many prayers.

Enclosed is a small donation. Please send me a copy of The Wonders of Holy Mass, if you have any copies left.

Be assured of my prayers and efforts, small as the latter may yet be, for the restoration we all hold so dear.

Name Withheld By Request

Thank you for your encouraging words. In the beginning of our struggle and up until present time, our reports were often those which noted only the abuses and errors afflicting the Church. Now, thank God and the efforts of many sincere individuals, we can also write of many triumphs and positive notes. Even the letters coming in from our subscribers are making similar observations. While our work is nowhere near its completion, we are starting to make inroads against the errors of our age. With confidence and trust we can go forward in our work, all the while sure that we will see further successes. - Editor. †

Letters to the Editor

The Catholic Voice reserves the right to publish *Letters to the Editor* sent in for our review unless a specific request is made not to publish your letter. Due to the volume of mail, it may not be possible to answer each letter individually, even when requested. We may, however, answer those letters in our column, if they are found to be best suited for our *Letters to the Editor* column, and which may represent a general number of questions and/or comments sent in.

Please address correspondence to: Editor, The Catholic Voice, P.O. Box 13173, Charlotte, NC 28270. †

Statement of Purpose

The CATHOLIC VOICE is the newsletter of the Society of Traditional Roman Catholics, a non-profit corporation, incorporated under the laws of the State of North Carolina.

The Society is a Catholic Apostolate, of both lay and clergy, established to work for the full restoration of traditional Catholic rites, most especially the Holy Sacrifice of the Mass of the Council of Trent, the ancient Latin Mass.

We, the directors and officers of the Society pledge our fidelity to the Roman Catholic Church and to her teachings as handed down by the Sacred Magisterium through the centuries. We dedicate ourselves and the works of our apostolate to the Blessed Virgin Mary, the Mother of God.

We place our efforts under the patronage of St. Joseph, patron of the Universal Church, and offer all we do in the name of Jesus Christ for the greater honor and glory of God. We invite all Catholics to join in our work. †

Among The Saints We Honor

(These are only some of the days in the next few weeks devoted to honoring a specific saint. The feast days of all saints are listed in the calendar which is distributed every year by The Society of Traditional Roman Catholics).

- St. Francis Xavier December 3
- Immaculate Conception December 8
- Our Lady of Loretto December 10
- Our Lady of Guadalupe December 12
- St. Frances Cabrini December 22
- Nativity of Jesus December 25
- St. John Evangelist December 27
- Holy Innocents December 28
- Circumcision January 1
- Holy Name of Jesus January 2
- Epiphany of Jesus January 6
- Chair of Unity Octave January 18 - 25
- St. Agnes January 21
- St. John Chrysostom January 27
- St. Francis de Sales January 29
- Purification BVM February 3
- St. Gabriel of O.L. Sorrows February 27
- St. Thomas Aquinas March 7
- St. Joseph March 19

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