



The Catholic Voice

A quarterly newsletter of the Society of Traditional Roman Catholics, produced under the patronage of St. Joseph.

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A Founding Member of STRC, Robert De Piante, Dies At Age 76

By REV. KEVIN VAILLANCOURT
For *The Catholic Voice*

The death of Robert (Bob) De Piante had been anticipated for some time. On September 28 of this year I received a phone call from Dorothy De Piante, his wife of 54 years, telling me that her husband, and one of the central founding members of the Society of Traditional Roman Catholics (founded in 1984), and the driving force behind all of its work until his retirement from the STRC in 2000, had finally passed on to his reward. "He's gone," were her words to me, and that said it all. He was 76 years old. I promised him I would officiate at his funeral when the time came, and so I began the sorrowful cross-country trek to visit him and his family in North Carolina.

Some remember Bob De Piante for his loud bark and a gruff exterior. Even if you didn't know him personally, a simple reading of his works (especially in past issues of *The Catholic Voice*) revealed these distinctive characteristics. He last job was the Assistant Managing Editor of *The Charlotte Observer*, and it was these personal characteristics that helped him to excel in his newspaper work. It also made him strong and determined in the practice of his Faith, and when the time came, to help found an organization dedicated to educating Catholics about the Holy Sacrifice of the Mass, the dangers of the *Novus Ordo Missae*, and

the necessity of true Christian unity in opposition to the false ecumenism of our age. He worked with several other dedicated traditional Roman Catholics to found the Society of Traditional Roman Catholics, first as a means of educating Catholics in North Carolina, and then of inspiring Catholics throughout the world with a sense of traditional values in these areas. Bob worked to keep the STRC, and its newsletter *The Catholic Voice*, focused on its primary and founding mission so that this apostolate would not become too distracted by taking on every possible topic that can occupy the minds of Catholics today. This loyalty to mission is what the STRC preserves to this day as a legacy to the work Bob De Piante started. He envisioned the newsletter to be a special work of this apostolate, adding that it would only survive on the free will donations of its readers. "If God wants *The Catholic Voice* to survive," he once told me, "then He will inspire those who read it to support it." Next year we start the twenty-fourth year of the publication of our newsletter. How much longer will it last? As long as there are people to financially make it possible.

A distinctive mark of the STRC is the Pro Multis pin we provide. This is another "gift" of Bob De Piante to the rest of us. A small group of traditional Catholics went on pilgrimage to

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Is The *Novus Ordo Missae* A Catholic Mass? Let's Compare Them: Part 6

By DR. RAMA COOMARASWAMY, M.D.
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Some closing thoughts on this topic.

Now all this "spiritual nourishment" of the modern liturgy is effected, not on an *altar* (the purpose of which is for sacrifice), but on a *table*. Only in the most "conservative" environment will you find an altar stone containing relics. Tabernacles are no longer placed on these tables, and indeed it would be awkward to do so. The six candles that adorn the traditional altar are no longer used on the Modernist table. Nor does the priest-president have to face a Crucifix (which the Catholic Encyclopedia calls "the Principle ornament of the altar... placed there to remind the celebrant and the people that the Victim offered on the altar is the same as was offered on the Cross.") The modern General Instruction does call for a Crucifix to be placed on the table, but it is usually a small one that will not obstruct the public view of the priest-president.

In the ancient liturgies, the Jews were accustomed to pray towards the Holy of Holies in Jerusalem, no matter where they

On July 19, 2006, Dr. Coomaraswamy died after a battle with cancer. His writings have helped many to better understand the errors of our times. We conclude a lengthy sample of his works (with his permission before he died) in memory of the efforts he put in for the Church in our time. May he rest in peace.

were located in the world. With the establishment of the Latin liturgy after the Great Persecutions of the early Church, the priest and the faithful faced towards the East, not toward ancient Temple, but to the direction from whence Tradition tells us Christ will come again.

There is absolutely no historical basis for having altars or tables facing the people. It is true that in a few of the early churches (which were often in private homes), architectural constraints made this necessary, but this was a break with standard practice. It is also true that some of the early Masses may have been said without an altar stone, for it took a short time to produce the martyrs' relics that were required. One cannot help but think that Cranmer was correct when he said in discussing this issue that "an altar is for Sacrifice, and a table is for a meal."

It is perhaps pertinent to consider what Scripture has to say about the establishment of "second altars," that is other altars set up against the true altars of sacrifice as found in the Catholic Church. When queried about signs indicating the approaching end times, Christ said "when you see the abomination of desolation spoken of by Daniel the Prophet standing in the holy place, let him who reads understand." (Matt. 24:15) Church Fathers have always interpreted this as related to sacrilege in the Holy Place. Now the only other place in Scripture where the

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STRC News: CD Altar Serving Sets; 2008 Calendars In The Mail

The following are some important announcements of interest to those who support the work of the Society of Traditional Roman Catholics.

Serving At The Altar CD Set Available

For over ten years, the STRC has provided a special “kit” for those learning how to serve the Roman (Tridentine Latin) Mass. More than 3,500 copies of *Serving At The Altar* have been produced, thus contributing to the work of the Restoration by providing a means for achieving consistency in serving Holy Mass. We are offering a CD of this Latin instruction instead of the cassette tape. This is *not* a video presentation for learning how to serve at Mass. It is an *audio* CD for learning to recite the Latin responses. It is packaged together with a booklet for the altar server to review and a small laminated card for use at the altar. The number of sets of this altar server training tool that have been produced clearly demonstrates how well accepted it is. Why not order one today for a young server you may know?

Thank You: Annual Request For Donations

In our last issue, we announced our annual Donation Drive, asking you, our readers, to assist us with your donations so that our newsletter can continue to reach as many Catholics as possible. The Board of Directors of the Society of Traditional

Roman Catholics would like to take this opportunity to thank all who sent in donations in answer to this request. The amount of donations was down from that of past years. We know that ours is not the only cause seeking financial aid, especially during a time of economic uncertainty and rising costs. This is why your generous efforts to assist our apostolate have that much more meaning to us.

2008 Calendar To Arrive Before End Of Year

One of the works of our apostolate is to make available a traditional liturgical Roman Catholic calendar for those who give us a minimum annual financial support. The 2008 calendar is being sent out to all who have helped us during 2007 with a minimum donation of \$25.00. We pray you find this beautiful calendar to be a source of great spiritual benefit, and that you will give it an honored place in your homes. Additional calendars are available for a donation, but the supply is limited.

Church Unity Prayers January 18 to 25

Besides promoting the traditional Latin Mass, the STRC seeks to educate Catholics about the principles of true Christian unity as opposed to the false ecumenism of Vatican II. It is the duty of all to work and pray for the true reunion of all under the one fold of Jesus Christ, our Good Shepherd. One means of doing this is to observe the Church Unity Octave — a special time of public prayers for the return of all to the True Catholic Faith. A specific prayer was requested to be recited each day of this octave by Pope Leo XIII (found on p. 8). Let us all join together in confident prayer during this important time of grace. †

Three Important Reprints:

The Mysterious Mysteries of the Rosary:

Reasons for rejecting the “Luminous Mysteries”. By James De Piante

A Catholic Reading of the Declaration *Dominus Jesus*

by Paula Haigh

Pontificum Summorum: Is It Traditional Teaching?

by Fr. Kevin Vaillancourt

A critical review of the motu proprio on the Latin Mass

— Minimum donation: \$5.00 each, includes postage. —

Order now from: STRC, P.O. Box 130, Mead, WA 99021 USA

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 reprinted several articles for those involved in the Traditional Movement. We now have these articles available:

1. Defending The Tridentine Mass

Our case regarding the invalidity of the Novus Ordo fully explained.

2. The Sky Grows Darker

The text of a speech by Patrick Henry Omlor. A great summary.

3. The Ecumenist Heresy

A very important work by Patrick Henry Omlor.

4. The *Special Edition* of *The Catholic Voice*

A perfect introductory piece, produced specially by STRC for distribution among Catholics not familiar with the Traditional Movement of the Roman Catholic Church.

All of these reprints are available for a donation. Please request the article by name. For quantity discounts, contact us by mail at the address on Page 1. †



Serving at the Altar

Learning to Serve at Low Mass with one Server

Available now for a \$14⁹⁵ donation to STRC.

Please specify if you want a CD or a cassette tape. We have only 25 tapes sets left for sale — first come, first served.



The Catholic Voice is a publication of the Society of Traditional Roman Catholics, and is published quarterly, as funds are available. There is no subscription fee, but donations are requested to help us continue our work. Board Officers of the STRC are Larry Martin, *President*, James De Piante, *Secretary*, Jim Callahan, *Treasurer*, Fr. Kevin Vaillancourt, *Newsletter Editor*, and Don Donadio. 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 supporting our work can be obtained from STRC for a minimum donation of \$5.00.

Robert De Piante Leaves Behind A Legacy Of Love For The Faith

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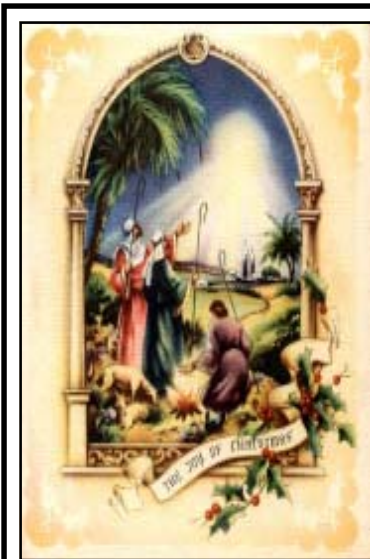
Fatima in 1992. While there we met up with other traditional Catholics. I was able to offer Mass in their small chapel not far from the shrine. To meet with fellow Catholics, sharing the same Faith as we did, was a wonderful grace we never expected on this journey. When it came time for us to leave Fatima, many among us wondered how many others who were present at the shrine at the same time we were there also shared our traditional Catholic values. We tried to think of some way traditional Catholics could all recognize each other no matter where they were. We were halfway across the Atlantic, late at night, when Bob approached everyone with an idea: a lapel pin that all could wear that would be distinctive enough so as to readily identify the one who wore it as a Catholic who treasured the traditional teachings of the Roman Catholic Church, and most especially in the choice of attendance at the True Holy Sacrifice of the Mass. Before long, a rough design of the pin we now wear was etched out on paper. Within a few months, Bob used his artwork skills from the newspaper to come up with the final “draft” as you see it today. He found sources for producing it, and before long we started to offer this pin in our newsletter. It was an instant success, and I often see people wearing it when I travel. I ask those who wear this pin to please say a prayer for Bob De Piante each time it is worn.

I would be gravely remiss if I did not also mention Bob’s other important project: the Block Rosary. His wife, Dorothy, is a great devotee of the Holy Rosary and of the Brown Scapular (she is a Third Order Carmelite, after all). She heard the story of a woman in the Detroit area who was gifted with an inspiration about the recitation of the Rosary in Catholic homes in each neighborhood of every city throughout the world. This plan was known as the *Block Rosary*, and its purpose is for families in each neighborhood to come together and to pray the Rosary as Our Lady taught us: for *peace* -- in our homes, our cities and throughout the entire world. For forty-six years, Bob worked with his wife promoting the Block Rosary and the wearing of the Brown Scapular. I was first introduced to this “other apostolate”

at one of the annual board meetings Bob organized out of his home in North Carolina, and I could see that this was no fledgling idea. Rather, it was an well designed and organized work that had been in place for a long time. When Bob “retired” from the work of the STRC, his time was spent with Dorothy developing the Block Rosary into a more far reaching apostolate, even into several regions of Africa. Bob formed yet another newsletter to teach others about the Block Rosary, and he even dabbled in web design work all for the purpose of advancing this important work.

Bob’s health started to decline about two years before his death. Dorothy was faithful in her duties for him, even when one stroke, and then another started to take their toll. Bob received the Last Rites of the Church just a few days before he died. In an act of Providence that is only worthy of our Good God in Heaven, he was buried during the month of Our Lady’s Rosary (October 5, 2007) with all the traditional rites of the Roman Catholic Church, including an inspiring Requiem High Mass. He is survived by his wife, three sons, two daughters and twelve grandchildren.

The Board of Directors for the STRC would like to thank all those who sent us condolences at the passing of Bob De Piante. May your thoughtfulness at such a time be rewarded. And may God grant him eternal rest. †



The Board of Directors of the Society of Traditional Roman Catholics extends its Christmas greetings, with a promise of a special remembrance at Holy Mass, for all our readers, and their loved ones, on Christmas Day. Venite Adoremus!

It Can Be Clearly Demonstrated That The Novus Ordo Is Not A True Mass

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phrase “abomination of desolation” occurs is in Maccabees 1 where it is described as a second altar which is erected upon and/or over against the true altar of God in the Jewish temple as an integral part of a false and idolatrous worship. It was introduced in substitution for or of the true Sacrifice during the time of general apostasy of Jewry from their received faith. Looking at the Jerome Biblical Commentary, we find it stated that the Jews, under the false High Priest Jason, changed their constitution, which meant they abandoned their covenant with Yahweh, and that the Holy of Holies ceased being a central part of Jewish worship. It is perhaps pertinent that women, who took no part in Jewish liturgical practice, were all over the sacred precincts and this second altar. (2 Macc. 6:4) Let him who reads understand.

The use of a table denotes the activity of a meal, so we should not be surprised that this culinary aspect of the NOM is often stressed. Cardinal Lercaro, former president of the *Concilium* that created the NOM, informed us that the changes in the liturgy “make for a celebration of the Eucharist which is true and more communal...” (DOL., No 428). Paul VI approved the new arrangement since the altar was now “placed for dialogue with the assembly,” and because it was one of the things that made Sunday Mass, “not so much an obligation, but a pleasure; not just fulfilled as a duty, but claimed as a right” (DOL., No. 430).

Conclusion

So far I have tried to simply present a contrast between the traditional Mass and the NOM on a factual basis. If occasional comments take on a pejorative connotation, I can only apologize. The conclusions however are mine. I cannot speak for the Church for I have no such authority. I do, however, have an intact reason, and it is a principle of the Catholic faith that one cannot believe what is against reason. Moreover, we are instructed in I Cor. 2:15 to “judge all things.”

It is, of course, nothing less than extraordinary that anyone — even an angel from heaven — should presume to change the Mass which Christ gave us! All the arguments about development, all the academic exercises that so many have been involved in, are so much sand in the eyes. The fact remains extraordinary. I would rather St. Peter’s were blown to smithereens, than that one word of our Holy Christ-given Mass should be changed. What an extraordinary lack of faith was demonstrated by all these innovators. How they have turned their back on Christ!

I cannot help but embrace the opinion that the NOM fails on all points as a Catholic rite. There is no clear cut evidence that any sacrifice other than (perhaps) that of “praise and thanksgiving” occurs. It is true that there are certain phrases that are ambiguously suggestive of a real sacrifice, but these are always hedged in with actions and other phrases that limit their import.³⁶ I am reminded of Luther’s comment when he changed the Mass. He said they should keep the outer trappings, because most of the faithful

36. The Council of Trent states that “if anyone saith that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving, let him be anathema!” (Third Canon).

wouldn’t notice the difference. Isn’t this the same principle used today? Catholics are raised to trust their priests, yet they are supposed to trust God and the Church even more. If a priest performs a liturgy that is foreign to traditional Catholic worship, it would be wrong to go along with it because “Father knows what he is doing.”

Many Catholics have been deceived because they are accustomed to “going to Mass,” not *assisting* at Mass, following the prayers in a careful and reverent manner. They would rather pretend that the fairly superficial liturgical resemblance found in the NOM somehow resembles what they were used to seeing, to the point now they accept this mutilated form of liturgical “worship” as perfectly fine.³⁷ When there are those Catholics whose conscience is not dead regarding the sacramental validity of the NOM, instead of pretending that everything is fine, they tell us that the doctrinally dangerous are of some cause for concern, but (on their own authority, now) they are not “dangerous” enough so as to affect the validity of the Holy Sacrifice. They willfully ignore the traditional, dogmatic teachings of the Church in favor of the words of some compromising “theologian,” and that is good enough. How can we ignore the statement of Cardinals Ottaviani and Bachi in their famous *Ottaviani Intervention* regarding the NOM: “...the Novus Ordo Missae — considering the new elements susceptible to widely different interpretations which are implied or taken for granted — represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session 22 of the Council of Trent.” Elsewhere they explain: “The position of both priest and people is falsified, and the celebrant appears as nothing more than a Protestant minister... By a series of equivocations the emphasis is obsessively placed on the ‘supper’ and the ‘memorial,’ instead of on the unbloody renewal of the Sacrifice of Calvary... The Real Presence of Christ is never alluded to and belief in it is implicitly repudiated... It has every possibility of satisfying the most modernist of Protestants.”

It is my prayer that this exposition demonstrating the errors of the *Novus Ordo Missae* of Paul VI has fulfilled my intention. May it then serve to keep Catholics away from this false worship.

37. Father Grisar’s famous study entitled *Luther* describes what happened when Luther introduced his new service: “one who entered the parish church at Wittenberg after Luther’s victory, discovered that the same vestments were used for the divine service as of yore and heard the same old Latin hymns. The host was elevated and exhibited at the consecration. In the eyes of the people it was the same Mass as before, except that Luther omitted all prayers which represented the sacred function as a sacrifice. The people were intentionally kept in the dark on this point. ‘We cannot draw the common people away from the Sacrament, and it will probably be thus until the gospel is well understood’ said Luther. The rite of celebration of the Mass he explained as ‘a purely external thing,’ and he further stated that ‘the damnable words referring to the sacrifice could be omitted all the more readily, since ordinary Christians would not notice the omission, and hence there was no danger of scandal. The words in question, especially those of the Canon, are pronounced almost inaudibly in the popish Church.’” †

The Writings Of St. Pius X Were Meant To Crush Out Modernism

(Editor's Note: Reproduced below is an article written nearly 100 years ago in the Eccelsisastical Review (January 1, 1908) in support of the attacks of Pope St. Pius X on the Modernists and their false doctrine. The author makes the point that everything coming forth from the Pope during the past year (1907) on this subject demands our serious attention, especially among the clergy in America. He points out that Modernism and its spirit are very much alive in the "New World," and that it is up to the bishops of this country to make sure that these errors are purged from our midst, lest they incur the severe penalties imposed by the Sovereign Pontiff on those who favor these false doctrines in any way. Would to God this message had been taken seriously a century ago. Perhaps we would not be in the mess that we are today.)

There can remain no doubt that Pope Pius X means to use every available method to crush out, within the fold, that arrogant spirit of questioning which attempts to subject Divine Revelation to the tests of purely scientific arbitration, designated as Higher Criticism and constituting the chief element of the Modernists' philosophy. The new Syllabus *Lamentabili* (July 3) and the Encyclical *Pascendi* (September 8) of 1907, though they would seem to have indicated the trend of the Pontiff's purpose and its exact meaning clearly enough, are now enforced by an additional *Motu proprio* conceived in the strongest possible terms and serving as a commentary which defines both the obligation attaching to the Encyclical, and likewise the terms which might lend themselves, by a possible distortion of their meaning, to an apology for escaping that obligation.

Moreover, this utterance of the Pope, not only repeats the main reason for the warnings contained in the previous Encyclical, but also emphasizes the penalties attached to the deliberate ignoring of their manifest signification and commands. These penalties are unquestionably serious for anyone who values communion with the true Church of Christ. To deny, explain away, or misinterpret, either by writing or in open speech, the definitions and prescriptions which the Sovereign Pontiff gives, whether individually as the Supreme Teacher in the Church, or through the accredited organs of doctrinal instruction represented by the different Pontifical Congregations which act as his regular tribunals of decision, is to expose oneself to the censure of excommunication incurred by the very act.

Such decisions, bearing the seal of the supreme authority in the Church, admit of no minimizing from anyone who professes to be a member of that Church. Like a disloyal soldier in time of war, or a treasonably disposed citizen who engages as agent in a political intrigue, the Catholic who, by act or word, seeks to frustrate the expressed purpose of his chief, becomes a rebel and separates himself from the Church. And this applies in a special manner to those who, wearing the insignia of office, the uniform of commanders, are pledged as authorized and commissioned captains and instructors to defend their authority and maintain the laws of Christ's commonwealth, under the direction of His highest representative on earth, the Pope.

The question has been mooted, in our public press, whether the severe arraignment of "Modernism" which the Pope deemed

it necessary to make, applies to the Catholics of the United States; and there have been some pronounced disclaimers. It is our frank opinion that the evils of which the Pontiff chiefly complains exist to a very large and dangerous extent in the United States. They are not so concentrated, perhaps, and pronounced as we find them expressed in the Italian "Program of the Modernists," or in the *pronunciamentos* of certain German professors who clamor out their indignation in the "Merkur" and in the liberal quarters of the State universities which tolerate a Catholic faculty. There are reasons for this, apparent enough when one has opportunities for observing them, which are not quite in the open or in the everyday and commonplace walks of our national and social life. Scholarship, especially such scholarship as is represented by the Modernist warfare against revealed religion, is not the occupation of a very large body of our laymen; nor are there many of the clergy, at least in proportion to our numbers, who give themselves to special studies of the so-called problems of the higher and historical criticism. Sufficient proof of this might be found in the modest measure in which post-graduates among laymen and priests avail themselves of the opportunities of our Catholic University. Moreover the writers on such subjects among us, are not numerous enough to sustain a continuous interest in such matters, and we are obliged to go to Europe for the best part of our material. Naturally, where positive scholarship abounds, there it shows itself no less in its opposition to religious truth than in its defense of the same. Hence it is that the men who stand forth as prominent sponsors of a false modernism are not found in America but in Europe, where boldness of speech is a crime only when it offends against political majesty, not when it drags down the name of Christ.

But, although we cannot pose as prominent manufacturers of the poison drug, nor openly advertise its acquisition, it does not follow that we have been impervious to its noxious influence, or that we have failed to absorb it in a measure that renders some of the streams at which our children are bound to drink eternal knowledge, open to the danger of corruption. One of our rather anti-Catholic journals (*The Independent*, New York) of a high literary order, a few days since, in an editorial entitled *Who Wrote the Encyclical?*, appealed to "the scholars of the Catholic Church in America" to speak out like the scholars of Italy and France and Germany, and even England, where the Modernist pamphlet *Che noi vogliamo* has been published in a translation. The editor did not doubt the existence of Modernists amongst us, and indeed the character of his information indicates clearly enough some clerical informer in high places; but he evidently distrusts their courage. No doubt there is some correctness in his diagnosis of this order of Catholic scholars. We have not many such; but we have some who are thoroughly imbued with the notions which the Encyclical censures. They will preach them in the by-ways, but not in the open, for that might demand the relinquishment of the benefice or the title which so far secures them a satisfactory status. The expression in print of modernist preferences, when made by a German professor, earns him promotion or applause from his government, but an American ecclesiastic would simply

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The Conditions Described In *Pascendi* Are Found In The United States

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have the alternative of becoming attached as informant to a newspaper with proclivities hostile to the Church. And the heroes that would brave such an alternative are not to be found amongst the rank and file of this class; they merely follow on tip toe and in the dark the rare leader whose boldness in braving the ruin of his temporal prospects arises from that obstinacy which accompanies disappointed pride of intellect. The Encyclical itself has pointed out the tactics which have made the modernist school of thought successful in the Catholic fold; and among them the underhand artifices by which men secretly propagate, whilst they openly disclaim the condemned doctrines, have been sufficiently characterized. The cry, therefore, that there is in America no perceptible adherence to modernist professions of faith, must be taken as a protest without much truth, in so far as it may imply a tendency to disguise erroneous tenets, and thereby not only propagate them more effectively, but also escape the consequences which deviation from the Church's teaching implies. It is in sooth the everlasting stogy with which the prophets of old have made us familiar. These people "deceive us, saying, 'Peace' when there was no peace." (Jeremiah 6:14; 8:11; 12:12; Ezech. 13:10) Their peace is with the world of those higher critics of whom it may be said that their main purpose is to destroy revealed religion. But that is not the peace which the Catholic Church proclaims: "Qui praesunt vobis, pacem habete cum eis." (I Thess. 5:13).

If we want to know how much of the modernist teaching has filtered into the minds of our population, we need only question the average young American Catholic man or woman. Those among them who have a strong and clearly defined notion of the principles of their faith, owe it almost entirely to Irish traditions, or the habits of their parents to whom their religion is dear on many accounts; and it is this element among our priesthood that in our estimation saves us from a more outspoken profession of modernist propagandism at our institutions of learning. Among the Germans it is the parish school, where the old thoroughness has had a chance to enter into the teaching of the Catechism as well as of other things, which preserves a certain robustness of the faith among the clergy and people, who receive further encouragement from the noble conduct of their Catholic brethren of the Center Party in the old land.

What saves our American Catholic youth beyond the above-mentioned influences from falling in with the modernist speculations is their absorption in the pursuit of material advancement. For the rest, they are well-disposed toward Modernism. And the reason is to be found in the existence, to a very large extent, of the causes which the Encyclical on modernist speculations points out.

These causes are: first, a widespread desire for novelties; secondly, a lack of thorough training and knowledge of the positive elements in apologetics and religion, and a consequent superficiality which is apt to accept as true whatever is plausible; thirdly, a disdain for tradition, and in certain circles, where speculative science is being taught on modern lines, a depreciation

of the scholastic philosophy by one whose knowledge of it is only superficial. *That these conditions exist in the United States can hardly be gainsaid*, nor is this surprising when we make due allowance for the brief growth of our intellectual opportunities and training. But the results remain. They show themselves in the more or less open criticisms of the Pope's methods, in certain assumptions of sympathy with the position of an Italian ruler of the Church who does not know what goes on in the world of science, and in an atmosphere of free thought, such as we enjoy in America. It finds much to criticize in the action of the Sacred Congregations, notably the Biblical Commission, which is supposed to be a mere pretence of inquiry, having its existence in M. Vigouroux and a handful of benighted professors resident in Italian and French seminaries; whereas it would be difficult to find, as the Pope points out, a more representative gathering of some fifty men of profound knowledge in Biblical science, solid erudition, and sound judgment, attested by their eminent position at various universities and institutes of science; men who belong to every nationality, represent nearly every order of the religious or secular clergy that has distinguished itself by scholarly attainments; men who for the most part have written works which attest their proficiency and ability to form a just estimate of the acquisitions of modern scientific research; but men, also, whose antecedents give a guarantee that they are not easily swayed by mere novelty of invention, or by the glamor of personal achievement and reputation. The number, variety of intellectual endowments, social independence, and general sense of responsibility in such a body make it practically the most reliable tribunal to be found under similar circumstances and for a like purpose.

Unfair as these criticisms are, they are not altogether the product of ill will. In an atmosphere of diffused liberty, which admits much of mere license, the quality of loyal obedience suffers. The plaint that parental and governmental authority are daily growing weaker finds its echo in the Church. The sophisms which dishonor the intellectual arguments of the modernist school, under the very pretext of demonstrating truth more accurately, are applied also in the domain of discipline. The modernist who has been moved to a reckless profession of unchristian principle and doctrine, will appeal from the pope disciplining him to a pope infallible, hoping that the fallibility of the ruler of the Catholic Church in matters of correction is sufficient argument to prove to the world at large that authority need not be heeded when it is not infallible.

All these considerations are dwelt upon in the last pontifical document, which, together with the titles of other definitive utterances of the supreme tribunals of the Catholic Church for matters doctrinal and disciplinary, and complementing and confirming one another, we have placed at the head of this paper. To the thoughtful they need no further demonstration than that which our press and other accessible organs of public opinion aptly attest. That there should be men who deny or ignore these evidences is as explicable as is the fact that the meaning of the

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Severe Penalties Are Imposed On Those Who Defend Modernism

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Encyclical *Pascendi* or the Syllabus *Lamentabili* should be foreign to, or only half understood by, those who have neither time nor taste to note the vagaries of modern speculative science, and who do not know what it all means, unless that it is an attempt to block the progress of the age toward wider illumination.

But we are dealing with facts which, to the clergy of America, must be of paramount importance, since they regard the very integrity of their standing as representatives of the Church and teachers of the Catholic religion. These facts are, on the one hand, the existence of the evils which the Sovereign Pontiff complains of and condemns; and, on the other hand, the very definite severity with which the censure of the Pope falls upon those who consciously and carelessly foster or tolerate the spread of these evils among our Catholic people. We may ignore the actual condition which these two facts imply; but if we do, we are untrue to our profession, no better than ecclesiastical politicians who play their part, but play it only until the footlights are extinguished.

Let us see what the Pontiff says. In the first place he binds our conscience under pain of grave sin. "Wherefore we find it necessary to declare and prescribe, as we do now declare and expressly prescribe, that all are bound in conscience to submit to the decisions, regarding doctrine, of the Biblical Commission, which have been issued in the past, and which shall be given in the future, in the same manner in which the decrees of the Roman Congregations confirmed by the Pontiff are held to be binding." The injunction here turns particularly upon obedience in conscience to the decisions of the Biblical Commission, because it is in questions of Biblical criticism that modernist scholarship seeks to maintain its superiority to the historical traditions and accredited deposit of revealed truth as offering proper motives of credibility. The Pope does not appeal to the prerogative of infallibility or transfer any such right to the Biblical Commission, although he speaks here of decisions regarding doctrine, which is worthy of note. But that does not lessen the stringency of accepting the doctrine as the one which every Catholic is bound to accept in conscience, and to profess, whether it commends itself to his private estimate of evidence or not. Nor do we thereby prostitute our judgment or reason any more than when we accept the evidence of science against what we deem our personal experience, as when we speak of motion or distance.

The Pontiff adds further: "Nor can those escape the censure for disobedience and rashness, and consequently of grave sin, who *in speech or in writing* attack these decisions." And lest even here there loom any misunderstanding, he explains that this sin of disobedience is something apart from the scandal and the kindred injuries which the criticism of Christian doctrine may occasion.

Such being the nature of the offence, the penalty attached to its deliberate commission is proportionate. A grave danger demands drastic measures of prevention, and a serious moral wrong calls for grave censure. Hence the Pontiff, hoping to

check the action of those who by all kinds of sophistry endeavor to detract from the force and efficacy of the abovementioned prescriptions, pronounces the penalty of excommunication against those who are guilty of such action. Hence "should anyone, which God forbid, be so bold as to defend any of the propositions, opinions, and teachings condemned in those [the Pontifical] documents, *he falls ipso facto* under the censure contained in the chapter *Docentes* of the Constitution *Apostolicae Sedis*." This censure is reserved to the Sovereign Pontiff; and accordingly those who incur it cannot be absolved in the ordinary way.

The initiative of the remedies to be applied toward rendering the above-mentioned legislation practically effective by eradicating the false principles on which the modernist propaganda relies, must, as the Pontiff indicates, come from the bishops. Accordingly he concludes the *Motu proprio* before us by an appeal to their active vigilance and sense of responsibility:

Once more and most earnestly we exhort the Ordinaries of the dioceses and the Heads of Religious Congregations to use the utmost vigilance over teachers, and first of all in the Seminaries; and should they find any of them imbued with the

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Unity is one of the four essential marks of the Roman Catholic Church. This means that we want all men united to the Church and Her teachings as their only means to salvation, and that all Catholics must be united under the same apostolic teachings and traditions of the Church, rejecting the current errors of modernism and ecumenism.

Join with us in prayer from January 18 - 25 for the *Church Unity Octave*. Prayer and sacrifice, more than anything else, will help us fulfill Our Lord's wish that "all may be one." †

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.

St. Pius X: Vigilance Against The Errors Of Modernism Up To Bishops

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errors of the Modernists, and eager for what is new and noxious, or lacking in docility to the prescriptions of the Apostolic See, no matter how these may be published, let them absolutely forbid the teaching office to such; so, too, let them exclude from sacred orders those young men who give the very faintest reason for doubt that they hold the condemned doctrines and the pernicious novelties. We exhort them also to take diligent care to put an end to those books and other writings, now growing exceedingly numerous, which contain opinions or tendencies of the kind condemned in the Encyclical Letters and Decree above-mentioned; let them see to it that these publications are removed from Catholic publishing houses, and especially from the hands of students and the clergy. By doing this they will at the same time be promoting real and solid education, which should

always be a subject of the greatest solicitude for those who exercise sacred authority.

That this appeal to the responsibility of the chief guardians of the Catholic faith in America has found a heeding in many quarters is evident from such Pastoral Letters as that recently addressed to his clergy and flock by the Archbishop of Boston; and from methods already adopted in places, like the archdiocese of Dubuque, where, we understand, it has been proposed to make the Syllabus of Pope Pius X the topic of study and discussion at the ecclesiastical Conferences during the coming year. By these means the people are not only warned against the corruption of their faith, but an intelligent basis is established for a just appreciation of the salutary enactments of the Sovereign Pontiff, the maintenance of whose authority in the Church is the best guarantee of respect for our own when not unreasonably exercised. †

The Ecumenical Nature Of The *Novus Ordo Missae*

In this photo, Paul VI is seen standing with six Protestant "advisors." He later thanked these men for the manner in which they established formulas "which were completely new" and "imparting greater theological value to the text." However, Cardinals Ottaviani and Bacci publicly stated that the new "Mass" represents as a whole and in detail a "striking departure for the Catholic theology of the Holy Mass as it was formulated at the Council of Trent, Session XXII."

The motu proprio *Summorum Pontificum* by Benedict XVI assures us that the modern post Vatican II rites and the traditional Roman (Latin) Mass are different expressions of the same liturgy. After seeing this picture of the Protestants who cooperated in the formation of the "new mass," do you think it is the same as the True Mass?



The Ecumenist Heresy: An Abiding Source Of Evil In The Modern Church

By PATRICK HENRY OMLOR

Condensed version for *The Catholic Voice*

(Editor's Note: What follows is a condensed version of a landmark study into the Modernist error known as Ecumenism. It was written by Patrick Henry Omlor in 1970, and thirty-seven years later is still as relevant as when it was written. It is reproduced here as a warning and a reminder: a warning, in that this heresy is one of the driving forces in the modern church, helping us to establish the fact that the post-conciliar church is not the True Church of Jesus Christ; a reminder that, despite the naive celebration of the "return of the Latin Mass" in the modern church, this liturgy must coexist side-by-side with the false worship of the Novus Ordo Missae as well as the hybrid liturgies which make up the many ecumenical services throughout the world. Catholics of today must be well grounded in the knowledge of this insidious heresy and allow no compromise with it.)

Identifying A Central Error

What we are up against today is not just an isolated abuse, nor an isolated heresy or error, nor even simply a whole series of abuses and errors, although no one can deny that never did abuses and errors abound the more. Rather, our battle is actually much more difficult and more complex than a mere campaign against abuses and errors; it is, in effect, a war against a whole frame of mind.

It is probably true enough that the numerous abuses, errors and innovations we are witnessing – in short, the present upheaval – are part of, or at least are the result of, the overall plan for subverting and demolishing the Church – a plan “mapped out to the least detail” (to borrow the phrase of Pius XI used to describe the diabolical Communist program against “all that is called God”). Conceived by and nurtured by traitorous ingrates within Her very bosom, the Modernists’ program of all-out warfare against Mother Church was recognized in its incipency by Pope St. Pius X, who constantly warned against this satanic plan. Now at length it is in full bloom; and its coming to fruition was and is due largely, but not solely, to the patient labors of conscious enemies, both within and outside the Church

It is most certainly true that the vast majority of Catholics, clergy and laity, are not consciously and deliberately – God forbid! – participating in this assault upon the Church. Many, however, through their tacit cooperation or their apathy are in fact collaborating with the enemy’s cause. A certain frame of mind has gripped them. Small wonder that those who try to fight the abuses and the errors make no apparent headway, because this ubiquitous frame of mind, an insuperable obstacle, cannot even recognize as such the abuses and the errors!

What is this frame of mind? It is impossible to define it rigorously, but some of its characteristics can be studied. In this article we shall confine our attention to only one of its facets, but possibly this one facet is the key to understanding the whole frame of mind. Although as yet subconsciously, perhaps, there is rooted deeply in their minds the belief, or the “hope,” that all men will be saved. *Universalism* is the name this heresy has been given.

This error is an old one. In the history of theology it is called *apocatastasis*, the doctrine which teaches that a time will come when all free creatures will attain salvation; that is, a final restoration. Origen (b. 185 A.D.), an early Christian writer, fell

into this error, and the Second Council of Constantinople condemned him for it and other errors.

“It (apocatastasis) was destined,” says the Catholic Encyclopedia (the 1907 edition. - Ed.), “to be revived in the works of ecclesiastical writers . . . It reappears at the Reformation in the writings of Denk (d. 1527). Harnack has not hesitated to assert that nearly all the Reformers were apocatastasists at heart, and that accounts for their aversion to the traditional teaching concerning the Sacraments . . . The doctrine of apocatastasis, viewed as a belief in a universal salvation, is found among the Anabaptists, the Moravian Brethren, the Christadelphians, among rationalistic Protestants, and finally among the professed Universalists.” (V. 1, p. 600) The Universalists sect was founded in the year 1750 in London, having as its distinctive tenet the final salvation of all souls.

Today’s Innovators, I am convinced, are also apocatastasists at heart. This central error, that all men are saved, undergirds much of the thinking behind the present upheaval. The entire series of novelties, following a pattern, appears to be designed for spreading this “all men are saved” frame of mind among Catholics.

But, you may ask, where has this error succeeded in gaining a foothold? Who is advancing such an idea that all men are saved? Although perhaps there are at present few Catholics who openly advocate it, the seeds of this doctrine are germinating in the minds of many. And this dangerous idea explains many of their actions. One reason this frame of mind is impenetrable is that, believing deep down that all mankind is to be saved anyway, no theological question is really worth discussing. This is why, incidentally, Catholic “social action” nowadays aims no higher than the (alleged) bettering of the material side of man.

In analyzing this trend towards Universalism we will see that, given the assumption that all men are saved, out of this maze of endless innovations a discernible pattern emerges.

A Heretical Frame Of Mind

To pick up the thread of continuity, we must review some of the general principles on heresy.

A heresy involves two truths which, though distinct from one another, are related to one another in some way. The heretic begins by affirming one of the two truths, but this affirmation becomes so vigorous and emphatic that some aspects of this one truth gradually become exaggerated so that the other truth begins to be de-emphasized, and then eventually altogether denied. Thus, heresies arise through disturbing the harmonious equilibrium existing between two related truths – affirming and then exaggerating one truth at the expense of the other. Two truths, intimately related to one another, that readily lend themselves to this scheme are (A) *Christ died for all men*; (B) *Not all men are saved, but only many*.

Truth A: Christ Died For All Men

“Christ died for all men” means that He redeemed mankind by His death on Calvary. Associated with this first truth (A), then,

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Ecumenism, Or “Universalism,” Is A Certain Corrupt Frame Of Mind

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is the key word, *Redemption*, which means literally *a ransom, or buying back, or paying a price for*. The sin of Adam was a “sin of the race” in the sense that Original Sin is transmitted to all men; the effects of Adam’s sin are felt by the entire human race. Similarly, Christ’s ransom – i.e. the Redemption – was, like Adam’s sin, absolutely universal in its scope. Both were “race” acts having their effects – the one damaging, the other repairing – on the collectivity of mankind.

Christ’s death was sufficient remedy and ransom for all. The Atoning Act of the God-Man sufficed to repair sin’s infinite outrage. To our first parents God promised a Redeemer for the human race. This promise, and its fulfillment by His only begotten Son, were manifestations of His infinite mercy. Not owing us anything on this score, God’s justice was not involved here, but only His mercy. In summary, this first truth, that Christ dies for all men, has these related subconcepts associated with it: Redemption, human race, collectively, universally, infinite mercy and sufficiency.

Truth B: Only Many Are Saved

Exploring the second truth (B), namely, that only *many* are saved, we encounter a different set of key concepts. First of all, *Salvation*. *Not all men will attain eternal salvation, but only many souls will be saved*. Salvation therefore, in actuality does not pertain to the human race on a universal and collective basis, but it pertains to many individual souls on a particular basis. Even though Our Divine Redeemer paid the price for all men, there are some men who, through their perverse failure to cooperate with God’s grace, thereby nullify for themselves the benefits of this Purchase.

That is to say, Christ’s death was sufficient for all, but it is effective, or has *efficacy*, only for those who avail themselves of the necessary graces God gives them for salvation. “But, though He died for all,” says the Council of Trent, “yet not all receive the benefit of His death, but those only unto whom the merit of His Passion is communicated” (Session VI, Chap. 3).

An infinitely just God will mete out eternal salvation or eternal punishment to every man. God’s attribute which is most closely related to this second truth is His infinite justice. In summary, the truth that only many are saved has these related sub-concepts: Salvation, many souls, individually, particularly, infinite justice and efficacy.

The table below summarizes this discussion:

<u>Column A</u>	<u>Column B</u>
CHRIST DIED FOR ALL	ONLY MANY ARE SAVED
<i>REDEMPTION</i>	<i>SALVATION</i>
of	of
the human race, collectively, universally, showing God’s infinite mercy and related to the sufficiency aspect of Christ’s death	many souls, individually, particularly, showing God’s infinite justice and related to the efficacy aspect of Christ’s death

Calvinism And Jansenism

We also considered a root heresy shared by the Calvinists and Jansenists, who denied truth (A) by claiming that Christ did not die for all men. We studied how this ultimate denial came about gradually, at first by their affirming the related and complimentary truth (B), namely, that “only many are saved”.

This principle of first affirming and then overaffirming one truth, followed by the downgrading and the ultimate denial of its complementary related truth, was indeed illustrated well by the Calvinists and the Jansenists. They overemphasized all the ideas in Column B: only many are saved, salvation, the individual soul, its particular relationship with God, the efficacy of Calvary and of grace. As each of these ideas was emphasized and blown out of proportion, the counterparts in Column A, the balancing truths, became dwarfed in importance and underplayed. Emphasizing God’s justice too much made them lose sight of God’s mercy. Once the toll was taken of something in Column A, the whole equilibrium of the delicate system of truth became disturbed, almost as though a shock wave had gone through it, and every idea in Column A became diminished in importance to the vanishing point until finally the key truth at the very top, that Christ died for all men, was shaken to the ground!

To visualize the “frame of mind” of the Calvinists/ Jansenists one need only fathom a mentality where the main truth that only many are saved is a dominating idea, and where all the sub-concepts in Column B are elevated to a supreme and exaggerated importance, to the point almost of becoming obsessions, while at the same time the ideas in Column A are correspondingly minimized in importance.

The “Universalist” Mentality

To get an accurate picture of the “frame of mind” that today is widespread, one has only to visualize the exact opposite of the Jansenistic “frame of mind”. Overemphasized now are the ideas in Column A: the human race or mankind as a whole, the collectivity, universality and the mercy of God. The central truth related to all these concepts, namely, that “Christ died for all men”, is exaggerated and its real meaning distorted. It is repeated, almost like a slogan, but few seem to understand the real meaning of this truth. It goes without saying that the natural result of this distortion is that the importance of the main truth of Column B, that only many are saved, is being correspondingly diminished. And, true to the pattern, there is the inevitable downplaying of the related sub-concepts in Column B: the salvation of the individual, God’s justice and the reality of Hell, etc.

It would be correct, then, to say that the present day frame of mind is in a sense “anti-Jansenist”, but not in a healthy sense. While Jansenism went to excess in one direction, the present trend is in exactly the opposite direction and also to excess. What must be the ultimate result of the exaggeration of Truth A? Inevitably and inexorably this frame of mind must eventually arrive at the denial of Truth B, just as Jansenism inevitably and finally denied Truth A by claiming that Christ did not die for all

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A Collectivist Frame Of Mind Has Permeated All Of Today's Society

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men. And what exactly is this denial in the making, the denial of Truth B? It is that NOT only many are saved; or, to put it in the form of an affirmative statement: All men are saved. This, of course, is the heresy of Universalism.

The Overemphasis Of "Collectively"

Let us start by selecting just one idea in Column A which today is being magnified. While the Jansenists disturbed the harmonious equilibrium between Truth A and Truth B, by exaggerating the importance of the individual and the individual soul's personal relationship with God, the present day mentality minimizes the individual's importance and overemphasizes its counterpart, the collectivity. But little effort is required to perceive that this is indeed the current trend. Let us consider some examples.

The stress is on participation in the "liturgy" (so called). This, of course, makes private individual prayer and devotion virtually impossible. The personal, individual *Credo* of the Nicene Creed has been changed to a collective "We believe". The counterfeit "*Confiteor*" would have us confess to "the group": "I confess to you, my brothers and sisters..". In the famous "Roman theologians' commentary" on the New Order of the Mass (most commonly known as the *Ottaviani Intervention* – Ed.), there is this astute observation: "(T)here is the concelebration mania which will end by destroying Eucharistic piety in the priest, by overshadowing the central figure of Christ, sole Priest and Victim, in a collective presence of concelebrants."

Teilhard de Chardin believed in the evolution of mankind into a "superconsciousness, resulting from the loss of identity of all men's individual consciousness". This "planetization theory" fits in with Teilhard's other doctrine of the salvation of the individual through the community. It is by being members of the whole collectivity of mankind that we are saved.

"Salvation through the community." What a catch phrase this has become. "Salvation is something we have together or we don't have it at all," according to Harvey Cox. This "Professor of Divinity" at Harvard University "sees the role of the Church as de-emphasizing individual salvation and emphasizing group salvation". He deplores "the individualist heresy" in religion which emphasizes "MY individual soul . . .". But, Harvey says he is greatly encouraged by "corporate" experiments in communal living "where even the children are not looked upon as belonging to individuals but are a group responsibility, sort of little kidlets." (The remarks quoted in this paragraph are from Cox's talk at a symposium at Wake Forest University during March, 1969, as reported in *Review of the News*, Nov. 12, 1969 issue.)

No longer is sex a private family matter, but an affair of the community. The attempt to take away from parents the responsibility for education in sex matters, and to bestow this responsibility upon the schools, may be viewed as yet another manifestation of the pervasiveness of the collectivist frame of mind. The youngsters should learn sex in an atmosphere of "togetherness". Needless to say, the "sex education" push is intended for other more diabolical purposes, but the point is that, like Cursillo and sensitivity training, "sex education" by the

schools would have been rejected out of hand were it not for the fact that so many parents had been preconditioned in the collectivist "frame of mind".

Auricular confession, being a personal and individual thing, has no place in the present scheme of things. Rather, we must have the collectivist "communal penitential rite" or "general absolutions". It was reported in *Catholic Currents* (May 15, 1970) that Fr. Robert Fairly, S.J., who has been fired from Catholic University, claimed that in the present climate at Catholic U. he is unpopular for taking the stand (among other things) "that there is value in individual prayer". (Since this writing, the practice of group confession through the "Penitential Rite" has increased in preference to individual confession. – Ed.)

Egalitarianism, or what is commonly known as the "leveling process", is part and parcel of the collectivist mentality. The reduction of all men to the same level, complete equality in every respect, is the utopian goal. Thus religious habits must be discarded in favor of more secular attire. Priests and religious who feel compelled to descend to the common level even in the matter of dress show to what extent the collectivist leveling mania has seized them.

"Just call me Sid." "Hello, my name is Pat McCormack." The subconscious desire to reduce themselves in every respect to the level of the laity explains why so many priests no longer wish to be addressed as "Father". But the leveling mania at its most ludicrous point perhaps may be found in the absurd spectacle of priests shaking hands with altar boys as part of the "peace rite" introduced in the "liturgy".

There must be absolute equality within the Church. Democratization. "Collegiality" of the bishops, priests' senates, the "assembly" of the "People of God", parish councils. The celibacy issue - priests are "human beings" after all, like everybody else! Yes, like everybody else. Equality! The men do not cover their heads in church, so "women's rights" demand the abandoning of their traditional head covering.

Not only equality within the Church, but equality among the churches, and this follows logically for the frame of mind we are discussing. Hence "interfaith gatherings", the absolute necessity for "intercommunion", "ecumenism", National Council of Churches, WCC, Geneva. One religion is as good as another. "No salvation outside the Church" has become "No damnation outside the Church". And no damnation inside the Church either. No damnation, period.

In the foregoing discussion we have been examining some evidence of the collectivist frame of mind of the Innovators who are directing the present upheaval in the Church is also infecting the rank and file among the Catholic clergy and laity. In this total frame of mind we are investigating, let us pause to remark, this collectivist mentality is only one facet. It is manifested by the exaggeration of just one of our sub-concepts listed in Column A, namely, "collectively", with the corresponding minimization of its counterpart in Column B, namely, "individually".

No reader needs to be reminded of the extent to which the collectivist mind has been implanted in the general citizenry

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The Universalist Error Is Daily Prayed In The *Novus Ordo Missae*

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on the political, social and economic planes, not of the many propaganda tools that have long been used to popularize this mentality far and wide, not of the well laid plans and subversive hands behind this program. Assistance in this total effort is even lent occasionally by the hucksters of horoscopolical bunk. Aquarius: “You are the humanitarian concerned and interested in the group rather than the individual”. Is our Church being led into the “Age of Aquarius”?

Overemphasis Of Universally And Human Race

As we analyze the total Universalist frame of mind, let us proceed to select two other ideas from Column A which are overstressed today: the *human race* or mankind as a whole, and *universally*. Whereas the Jansenists (to continue our comparison) as part of the development of their overall frame of mind, overstressed “the elect” and were entirely preoccupied with the idea of the limited number of particular souls saved, the Universalists’ emphasis, at the opposite extreme, is on universality or “all men”. This is just a logical extension of the collectivist mentality with the further notion added that the collectivity must be in no way limited, but must be all encompassing.

Nowadays, the word *universal* is on everybody’s lips: “universal peace”, “universal fellowship”, “universal brotherhood”, etc. Everything nowadays must be planned for the benefit of “humanity”. And it seems that seldom does anyone show much interest in helping someone specific. Least of all, helping someone specific to save his soul.

A “War on Pollution” is being waged. There is much talk about “ecology” and we even have a nationwide “Earth Day” each year of April 22nd (the anniversary of Lenin’s birthday, by the way). All these and other such activities, mind you, are for the benefit of “humanity”, to alert all men to the perils that are upon us. Supposedly one of the great dangers to “humanity”. Since it is the welfare of the human race that is at stake, it is of no consequence that the proposed remedies, such as birth control and legalized abortion, happen to involve grave moral injustices to the individual, by encouraging a state of habitual mortal sin, and thus seriously endangering the salvation of these individuals. Yes, many sacrifices must be made for “humanity’s” sake. There are occasional cases of ardent humanitarians burning themselves alive in order to protest an “inhumane” war, but, tragically, such heroic acts for “mankind as a whole” shipwreck these humanitarians’ individual souls.

The person obsessed with this “universal” and “human race” outlook of these things cannot understand how Our Lord could possibly have been so “limited” in His thinking as to have said the words “for many” when consecrating His Precious Blood at the Last Supper. Surely, whatever He may have said, He must have meant “all men”.

Alongside the true Catholic Church there is a building – a counter-church with its “shadow magisterium.” The Catholic Church is the Mystical Body of Christ. The Ecumenical Church is the “People of God.” In the Catholic Church, the Holy

Sacrifice of the Mass is offered. In the Ecumenical Church there is the celebration of the memorial meal known as the “Lord’s Supper.” In the Catholic Church we have the Sacrament of the Most Holy Eucharist, the Sacrament of the Many, the sign of unity of the Mystical Body of Christ. The Ecumenical Church has introduced the words, “for all men,” into its liturgy, as a symbol of “unity” of all men – like a piece in a jigsaw puzzle this change fits into this whole heretical pattern, and can it be long before all men will be invited to participate in the “intercommunion” of the Ecumenical Church? Latin, one of the three languages of the inscription on Our Savior’s Cross, was designed in God’s Providence to be the language of unity of His True Catholic Church. And the universal language of the True Church will always be Latin. The leaders of the Ecumenical Church are likewise aware that any universal movement must have its universal language of “unity.” The vernacularization process is temporary, its only real purpose being to do away with the language of unity of the True Church. Esperanto is to be the “language of unity” of the Ecumenical Church. In fact, the “liturgy” of the Ecumenical Church has already been translated into *Esperanto* (see p. 276 of the Sept-Oct 1968 issue of *Notitiae*, the official liturgical organ of the Ecumenical Church). Why an “Esperanto” version of the liturgy? How many today know or speak Esperanto? Is there a country or even a parish where at this time a liturgy celebrated in Esperanto would be understood? Then why has the Ecumenical Church put the liturgy into Esperanto?? The Ecumenical Church does not waste its time; it does not play games.

Distortion Of “Christ Died For All Men”

Thus far we have been studying the tendency of the Ecumenists’ mentality to emphasize several of the subconcepts in Column A, for example, “collectively,” “human race,” “universally.” This tendency is part of the make-up of the overall frame of mind which finally is led to the denial of truth B: the Ecumenism Heresy that all men are saved. In addition to the exaggeration of the related sub-concepts in Column A, it goes without saying that there will also be the exaggeration of the main truth atop Column A, “Christ died for all men.” This corresponds to and is the exact opposite of the Jansenist/Calvinist tendency to exaggerate the main truth B, “only many are saved.”

The true meaning of “Christ died for all men,” namely, that He redeemed the human race, that He wills all men to enter His Church, that He wills all men to be saved - this true meaning is distorted by the Ecumenist into a false and dangerous doctrine of universal salvation.

To promote this heresy the Innovators do not hesitate to lay their hands on Holy Scripture. Consider, for example, the epistle for Midnight Mass on Christmas. The passage from Titus 2:11, “For the grace of God our Saviour hath appeared to all men,” is rendered in the new Lectionary as: “God’s favor has appeared, bringing salvation to all men.” In the Greek text of this epistle, which is quite short, the expression “God our Saviour” is found no fewer than four times, and there is no linguistic justification

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The Universalist Mentality Succeeds In Denying Existence Of Hell

(Continued from Page 12)

for rendering it as “bringing salvation.” But in the Ecumenists’ scheme of things the heresy of universal salvation must be subtly implanted. The mistranslation of this particular passage is undoubtedly explained by the Ecumenist with the affirmation that “Christ died for all men.”

“Christ died for all men” is the standard reply given to any inquiry why the words, “for all men” were substituted for “for many” in the Consecration Form.

Misunderstanding “Christ died for all men” as meaning universal salvation is bound to lead to religious indifferentism. If Christ died for all men, then why should we be so concerned about the salvation of those outside the Church? Perhaps this Ecumenist mentality explains the lessening of true Catholic missionary activity. Earlier eras saw great missionaries, many of them canonized saints, risking everything to go to strange and distant lands for the sole purpose of baptizing the pagan, making a Catholic of him. In this ecumenical age most priests wouldn’t make a trip across town to convert a non-Catholic, but they will make great efforts to “dialogue” with him and find out what he has got to say.

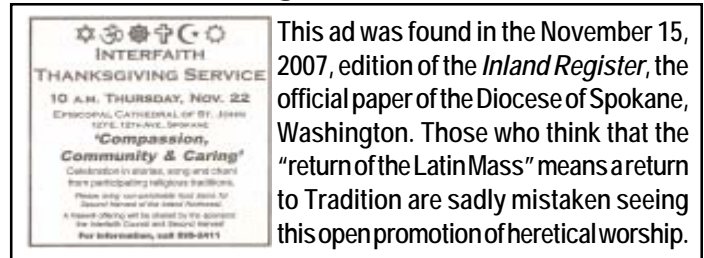
If “Christ died for all men” and this means universal salvation, then why have devotion to the saints? They are not needed as models to be imitated and patrons to assist us. Assist us for what? We are all saints! We are all equal! And so the saints go marching out of the Roman Calendar. Hans Kung, true to the Ecumenist cause, has declared that “all canonizations must cease” (*Catholic Currents*, May 15, 1970).

Distortion Of God’s Mercy

The Jansenists’ overemphasis on God’s infinite justice led to an obsession with the doctrine of Hell, a minimal appreciation of God’s mercy, and heterodox views on predestination. Today’s Ecumenist thinks of nothing but God’s mercy (or “love”), forgets God’s infinite justice, and consequently doesn’t even believe in Hell.

In *Questioning The Validity of the Masses using the New All-English Canon*, I wrote the following sentence: “However, Christ’s Passion is not profitable for all men, because we know de fide that not all men attain eternal salvation.” In writing this book I was aware that I would have to be prepared to defend my position on many of its points, but I never dreamed that that particular sentence would be challenged. But it was! “He also says somewhere in the document,” argued Fr. Theodore Mackin, S.J., “that the Church teaches that some men are damned. Mr. Omlor is the first theologian ever to propose that doctrine that I know of.” (!) Father Mackin, incidentally, was the Head of the Theology Department at Santa Clara University.

An article entitled, *Hell and the Devil: Are They for Real?*, by Sidney Calahan, appeared in the *National Catholic Reporter*, May 29, 1970. “It’s finally gotten through to me,” writes Mr. Callahan, “that a lot of Christians were brought up believing in hell I don’t know why it’s taken me so long to believe that others really truly believe in Hell and the devil. I guess it’s part of my Enlightenment heritage which conversion did not really touch But to me, goodness, beauty and joy on earth have always



This ad was found in the November 15, 2007, edition of the *Inland Register*, the official paper of the Diocese of Spokane, Washington. Those who think that the “return of the Latin Mass” means a return to Tradition are sadly mistaken seeing this open promotion of heretical worship.

made God and heaven seem an appropriate rumor But Hell?... I just can’t imagine that in any reality, active love could be refused or that divine love could not heal the most hopeless deformation Some concept of purgatory or purification (compensatory education) I can fathom, but final damnation is incomprehensible In the end I remain an agnostic on the question of evil, Hell and the devil. I don’t say there can’t be any such thing (let Inquisitors take note) and I can give a minimal notional assent when faced with the rack.”

The process of denying Hell is gradual. The first question to be raised is concerning the eternity aspect of Hell. How could an infinitely merciful God send anyone to Hell for all eternity? This is the foot in the door. And it is quite enough. Taking eternity out of Hell literally knocks the Hell out of it, for a Hell that isn’t eternal is at worst some sort of purgatory.

In the new “liturgy” of the Ecumenical Church the prayer for the faithful departed has been replaced by: “Remember those who have died in the peace of Christ and all the dead whose faith is known to you alone” (Eucharistic Prayer IV). What is implied in praying for “all the dead”? Does this not at least plant the seed of belief that all the dead still have a chance for salvation? And maybe Hell isn’t eternal after all! The opening words, “Remember those who have died in the peace of Christ,” we can certainly understand as referring to the souls in purgatory (not the saints, needless to say, because they do not need prayers). This is then followed by the words, and, implying that another group, distinct from those just mentioned, is to be remembered: “and all the dead...”

With the denial of Hell the apex of the heresy has been reached. For if there is no Hell then it automatically follows that no one can possibly be damned. “All men are saved.”

Summary

We have investigated the Ecumenist, or Universalist, “frame of mind.” It is preoccupied with the notions of the collectivity, universality, human race, God’s mercy and the truth (distorted) that “Christ died for all.” It downplays individual salvation, the particular soul’s relationship with God, God’s justice, and the truth that “only many are saved.” Hell has no place in this scheme of things. To the Ecumenist the doctrine of Hell is irreconcilable with his twisted idea of God’s “mercy,” for the balancing attribute of God’s justice has been overshadowed. To the Ecumenist the culmination that all men are saved follows from his frame of mind as night follows day.

To “Ecumenism” with its pomps and its works the reply of the faithful Catholic must be W.C. Fields’ classic: “I refuse to be participated.” †

*Letters To The Editor***Readers Express Condolences At Passing Of Robert De Piante****Thoughtful Remembrance Of Robert De Piante**

Editor, The Catholic Voice:

I am sorry to hear of the recent death and call from this world of the late editor of *The Catholic Voice*, Mr. Robert De Piante. I thank God for a man such as him and will remember him in the daily traditional Mass I am blessed to attend.

As a subscriber of the magazine, I want to express my thanks for all he did for the Traditional Roman Catholic Faith.

You have my sympathy, and only the Good Lord knows how many minds he was able to enlighten and hearts to beat with a receptive love for God and thus return Love for Love.

S.M.

via email

Editor's Note: Thank you for these kind thoughts on the passing of Robert De Piante on September 28, 2007. We have heard from other readers with similar expressions of sympathy and remembrance of the work he did for STRC. His works continue to influence people because they can be found in past issues of *The Catholic Voice* online.

† † †

Conversion Of Souls Very Difficult In Britain

Editor, The Catholic Voice:

In England we call ourselves recusant Catholics. Many are converts and the Church here is very small, as almost nobody wants to become one. You can try and try to convert people but to no avail. The English character does not like a strong belief especially if it's seen as anti-establishment. An ardent ideology is seen as a form of insanity so the whole Church in England can come to a barbecue! There are no young people, so I think the Church will just die of old age in time in Britain.

We love to drink and smoke! and we are proud to be pipe smokers.

J.T.

via email

Editor's Note: Thank you for writing in. Unfortunately what was once a stalwart belief common among the English in practicing the Roman Catholic faith is suffering greatly at the hands of the Modernists, the spirit of the world and the devil himself. England is not alone in this terrible plight, for the conversion of people to true Catholicism does not seem to be very easy anywhere in the world. Do not lose Hope. Imagine the difficulties the Apostles found when they were faced with the Divine command to preach the Gospel to every living creature. As difficult as this project seemed, they had confidence in God, and the Gospel was (and is) spread. In your own country, following the great persecution of Catholics who would not abandon their Faith, it must have seemed hopeless to Catholics of that time that the faith would ever return to England, at least in a small, public way. By the grace of God it did return, and your adherence to the True Faith is a testimony to this fact. God has always seen His Church through every terrible time She faced — we cannot lose confidence in this fact. Your prayers and sacrifices will win the graces needed for the conversion of souls, even though you may not see it now. Be

sure to be faithful to your daily Rosary. This is our most powerful weapon against the devil in our times. If we pray it with confidence, the Mother of God will win for us all the strength we need to persevere in these trying times and to lead others to the Truth.

† † †

Found Newsletter Online

Editor, The Catholic Voice:

The other day I had a break in my work day, and as I sometimes do, I "Googled" various Catholic words to see what popped up. I stumbled on your web site, and now have been glued to the screen for two days straight reading through your past newsletters. What a wealth of information. I was equally surprised to see the articles by James De Piante. I've met Mr. De Piante many times at our chapel in North Carolina, but I never realized that he was part of such an honorable society.

Over the past few years, I've come to learn what a danger to souls the *Novus Ordo Missae* really is, and have totally stopped taking my wife and children to such services. The response from my siblings, and other family members, has been at times harsh. I've tried to present them with pre-Vatican II documents, but they were too wordy and detailed to comprehend. I tried to relate the importance of proper form, matter and intention, but that was "too deep." I tried to quote saints, but still to no avail. Finally, I tried to use plain examples that most folks could see happening right before their eyes. I put these examples into a small article, and handed it to them to read. This seems to be working, even though some of my relatives still flip-flop between the *Novus Ordo* and traditional practice. At least they are aware that there is "something rotten in Denmark," and that's a start

M.S.

Bryson City, NC

Editor's Note: Thank you for sharing these experiences. Many of our readers can speak of the same problems of opposition from friends and relatives once they made the choice to abandon the modern church and its false rites. What you did to explain your actions is similar to what others have done. It shows us that prayer, sacrifice and good reading material on the issues of our times can cause our loved ones to start cooperating with the grace of God, thus making the necessary changes.

Many of our readers have known the value of the online "presence" of the STRC and our newsletter. We receive correspondence from many people who have found out about our work in this manner. Others have found a "stray" issue of *The Catholic Voice* that was left behind by someone who read it and decided to pass it on. We encourage our readers to share their copies of the newsletter with others, especially those whom they think will be helped by this material. †

Want To Contact Us? Here's How:

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The Season Of Septuagesima Prepares Us For The Graces Of Lent

From the works of: REV. ABBOT GUERANGER, OSB

From: Liturgical Year

Editor's note: One of the subtle attacks of the Modernist Innovators against the traditional Liturgy of the Church was the removal of the season of Septuagesima from the liturgical calendar. Although it is arguably the shortest season of the Church Year (2½ weeks), it is filled with many graces to help us prepare for the reception of ashes and the beginning of the Lenten Season. The Innovators saw in this season a useless bit of piety. After all, once they diminished the traditional forty day fast of Lent, what use was there in a short season that prepares body and soul for the Great Lent? Even the ceremonial "farewell to the Alleluia" had to be eliminated, adding to the indifference of Catholics already too much evident before the Council. This short review of the importance of the suspension of the Alleluia from the eve of Septuagesima Sunday until the Easter Vigil Mass helps us to understand just how much those Catholics who attend the modern services have lost.

The leading feature of Septuagesima is the total suspension of the *Alleluia*, which is not to be again heard upon the earth until the arrival of that happy day, when, having suffered death with our Jesus, and having been buried together with Him, we shall rise again with Him to a new life.

The sweet hymn of the angels, *Gloria in excelsis Deo*, which we have sung every Sunday since the birth of our Savior in Bethlehem, is also taken from us; it is only on the feasts of the saints which may be kept during the week that we shall be allowed to repeat it. The night Office of the Sunday is to lose also, from now till Easter, its magnificent Ambrosian hymn, the *Te Deum*; and at the end of the Holy Sacrifice, the deacon will no longer dismiss the faithful with his solemn *Ite, Missa est*, but will simply invite them to continue their prayers in silence, and *Bless the Lord*, the God of mercy, who bears with us, notwithstanding all our sins.

After the Gradual of the Mass, instead of the thrice repeated *Alleluia*, which prepared our hearts to listen to the voice of God in the holy Gospel, we shall hear but a mournful and protracted chant, called, on that account, the Tract.

During this season of Septuagesima, we have to gain a clear knowledge of the miseries of our banishment, under pain of being left for ever in this tyrant Babylon. It was, therefore, necessary that we should be put on our guard against the allurements of our place of exile. It is with this view that the Church, taking pity on our blindness and our dangers, gives us this solemn warning. By taking from us our *Alleluia*, she virtually tells us that our lips must first be cleansed, before they again be permitted to utter this word of angels and saints; and that our hearts, defiled as they are by sin and attachment to earthly things, must be purified by repentance. She is going to put before our eyes the sad spectacle of the fall of our first parents, that dire event whence came all our woes, and our need of Redemption. This tender Mother weeps over us, and would have us weep with Her.

Let us, then, comply with the law she thus imposes upon us. If spiritual joy is thus taken away from us, what are we to think of the frivolous amusements of the world? And if vanities and

follies are insults to the spirit of Septuagesima, would not sin be an intolerable outrage on that same spirit? We have been too long the slaves of this tyrant. Our Savior is soon to appear, bearing His Cross; and His sacrifice is to restore fallen man to all his rights. Surely, we can never allow that Precious Blood to fall uselessly on our souls, as the morning dew that rains on the parched sands of a desert! Let us with humble hearts confess that we are sinners, and, like the publican of the Gospel, who dared not so much as to raise up his eyes, let us acknowledge that it is only right that we should be forbidden, at least for a few weeks, those divine songs of joy, with which our guilty lips had become too familiar; and that we should interrupt those sentiments of presumptuous confidence which prevented our hearts from having the holy fear of God.

That indifference for the liturgy of the Church, which is the strongest indication of a weak faith, and which now reigns so universally in the world, is the reason why so many, even practical Catholics, can witness this yearly suspension of the *Alleluia*, without profiting by the lesson it conveys. A passing remark, or a chance thought, is the most they give to it, for they care for no other devotions but such as are private; the spirit of the Church, in Her various seasons, is quite beneath their notice. If these lines should meet their eye, we would beg of them to reflect for a moment that the Church is their Mother; that Her authority is the highest on earth; that Her wisdom enables Her to know what is best for Her children. Why, then, keep aloof from her spirit, as though there were some other to be found, that could better lead them to their God? Why be indifferent in this present instance? Why deem of no interest to piety this suspension of the *Alleluia*, which she, the Church, considers as one of the principal and most solemn incidents in Her liturgical year? Perhaps we shall be doing them a service, by showing them how keenly this interruption of the word of heavenly joy was felt by the Christians of those ages, when faith was the grand ruling principle, not only with society at large, but with each individual.

These are the sentiments wherewith the Church would inspire us during the penitential season of Septuagesima. She wishes us to reflect on the dangers that beset us: dangers which arise from ourselves and from creatures. During the rest of the year She loves to hear us chant the song of Heaven, the sweet *Alleluia*; but now she bids us close our lips to this word of joy, because we are in Babylon. We are pilgrims absent from Our Lord (II Cor. 5:6): let us keep our glad hymn for the day of His return. We are sinners, and we have but too often held fellowship with the world of God's enemies. Let us become purified by repentance, for it is written that "praise is unseemly in the mouth of a sinner" (Ecclus. 15:9). †

Would you like the traditional Latin Mass of the Roman Catholic Church offered for your intentions, or those of your loved ones?

Mass requests are being accepted at this time by traditional Roman Catholic priests for any Masses for the living and the dead, including Gregorian Masses.

Please contact us at STRC for details.

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 laity 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.

From The Traditional Roman Catholic Calendar

These are only some of the special liturgical feasts we will celebrate in the next few weeks. A complete list of all the liturgical feasts is 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
- Ember Days of Advent December 19, 21 & 22
- Nativity of Our Lord Jesus Christ December 25
- St. John the 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
- Septuagesima Sunday January 20
- St. Agnes January 21
- Purification BVM February 2
- Ash Wednesday February 6
- Our Lady of Lourdes February 11
- Ember Days of Lent February 13, 15 & 16
- St. Matthias February 25 (*transferred*)
- St. Gabriel of Our Lady of Sorrows February 28

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