

# The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

Phone: (704) 843-0648

P.O. Box 13173  
Charlotte, NC 28270

FAX: (704) 843-0874

Volume 13, Number 2

CALL FOR MASS LOCATIONS AFTER 6:00 P.M. (EST): (423) 510-9106

June, 1997

## Ratzinger: 1969 Mass Reform Caused Damage To Church

By FR. KEVIN VAILLANCOURT  
Editor, The Catholic Voice

"Did you see the report about what Cardinal Ratzinger said?", a traditional priest-friend of mine said recently. "It's a bombshell!" After he faxed me the story, taken from one of the conciliar diocesan newspapers, I could see his excitement. *Cardinal Ratzinger Says 1969 Mass Reform Seriously Damaged Church*, it read. This story confirmed what I was already reading in the secular press and on Catholic e-mail "chat" lists from around the world: Ratzinger is speaking critically of the *Novus Ordo Missae*.

The Catholic News Service, in reporting about some of the contents of Cardinal Joseph Ratzinger's new book: *From My Life: Remembrances 1927-1977*, has focused on this one aspect of the autobiography. While Ratzinger has been previously critical of specific liturgical abuses that have become rampant in the Church today, this was the first time he has tied the present problems to the "reforms" which followed Vatican II. "I am convinced," writes Ratzinger, "that the ecclesial crisis in which we find ourselves today depends in great part on the collapse of the Liturgy . . . I was dismayed by the ban of the old missal, since such a development had never been seen in the history of the Liturgy. The impression was that this was completely normal."

These are strong words of criticism, coming as they do from the Prefect of the Congregation for the Doctrine of the Faith. But while he expresses his "disappointment" at the wholesale replacement of one Liturgy with another, he tells us

that the "reforms" were necessary. Here's where a little red flag comes up, and while we are happy he is admitting to what we of the Traditional Movement have been saying for years, we still have to view his statements with tempered optimism.

Ratzinger observes that many of the liturgical reforms stemming from the Second Vatican Council represented "authentic improvements and a real enrichment". The introduction of the of the local (vernacular) language, for example, was a reasonable change, he said. But with the promulgation of the new mass, "something else happened as well: the old structure was dismantled, and its pieces were used to construct another" to the detriment of liturgical tradition.

Some have said that Ratzinger had to say these things because he lives in fear in the Vatican. The modernists are all around him, and he is frightened for his life if he takes a direct stand against the *Novus Ordo*, they say. Others comment that at least he is looking in the right direction now, and perhaps it signals that the Vatican will look at the concerns of the Traditional Movement in a new light. While I'm not so sure the first statement is a correct depiction of matters in the Vatican, I will admit that it is something to read that the "Number 2" man in the Vatican is critical of the "reforms", although claiming their necessity. Other public statements of Ratzinger's origin show an expression of a new ecclesiology and very little of the traditional Faith which he is supposed to be upholding. It is

(Continued on Page 3)

## There's A New Cause Out There: It's Aimed At Our Children

By ROBERT DE PIANTE  
Publisher, The Catholic Voice

There's a lot of information which passes over our desk each week. It comes from people with causes who can't understand why we don't actively support their cause, why we don't lend them our mailing list, why we won't accept an ad that will allow them to use our 18,000 readers to support their efforts, etc.

Most of these causes are laudable. Most have the personal support of many of our directors, or many of our officers. But *The Catholic Voice*, and our parent organization, *The Society of Traditional Roman Catholics*, has one goal—the return of the True Mass for all Catholics.

Last week we received a brochure from *Human Life International*. They called it **A Special Report**. It talked of a new movement within the *Novus Ordo* Catholic Church. This group makes even the most liberal of *Novus Ordo* Catholics look like arch conservatives. They call themselves *WE ARE CHURCH*,

and are in the process of attempting to organize Catholics by seeking names on petitions asking for changes in the Church which would, if successful, bring great moral calamities. If all their demands were met, the sad truth is that the end result would be the wholesale demolition of Sacred Tradition and Doctrine. In past issues of our newsletter we have pointed out that the destruction of the Tridentine Latin Mass has led to a destruction of the Faith in parishes and individuals. This fact is no more apparent than what will be shown below.

*WE ARE CHURCH* supports a variety of positions. Their more public ones are expressed this way in their own literature:

"We believe in a church which affirms the goodness of sexuality, the human rights of all persons regardless of sexual orientation, the primacy of conscience in deciding issues of sexual morality, for example, birth control...

"We believe in a church where the people of God

(Continued on Page 8)

**Hope In God!**

# Mid-year Report On Projects Of STRC; Pilgrimage Planned

By LARRY MARTIN

President, Society of Traditional Roman Catholics

As we prepare this issue of the newsletter for press, we thought it right to inform you, our readers, of progress made on several projects undertaken this year by STRC.

## National Latin Mass Conference

One project uppermost in our minds is the National Conference on the Latin Mass held in Dallas, Texas, June 6, 7 & 8. Our keynote speaker was Patrick Omlor. He addressed those present at the Convention on *The Casualties of Thirty-Five Years of Warfare for the Tridentine Latin Mass*. Other topics on the Tridentine Latin Mass and the work we need to do for its restoration in the Church and the world were presented by Rev. Fr. Lawrence Brey, Abbot Leonard Giardina, O.S.B., Rev. Fr. Kevin Vaillancourt, Larry Martin, James De Piante and Brian Caspar. Dorothy De Piante delivered a speech on the importance on praying the Rosary as we work for the restoration of the Latin Mass. A review of these speeches will be given in our next issue for those unable to attend the Conference. Plans are also being made to provide copies of the talks on cassette tapes and offer them for sale after the Conference.

We have received many, many favorable comments on the plans for this Conference from our country and throughout the world. This Conference, in combination with the work many others in the Traditional Movement who work for this cause, will go a long way toward the Restoration we all hope and pray will be achieved.

## Mass Servers Instructional Aids

Thanks to the extensive efforts of Jim De Piante, an STRC board member and instructor for altar boys in his home parish, we will soon be able to offer for sale one of the finest systems for training Mass servers available in the Traditional Movement today. Besides offering an audio cassette with the words of the priest and the server, our Mass Servers Instructional Aids will offer the entire narration of the Mass Servers Instructional Booklet on an audio tape.

The Mass Servers Instructional Aids first starts with the assumption that not all traditional chapels have the luxury of one parish member, clergy or lay, who can spend time instructing servers in their various duties. The booklet (and the tape narration) provides a detailed account of bows, turns, posture and inflection that every server should perform while assisting the priest at the Holy Sacrifice of the Mass. It is both instructional and inspirational. Details regarding price and availability will be brought forth in our next issue.

## Fall Pilgrimage To Paris, Lourdes and Fatima

One of the most time-honored Catholic practices is to make

a pilgrimage to a holy shrine or church. Much sacrifice is often entailed in making a pilgrimage, and it is in this where the treasurehouse of grace is to be found.

In past years, the STRC has sponsored pilgrimages to Fatima to coincide with the special ceremonies held there on October 13th each year. This time we are expanding our efforts to include Lourdes, the shrines of Our Lady of the Miraculous Medal at Rue de Bac and the body of St. Bernadette in Nevers, France. There will also be side trips to shrines and spots of great devotion in and around Paris. The Tridentine Latin Mass will be offered each day of the Pilgrimage by Fr. Kevin Vaillancourt. The approximate cost for this pilgrimage is between \$1,500 and \$1,800 from New York.

Plans for this Pilgrimage were mentioned in our last issue (March, 1997), and we have received some response for traditional Catholics in different parts of the country who would like to attend. However, events like this require a certain minimum. If you would like to come with us on this important Pilgrimage this Fall, *please let us know by June 30th* either by phone to (704) 843-0648 or writing to STRC, P.O. Box 13173, Charlotte, NC 28270. If we do not have at least 15 people to attend, we will cancel our plans for this year. ***We must hear from you by June 30. Late registrations will not be considered.***

## 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. What Catholics Once Were, We Are . . .

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

### 3. Holy 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?*

### 7. The Ecumenist Heresy

*The ecumenical movement is heretical and a danger to Faith.*

***All of these reprints are available for a donation. Please request the article by name. For quantity discounts, contact us by 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.

## Ratzinger's Statement And The New Ecclesiology Of Vatican II

(Continued from Page 1)

precisely this "forked-tongued" approach to correcting the problems in the Church the past thirty or more years that has gotten us in this mess to begin with and which causes the "abuses" to be compounded with greater problems.

### A New Ecclesiology

The Mass is not only the central act of worship in the Catholic Church, the "Prayer of Prayers", but it is the public expression of Catholic Faith. We truly do pray as we believe, and believe as we pray. For the Innovators to succeed in changing the time-honored Tridentine Latin Mass to the *Novus Ordo Missae*, a new system of Catholic belief had to be introduced. If this didn't happen, then few would accept the new mass. Likewise, in order for this new system of theology to be maintained, it had to be reflected in the way people pray when they come to church. Hence, the *Novus Ordo*. Here is the "double-whammy" that was pushed upon the faithful following the Council.

This new system of theology has become known as *ecclesiology*. Search the seminary courses in any branch of Theology prior to Vatican II and you will not find such a term used at all. It is entirely new, and reflective of the new theology of post-conciliar Catholicism.

Ecclesiology, loosely translated, is supposed to mean *a study of the way the Church works*. In other words, it is supposed to be a detailed expression of the nature of the Church, its belief structure and how this is incorporated in its liturgical practice. The *New Code of Canon Law*, the *New Catechism for the Church* and other such documents are expressions of ecclesiology. (When I use this term, I only mean it as the expression of Vatican II theology. There is no such term in traditional belief, so it cannot be used interchangeably with what the Church has consistently taught *prior* to Vatican II.)

Space does not permit a detailed study of ecclesiology. However, a few points will show that this error is expressed in the *Novus Ordo Missae* of Paul VI. It is my intention to point out that post-conciliar Catholics are praying a different theology in the modern mass, and hence a new belief structure -- a non-Catholic one -- has been foisted upon them. This is the *real* damage done to the Church since 1969, and not merely a ceremonial one of disarray in liturgical style.

### Some Expressions Of Ecclesiology

Ecclesiology in regards to the Mass was first expressed in the *General Instructions on the Roman Missal* issued April 3, 1969: "The Lord's Supper, or Mass, gathers together the people of God, with a priest presiding in the person of Christ, to celebrate the memorial of the Lord or eucharistic sacrifice." (Chapter II, 7.) However, according to Tradition, the Mass is *not* a supper, *nor* is the priest a presider, *nor* is the celebration a mere memorial of the Lord. It is a sacrifice and an unbloody renewal of Calvary.

Ecclesiologists always keep the Catholic guessing about what is true belief. Discussing this same thought about the definition of the Mass, Canon 897 of the Code of Canon Law of 1983 (the *New Code*) states: ". . . The Eucharistic Sacrifice, the memorial of the death and resurrection of the Lord, in which the sacrifice of the

cross is perpetuated over the centuries, is the summit and source of all Christian worship and life . . ." There are a few problems here, but in essence it is somewhat in conformity with Tradition. Then, in the Commentary as provided by Rev. John Huels, O.S.M., he tells us that there is a *known* contradiction between the old ways and the new definition, the new ecclesiology, but "The canons manifest an effort to harmonize past doctrine, such as the real presence and the sacrificial nature of the Mass, with Vatican II emphases such as Eucharist as a meal as well as its celebrational and memorial character." In reality, no such harmony exists, nor can it ever exist, because both concepts -- sacrifice vs. a meal -- are essentially opposed to each other. The *Novus Ordo* is flawed in its definition and it is not an expression of traditional Catholic thought.

The main thrust of the ecclesiologists is to separate us from the past as much as possible. If you will become an ecclesiologist yourself, you will have to look to a Church whose teachings do not predate Vatican II. Oh, an occasional lip-service homage can be made to past teachings, but all current teaching must be done in the light of Vatican II and the post-conciliar emanations from the Vatican and the various synods of bishops throughout the world. Even the *new* catechism uses as a majority of its references from post-conciliar teachings, quoting only *occasionally* from the Catechism of the Council of Trent or papal teachings before Vatican II.

### Was There A Need For Reform?

One of the biggest fables of the ecclesiologists is that the Mass from before Vatican II needed reformed. They point to useless repetitions in the prayers of the Mass, the lack of participation by the faithful (ecclesiology-speak: the People of God), that it was said only in Latin and that the priest faced away from the people. What is more, they tell us that there was a groundswelling of desire on behalf of the faith...no, People of God, for just these changes to take place. In reality, no such overwhelming expression ever existed. Rather, it was the Innovators, writing over and over again, sometimes using pen-names, who developed an artificial desire, and then told the People of God that the changes of the *Novus Ordo* were what they really wanted, although they didn't know it completely. This error is perpetuated today in a movement which calls for a "reform of the reform" of Vatican II. The hybrid "Mass" of EWTN, the upcoming *Missal 2000*, and such like efforts are supposed to be expressions of correction. One cannot take something that is bad, acknowledge the bad effects it is producing, change it around while maintaining the error, and say that now it will accomplish something that is good. If it is bad from the start, it must be cast aside *in toto*.

While the statements of Cardinal Ratzinger sound promising at first glance, the answer to the problems is not to keep the efforts of Vatican II alive. Our prayers are needed now, more than ever, for those who see the problems in the new mass, that they will see the *only* solution to these problems: the restoration of the Tridentine Mass in every church, now!

# Prayers For Those Who Cannot Physically Assist At Mass

DEVOTIONAL REPRINT  
From "The Key Of Heaven"

It often happens that Catholics who are at a distance from a church, or because of illness or some other unavoidable impediment, may be unable to hear Mass on Sundays and Holydays of Obligation. Causes may excuse bodily presence, but do not dispense us from uniting ourselves in spirit to those who actually enjoy the happiness of being in God's holy temple.

The Sundays and Feasts were instituted by the Church that we may render unto God that worship which we owe Him every moment of our lives. This worship is the Mass; and it is offered for us even when we are not actually present. But to enjoy the benefits which it procures, we must, by a spiritual Communion, become partakers of the altar from which we are temporarily banished. Excite a desire of visiting the house of God and let the whole family kneel before a crucifix, a Statue of the Blessed Virgin or a pious picture. Then, transporting themselves in spirit before the altar where Mass is being celebrated, let them endeavor to follow the service there performed.

---

## Form of Making a Good Intention Before Holy Mass

---

*(To be used when, by reasonable cause, one is hindered from going to church.)*

I believe, Lord Jesus, that in the Last Supper Thou didst offer up a true Sacrifice; I believe it because Thou hast made it known to us through the Catholic Church, which from apostolic times has constantly taught the same to us. Since Thou didst command the Apostles and the priests ordained by them to do the same till the end of time, I therefore offer to Thee with the priest this Holy Sacrifice of the Mass (which I believe to be one with that offered on Mount Calvary) to Thy honor and glory, in acknowledgement of my most bounden service, in thanksgiving for the innumerable benefits which Thou hast conferred upon me and upon the whole world, in satisfaction for my sins and the sins of all mankind, and for obtaining the grace of perfect contrition for my sins. I also offer to Thee this Holy Mass for my friends and benefactors, and for those for whom I am bound, and for whom Thou wilt me to pray. I also offer it for my enemies, that they may be converted, for all the faithful departed, particularly for my parents and relatives, and for the welfare of all Christendom. Amen.

---

## Prayers During the Time of Divine Service

---

### 1. Heartfelt desire to participate in the Holy Sacrifice

Most Holy Trinity, God, Father, Son, and Holy Ghost, almighty source of all things; my best Father, my merciful Redeemer, the Fountain of my sanctification and happiness, I, Thy most unworthy creature, venture to appear before Thee to

show to Thee, my true God and Creator, all honor, adoration, and trustful submission; to thank Thee for the innumerable benefits which I have received from Thee, to praise Thee for Thy glory (for I am created for Thy praise); to implore Thy mercies, and to appease Thy justice, because I have so often and so grievously sinned against Thee. All this I cannot do in a worthier and more perfect manner than by hearing, with faith and devotion, Holy Mass. For in that Holy Sacrifice is offered to Thee the most sublime Sacrifice of praise and thanksgiving, the most efficacious sacrifice of supplication and propitiation, the most worthy Sacrifice of salvation for the living and dead. But because I cannot this day be present bodily at Holy Mass, I will, at least in spirit, place myself before the altar where Jesus Christ, in an unbloody manner, offers Himself, O Heavenly Father, to Thee. With this glorious Sacrifice I unite my present prayer; I fervently desire, united with the Son of God, in the strongest manner to praise, love, supplicate Thee, O Heavenly Father, to repair all the wrong and shame that I have wrought, and completely to accomplish all that can be accomplished by the Holy Sacrifice of the Mass. To this end give me Thy divine grace, and grant that I may perform all this with sincere devotion. Amen.

*II. Contrition for sins, with faith and confidence in Jesus Christ, and an offering up of His precious merits.*

Holy Father, I confess with sorrow that I have seldom served Thee with an undivided heart, but rather have often offended Thee, and by my slothfulness and neglect have brought upon myself infinitely great guilt before Thee. I therefore take refuge in the merits of Thy Beloved Son, now present upon the altar, Who so freely commends and imparts to us His grace and favor. In the Holy Sacrifice of the Mass, Jesus offers to Thee for me, the highest veneration and love, the most perfect praise, the most hearty thanksgiving, and the most kind expiation. For the perfect forgiveness of my Sins, O Heavenly Father, I offer up to Thee the whole suffering and death of Jesus Christ, which are now, in an unbloody manner, renewed upon the altar. O most benign Father, Thy Son has suffered and died even for me, a poor sinner. With thankful love I bring before Thee, as a precious and pleasing offering, the infinite merits of His suffering and death. I firmly trust that, on account of this inestimable sacrifice of Thy Son, Thou wilt not regard my guilt, and that Thou wilt increase in me Thy graces. Amen.

O Father of mercies, and God of all consolation, to Thee I turn for help and grace. Graciously look upon my misery and wretchedness, and let my supplications come before Thee. That I may the more surely be heard by Thee, I appear before the throne of Thy grace, which, for our salvation is set up in the Holy Sacrifice of the Mass, where the innocent Lamb of God is mysteriously offered up to Thee, Holy Father, Almighty God,

*(Continued on Page 5)*

# Prayers For Those Who Cannot Physically Assist At Mass

*(Continued from Page 4)*

for the remission of our sins. Regard, I beseech Thee, the innocence of this holy Sacrifice, and for the sake thereof extend to me Thy mercy. O my Saviour, how great is that love of Thine for me which, to make satisfaction for my sins, and to gain me the grace of Thy Father, impelled Thee to endure for me such bitter pains, and even death itself! How great is yet that love of Thine for me which causes Thee, in every Holy Mass, to renew, in an unbloody manner, Thy death of propitiation, in order to apply and communicate to me Thy merits! With my whole heart I thank Thee for this, Thy great love, and from the depths of my soul I beseech Thee to make me a partaker of the fruit of it, and to strengthen and confirm me by the grace of the Holy Ghost, that I may detest sin and all unholy living, that I may crucify my flesh, with all its passions, deny myself, and follow in Thy footsteps, that all my thoughts and words, all that I do or leave undone, may be a living service of God, and a sacrifice well pleasing to Him.

As Thou hast offered up to Thy Heavenly Father Thyself, so take me also in the arms of Thy love and mercy, and present me, a poor erring sinner, as an offering to Thy Father, and let me no more be separated from His love. Amen.

### III. Adoration of the Most Holy Body and Blood of Jesus Christ, under the appearance of Bread and Wine

O most holy Jesus, before Thee the heavenly choirs kneel and adore; with them I lift up my voice and cry: Holy, holy, holy, art Thou, O Lord of Hosts. Heaven and earth are full of Thy grace and glory. Thou art present, O Jesus, under the appearance of bread and wine. Hear, O hear my prayer! I strike my breast and confess my unworthiness; but with firm confidence I implore Thee, O Jesus, be merciful to me! O most benign Jesus, forgive me my sins! O holy Blood, wash me from my sins! O precious Blood of Jesus, O Blood of Jesus, rich in grace, cry out to heaven for mercy upon me! Most holy God, receive this precious Blood, together with the love through which it was shed; receive it as an offering of my love and thankfulness, for the greatest glory of Thy Name, for the forgiveness of my sins; in satisfaction for the punishments which I have deserved; for the washing away of the stains of my guilt, as reparation for all my neglects, and as amendment for all the sins which I have committed through ignorance or frailty; receive it also as a sacrifice for the consolation of the afflicted; for the conversion of sinners; for the recovery of the sick and suffering, for the strengthening of those who draw near to death; for the refreshment, purification, and deliverance of the souls of the departed in Purgatory. Amen.

### IV. Unshaken Confidence in Jesus Christ

To Thee, O most benign Jesus, I lift up my eyes and my heart. Oh, turn upon me Thy gracious countenance, and Thy true

love. Behold, O Lord my manifest need, and the great danger of my soul. Receive me, O Thou Who art my only true mediator and helper! Be Thou, through the Holy Sacrifice of the Mass, my salvation, and obtain for me the entire remission of my sins. Oh, represent to Thy Father how cruelly Thou wast scourged, crowned, crucified and put to death for us, and thereby reconcile with the strict justice of God me, a miserable sinner.

Our Father... Hail Mary. . .

### V. He who asks in the Name of Jesus shall receive

O Lamb of God, Who didst suffer for us, miserable sinners, have mercy upon me, and offer up to the Father Thy Passion for the forgiveness of my sins! O Lamb of God, Who didst die for us, miserable sinners, have mercy upon me, and offer up to God Thy death in satisfaction for my sins! O Lamb of God, Who didst sacrifice Thyself for us, miserable sinners, have mercy upon me, and offer up Thy holy Blood to the Father for the cleansing of my soul!

Heavenly Father, I offer up to Thee, this precious and most worthy oblation. My sins are more in number than the hairs of my head, but, O just and merciful God, lay this precious offering in the one scale and my sins in the other, and that will far outweigh my guilt. O merciful, O holy God, give me Thy blessing before I end my prayer, and through this blessing let me obtain grace at once to begin to amend my life, and to renounce whatever is sinful and displeasing to Thee. Support me in my weakness; strengthen me when temptations assail me, and let me never forget that Thou art near me.

O precious day! but perhaps the last of my life! O happy day! if it shall make me better! Holy Mother of God, Mary, holy Angels and friends of God, pray for me and lead me in the way of truth. O God, grant Thy love to the living, and Thy peace to the dead. Amen.

---

### Act of Union With The Sacrifice Of The Mass When We Cannot Assist At It

---

As I cannot this day enjoy the happiness of assisting at the holy Mysteries, O my God! I transport myself in spirit to the foot of Thine altar; I unite with the Church, which, by the hands of the priest, offers Thee Thine adorable Son; I offer myself with Him, by Him, and in His Name. I adore, I praise, and I thank Thee, imploring Thy mercy, invoking Thine assistance, and presenting Thee the homage I owe Thee as my Creator, the love due to Thee as my Saviour. Apply to my soul, I beseech Thee, O merciful Jesus, Thine infinite merits; apply them also to those for whom I particularly wish to pray. I desire to communicate spiritually, that Thy Blood may purify, Thy Flesh strengthen, and Thy Spirit sanctify me. May I never forget that Thou, my divine Redeemer, hast died for me; may I die to all that is not Thee, that hereafter I may live eternally with Thee. Amen. †

# A Frightening Parallel: The Reformation & The Novus Ordo

BY FR. COURTNEY EDWARD KRIER

With permission from "Insight Into The Catholic Faith"

The Protestant Reformers understood that if the people accepted their liturgical changes, starting with the elimination of the Canon of the Mass, they could also bring the people away from the Catholic Church and its system of beliefs. People in the time of Cranmer, Luther and Calvin attended services in the same church buildings with the same ministers, and perhaps an externally similar Service, with but a few changes -- changes which were made to make up for the "errors" in the Roman prayers. These changes were necessary, said the Reformers of old. The Roman, papish Church had departed from primitive purity, they explained, so we need to correct this. However, the people in the pews, many formerly devout Catholics, soon found themselves believing opposing doctrines as a by-product of their new prayers, and many of these doctrines were opposed to the Church founded by Our Lord and Savior Jesus Christ. What started out as change in the name of "reform" soon became the foundation of an entirely new, and false, church.

Today, many Catholics are also attending services, of whatever nature, in the same church buildings they have for years. Even the pastor may be the same one to have cared for that church for a long time. In fact, he may have been the first one to preach in that building about the need for a "reform" in the liturgical practices of the Church. Added to these similarities between the Reformation and now, the post-conciliar changes are leading these people along the same path originally carved by the Reformers of the Sixteenth Century. The changes in the "mass" following the Second Vatican Council are strikingly similar to those which occurred under Cranmer, Luther and Calvin. These changes occur essentially in the prayers of the Offertory and the Canon of the Mass. They were made to reflect a proposition that the time-honored Latin Mass, with its Offertory and Canon sanctioned by the Council of Trent, were in error, or at least out of touch with the needs of modern man.

Also of striking similarity to the Protestant Reformation's effect on unwary Catholics is that the beliefs of many good people, clergy and lay alike, are changing. Doctrinal beliefs in many areas of the conciliar Catholic Church are different, in some cases radically different, than they were before Vatican II. In fact, they resemble Protestant doctrine. This difference in prayer and belief is expressed most especially in the prayers of the offertory and canon(s) of the *Novus Ordo Missae*. The similarity between the effect the Protestant Reformers had on Catholics 400 years ago and what is taking place today is shocking. History is repeating itself.

## The Modern Canons And A New Ecclesiology

How is the modern "canon" different than the traditional Roman Canon? A quick perusal of the prayers of the Tridentine Latin Mass and that of the Novus Ordo will show that the modern canon is different than the Roman Canon, and that attached to this change is a new belief structure about the Mass itself.

A good example of new post-conciliar belief comes from

the writings of Cypriano Vagaggini, one of the infamous *periti* (experts) from the Second Vatican Council. He was involved in preparing the *Constitution of the Liturgy* at the Second Vatican Council and writing a new ordinary of the Mass in the spirit of Vatican II.

At first, our *peritus* expresses a traditional thought: "Distinct from the other *anaphora* traditions, it is characteristic of the Roman Canon that, from the *Te igitur* onwards, it is directed toward the offering of our gifts to God, their acceptance by Him and their consecration." Not bad, but we can't stop here, for a few sentences later he tells us that this Roman Canon is in error. The error, he says, of the Tridentine Roman Mass enjoined upon the Latin Church is, "that the Roman Canon insists so strongly on this point (offering & consecration - Ed.) and returns to it so often *that it falls into the error of excess.*" (Emphasis ours - Ed.) However, this point of offering/acceptance/consecration is the very essence of Holy Mass. There can be no denial of this. So how can there be an "excess" in the Church's form of worship, especially in that which is an essential expression in Catholic worship?

This "expert" of the liturgy explains the "excesses" which, in his opinion, "should be done away with". This substitution of theological opinion for dogmatic fact and solid spirituality is the essence of the "new theology of the Liturgy" -- the new *ecclesiology*.

Vagaggini continues: "These defects are undeniable and of no small importance. The present Roman Canon sins in a number of ways against those requirements of good liturgical composition and sound liturgical sense that were emphasized by the Second Vatican Council. To understand this fact better one has to bear in mind a series of data which has been brought to light by comparative liturgical study. . . .

"(a) Every anaphora contains, and must always contain, in addition to the introductory dialogue and the concluding doxology: (1) The hymn of joyful thanksgiving for the works that have brought us salvation, especially in Christ the Lord. (2) The narration of the institution of the Eucharist... (3) The anamnesis-offertory. (4) The committing of the sacrifice to God with prayer that He will accept it."

Saying this, he enumerates these defects in the Roman Canon:

- (1) The impression given of an agglomeration of features with no apparent unity
- (2) The lack of a logical connection of ideas;
- (3) The unsatisfactory way in which the various prayers of intercession are assembled in the Canon;
- (4) An exaggerated emphasis on the idea of the offering and acceptance of the gifts.

What Vagaggini forgot, but which even the Fathers of the Council understood very well, is that the Canon of the Mass is not the work of mere man, which was also Luther's claim, but the work of the Holy Ghost, who guides the Church. There should be no claim that God must follow man-made rules, even those made by "experts" compiled from data received from

(Continued on Page 7)

# New Theology Of The Liturgy Departs From Tradition

(Continued from Page 6)

comparative liturgical study. To insist that a liturgy that traditionally comes to us from Christ and the apostles is erroneous is one step from saying God can err. It does not have to say this in words; it can be (and is) merely implied.

Yet, what is the criteria for judging the Latin liturgy? The criteria is that which is set up by Vatican II and the study of experts. Here is our "expert" again:

"The defects and limitations of the Roman Canon are, however, numerous and serious when looked at in the light of the general liturgical principles promulgated by the Second Vatican Council and of the findings of comparative study in this field."

What almost 2000 years of Catholic tradition has accepted, and what was confirmed by the Council of Trent when the Protestant Reformers dared to reject it, is now, according to our "expert" cast aside in favor of a "fabricated liturgy".

Such audacity would not be so horrible if it was only the teaching of one "expert" in opposition to the true doctrine of the Church of Jesus Christ. However, we know it is not. This manner of looking at the "defects" of the Roman Canon of the Tridentine Latin Mass is common. It was a trial balloon, floated out before the hierarchy and the faithful 30 years ago -- a balloon which was never shot down. The notion of "defects" in the Tridentine Latin Mass has now become a common belief in the conciliar church, and the tentacles of this error stretch to the four corners of the globe.

This new belief about errors in the Roman Canon are not by-products of the Council only. They were already being taught before Vatican II. Here are the words of Pope Pius XII in his encyclical *Mediator Dei* written in 1947:

"Indeed, though We are sorely grieved to note, on the one hand, that there are places where the spirit, understanding or practice of the sacred Liturgy is defective, or all but in-existent, We observe with considerable anxiety and some misgiving, that elsewhere certain enthusiasts, over eager in their search for *novelty*, are straying beyond the path of sound doctrine and prudence. Not seldom, in fact, they interlay their plans and hopes for a revival of the sacred Liturgy with principles which compromise this holiest of causes in theory or practice, and sometimes even taint it with errors touching Catholic Faith and ascetical doctrine."

This is an encyclical that is *never* quoted by the "experts" of the conciliar church. It is not hard to see why.

## Sacrifice: The Distinguishing Factor Of The True Mass

An essential "defect" in the Tridentine Latin Mass which needed to be purged was the "excessive" use of the term "sacrifice". The Reformers of old were quick to eliminate this notion from their "liturgy" -- and the modern reformers have done the same.

Answering the objection of the Reformers about the sacrificial nature of Holy Mass, the Twenty-second Session of the Council of Trent, dwelled upon the aspect that distinguishes Catholic worship from that of Protestant worship. It is that

Catholics return sacrifice to God, and worship Him not by a mere memorial or a meal.

Sacrifice is an essential element of worship. That man should offer sacrifice to his Creator is a prompting of human nature. This natural urging of worship was later commanded by God in its form to His Chosen People so that the elements of the sacrifice would be pleasing to Him and not lead people astray by the use of false forms of worship. The perfect sacrifice of Jesus was prefigured in the Old Covenant, and it replaces the old sacrifice as well. On our altars we renew Calvary, although in an unbloody manner. The Sacrifice of the New Covenant was instituted *after* the Last Supper, and therefore it is not a memorial of that meal, but of the redemptive act of Calvary. As a sacrifice, Holy Mass must contain all the elements of sacrifice. From apostolic times, Mass has been celebrated with the necessary outward sign that would express the reality which it contained. The Council of Trent states in Chapter Five of this Session:

Having the nature that he does, man cannot easily meditate on divine things without external help. For this reason, holy Mother Church has prescribed certain rites for the Mass, some parts are to be said in a low tone of voice, some to be said more loudly (cf. can. 9, D956). She also has made use of ceremonies (cf. can.7, D954) such as sacred blessings, candles, incense, vestments, and other things of like nature which have come down from apostolic teaching and tradition. All of these things are used to point up the majesty of this great sacrifice and to raise the minds of the faithful through these visible signs of religion and piety to the contemplation of the very exalted things hidden in this Sacrifice (D943).

The Reformers removed all which could point to sacrifice. The same can be said of the authors of the *Novus Ordo Missae*. These Modern Reformers seem to have followed the same outline that the Protestant Reformers used. We read of Carlstadt, a Reformer, that,

"as the actual pathbreaker for Luther, whom he anticipated in some of his most salient doctrines and audacious innovations . . . as early as 13 April, 1517, published his 152 theses against indulgences; that on 21 June, 1521, he advocated and defended the right of priests to marry, and shocked Luther by including monks; that on 22 July, 1521, he called for the removal of all pictures and statuary in sanctuary and church; that on 13 May, 1521, he made public protest against the reservation of the Blessed Sacrament, the elevation of the Host, and denounced withholding of the Chalice from the Laity; that so early as 1 March, 1521, while Luther was still in Wittenberg, he inveighed against prayers for the dead and demanded that Mass be said in the vernacular German." (Andreas B. von Karlstadt, as quoted in the *Catholic Encyclopedia*, 1913 ed., Vol.IX, p.448)

If the *Novus Ordo Missae* parallels the *Volksmissae* of Luther and the *Godly Order* of Cranmer, then the Church's condemnation of these two rites must also be paralleled. To keep our Faith secure, there can be no other way to look at it. †

## There's A New Cause Out There: It's Aimed At Our Children

(Continued from Page 1)

participate in the process of selecting their bishops and pastors...

"We believe in a church with equal rights for women, where women are full participants in all official decision-making decisions and are welcomed in all ministries, including the diaconate and the ministerial priesthood... where priests may choose either a celibate or non-celibate way of life."

Father Paul Marx, O.S.B., a conservative novus ordo priest, has written an alert on the danger of this organization, and it is from this monitum the information was extracted for this article. Fr. Marx states: "The national task force fomenting this rebellion is one of the most far out groups we know. They have the nerve to call themselves "Catholic" but they have turned their backs on the true Church long ago. Some of the groups that make up this doctrinal wrecking crew includes:

1. CALL TO ACTION, which is the umbrella group.
2. WOMEN'S ORDINATION CONFERENCE, which is fighting for what their name implies, despite the traditions of the Church and even the teachings of John Paul II.
3. DIGNITY, a supposedly Catholic group that advocates the full acceptability of homosexual acts. *Dignity* has been responsible for one of the most reprehensible acts ever to occur in a Roman Catholic Church, the "Dignity Mass", which has been called a "gay bar atmosphere with an altar", and has advertised on the Internet a Leather and Levi event with "Mass" and dinner billed as a "hot place to meet guys".
4. PAX CHRISTI, a major player in the peace and justice movement, whose motives have been questioned by many, many traditionalists and conservative novus ordo Catholics.
5. NEW WAYS MINISTRY, which says it provides "a gay positive ministry of advocacy and justice for gays and lesbian Catholics".
6. CORPUS, the national association for married priests, made up of priests who have been, or who are married.
7. PRIESTS FOR EQUALITY, which states "our goal is the elimination of the sin of sexism". (What is that? - Ed.)
8. FEDERATION FOR CHRISTIAN MINISTRY, founded in 1968 by the priests who left the Church. It calls itself "a Catholic and ecumenical religious society to promote faith communities and creative ministries".

The goal of the *WE ARE CHURCH* campaign is to collect millions of signatures from around the world, then gather *en masse* in St. Peter's square to demand Vatican III, not as a meeting of bishops alone, but as an assembly of the whole people of God (except for true Catholics like us) to confront the pope with their demands.

The writer of the article from which this material was excerpted goes into much more detail than we present here. But I think you see the point. Even in the novus ordo church there is cause for alarm. There are priests and people who fear the

complete breakdown of the Catholic Church from inside forces. Those who alert us to this danger are to be commended.

The most serious effort being undertaken by *WE ARE CHURCH* is the plan to capture our children and use them to finance our own destruction. They have instigated a program to use religion teachers in Catholic school systems and even have fund-raising programs with a kickback to the *WE ARE CHURCH* organizers. The plan is to have petition signers donate a dollar when they sign a petition. The school gets 60 percent; *WE ARE CHURCH* gets 40 percent. Imagine the money they will raise by suckering the religion teachers into this plan! They can promise computers, class trips, and all the time, they will be using the funds collected to destroy what's left of the Catholic Church.

But now let's turn our attention back to us, that is, to those of us who are traditionalists, and let *The Voice* of The Catholic Voice be heard once again:

We think you can see the evil that is being exposed on the *WE ARE CHURCH* movement. It is one of those insidious movements that is rampant in the liberal wing of the liberally based novus ordo church. The solution to this moral crisis is the return of the traditional values of our Church to everyday life. It means a return of the Tridentine Latin Mass, with all of its sacredness and true dignity. No "Reform of the Reform" version of the Novus Ordo can inspire the faithful with the sense of sacredness needed in our moral, secular and religious lives.

Traditionalists, more than most novus ordo Catholics, see the harm that has befallen the Church. Most novus ordo Catholics fail to see the errors of the new mass, so they fail to see the split with traditional values. They fail to see the harm caused by modern sex-ed courses in our schools. They fail to see the breakup of the family that results from a loss of these traditional values. What is more, some even fail to see the sinfulness of abortion, and wide spread Catholic divorces and annulments which rule within the novus ordo church.

But to outline the problems without offering a hint as to the solution would not be right. So let me offer just two things:

(1.) In talking with your friends, and if you still attend a novus ordo church, while speaking with your priests and pastor, stress the importance of returning the True Mass to its rightful position as the center of our worship. Urge a stronger tie to traditional values and a return to the rules and guidelines that existed in our Church for centuries. Advocate a return to the guidelines and rules as outlined by the Council of Trent.

(2.) More specifically and immediately, make this horrible movement, this *WE ARE CHURCH* organization, spend their money uselessly. Write them, and ask for their "organizers kit", which explains fully their underhanded schemes to collect signatures. Then take this information to friends, to priests, to other Catholics, both traditional and novus ordo, and demonstrate to them the insidious and diabolical nature of this movement which passes itself off as an expression of Catholic

(Continued on Page 9)

## Reprint Of 1953 Liber Usualis Comes At A Good Time

Sometimes people do things right.

And that's the case with the reprinting of the 1953 *Liber Usualis* by St. Bonaventure Press Publications of Great Falls, Montana. For those unfamiliar with this liturgical book, the *Liber* is used, among other things, for Gregorian Chant, sung High Masses, coral chanting of the Divine Office, and so forth.

The publishers of the *Liber* did make some changes, but possibly *changes* might not be the right word to use. What they did was to make a number of additions to the original version of the *Liber* to bring it up to date. Several items were added, the most notable being the new date list for the table of moveable feasts, (which outlines the principle liturgical feasts for each year until 2038) and they added two additional melodies for the Litany of the Sacred Heart.

The book is produced with a Black Buckram cover, embossed with the words *Liber Usualis* in gold on the front cover and the spine. It is hard bound, with sewn bindings, 6 colored ribbon markers, and has red page edges.

Several of the people who have reviewed the new *Liber* were highly complimentary in their reaction. Father M.E. Morrison, whose Internet site is among the best known of the traditional web pages, had this to say:

"I cannot overstate what a joy it is to see the *Liber Usualis* back in print after so many years. Although the traditional music books of the Church (the *Graduale Romanum*, the *Kyriale*, the *Antiphonarium*, etc.) were available separately, it is the *Liber Usualis* that puts under one cover virtually everything that a Gregorian choir would need in order to chant the Divine Office. Yet since the mid-1960's, when Desclee closed its publishing business, a victim of the Vatican II reforms, the *Liber Usualis* has been difficult to locate and, if located, expensive to purchase.

"Many Catholics are unaware that the public liturgy of the Church includes not only the Holy Sacrifice of the Mass but also

the Divine Office, those hours of the day (Matins, Lauds, Prime, Terce, Sext, None, Vespers, and Compline) at which the clergy, religious and an increasing number of the laity, traditionally offer prayers, interspersed with their daily work, to the Lord of Creation. Even in chapels today, one may find Sunday Vespers being offered in chant, or Terce may be chanted before the principal Mass.

"Although vernacular, and even profane, music has taken over many parish churches since Vatican II, the popularity of chant on recordings and in traditional churches and chapels is skyrocketing. In just the last few years, chant recording of an obscure group of monks in Spain have risen to the top of the recording charts."

The edition used for re-publication is the 1953 version. In 1945, under a *Motu Proprio* of Pope Pius XII, the Psalms were re-translated and incorporated in most Breviaries used for the Divine Office. However, many *Liber*s did not make this change in the body of the text until 1958, some placing them in the back as a supplement. While this re-published volume does not have the new Psalter translations, it can still be used widely by traditional choirs for the Gregorian Chant.

\$107.00 might seem expensive for a single book, but even if used copies of this book can be located, they generally sell for far more and are in rather poor condition. If you have any interest in the Gregorian chant of our Roman Catholic Church, if you sing in a church choir, or if you just want to have a copy of 2000 years of the divine music of our Church and of our Western civilization, you will be proud to own this edition.

*The Liber Usualis 801, originally edited by the Benedictines of Solesmes, and first published by the Desclee & Co. in Belgium in 1953, and republished in 1997, can be ordered from St. Bonaventure Publications, 324 Central Ave. Suite 105, Great Falls, MT 59401. Their phone number is (406)452-5452. Cost is \$107, plus \$7 postage.*

## There Is A Moral Necessity To Return The Latin Mass For All

(Continued from Page 8)

thought and piety. Never, but never, support their efforts financially, no matter how many times they may ask. Rather, turn every petition of theirs into a prayer on our part that their desires will soon crumble.

Use their mailings to educate yourself, and as a basis for fighting their efforts. Their address: *We Are Church Coalition*, P.O. Box 2548, Fairfax, VA 22031.

And so it goes. Our mail does truly reflect the views of a great many Catholics: traditionalist, novus ordo, conservative and liberal. We'll try more often to give you reports on what others are doing, if for no other reason than to encourage each one of us for the need to pray for a speedy return of the Tridentine Latin Mass and the values it brings.

From this exercise gain a new insight into this important fact. There are a lot of us out here -- people who believe in the traditional values, and who have reacted to the crisis in the

Church in varying ways. Some have already crossed over and rejected those things that came from Vatican II that brought the Church to where it is. Others are just seeing the danger to the Faith in the conciliar church for the first time. They are where many tradition-minded people were a few years ago. They are questioning the entire approach in the novus ordo church. Maybe someday, they too, with our help, our prayers and our prompting, will understand that very short statement that makes us aware of the truth:

"What you once were, we (us traditionalists) are. If we are wrong, then Catholics through the centuries have been wrong. If you were right (until Vatican II) then we are right now, and you must become one of us. You must return to your traditional values, to our true Mass, to the Sacraments as we learned and lived, as the Church once knew them."

This is our effort and our goal. May we all work together to accomplish this.

# The Sanctus Reminds Us Of The Thrice Holiness Of God

by FR. ARTHUR TONNE

Taken from "Talks On The Mass"

*"And they (the seraphim) cried one to another, and said: 'Holy, holy, holy, the Lord God of hosts, all the earth is full of Thy glory!'"* Isaias, 6:3

There is a Hotel Sheraton in Chicago. Every afternoon about 3 o'clock some years ago, the girls working in the office heard a voice, a fine voice singing snatches of opera. They did not know whose voice it was nor where it came from. It was not a radio; it was not a phonograph. They searched and searched, as women will do, until they discovered their Phantom of the Opera. He was a porter or bus boy, Vyntas Gorinas by name, who had come from Lithuania to America as a displaced person. In his native land he had been a professor of psychology.

Each day after lunch the young man retreated to the hotel basement to practice what he had learned about opera in a year of study in Germany. In a Nazi prison camp he had discovered his ability to sing, and had decided to make singing his career.

Fortunately, a guest at the hotel also heard him practicing and saw to it that Gorinas was enrolled in a Chicago music school. Modestly but hopefully the young man declared:

"I'm not a singer yet, but I'm learning to be one."

No drama, no opera, no work of music can compare with the Mass. In it we sing the praises of the Lord Almighty. But, just as there seems to be a far cry from the basement of a hotel to the stage of the opera, so there is a limitless distance between our singing here on earth and the singing of the angels at the throne of God. Yet, we join with those angels, we call upon them to sing with us and for us, when we recite or sing the Sanctus.

In a previous article, we thought about the Preface, how it is a glorious hymn of thanksgiving to the Creator. We saw how the priest realizes his weakness and his limitations. We saw how the priest, conscious of his lack of skill and power, calls upon the angels to take up the joyful strain where he leaves off. This thought is brought out beautifully in a High Mass when the celebrant sings up to the Sanctus, stops singing, and then merely recites Holy, Holy, Holy, while the choir, representing the angels, takes up the song. That means you members of the choir are taking the place of the angels. You are raising your voices with the angelic choir in the words of praises:

"Holy, holy, holy, Lord God of Hosts.

"Heaven and earth are full of Thy glory.

"Hosanna in the highest!"

"Blessed is He that cometh in the name of the Lord.

"Hosanna in the highest!"

**1.** At the first 'holy' the priest joins his hands and bows slightly. For each of the three times he says 'holy' the bell is rung. At the words, 'Blessed is He that cometh' the priest stands erect and makes the sign of the cross on himself. Reciting the final words, 'Hosanna in the highest', he again joins his hands.

The first part of this brief but beautiful hymn is taken from the words with which Isaias described a vision:

"And they (the seraphim) cried one to another, and said: 'Holy,

holy, holy, the Lord God of hosts, all the earth is full of His glory.' " Isaias, 6:3.

It is called the Thrice Holy and also the Seraphic Hymn or the Angels' Hymn. The second part, called the Triumphal Chant, is taken from the story of the first Palm Sunday, which we will explain in a moment.

**2.** We could find no better place than right before the Canon for this angelic hymn of praise. By singing the word 'holy' three times the angels glorify God's power by calling Him the Lord of hosts, which means Lord of armies. An army represents power, power which overcomes all obstacles and difficulties. Such is our God.

**3.** Repeating the 'holy' three times reminds us of the Blessed Trinity, the Three Divine Persons in the one God. Vaguely and indefinitely the Old Testament refers to the Trinity. Isaias may have had this mystery revealed to him.

**4.** After honoring God's holiness and power, we go on to praise His glory. Every corner of creation in heaven and earth shows forth His great glory. Carried away with joy we cry out with the angels:

"Hosanna in the highest!"

Hosanna is a Hebrew word which originally meant help, save, redeem. Here it means "Praise be to Him." Hence we sing: "Praise be to the Lord in the highest." It is a hymn of welcome to the Lord who comes to us during Mass.

**5.** The second part of the Sanctus you recognize at once. Here we turn to the special praise of the Son of God. We quote the words sung by the people of Jerusalem at His triumphal entry on that first Palm Sunday. You remember how the men, women and children rushed out to meet our Lord, how they strewed palm branches and their own garments in the way, and how they sang His praises: "Blessed is He that cometh in the name of the Lord."

Those same voices were to turn against Him the very next Friday, the first Good Friday.

How fittingly we sing those words as we approach the highpoint of the Holy Sacrifice. Let those words remind us that Christ is about to offer Himself again upon this altar. Let those words remind us that we, too, have turned traitor by sin. Let those words spur us to sorrow and sentiments of adoration and praise for the Lord who died for us.

Master musicians have stretched their talents to the utmost to express in music the beauty and pathos of the Sanctus. You and I must bend every effort to enter into the spirit of this powerful prayer. To praise God is our most important work on earth. It will be our principal occupation in heaven, a glorious, happy, eternal occupation.

Just as that bus boy sang in the basement of a hotel, so you and I seem to be singing far away from the ears of God. Yet He hears and He is pleased and He will lift us up from the basement of this world, if we sing and live His praise aright -He will lift us up to Himself in heaven there to sing forever the eternal HOLY, HOLY, HOLY. Amen. †

*Letters To The Editor***False Mysticism Invades The Church On All Sides**

**Eastern Mysticism Practices Even Among Traditionalists**  
Editor, The Catholic Voice,

Some words on the excellent letter of J.B. King (March, 1997 issue). This pernicious infiltration of the Zen Meditation is indeed also noticed in Europe and elsewhere. It is, as stated by Mr. King, very subtle and can even mislead traditional priests. I attended a Tridentine Mass in March this year. At the end of the Mass, the celebrant prostrated himself completely before the altar steps and began singing, or rather moaning, the "Jesus Prayer" exactly as mentioned by Mr. King on page 3 of "The Catholic Voice". The whole community joined him fervently, in plaintive tones, higher and higher. (Previously, I had been told by this priest that a very sick person had been healed by the invocation of this prayer). I must admit that I was a bit taken in by all this.

Another day, I attended again the Tridentine Mass in the same chapel. The Mass was celebrated by a very good French priest I have known for many years. At the end of the Mass, he did NOT intend to perform this "Jesus Prayer", but was about to proceed, as he usually does, to the sacristy. However, the other priest (see above) gave him very authoritatively to understand that he must himself throw down. His first reaction was instinctively to resist, but finally he obeyed. He told me afterwards that he did not like this, but as he was a guest there, so he had to comply with the request of his host. During the Mass, the assistants sang another prayer by invoking "Maranathan, Esprit de Feu, Esprit d' Amour" increasing the tune as in the "Jesus Prayer". During the Consecration, a melody was heard like the humming of bees. This was certainly in contradiction to the instructions of the Council of Trent ordering that the Canon must be silent.

I'll probably translate Mr. King's article into French. Last night, I telephoned with the French priest who had been influenced to follow this practice, as described above. I told him that I had just received The Catholic Voice from the USA with the enlightening letter of Mr. King concerning Hinduism. He was very relieved! It is indeed worse than the heresies which can more easily be explained. "The Americans have come to our rescue!", I said to the priest.

HH

Switzerland

Editor's Note: Perhaps readers of our newsletter in the U.S. may not realize the extent of the errors afflicting the Church world wide. As the work of the STRC branches out internationally, we hear from more tradition-minded Catholics of the plight of the Church in other lands. Our prayers are with them all.

We have received many comments regarding the article mentioned by this reader in Switzerland explaining similar problems to be seen in the conciliar church, on "Catholic" university campuses, and even in religious magazines. What a tragedy it would be to see this same false spirit invade the halls of traditional institutions as well. Heresies can be seen for what they are, but the diabolical nature of eastern mysticism is not so easily seen, except by grace. This false spirit invaded

the convents prior to Vatican II, and has filtered down ever since. We must be careful to avoid its influence in our lives.

† † †

**Donations Are An Important Part Of Support**

Editor, The Catholic Voice,

There are quite a few places of Tradition who need donations, I wish I could send much to each one. We are small group and have a small church here in Memphis. Most of our collections go toward flying our priest in each Sunday to say Mass for us and hear our confessions. We look forward to each of your wonderful newsletters as they are very informative and interesting and should be read by every Catholic, both Traditional and Novus Ordo. I am enclosing a check for what I can afford right now to help you at least keep up with postage.

May God allow you to keep up your good work and bless your New Year. Yours in Jesus, Mary and Joseph,

AS

Memphis, TN

Editor's Note: Someday the story will be written of the efforts of hundreds and thousands of faithful Catholics world wide who make every sacrifice in order to attend the Tridentine Latin Mass. This story will come after the Restoration has been accomplished. Those who enjoy the presence of a resident parish priest who is faithful to Tradition are urged to thank God each and every day for the grace they have. Many chapels in our country are serviced, like the one described above, by a priest who flies in from some other area to offer a Mass on Sunday evening. Other chapels only receive Mass every two weeks, or maybe even once a month. The efforts of the clergy who make these weekly journeys, and the faithful who support them, are the very foundation of the graces needed to accomplish the Restoration we are all working for.

† † †

**Thankful For A Latin Mass Once A Month**

Editor, The Catholic Voice,

I've just received your latest newsletter and have read every page. It's nice to read about things we believe, and know that other people believe the same. I've been receiving your paper for a long time and, sorry to say, this is the first time I've written. I'm an elderly lady (Italian) and we have had a priest from Ohio come to Charleston once a month for about 4 years. We are very thankful to God and to the Blessed Mother for this privilege and we pray that more would join us.

Enclosed is a small check to help a little with expenses. Hope to send more. I've also enclosed three names of friends who would like a copy of your paper. Also, I would like one of your calendars. I already have one of your lapel pins.

Keep up the good work and God bless you all.

AM

Charleston, WV

Editor's Note: Thank you for writing and for your donation. We

(Continued on Page 12)

## Newsletter Helps Readers Understand Errors Of New Mass

(Continued from Page 11)

don't expect to hear from all our readers. If we did, perhaps the Post Office would get a little worried. The items you asked for should have arrived. May God continue to reward your generosity.

✠ ✠ ✠

### Novus Ordo Offers Many Offenses To Catholics

Editor, The Catholic Voice,

Thank you so much for one more issue. It's so good to read the truth. There are so many half truths, that it seems that no truth is present at all, and this is what is forced on us today in our "Catholic?" Church. So many offences to our good Lord in the name of worship. For those of us who have eyes that want to see, and who still believe in prayers and sacrifice, we cannot thank you enough.

God bless and keep you and may His angels guide you.  
Yours in Jesus and Mary,

Mrs. GP  
Amesbury, MA

Editor's Note: One of the sad effects of the loss of so many Tridentine Latin Masses throughout the world is a great departure from a sense of the sacred in every aspect of our lives. Since we pray as we believe, and we end up believing in what we pray, a wholesale destruction of all our spiritual values and even the articles of our Faith is a natural consequence of the loss of the ancient Latin Mass. This is why we must work and pray for the Restoration of the ancient Latin Mass throughout the world.

✠ ✠ ✠

### Newsletter Is "Devoured" For Information

Editor, The Catholic Voice,

Thank you for your latest newsletter, which I have already "devoured". At this time, I would like to request a copy of Patrick Omlor's *The Ecumenist Heresy*, referred to in the current edition, to be sent to the above address.

My thanks to you for your attention to this and for all your good work. You are in my prayers and will be especially so during the June Conference.

Sincerely,  
MM  
Scottsdale, AZ

Editor's Note: Encouraging notes like this are always most welcome. We are glad that all the efforts made to publish each issue of the newsletter turns to such a great benefit to our readers. And thank you for your prayers for the Conference. This is an important (and ambitious) project, and your prayers are needed.

✠ ✠ ✠

### Newsletter Helps Explain Errors Of Novus Ordo

Editor, The Catholic Voice,

I just finished reading your October newsletter. It gave me

plenty of information to help me to explain the validity of the Traditional Mass to novus ordo Catholics. Please continue to send me The Catholic Voice. Enclosed is my donation.

MH  
Sacramento, CA

✠ ✠ ✠

### Are Priests Of The Fraternity Under Suspicion?

Editor, The Catholic Voice,

We enjoy reading your little paper which we have received for years. Would appreciate two more Pro Multis pins for the enclosed check. Have received the old pins before, so would like the new ones you offer. We have been buying your calendar for the last few years, so we'll be looking forward to the new thirteen "month" edition.

We, as a group, under "Our Lady of the Rosary Chapel" have preserved the Tridentine Latin Mass since 1980 with visiting priests. We are now served by the Fraternity of St. Peter under Bishop Charles Chaput, now Archbishop Chaput of Denver, in the old Cathedral in Rapid City, SD. As stubborn "old traditionalists" we met, even before the 1980 chapel, in motel rooms and private homes for our beloved Mass. We find the Fraternity priests to be very sincere and true to Tradition. Our Holy Week service each year preserved all of the complete services. Many new faces have joined in attending the Tridentine Mass — and are now open to more graces. They would not have come to Mass under our old "renegade way". The Holy Ghost works in strange ways! Good luck at your Convention. God bless your work.

In addition to Sunday Mass, we have daily Mass and all holydays plus extras! Weddings, requiem Masses and Bishop Chaput performed the traditional Sacrament of Confirmation for our group in 1996. There were many young families. The Fraternity Priests do not and will not say the Novus Ordo Mass. Your March edition continues to put suspicion on the Fraternity. In the case here, we actually see the Fraternity priests influencing and teaching the Novus Ordo priests, many of whom are slowly restoring traditional practices and being young are probably starting to learn about the true Catholic Faith, as stated above the Holy Ghost works in strange ways. We see the priests and people who are beginning to learn the truth and as stated, many young families.

We left the Novus Ordo twenty some years ago, kept the Tridentine Mass alive amidst much degradation. We would not find it difficult to do the same again if we find the true Faith and Mass being compromised again.

Sincerely,  
MB

Whitewood, SD

Editor's Note: Your efforts at maintaining the Tridentine Latin Mass for so long are quite admirable. It is a proof to those "new" to the "old" ways that, while the beginning efforts at maintaining Tradition may be quite hard, perseverance, just like virtue, has its own reward.

(Continued on Page 13)

## New Readers Are Happy To Share Joy In Finding Mass

(Continued from Page 12)

Your observations concerning our suspicions of the motives of the Fraternity of St. Peter and similar organizations are correct. As a body, the Fraternity accepts the *Novus Ordo Missae* as a valid form of worship, side-by-side with the Tridentine Latin Mass. We cannot. As a body, the Fraternity has been responsible for the breakup of certain traditional chapels, especially on the East Coast, where the Tridentine Latin Mass exclusively was offered. We cannot tolerate such activity as beneficial to the Traditional Movement. As a body, the Fraternity requires of its priests who are in dioceses where the FSP must say the Latin Mass in a church building "shared" with the novus ordo that a separate consecration of hosts for the Latin Mass is not allowable, so there is doubtful matter being distributed at Communion at some Masses. I say doubtful as a charitable and objective observation concerning services said using the *Novus Ordo Missae*. We say all this since these are decisions of policy of the Fraternity itself. However, we have found, by personal interview of some Fraternity priests, that they do not agree with those policies, and do not implement them if they are on their own. So, our concern is, first of all, with the stated policies of the Fraternity and the efforts of some of its priests to divide the Traditional Movement, both here and abroad, and not individual priests.

† † †

### STRC Is Doing A Fine Job

Editor, The Catholic Voice

You are doing a fine job there, keep it up. Another traditional magazine put out a plea over Christmas and received quite a response. Maybe you should beg a little more than you do.

I hope this little amount comes in handy for you. Lots of little candles makes for a big light. Please send a subscription to my friend. Not a copy but a subscription to your paper. Will send you more coins later. Thank you.

GW

Glendale, AZ

Editor's Note: Thank you for the suggestion. We make subtle, and perhaps not so subtle, hints in each issue about the need for continued financial support from those who read our newsletter. By the grace of God, all of our commitments are met each issue. All we ask is a small slice of the pie from tradition-minded Catholics where their donation dollars are concerned. We would not want an excessive amount donated to STRC to take away from the support which must be shown the hundreds of independent Latin Mass chapels who rely on donations in more ways than we do.

† † †

### Priest Asks To Be Removed From Mailing List

Editor, The Catholic Voice,

Having perused the literature you recently sent me, I find it full of half truths and gratuitous assumptions, such as thinking that you are "The Catholic Voice". Moreover, in my almost 48 years as a priest, I celebrated the Tridentine Mass during the

space of 20 years. I loved it, but have no interest in returning to it and saying mass in a language that the people do not understand! Also, I am very much against receiving materials that I have not personally asked for. Therefore, please remove my name from your mailing list, as I am not interested in your half-truths and gratuitous assumptions.

Rev. ES

Louisville, KY

Editor's Note: Having complied with Father's request, we are sorry that he will not be able to read this response to his letter. We have removed his name from our list, and remind our readers of the importance of making a first contact with members of the clergy before giving us their names.

In the words of a learned Logic professor, "What is gratuitously asserted may be gratuitously denied". It is one thing to be accused of error, and then to state what the error is. However, to state that our newsletter is filled with gratuitous assertions without giving a good example of one is one itself, because it proves nothing. Yes, we are a "Catholic" Voice, stating Catholic teachings, and voicing them to the four corners of the world. We Voice the teachings of the Roman Catholic Church, as they have been taught infallibly through the ages. But then, our faithful readers know this, and any more assertions like this at this time may be like preaching to the choir.

† † †

### Return Of Tridentine Mass Best Kept Secret

Editor, The Catholic Voice,

Thank you for your wonderful newsletter, and again, for sending a traditional Catholic calendar. Enclosed is a check to help pay for postage. I try to attend the Tridentine Latin Mass as often as possible, even though it is quite a distance further than the churches offering the novus ordo. It saddens me that so few attend the Latin Mass — probably because it's the world's best kept secret. There is never any mention of it from the pulpit, nor is it announced in the Sunday Bulletins. It isn't identified as a Latin Mass on the outside directory board, either. It's as though we "non-conformists" are being humored for a while with the Tridentine Mass, but that it's only temporary, and will soon go away. I share your newsletter with anyone who is willing to read it; unfortunately, many people just think we're stubbornly reluctant to change, and there isn't anything wrong with the "new mass." Enclosed is the name and address of one of those stubborn ones who is reluctant to switch. Please add them to your mailing list. Thank you, and may God bless you in your efforts.

Sincerely,

JM

Kenosha, WI

Editor's Note: Several years ago we ran a piece with a quote from Cardinal Innocenti that the Indult Masses were being allowed only for a time, and to draw out those who prefer the ancient Latin Mass. In city after city, where the Latin Mass is said by older priests, we see these Masses discontinued once

(Continued on Page 14)

## Readers Make Many Efforts To Preserve Traditional Faith

*(Continued from Page 13)*

these priests die or are "retired". Our recommendation has always been to attach oneself to a chapel where the Latin Mass is said exclusively, even if done without the "approval" of the local bishop. No one can forbid a priest from saying the Tridentine Latin Mass or forbid you from attending it. They may not like it, but they cannot forbid it.

† † †

### Traditional Priest Explains Growth In Movement

Editor, The Catholic Voice,

The Catholic Voice is great! The selection of articles and letters are always relevant. I especially enjoy Fr. Vaillancourt's choice of subjects. All of us traditional priests identify with his experiences. STRC is exactly what this country needs. Congratulations to you all.

Our Chapel is growing so far. Usually 375 each Sunday and on Easter we had 475. Young families are drawn to traditional chapels. They come, not simply for the Mass, but also for the doctrine of the True Church. The Mass is the foundation and expression of doctrine and morals of Our Savior. Keep up the great work you are doing. The meeting in Dallas sounds terrific. I hope you pack the place.

Rev. P. W.  
West Orange, NJ

Editor's Note: Father, thank you for your kind letter. We will pray for your continued success, and may God reward your labors.

† † †

### People At Latin Mass A Wonderful Sight To See

Editor, The Catholic Voice,

Would that millions of Catholics would read the Catholic Voice, then their eyes would be opened to see what is right and what is wrong. Here in Pittsburgh we have two churches where the Latin Tridentine Mass is celebrated on Saturdays and Sundays. It is beautiful to see people who travel a long distance to assist at a true Holy Mass. I move around and I see how the church is being swept under the rug. Our Bishop has closed 58 Catholic Churches, and the ones that are open are attended by so few. In spite of all this destruction, the Catholic Church will stand firm to the end of time. Satan is trying to destroy the Catholic Church, but he will fail. God is still in command.

PM  
Pittsburgh, PA

Editor's Note: Thank you for your kind recommendation. The "reforms" of Vatican II were (they said) supposed give Catholics a better understanding of their spiritual practices. This new meaning was supposed to add new life and attendance at churches everywhere. Over thirty-five years have passed, and we still do not witness the spontaneous growth in the Church. Rather, the "reforms" were wrong and have led to the near destruction of the Church, of the True Mass, and of the Faith as a whole. However, the Traditional Movement is on the rise. If we will but persevere in our efforts, and unite in our cause,

then we will see the victory we so desperately pray for.

### No Donation Too Small To Keep Subscription Active

Editor, The Catholic Voice,

This is a small donation, but I hope I can keep on receiving the newsletter! Keep up the good work, and let me know if I have not met my obligation for receiving the newsletter. I love reading it, as there are so many magazines, and papers, who have lost it. Why do they call themselves Catholic? Many thanks!

Sincerely,  
FF

Corydon, IN

Editor's Note: Thank you for your support and encouragement.

† † †

### Prayer, Especially The Rosary, Will Win The Day

Editor, The Catholic Voice,

Thank you for the gifts. It is very kind of you. The Catholic Voice is one of my best gifts. When it arrives it brightens up my day. You are right. If we continue to pray, especially the Rosary, and always wear Our Lady's Brown Scapular, we will be blessed with the return of the unchanged Latin Mass and Holy Gospel. May Our Lady of Fatima keep you under her mantle.

Sincerely,  
CW

Ship Bottom, NJ

Editor's Note: The Rosary is perhaps the most powerful sacramental given to us by God through His Holy Mother. It is without a doubt that heresies, old and new, have been vanquished because of the faithful recitation of this important prayer. Let us all renew our efforts in reciting it. United in prayer in this way, we will be sure to see our work succeed.

† † †

### Traditional Roman Calendar Enjoyed By All

Editor, The Catholic Voice,

What an unexpected treat I received in the mail just last month, namely, the Traditional Roman Catholic Calendar. How I was overjoyed, for what a superb teaching tool it has been to show my 15 year old daughter the splendor of Friday abstinence, of 40 days in purple, and the entire year dedicated in some way to our holy religion. (No ordinary time here!). Please find a check enclosed. First, for you to keep the presses rolling, and then to BEG you to find another calendar to send me. Your apostolate is in my prayers, and I remain hopeful that the vast majority of Catholics will soon wake up and rediscover that which has been stolen (literally) from them under the guise of false obedience to "them what should have defended the fort" (St. John Fisher).

Sincerely,  
JDeF

Columbia, SC

Editor's Note: There is a vast difference between the traditional calendar, such as the one provided each year by the STRC,  
*(Continued on Page 15)*

## The Brown Scapular A Symbol of Our Simple, Trusting Faith

Ever since the times of enlightenment following the French Revolution, where reason was proclaimed superior to Faith, the simple devotional practices of millions of Catholics have been held up to the light of scrutiny by, many times, unbelieving scientists and rationalists. Their desire is to prove that the simplistic nature of believing and practicing Catholics is all based on lies and deception. They depict Catholics of simple and loving Faith to be like blind sheep, following their overbearing clergy withersoever they will lead them.

This "Spirit of Doubt" has invaded the Church, most especially since the Second Vatican Council. Now clergy and Catholic laity alike, the "experts" among us, are telling us which parts of the Mass are superfluous fluff, which prayers have no historical background, and, yes, even which words in the Bible were *not* spoken by Jesus Christ. The only thing "sacred" anymore are the words and writings of the rationalists.

People guided by reason alone are afraid of those who live by Faith. It takes courage to live as if God exists and, that through His Church, we receive the Sacraments and sacramentals to increase the life of grace in our souls. It takes courage to live a simple, uncomplicated life -- one where we don't question what the Church has said or what God is doing in our lives. To be sure, spiritual practices and devotions must always come under the light of Divine guidance and approval the

Church possesses, but once the Church has approved of a practice, all discussion ends.

These thoughts come most especially to mind as we speak of the Brown Scapular of Our Lady of Mt. Carmel. That Mary appeared to St. Simon Stock is without question. That the wearing of the Brown Scapular is highly indulged is evident from the writings of past Popes. That the Great Promise of deliverance from Purgatory for those who devoutly wear the Scapular as a sign of their consecration of Mary is true is proven even by miracles. But today there is doubt about this devotional practice, and this doubt is creeping into the lives of even good Catholics.

The Brown Scapular is not a talisman. It is a small garment worn by Catholics, which, like all sacramentals, will only work special favors in our souls to the degree we have faith and confidence in the graces attached to the practice. The time is now for Catholics faithful to Tradition to renew their love of this wonderful sacramental, and through this, to experience the power of the Mother of God in their behalf. The time for doubt is over. The future of the Church depends on our simple Faith.

*A Brown Scapular and a Rosary will be given to all who send in a donation to support our work.*

## All Must Unite For The Cause Of The Holy Mass

*(Continued from Page 14)*

and the modern calendar. The differences here are not subtle -- it is the difference between one religion and another! Those who wish to attend the Tridentine Latin Mass, and to follow the traditional feasts of the saints, of Our Lord and His Holy Mother, must have a traditional calendar.

✠ ✠ ✠

### We Must All Unite For Cause Of the Mass

Editor, The Catholic Voice,

Thank you for the tremendous work you are doing to help keep alive our holy, traditional Roman Catholic Mass, and the true Faith given us by Our Lord and Savior. As a member of Sacramento's St. Michael's Church, I pray that I will see the day when all who are loyal to the Mass passed on to us by our fathers, and their fathers before them, will unite in our common purpose. In God's due time, all in charge in Rome and elsewhere will one day see the error of this modernist, conciliar thinking, and the Vatican will return to the path from which it has strayed. Please accept my very inadequate donation.

FR

Fair Oaks, CA

Editor's Note: The only way those in the Vatican will pay any attention to what we do is if we: 1) Unite in a common purpose; 2) Keep informing them of the errors of the *Novus Ordo Missae*, and demand answers to our questions in this regard, and, 3) All remain faithful to Tradition, no matter how hard it might seem sometimes. These three elements are at the heart of all our work at STRC. Thank you for joining us in our cause.

✠ ✠ ✠

### Reprint Of Patrick Omlor's Writings Requested

Editor, The Catholic Voice,

Enclosed is my donation and a request to include my name on your mailing list of your quarterly newsletter. I was fortunate to read a copy of The Catholic Voice left in a pew at one of the Latin Masses I was able to attend. God love and bless that individual who did this, and most certainly the Society of Traditional Roman Catholics. At what cost could I request copies (all?) of your previous volumes? Where may I obtain Patrick Henry Omlor's book *Questioning the Validity of Modern Mass* and all his books? Thanking you for your efforts and hope renewed!

EB

Tucson, AZ

Editor's Note: Your name has been entered on our mailing list. We do not keep large copies of our back issues, but only offer reprints of significant articles which explain our work. A publisher in Canada is working on reprinting all of Patrick Omlor's works in one volume (it will be rather thick!). We will notify our readers once it becomes available.

#### Want To Contact Us? Here's How:

**By Letter:** P.O. Box 13173, Charlotte, NC 28270-0077  
**By Phone:** (704) 843-0648  
**By Fax:** (704) 843-0874    **Our BBS:** (423) 855-4318

#### For Publication in The Catholic Voice:

**E-mail:** depiante@charlotte.infi.net  
**U.S. Mail:** P.O. Box 13173, Charlotte, NC 28270-0077

#### For personal correspondence on e-mail:

**Bob De Piante:** depiante@charlotte.infi.net  
**Larry Martin:** 70214.2177@compuserve.com  
**Fr. Vaillancourt:** cri@sisna.com

**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. †

**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).*

- July 2 ..... Visitation BVM
- July 7 ..... Sts. Cyril & Methodius
- July 14 ..... St. Bonaventure
- July 16 ..... Our Lady of Mt. Carmel
- July 19 ..... St. Vincent de Paul
- July 22 ..... St. Mary Magdalen
- July 25 ..... St. James, Apostle
- July 26 ..... St. Anne
- July 31 ..... St. Ignatius Loyola
- August 1 ..... St. Peter In Chains
- August 2 ..... St. Alphonsus Liguori
- August 4 ..... St. Dominic
- August 5 ..... Our Lady of the Snows
- August 6 ..... Transfiguration of Jesus
- August 8 ..... St. John Vianney
- August 10 ..... St. Lawrence
- August 11 ..... St. Philomena
- August 15 ..... Assumption BVM
- August 16 ..... St. Joachim
- August 20 ..... St. Bernard
- August 22 ..... Immaculate Heart of Mary
- September 3 ..... St. Pius X
- September 8 ..... Nativity BVM
- September 12 ..... Holy Name of Mary

TO:

Address Correction Requested  
Forwarding Postage Guaranteed

The Society of Traditional Roman Catholics  
Post Office Box 13173  
Charlotte, NC 28270-0077

FROM:

NONPROFIT  
U.S. Postage  
PAID  
GREENACRES, WA  
Permit No. 34