

The Catholic Voice

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Newsletter of the Society of Traditional Roman Catholics

Post Office Box 13173

Charlotte, NC 28270-0077

Phone (704) 364-9666

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Cross Validated Baptisms: Are All Really Of Same Belief?

Five years ago we wrote of a covenant being signed between the modern Catholic dioceses of the Carolinas and that of the Anglican and Lutheran churches. This covenant opened the door to shared worship. Even though these three faiths do not share the same concepts regarding, for example, the Holy Eucharist, that didn't seem to be a barrier of any consequence. Five years later, a new step has been taken in this ecumenic farce. The three religions mentioned above, as well as the United Methodists, will convalidate the baptism of each other's religion by having a common baptismal certificate that represents this diverse expression of Christian belief. This isn't meant to imply that the diversity among them is an acceptable one. It is a diversity of substance, of dogma, but it is now swept under the sanctuary carpet .

Besides having a common baptismal certificate, the bishops involved in the ceremony in Columbia, South Carolina, will encourage mixed marriages, discourage the conversion of the non-Catholic partner to the Faith, learn more to appreciate the beliefs and customs of the other religions, try not to discuss controversial issues concerning the four religions in the news media, and have an annual worship and repentance ceremony to further this type of Christian

unity.

Besides the obvious concerns to the tradition-minded Catholic in the areas of dogma, one must also wonder how the Carolina bishops will reconcile the potential moral danger that exists in this union. Nearly a hundred years ago, most Protestant denominations followed the Catholic Church's lead regarding artificial birth control. In the 1930's the Anglicans broke ranks and encouraged sexual selfishness by publicly professing an approval of birth control. Their reason: many of their faithful already practiced it, so why stop it? Let's take the evil out of it they said. Of recent note, it is the Anglicans who are soon to announce that couples living together prior to marriage will no longer be considered to be "in sin". Why? Because surveys show that 4 out of 5 couples do it, so let's take the evil away from it. This moral perversion will have its effect on the churches of the Carolina Covenant. Their shared baptism and professions of faith will have them share moral teachings too. It will cause us to call into question just what these religions really do believe, especially the Catholics among them. This Covenant is a danger to Faith and we must pray that it will cease, lest it grow to affect us all throughout the world. †

A Dream Realized; A New Home For Christ Is Dedicated

"We have built an altar to the Lord and have called upon His Name."

by ROBERTDEPIANTE
Publisher, TheCatholicVoice

Cullman, AL— From the same small rise in the rolling countryside of Cullman county, on the spot where he stood eight years ago, Father (now Abbot) Leonard, O.S.B. gazed over the new Monastic church. It was the eve of its dedication.

Today, his look was different. Gone was the longing, the look of eight years ago that said, without words: "We need a Monastery, we need an Abbey church, we need monks and priests to provide the spiritual leadership good St. Benedict laid down for us more than 1,500 years ago".

In its place was a look of satisfaction, and thanksgiving. Satisfaction in that he had accomplished what he knew in his heart had to be done. Thanksgiving because this work was not something he accomplished on his own. It was all done by the power of Almighty God. The monastery was built in 1989, and now, just six years later, the new abbey church was due to be dedicated the next morning.

As he answered questions from the many visitors about what had been accomplished, he publicly gave glory to God, who, he said: "Gave us the way and the means to do His work

and provide Him another home on earth, a place where the Tridentine Mass will be said, where monks and priests will be trained".

Back those eight years ago, I was one of the skeptics. I was of that number who gave him support, wanted him to succeed, but worried that he had, somehow, taken on more than he could handle.

Little did I know. Here was a man God had chosen, and from him would come the leadership and the faith that would make this dream come true. It was his dream, yes, and it came true, but as he would say, only because of God, not because of man, any man; even one as determined and as driving as Abbot Leonard.

For the past 20 years, his life has been at best in turmoil. At a time when he should have been able to spend his days in quiet prayer inside monastery walls, he has been, instead, a force to found a new monastery following strictly the rule of St. Benedict. It is a monastery following the traditions of the church where the Tridentine Mass would be the central point of religious life.

I Will Go Unto The Altar of God!

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A New Monastery Church Is Dedicated To Preserve Mass

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In the spirit of St. Benedict, Abbot Leonard knew that it would not be enough to build a church where the Latin Mass could be offered and he could serve God in his own religious life. No, the work must spread. As the monks of old helped to civilize a pagan world, so the monks from Christ the King Monastery would help spread Christian peace through traditional Catholic values.

To accomplish this work for God, Abbot Leonard has selected and trained a small group of monks. He has risen to the position of abbot of Christ the King Monastery, all the while maintaining the spirit of St. Benedict among those who rule. Abbot Leonard often spends his days teaching, cooking, leading the monks, praying, answering correspondence and receiving the many visitors to Christ the King. He is truly a person who lives the rule set down by the founder of his Order. He lives so well the motto of the Benedictines: *Ora Et Labora*, that is, *Work and Pray*.

On Low Sunday, one week after Easter, the new monastery church was dedicated according to traditional ceremonies. They lasted more than three and a half hours, and the countryside was filled with the sounds of a Solemn High Mass, the chants of the Litany of the Saints, and tower bells messaging to the countryside that, once again, a Tridentine Mass was being offered for the honor and glory of God.

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Photos not available in this format

Right: Front entrance of the new monastery church.

Below: Abbott Leonard incenses the high altar during the dedication ceremonies of the Christ the King Monastery Church.

Monastery Dedication Rites

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The responses to the priests Latin entonements of the words of the Mass were from a small male choir of seminarians. They had driven for 2 days to get to Cullman to participate in the ceremonies.

There were friends of the monastery present, coming from as far away as Alaska. Many had been her before, so they were not total strangers to the work of Abbot Leonard. Few thought they would ever see the day when the church would rise from the ground as this one has.

Built according to the centuries old Catholic custom, the monastery church faces east. The priest leads the people in prayer at Mass as they face in the direction of the Holy Land.

The principal celebrant of the Solemn High Mass was Abbot Leonard. His deacon and subdeacon of the ceremonies were young men from the Monastery.

From the traditional blessing of the church walls by the Abbot Bishop, to the final ceremonies at Mass, and then, to the reception which followed, the day was filled with joy and a strange sense of accomplishment that even the first time visitors felt.

There were people there who came at the behest of monks in the other monastery in Cullman - the one that adheres to the novus ordo. To them Abbot Leonard offered his blessing and his hope that they would see what "we have accomplished" and "join us in prayer on this happy day when we dedicate this church to our work".

The family of one of the monks who has been at Christ the King for several years came from their homes in North Carolina, Florida and Alaska, to join their brother as he assisted his abbot in celebration. More than once the phrase was heard "Our church is built, a beautiful church it is".

The new church stands on the highest ground in Cullman County, Alabama. Inside, the main altar rises as altars have for centuries, making it a fitting place to house the Blessed Sacrament.

There are 14 side altars where the monks who are priests will say Mass according to ancient monastic practice. The church is typical of monastery churches, where pews for the use of the monks are situated inside the Sanctuary. The area for lay people is rather small. It seats about 150 people. The choir loft provides room for the overflow.

Following Mass and the dedication ceremonies, we prepared for our return journey to Charlotte. This was not our first time at Christ the King, and we pray God it will not be our last. As we started down the driveway, we made a short stop at the gate. We had to see the monastery complex of Christ the King just one more time. Our quick look confirmed once more our belief. We were gazing at an edifice built to God in testimony of the faith of one man. He knew, before God, what he had to do, and he also knew that, with God's help, he could do it. Now we all have a monastery whose occupants will pray for us and for the thousands of souls who need these spiritual benefits. †

An inspiring glance at the construction of the inside of the monastery church.

Abbot Uses Dedication To Further Cause For Traditional Unity

In his bulletin on Low Sunday, the day the Abbey church was dedicated, Abbot Leonard offered traditionalists excellent advice. He wrote, in part:

"The occasion of the dedication of a monastic abbey church should be looked upon as being an occasion of very special and singular significance - especially in this day and time. It should be looked upon as an occasion for great blessings and tremendous graces.

"Such a day should be viewed as a day of pilgrimage!!! And because of the present crisis of faith which exists in the Roman Catholic Church, such a day should be viewed - also - as a day of fervent prayer. Therefore, let all in attendance here today be totally mindful of the single most urgent need of our day— the restoration of the Holy Sacrifice of the Mass.

"Let us pray that God will give all traditional Roman Catholic priests and people the grace to understand that unless and until unity of purpose is achieved amongst all traditional Roman Catholic priests and people, the work of restoring the Sacrifice of the Mass will be paralyzed and, therefore, ineffective.

"May God grant to all Traditional Roman Catholic priests and people the grace to put aside every cause other than the cause of the restoration of the Mass. When the Holy Sacrifice is restored to Catholic worship, all things will be returned to their proper focus! Have no fear about that." †

Why Are We Catholic? STRC President Reviews Reasons

by LARRY MARTIN

President, Society of Traditional Roman Catholics

(The following article was originally written as a letter to a protestant relative of the author. It was adapted for The Catholic Voice. This is Part 1 of a two part series.)

Religion is universal. It forms a major part of every culture that has ever populated the earth. For two thousand years there has been a religion at whose center is Jesus of Nazareth, called the Christ.

Rooted in the Old Testament of the Bible, His story is told in the New. Christians, as His followers are called, look to this portion of the Bible for inspiration, articles of Faith, and events in history. But not all Christians read the New Testament from the same viewpoint. Catholics and Protestants both read the Bible for truths about our Lord, but there are three main points about the New Testament that I think Protestants miss.

First, there are five main writers involved, the four Evangelists (Luke also wrote Acts) and St. Paul, and all are delivering the same message from the same Author, Jesus Christ, under the guidance of the Holy Ghost. Therefore it would seem reasonable to hold that all individual truths revealed throughout the Bible add to the whole, and that none can be held to be opposed to any other.

If two points of Scripture disagree, how would we know which was to take precedence over the other? More to the point: is there such contradiction in the Bible? God is truth. Therefore, since God cannot contradict Himself, it must follow that each one of the 7930 verses of the New Testament (KJV*) adds something to the message of Jesus Christ and cannot negate or contradict what is added by any other verse.

Second, are we placing too much emphasis on written material? When Jesus ascended into heaven, not one word of the New Testament had yet been written down. Jesus made Peter the head of His Church, not the editor of His book. No where are the Apostles commanded by Jesus to write anything down (the only book written by command was the Apocalypse or Revelations) but they are commanded to go out and preach the Gospel. In fact it was virtually the last thing He told them to do.

Inherent in the command to preach the Gospel is the command to preach it correctly. The books of the Bible were a means used to accomplish this command. Once written, the Apostles were responsible for the validity of the message preached. Wasn't it the Catholic Church in the first place that declared which writings of the Bible were true, inspired and to be believed and which were not? Why then would the Church give up this power to interpret and safeguard the truth in later times? What gave the latecomer Protestants assurance of their ability to interpret Scripture fifteen hundred years after the birth of Christ?

Third, ask yourself this simple question. If you were to go out to preach to the Jews that the Messiah had actually come already, and that He was the "criminal" that had just been hung on the cross by the Sanhedrin, would you start out by getting into the tiniest details of what is required to be saved? Have you ever sat and listened to someone trying to get you into Amway? Did they start out describing all the hassles involved with getting the people organized and the product picked up and distributed to

all the various places it needed to be? No way. They concentrated on the positive aspects of the Plan, the things that made all the tedious details worthwhile. You know there are going to be some problems, but you are sold on the good things, mainly the money to be made.

The Gospels were written to "sell" the idea that Jesus was the Messiah; they were not meant to be the tedious how-to manuals of Christianity. They contained the highlights to prove that the message, and therefore the messenger, were true; they were not meant to tell the entire message. Read John near the end: twice he makes this point. 20:30/31 "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book, but these are written that ye might believe that Jesus is the Christ"... And again, 21:25 "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

What happened to all this that Jesus did, was it lost? No, it was passed down through the preaching of the Apostles, to the generations of bishops that followed. Compare this with a passage in Luke, after the Resurrection (Lk XXIV:13-32). "The Evangelist tells us that Christ opened to them the scriptures". But why did Jesus bother, or why did Luke write down the incident, if the wisdom that was imparted is lost because it, too, is not also recorded?

The epistles of St. Paul, and the other epistles, too, are more toward the "how to" idea mentioned above, but there is no evidence to suggest that they contain the whole message. In fact, they suggest just the opposite, that there was far more covered in the preaching than in the epistles. "If any man preach any other Gospel unto you than that which we have preached to you...." (Gal. 1:8-9) Notice he did not say "other than what we have written here." No, he preached in one place for months or more. The epistles were merely follow-up, encouragement, or clarification for times when disagreements had arisen.

So where does this lead and what does it mean? Let's look at two main tenets of the Catholic Faith that were "protested" in the Reformation: Attainment of salvation and the nature of the Eucharist.

The belief of Protestantism that once a person has affirmed Jesus as Lord and Savior and he has 'been saved' is the guarantee of entrance into heaven, cannot stand up against the test of consistency. Assuming that this is based on Romans IV:13-16; consider this. Paul received the entire revelation of Jesus Christ in an instant (Gal I:12), and then set out to preach it to the Gentiles, writing down some of what he preached. These letters (the Epistles) were mostly encouragement to follow what he had already preached. We, on the other hand, read what he has written and try to discern the message. Now keeping in mind that Paul believed first and then wrote, and considering the first point I made above, could someone who believed "once saved, by Faith, always saved, regardless of deeds", be of sane mind and also write the works he did?

In the next issue we will review some important quotes from Scripture to support what the Catholic Church teaches regarding the mission of the Apostles to preach and teach. †

Some Say The Tridentine Latin Mass Is Illicit? It Is Not!

by FR. KEVIN VAILLANCOURT
Editor, The Catholic Voice

The beginning of this year my parish moved from a small, converted office space to a beautiful church facility. While the parish was tucked away, we were of little threat to anyone. My parishioners and I used our time to grow in our love for the Latin Mass and the truth of the Catholic Church. Now that we have moved, there are many effects that I hadn't planned on. Most of these are good. However, some are not. The chief among these latter concerns is an attack made by the priests of the modern church in my area who tell those interested in the Tridentine Latin Mass at Our Lady of Guadalupe Church that the Mass is illicit and that they cannot attend.

The power of the pulpit is an awesome one and not something that should be taken lightly. The structure of the Catholic Church is such that the faithful look to their priests for guidance, and most of that teaching and counsel is given from the pulpit. Priests are given the power to preach the Gospel at the Diaconate and spend years of study in perfecting that art. Their studies include dogmatic, moral and pastoral theology, and every effort on their part is made to preach only what the Church teaches. However, in the wake of the Second Vatican Council, the pulpit has been used as an instrument of change.

Modern preachers have brought the faithful like docile, yet blind, sheep to a form of worship that simply bears no resemblance to the ancient practices of the Catholic Church. It has been an abuse of the preaching power that has secured these changes in the churches throughout the world. From these same pulpits priests lash out at the Tridentine Latin Mass. It is forbidden, it is wrong, they say. When these words don't stop the hundreds and thousands of people who frequent the Latin Mass, they start hammering at the "power words". They say the Tridentine Latin Mass is illicit and people start to question. These priests make the word *illicit* sound so powerful that it imparts fear in the hearts of those who would dare to attend a Latin Mass.

What does it mean for a Mass (or any of the Sacraments for that matter) to be illicit? Simply put, if a Mass is declared to be illicit by legitimate authority, the faithful are warned that while the Mass is most probably valid, they cannot attend because the priest is either under suspension, excommunicated, or acting without faculties. Attending a Mass that is illicit does not fulfill one's Sunday obligation either. The case these modern preachers have against the Tridentine Latin Mass is to say that the faithful cannot attend because they would be sinning in doing so. They sin because they attend an unapproved, illicit Latin Mass. Let's examine their case.

First of all, no one has the authority in the Church to make the Tridentine Mass illicit and to forbid the faithful from attending. This is just as true as pointing out that no one, not even the Church Herself, has the power to make changes in the Mass that affect its very substance.

Secondly, in regards to priest's faculties, most priests who offer the Latin Mass today do not have the permission of their

Illicit or Invalid, Is There A Difference?

Frequently the terms illicit and invalid are used interchangeably by Catholics when discussing the modern situation. Are they synonymous? Can they be substituted freely for each other at will? No, they cannot. The reasons for this are found in the definitions of the two words.

A Mass (or any of the other Sacraments) is invalid if there is a defect in the matter, form and/or intention of the minister as he performs the rite. An invalid Mass is no Mass at all. Pious words might be said, and the intentions of the faithful may be good, but transubstantiation does not take place.

An illicit Mass is described elsewhere on this page. It is most likely valid, but there is a problem, usually with the minister, which affects its efficacy. A priest who knowingly offers an illicit Mass sins seriously. This fact does not affect the validity of the Mass, a fact borne out in the testimony of many Councils of the Church.

We must be careful of labels we put on things in life, especially as it regards the Mass and Sacraments.

local bishops. If this is why their Masses are called illicit, then by their standards tradition-minded priests are guilty as charged. Yet, they are not under the local bishops not because they are renegades, but because these bishops steadfastly resist the celebration of the Tridentine Latin Mass. These bishops, themselves, are operating under questionable authority given their adherence to a heretical liturgical form and their open promotion of the practices of the Second Vatican Council that blatantly contradict traditional teachings of the Roman Catholic Church. It is their liturgies that are at best illicit and almost assuredly invalid. We cannot accept their judgment on the works of the Latin Mass parishes since that which is done in the modern parishes is illegitimate and in opposition to Jesus Christ and His Church.

A question arises: If some tradition-minded priests are offering the Tridentine Latin Mass without the approval of the local bishop, then where do they get their faculties? Their faculties exist from those given them after their ordination. They continue the use of them because no modern bishop can take them away in order to force adherence to the *Novus Ordo*.

Calling the Tridentine Latin Mass illicit is a weak form of answering the questions in the hearts and minds of the faithful. Labelling opposition is always a cowardly way to force compliance when solid answers to questions cannot be given. If these priests who are afraid of the Latin Mass would look seriously into the reasons why so many Catholics do not prefer the new liturgy, perhaps they could see why all their pontificating is not slowing down the tide of people looking for Latin Masses. The faithful will not be bullied into accepting a form of liturgy that is destructive of their Faith. †

The Forgotten Encyclical: Pius XII's *Mediator Dei* - Part II

by FR. KEVIN VAILLANCOURT
Editor, The Catholic Voice

The response to last issue's article from many of our readers has been in keeping with its theme. Remarks were made that this was the first time some readers had even heard of an encyclical letter of Pope Pius XII called *Mediator Dei*. Others were surprised that a pope had written on the Sacred Liturgy. However, it was the greater majority who were surprised to learn that Pope Pius XII had written an encyclical warning of the efforts of the Innovators to change the Sacred Liturgy, especially the Mass, *before* those events took place. "Had this encyclical been more widely known for its content," a gentleman stated, "we would have known ahead of time what the modernist innovators were attempting to do. Forewarned is forearmed. We would have been ready. Someone wanted us to fall asleep at our posts."

I mentioned in the last issue that I am not attempting to say there was a conspiracy of silence regarding the promulgation of this encyclical from the hierarchy to the faithful. The reason for the failure in instructing the faithful about the contents of this encyclical may be as simple as to say that many among the clergy, a majority did not find it important to inform their charges of this. After all, didn't the faithful already know what the Mass was? Didn't they have it taught in school and catechism lessons? We can say now that they should not have been afraid that they might be "over-teaching" the Mass. We can never learn too much about this most holy of ceremonies. Let us proceed with our study.

PUBLIC WORSHIP IS OUR IMPORTANT OBLIGATION

Delving into the heart of the matter, Pius XII wishes to set our understanding right in regards to the Liturgy and its purpose. To do so, he reminds us of our most essential of duties: the service of God. "It is unquestionably the fundamental duty of man to orientate his person and life towards God," the pope teaches. This is but an echoing of the catechism teaching that we were put on this earth to know, love and serve God in this life so that we can be happy with Him in the next. And just how are we to give God our whole heart, mind and soul in His service? It is when we give due worship to the One True God by practicing the virtue of religion. Religion is binding on us all as individuals, and also as a collective community of human beings. This is because all of us, individually and collectively, depend on the sovereign authority of God, and so must show Him due worship

God's first dealings with men with regards to religious practice demonstrate this truth. Under the Old Covenant, God made provisions for sacred ceremonies which showed this dependency of man on his God. In the New Law, Christ showed us the example of individual and public worship by obedience to the prescripts of Old Testament religious rites. These sacred rites were the foundation of what we now call the liturgy.

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 inexistent, 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 . . . and sometimes taint it with errors touching Catholic faith and ascetical doctrine.

- Pope Pius XII
Mediator Dei

Liturgical practice begins with the foundation of the Church. The first Christians "were persevering in the doctrine of the apostles and in the communication of the breaking of bread and prayers." (Acts 2:42) Wherever the early pastors could gather their flocks together, they would do so to offer the Sacrifice and other rites appropriate for the saving of souls. St. Paul's encouragement for the faithful to live together "In all wisdom: teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God," (Col. 3:16) was observed by all. Sacred readings and homilies were also incorporated in the first acts of public worship by the early Christians. Through the centuries, this public worship was organized and developed to much the same pattern as we see in Holy Mass today. (When we refer to Holy Mass of today, we are speaking of the Tridentine Latin Mass, not the Novus Ordo.)

Liturgical ceremonies have been organized, developed and enriched over the years according to the needs and circumstances of the faithful. However, we must not fall into the trap set for us by the Innovators. They remark that since the liturgy has continually "evolved" (their words), what was foisted upon the Catholic world in the late 60's in the name of liturgical development is but another expression of Christian religious worship. This is false since Pius XII tells us that the liturgy was "organized, developed and enriched", not that it evolved into something different (the Holy Father has much more to say about this subject further on.). Besides, Pope Pius V standardized the Mass through his encyclical *Quo Primum* and the decree *De Defectibus*. Further development of the Mass was to consist of adding liturgical feasts and translating the prayers faithfully from Latin to the vernacular. It does not consist in the abomination of liturgical interpretation with

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The Sacred Liturgy Is Our Best Expression Of Devotion

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readings and offerings found in the churches of the world today. The end in mind of this development, Pope Pius XII said, has been "that we may use these external signs to keep us alert, learn from them what distance we have come along the road, and by them be heartened to go on further with more eager step; for the effect will be more precious the warmer the affection which precedes it" (St. Augustine). The liturgy, then, is a better and more suitable way to raise the heart to God than mere individual prayer. It is our form of worship of God and not a communal gathering of the People of God to celebrate the Lord's Supper (ICEL definition).

LITURGY IS EXTERIOR & INTERIOR WORSHIP

The worship rendered by the Church to God must be, in its entirety, interior as well as exterior. Man is a creature of body and soul and exterior worship is the perfect complement to his creation. Besides, every impulse of the human heart expresses itself through the senses. If our hearts be full and overjoyed in the service of God, and if we are always mindful of our position as creatures of God, we will wish to express these sentiments by external actions of piety. Private prayer will not be enough. Our external actions will also serve to foster piety, kindle the flame of charity, increase our faith and deepen our devotion.

Lest we be carried away by purely exterior worship, the pope reminds us that the chief element of divine worship must be interior. We are to always live in Christ, he says, and give ourselves to Him completely. Through the Liturgy we have a sacred link between the exterior and interior practices of piety, a wonderful example of the harmony that should exist between body and soul

After laying down these principles, the Holy Father answered a subtle error of the Innovators. "It is an error, consequently, and a mistake to think of the Sacred Liturgy as merely the outward or visible part of divine worship or as an ornamental ceremonial. No less erroneous is the notion that it consists solely in a list of laws and prescriptions according to which the ecclesiastical hierarchy order the sacred rites to be performed. It should be clear to all, then, that God cannot be honored worthily unless the mind and heart turn to Him in quest of the perfect life, and that the worship rendered to God by the Church in union with her divine Head is the most efficacious means of achieving sanctity." (25, 26) This is important to understand. The liturgy must help us to live a more perfect life. We are to be present at liturgical functions in the attitude of prayer and worship. If the liturgy is merely an external gathering and the ceremonies are simply ornaments, then no wonder our modern churches are not houses of prayer. We should not be surprised to see talking, laughing and inappropriate dress and behavior taking place in the churches because the Mass as a prayer is not being observed. St. Augustine tells us that we believe as we pray: *lex orandi, lex credendi* (the law of praying is the law of believing). If the

liturgy is a communal gathering, as the Innovators propose, then why not come in shorts, jeans, tank tops and the like and then spend time visiting friends and neighbors instead of praying? The Sacred Liturgy is a prayer of worship where the faithful are expected to come dressed in a respectable manner and involved in an attitude of prayer, duty bound in our worship of God. This dress and exterior comportment quickly demonstrate the esteem the faithful have for God, their neighbors and themselves. Holy Mass is the renewal of Calvary, and I'm sure there was nothing more than the utmost respect by the friends of Christ who watched Him offer His life for their salvation. Inappropriate behavior would not even have been thought of then. Why is it excused now?

THE LITURGY AND THE HIERARCHY

There is another element to the liturgy that the pope insists must be considered. Since the Church is a society, and as such requires an authority and Hierarchy of her own, this respect for the hierarchy in liturgical functions must be maintained. All are part of the same Mystical Body, but not all share the same powers or are qualified to perform the same acts. It is only in the Apostles, and on those whom their successors imposed hands, that the power of priesthood rests. Unlike what the Innovators have proposed, all do not share in the priesthood or have the power to perform liturgical functions. Priests are ordained among men to represent the person of Jesus Christ before the people. "This priesthood is not transmitted by heredity or human descent. It does not emanate from the Christian community. It is not a delegation from the people . . . The power entrusted to him bears no natural resemblance to anything human. It is entirely supernatural." (40)

The Catholic priesthood is a sacred, external and visible institution. Consecrated by the Sacrament of Holy Orders, priests are ordained to offer Mass, bless, and forgive sins. None of these powers are given to the laity. No one who is a lay member of the Church has had the bishops hands imposed upon him passing on this apostolic power of consecrating, blessing and forgiving. Consequently, "let all who would live in Christ flock to their priests. By them they will be supplied with the comforts and food of the spiritual life. From them they will procure the medicine of salvation assuring their cure and happy recovery from the fatal sickness of their sins. The priest will bless their homes, consecrate their families, and help them, as they breathe their last, across the threshold of eternal happiness." (43)

This is an awesome power given to priests. The pope has helped us appreciate why only priests have the power to perform liturgical functions and to handle the Blessed Sacrament. Another change imposed by the Innovators is to profanate the liturgy by allowing lay deacons and the like to perform acts not traditionally given to the laity. By this, they have cheapened the dignity of the Sacred Liturgy. "All men are priests," they say. The pope explains that they are in grave error. †

The Mass Was Not The Only Sacred Rite Changed

by FR. KEVIN VAILLANCOURT
Editor, The Catholic Voice

By the time this issue reaches you, I will have celebrated my tenth anniversary as a Roman Catholic priest. There are many memories of that blessed day. It has been nice to review the pictures of the ceremonies and to recall the moment of ordination when I was made a priest of God. It was at that time I was given the power to offer Holy Mass, to bless, and to forgive sins. I remember with special joy my first blessing given as a priest. It was bestowed on my parents.

In order to enkindle some of the spark I received on that day, I took some time in the stillness of my parish church to review the ordination ceremonies. The wording of that holy rite is truly inspiring. In a sermon for my anniversary Mass I reviewed with my parishioners the meaning of those words. I also reviewed with them the mutilated form of the ordination rite in the novus ordo church. The differences are not just striking in what the words do or do not say, they are shocking and even worrisome.

CHANGES HERE TOO

Why did the Innovators find it necessary to change everything sacred in the Church? Tampering with the Mass was not their only nefarious deed. They left us an empty shell of worship of God by taking away the Sacrifice of the Mass and replacing it with the Abomination of Desolation. Their efforts produced a liturgy with severely doubtful validity all the while destroying the sacred tradition of Latin as the official language of the Church. They didn't stop here. A major butcher-job was done on the Rite of Ordination to the Priesthood. Since most people rarely see an ordination, the seriousness of this has perhaps gone largely undetected. We cannot be silent about it any longer.

By 1967 the novus ordo was introduced and the Tridentine Latin Mass was abolished. Major announcements were made and most of us sat by as we watched our Mass being destroyed. Do you know the date of the change in the sacramental rites? Perhaps not. There were no announcements made, no write-ups in parish bulletins or diocesan papers.

The new Roman Pontifical was made official in 1978. It was prepared by the International Commission on English in the Liturgy (ICEL), the same group responsible for the changes in the Mass. In Chapter Eleven we find the new rite of *Ordination Of A Priest*. In twelve pages of wide-spaced type, one can read how a man is made a priest in the new rite. The modern ordination is simplified to the extreme. If it is stretched out with singing and a sermon it could probably take about an hour. My ordination took nearly three.

Besides reducing the wording of ceremonies, they have also taken some of the preparatory orders away. As of 1978, Tonsure was eliminated and the only Minor Orders are Lector and Acolyte. From here the candidate for the modern priesthood jumps to the Diaconate and then to the Priesthood. Abolished also is the Order of Subdiaconate. Tonsure,

Porter, Exorcist and Subdiaconate were not superfluous steps to the priesthood. Each communicated a future responsibility that the candidate would face as a priest. Why was it necessary for them to be eliminated? Hasn't the new rite cheapened the respect the new candidate should have for the priesthood?

ESSENCE OF ORDINATION MEANING MISSING

Why is a man made a priest in the Catholic Church? The chief reason is to offer the Holy Sacrifice of the Mass. The traditional rite explains this clearly. In the words of the bishop to the ordinand, the office of the priesthood is explained according to the traditional understanding of what we know a priest should be:

Dearly beloved son, as you are now about to be consecrated to the office of the Priesthood, endeavor to receive it worthily, and when you have received it, to fulfill its duties blamelessly. The Priest is ordained to offer Sacrifice, to bless, to guide, to preach and to baptize. With great awe should one advance to so high a state . . .

Here is how the office of the Priesthood is explained by the bishop according to the 1978 rite:

My son, you are now to advance to the order of the prebyterate. You must apply your energies to the duty of teaching in the name of Christ, the chief Teacher. Share with mankind the word of God you have received with joy. Meditate on the law of God, believe what you read, teach what you believe, and put into practice what you teach. . . . In the memorial of the Lord's death and resurrection, make every effort to die to sin and to walk in the new life of Christ.

There is no subtle difference here. The Catholic priesthood is to distinguished from any other ministry because it is a sacrificing priesthood. The Catholic priest offers up the renewal of the Sacrifice of Calvary. He offers God back to God for the good of mankind. Holy Mass is not merely a memorial of the Lord's death, nor does the Mass have anything to do with Christ's Resurrection. The essence of the priesthood - that it was established to offer the Sacrifice of the Mass, the unbloody renewal of Calvary - *is missing from the new rite*. This is important as we consider a point later in the ceremonies.

THE FORM OF THE RITE

From the catechism we know that all Sacraments must have proper matter, form and intention. If any of these is defective, there is no Sacrament. For example, to attempt to baptize with motor oil would be invalid because oil is improper matter for baptism. Even if the proper words are used and the minister has the proper intention, there would be no Sacrament of Baptism because there was improper matter (one of the three essential elements) used. It was oil and not water.

(Continued on Page 9)

Modern Ordination Rite Does Not Compare To Old Rite

(Continued from Page 8)

By the intention necessary for each Sacrament is usually meant what is expressed or implied by the minister of the Sacrament. In the new ordination rite, the intention of the bishop has already been seen in his address to the candidate. Another important consideration is the intention of the recipient. For all Sacraments except the Holy Eucharist, the intention of the recipient can also block the validity of that Sacrament. In the 1978 rite, the intention of the candidate is publicly proclaimed in a question and answer form from bishop to candidate. See if you can read where the candidate declares that he is receiving the sacrificing priesthood:

Bishop: *My son, before you proceed to the order of presbyterate, declare before the people your intention to undertake this priestly office.*

Are you resolved, with the help of the Holy Spirit, to discharge without fail the office of the priesthood in the presbyteral order as a conscientious fellow worker with the bishops in caring for the Lord's flock?

Candidate: *I am.*

Bishop: *Are you resolved to celebrate the mysteries of Christ faithfully and religiously as the Church has handed them down to us for the glory of God and the sanctification of Christ's people?*

Candidate: *I am.*

Bishop: *Are you resolved to exercise the ministry of the word worthily and wisely, preaching the Gospel and explaining the catholic faith?*

Candidate: *I am.*

Bishop: *Are you resolved to consecrate your life to God for the salvation of his people, and to unite yourself more closely every day to Christ the High Priest, who offered Himself for us to the Father as a perfect sacrifice?*

Candidate: *I am.*

THE FORM ALSO IS CHANGED

To this point we have reviewed the expressed intention for which a man is ordained. The matter of the Sacrament of Holy Orders is the imposition of hands by the bishop on the ordinand. This is done in silence and is one of the most inspiring parts of the ceremony. The traditional rite and that of 1978 are the same on at this point. But the form of the Sacrament is different.

In 1948, Pope Pius XII defined once and for all which words of the traditional ceremony are to be considered the essential form. Changing these in any way would invalidate the Sacrament. It is important to note that the pope never changed the words. He defined the words that were already in the ceremonial for many centuries. The form of the Sacrament in the traditional ceremony is:

Grant, we implore Thee, almighty Father, to this Thy servant the dignity of the Priesthood, renew within him the spirit of holiness, that he may keep the rank in Thy service which he has received from Thee, and by his conduct afford a pattern of holy living.

The form in the 1978 rite is:

Hear us, Lord our God, and pour out upon this servant of yours the blessing of the Holy Spirit and the grace of the power of the priesthood. In your sight we offer this man for ordination: support him with your unfailing love. We ask this through Christ Our Lord. Amen.

The nature of the priesthood is that which is explained in the publicly expressed intention of the bishop. To which form of the priesthood is the candidate ordained in either ceremony?

FURTHER MISSING ELEMENTS

After the candidate is made a priest, he receives the uniform of his office. The 1978 form calls for the bishop to arrange the stole of the newly ordained and place the chasuble on him without any prayers. The traditional rite uses these prayers:

For the Stole: *Receive the yoke of the Lord, for His yoke is sweet, and His burden light.*

For the Chasuble: *Receive the priestly vestment whereby charity is signified; for God is well able to give thee an increase of charity and its perfect works.*

Next the hands of the newly ordained are anointed with oil. The traditional rite has the bishop say:

Be pleased, O Lord, to consecrate and hallow these hands by this anointing and our blessing

That whatsoever they bless may be blessed, and whatsoever they consecrate may be consecrated and hallowed, in the name of Our Lord Jesus Christ.

The 1978 rite:

The Father anointed our Lord Jesus Christ through the power of the Holy Spirit. May Jesus preserve you to sanctify the Christian people and to offer sacrifice to God.

Next the traditional rite has the bishop present a chalice containing wine and water to the newly ordained upon which is placed a paten with an unconsecrated host. As the ordinand touches these, these words are said by the bishop:

Receive the power to offer Sacrifice to God, and to celebrate Mass, both for the living and the dead, in the name of the Lord

The 1978 rite has none of these prayers.

Lastly, toward the end of the Ordination Mass in the traditional ceremony, the bishop lays his hands upon the ordinand saying:

Receive the Holy Ghost; whose sins thou shalt forgive, they are forgiven them: and whose sins thou shalt retain, they are retained.

Following this the bishop unfolds the chasuble saying:

The Lord clothe thee with the robe of innocence.

The 1978 rite has neither of these prayers.

The 1978 rite is conspicuous for what is missing, especially in some of the essential wording of the ceremony. The priesthood in the modern church is proceeding along a decidedly different path than that which the Church has taken for centuries. Just where will that path lead us all? †

STRC Offers More Than Encouragement To Defend Latin Mass

Perhaps the next few lines will be something akin to preaching to the converted. While many who read our newsletter are very familiar with the work of the Society of Traditional Roman Catholics, our mailing list is growing by leaps and bounds. There are many new readers of The Catholic Voice who are interested in our work. For the benefit of those who are reading this issue for the first time, here is a short review of our apostolate.

The Society of Traditional Roman Catholics was founded over ten years ago in Charlotte, North Carolina. It is a true non-profit organization in that there are no paid members of the STRC, although those who serve on the board and the Advisory Board spend long hours and personal finances to see its work spread. At first our work was to inform Catholics in the Carolina region of the dangers coming to the churches. The Mass was destroyed and something had to be done about it. Letters were written to many, many bishops and cardinals in hopes that they would hear and understand. At first a few responded favorably, even among the local Carolina clergy. However, when it became obvious that theirs was an attitude of just humoring us, support quickly turned to hostility. We were left to fend for ourselves for the traditional Latin Mass.

Our first major endeavor was the publication of the newsletter, The Catholic Voice. Unlike most magazines of its type, there is no subscription fee. In addition to this, there is no advertising to help with financial support. We pay the costs of printing and mailing from donations. St. Joseph was made the patron of our work *ab initio*, and he has helped inspire enough people with the printing of each issue to give generous free will offerings and allow us to print one more time. We encourage people to pass their copy on to family and friends if they find articles of interest. Names can also be submitted and we will gladly place them on our mailing list. With this printing, there are nearly 5,000 issues being sent throughout our country and to several foreign lands. If one takes a conservative estimate that each issue is read by at least three other people, then our newsletter easily reaches between 15, 000 and 20,000 four times a year. We never dreamed it would get to be something this big.

The primary goal of our newsletter remains the same: to publish articles, either of original content or from past authors, that will inspire and educate our readers concerning the Tridentine Latin Mass. We are decidedly neutral in our content regarding the various groups of tradition-minded Catholics around, but we are not neutral when it comes to standing up for the ancient values of the Roman Catholic Church and speaking against the work of the Innovators.

We receive many letters for new subscribers with requests for back issues. Apart from a few file copies, we do not keep a supply of back issues. We print a number equal to our mailing list with about 200 extra. The extras are used for files and are kept for first come, first served requests for bulk issues. It simply is not feasible to maintain large files.

With each issue of our newsletter we usually offer a

premium: some booklet or other inspirational writing that is sent as a thank you for supporting our efforts. Most donors also receive a traditional calendar we publish each year as our Christmas gift to them. The premium for this issue is a recently printed booklet *What Has Happened To The Catholic Church, Part VI. The Latin Mass*, by two priest brothers. This is an excerpt from their book on the same subject. Please use the enclosed self-addressed envelope to send your donation for our work and to receive this issue's premium.

Following an STRC sponsored pilgrimage to Fatima in 1991, several members of our group remarked how it was hard to pick out tradition-minded Catholics from the thousands at the Cova de Iria. They were there, but unless there was some sort of sign carried which stated the preference for the Latin Mass, no one could tell the difference. To help with this a pin was designed that all could wear which makes them easily identified as traditional Catholics. Known as the *Pro Multis* pin, it quickly identifies one as a traditional Catholic because our primary concern with the Novus Ordo masses is the change in the words - Christ's own words! -

Pro Multis Pin

of Consecration from *pro multis* to *pro omnibus*. In order to offset production costs, we are charging a minimum donation for them. These costs are \$3.00 for one pin, \$27.00 for ten pins and \$65.00 for 25 pins. Postage is included.

Besides wearing the Pro Multis pin, people are encouraged to reproduce the graphic image on letterhead, stationery, personal checks or any other way to help promote our message. We will be offering a static-cling sticker to place in car windows. The pro multis graphic is an effective symbol of our efforts and often provokes interest.

For the computer aficionado, the STRC sponsors a bulletin board that is easily accessible via a computer modem. Larry Martin, the STRC president, is also the systems operator. This service is increasing in popularity. Those who access the bulletin board can download a list of Traditional Latin Masses, past articles from The Catholic Voice and a wide range of other Catholic material. The number for the bulletin board is (803) 548-2931.

Space doesn't permit a review of the many other projects sponsored by the STRC. One is an outreach program where we actively send material to Catholics unfamiliar with the Traditionalist Movement to inform them of the many changes that have afflicted the Church. An affiliate with our work is the Block Rosary program. This is an effort to have Catholics in a neighborhood come together to pray Our Lady's Rosary at least one night a week. It has worked tremendous good in the cities and towns where it is implemented.

There are no membership cards to belong to the STRC. One is considered a member who receives our newsletter and joins in our work to restore the Tridentine Latin Mass to its proper place. Your prayers and support are very important.✠

*Letters To The Editor***Latin Mass Is Spreading; Many Pray For Latin Mass Return****Bishops Still Refuse Latin Mass**

Editor, The Catholic Voice,

Your newsletter is most welcome. I believe the Roman Mass is spreading, although with many problems. It is amazing to see the number of young parents with flocks of little children who attend. As we see the situation, the stumbling block is the bishops. At least that is the problem in the Dallas and Tyler dioceses. We, in Dallas, need our own chapel very badly - the bishop refuses to talk to us. Tyler, Texas, is somewhat better. The promise there is: if the Roman Mass people can get a priest from another diocese, the bishop will give his permission. The people there are very determined and please God it will happen.

Will you please send each of us a new Pro Multis pin?

God bless you all!

R. & M. S

Dallas TX

We are happy to send you some more Pro Multis pins. We agree with you that the desire for the Latin (Roman, as you call it) Mass is growing. Let us all pray that the barriers to the Tridentine Latin Mass will soon cease.

†††

Work To Restore Mass is "Call-To-Arms"

Editor, The Catholic Voice,

Your newsletter is excellent! Please keep me on your mailing list.

I am an ex-religious. I left the Order in 1967. Now at age 63, I want to return to help the Church in these terrible times. It's like a "call-to-arms". I'm sure there are many more like me out there - priests, Brothers and Sisters, who left the Order and now want to fulfill their promise before they die. Where do we go? Who will take us?

It's strange to say, but I think God did us a favor. We left the Order, but we still have the Faith. The men who are still in the Order I left no longer believe what they used to believe. I feel they have lost the Faith.

Please write an article about us. Maybe we can get together and help save the Church.

Sincerely,

C. F.

Gretna LA

You are right to say that there are many former religious who are returning to the traditional Mass. Everything they became religious for was pulled out from under them following the Second Vatican Council. They still want to be generous in God's service and need to fulfill that desire. Besides work as Third Order members, some traditional religious Orders and institutes may accept older vocations. We will do some research and try to pass on the information in a future issue.

†††

Caving In To Protestants Is No Path To True Unity

Editor, The Catholic Voice,

Thank you for the beautiful calendar. It is truly traditional and easy to follow.

My wife and I attend the Tridentine Latin Mass every Sunday. It is the only one in the Flint, MI, area. It is very disgusting the way the bishops and priests are caving in to the Protestants. They say this is to make one church and every one will get along. They ought to know better. The devil has gone a long way. STRC is the way to stop him.

God bless you.

W. & L. D.

Flint MI

The devil is in the details of the modern attempts to compromise our Faith. Pope Pius XI wrote in *Mortalium Animos* that the only path to true Christian Unity is to bring all to the Catholic Faith and not to compromise our faith so that it is acceptable to the Protestants. There is more danger in the modern churches than just the novus ordo mass.

†††

Latin Helps Preserve A Sense Of The Sacred

Editor, The Catholic Voice,

Just a note to let you know how much I enjoyed reading the March issue of The Catholic Voice. The articles were all excellent!

Having had 16 years of parochial school, it's just heart breaking to see the change in the One, True, Holy, Catholic and Apostolic Church! The beauty of the Latin language in the Mass, especially at the Consecration, gave such a special sacredness to it all.

Enclosed is my donation. Hope it helps a little. Please keep a very special intention of mine in your prayers. Also, send me a copy of the booklet, *Wonders of the Holy Name*. God willing, let's all pray that someday soon the Church will return to the way it once was. Miracles do happen. . .

Sincerely,

M.G.

Haverhill MA

P.S. Is this Traditional Movement also growing in Europe, Canada, and elsewhere?

Yes, let's all pray that the Church will return to the Faith of our forefathers. The Latin language did help preserve this. It continues to do so as our work builds in momentum throughout Europe and elsewhere. By our prayers and continued efforts we will be able to demonstrate that many thousands, even millions, want to see a return of the Tridentine Mass.

†††

Mistake In A Hybrid Form Of Latin Mass

Editor, The Catholic Voice,

Enclosed find a donation I hope will cover the cost of mailing The Wonders of the Holy Name.

We have only one church in our locality that gives us what they call the Tridentine Mass. It took all the hard work of several people who went as far as Rome to have our Archbishop give us this Mass. We go to this Mass, but as we pray from our missal, there are so many mistakes and parts missing. I don't believe it is the true Mass.

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Readers Convinced That Our Cause Is Right

(Continued from Page 11)

If we wish to go to confession, we must go to the a novus ordo priest, and it has been a long time since I went. I hope God forgives my sins, as I ask for forgiveness until I can go to a traditional priest.

Sincerely,
N.G.J.

Louisville KY

As Latin Masses are allowed in various dioceses, we must be careful that we are not too overjoyed in our victory. Many priests do not remember how to say a traditional Latin Mass anymore, and so they say a hybrid form. Often this is done to discourage the faithful from the Latin Mass and force them back to the novus ordo. If the priest doesn't follow the missal, he isn't saying the Tridentine Latin Mass.

†††

Traditionalists Are Undergoing Spiritual Martyrdom

Editor, The Catholic Voice

Many thanks for the wonderful newsletter recently received. It is great! Your paper reminds us that many are undergoing the present spiritual martyrdom taking place in our Church today.

I wish the enclosed donation could be larger than this. You have my daily prayers for your great work. We need you!

Gratefully,
M.R.

Kenmore NY

Thank you for your prayers, donation and words of encouragement. As in early Christian times, we need most to encourage each other in our efforts. Our patience will bring about the victory we so desperately hope for.

†††

Pro Multis Pins And Newsletters Requested

Editor, The Catholic Voice,

Thank you for your good work. Your reward is not here on earth but in God's heavenly home. I am sorry I can not do much. I hope eventually I will be able to do more.

Thank you for the newsletter. It revives my faith in the true Catholic Faith. Kindly send me three Pro Multis pins and two copies of the recent newsletter. Please note my new address.

May God bless your work!

T.N.

Denton TX

Thank you for your donations and your pins have been mailed out. Unfortunately we do not keep a large supply of back issues. We encourage our readers to photocopy as many issues as they need to send to family and friends.

†††

Reader Feels Lost In A Maze Of Changes

Editor, The Catholic Voice,

Enclosed is a donation for 2 Pro Multis pins. I will wear them with pride.

I am so discouraged over what is happening to our Masses. During the week I attend a Mass in a little country church. While it is novus ordo, it is generally clean except for

the part of the Consecration of the wine. The priest pronounces, "...for you and for all." It is what is written in the Lectionary, so he simply reads the words as written there.

My Sunday parish is thoroughly liberal. I am sure the Mass is illicit, if not invalid (I hope not the latter). Home-baked bread is used for communion. The altar is referred to as a table and the sacrifice is known as a celebration. During the consecration additional words are used or changed like "He gave it to His friends" rather than "He gave it to His disciples". The Creed is prayed once or twice a year, usually at the RCIA rite of acceptance and again at their reception into the church at the Easter vigil. There are times I feel so lost in the maze of changes. I am 80 years old and grew up in the traditional ways. Moreover, I am a Third Order Carmelite and would like to believe that I am receiving 100% graces from each Holy Mass I attend. How can I be sure?

In Jesus, Mary and Joseph,

A.L.

Petersburg VA

It is easy to be discouraged over the modern changes. Before Vatican II, who would have a doubt that there were many graces possible by attending Mass? Now, we have to call many things in question. Even a reverent novus ordo still has the corrupt words of consecration. When it comes to the Sacraments, we cannot have something that is OK except for one area, especially where that point revolves around the essence of the Sacrament. Liberal or not, the novus ordo is wrong and our reasons for continuing our attendance are getting fewer and fewer.

†††

Pro Multis Pins Express Devotion To Tradition

Editor, The Catholic Voice,

In reference to our telephone conversation today, I am enclosing a check for one dozen Pro Multis pins and a copy or two of your publication, The Catholic Voice.

We feel that the Pro Multis pin is a good way to identify those of us who wish to express our devotion to the traditional Faith in a quiet, yet firm way. Thank you for your efforts (as I understand, for many years) on behalf of all of us who have felt lost in the maze of misinformation over the past thirty years. May God bless you in a special way.

A.G.

Phoenix AZ

Thank you for your compliments. Your pins have been sent. Write when you need more.

†††

Praying Rosary Helped To See Modern Errors

Editor, The Catholic Voice,

Thank you for all the effort you put into your fine publication. I am a post-Vatican II Catholic, meaning that I am still so young, that I have little or no recollection of pre-Vatican II Catholicism. A few years ago, I began praying the Rosary as a result of being obedient to my grandmother's last request before dying at the wonderful age of 87. Praying the

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Praying Rosary Helps Reader To See & Understand Errors

(Continued from Page 12)

Rosary was life changing. Because I knew nothing about the Traditional Movement or the Tridentine Mass, I was surprised at myself when questions began to mount in my heart and mind about the novus ordo church I was so accustomed to. I had a deep love for my faith as I knew it. Gradually I began to question such things as why the priest was sitting on a throne-like chair behind the altar/table like a king? Why were the words of mass changing from week to week? The straw breaking the camel's back was when our 7 year old came home from school and told us that the Eucharist was just blessed bread and she didn't have to go to confession before making her first communion because her teacher said there was no such things as sin. "Sin is what you make of it. It's a fantasy or fiction," is the quote. Upon questioning the teachers I was met with hostility for not complying with these new revelations. How can I comply with something my heart told me was wrong? Your publication has shed much light in my life. I have a million questions all of which The Catholic Voice answers for me in every new issue

What is the difference between a Tridentine Mass and the Indult Mass? An Indult Mass is offered weekly in N. Grosvenousdale, CT, which we attend. We've been told that the bishop gave his permission for this Indult Mass. Is an Indult Mass a valid Mass?

Though I cannot send a donation today, please keep my name active on your list. I desperately need the information I get. God bless all your hard work.

D.D.

Sterling CT

Please continue to pray your Rosary. It is through prayer that most of us have come to not only remember all that we have been taught about our Catholic traditions, but most especially to persevere in our practice of them.

The Indult Mass is the Latin Mass said with the permission of the local bishop following the indult of 1984. It is different from the Tridentine Latin Mass in that the Indult Mass is from the 1962 Roman Missal and the Tridentine Latin Mass traces its origin from the Council of Trent. It is a valid Mass in so far as the traditional rubrics are followed. However, many modern priests do not remember how to say the Latin Mass correctly. Since there is grave doubt as to the validity of the novus ordo, and the Indult Masses are said at the same altar as the novus ordo, there is danger that novus ordo hosts will be distributed as communion instead of those consecrated at the Latin Mass. Also, the Indult Mass is only temporary, and insiders at the Vatican have stated that it will last only until the "old-timers" have died off. The Indult Mass is not sufficient; we want a return of the old Mass and all the old practices.

†††

Novus Ordo A Disgrace, No Respect Shown For Host
Editor, The Catholic Voice:

I hope you are all well and fine where you are. As for me, I am totally disgusted with the novus ordo mass. What a disgrace for it to be called Catholic. My heart aches for Our

Lord Jesus because he is so badly mistreated during the so-called mass. In our Sunday Bulletin was an insert—a disgusting one. I will send you a copy. Oh! How Our Lord Jesus is hurting, because they are crucifying Him all over again.

Yesterday (Sunday) when we went to Holy Communion, the Priest threw the Blessed Host into our mouths. This is not respect for our Blessed Lord Jesus. We went to Mass this morning and the same Priest was there, so we decided not to go forward to receive the Host; instead we made a Spiritual Communion. I felt just as good as I did when I receive the Host. This Priest has done a very good job to help destroy our Catholic Church. We've been attending Mass every day for several years now. This Priest will soon be leaving our Parish—just can't wait 'till he leaves. But on the other hand, the next replacement may be even worse or like him.

If it weren't for True Catholic Traditional publications like "The Catholic Voice" we true Catholics would be lost forever; our Religion would be down the drain.

Please find enclosed a donation and would you please send me 3 Pro Multis pins. I wear the last one very proudly to the Novus Ordo Mass. It catches the Priests' eyes. They never say anything, but they sure look hard.

I do understand why our once beautiful Churches are all falling apart at the seams. It's because of the New World Order and One World Religion. It's all because of Satan. I read in my Bible (The True Bible) where God sends a misleading influence for all those who want freedom of the moral codes, etc., in our Catholic Church. You know, it's very hard to live the Traditional way in a Novus Ordo Mass.

In the Tridentine Mass, we don't hold hands during the Lord's Prayer and we don't shake hands nor hug necks during the peace time. We stay on our knees; we genuflect when entering the pew and leaving. We do all that I can remember to do as when I was a child in the True Church.

At our novus ordo church we do not take part in any of the Church's activities. We stay home where we are safe. We pray 15 decades of the Rosary, make the Way of the Cross, and pray a lot during the day. Gee! I sure am looking for Jesus's return soon.

In Jesus through Mary,

Mrs. R. M. S.

Ocala, FL

Your understanding of the reasons why our church seems to be falling apart is right on target. The problem, as you said, is that the church leaders have changed the Mass. It is not a Mass any more but a nice service for all the wonderful people who like to feel good. There is little room for the true purpose of the Holy Mass, that is, the honor and glory of God.

It may all come back someday, but only God knows how. I wonder at which point He will toss up His hands and smack down some of the people responsible.

We want to thank you for your continued support. Our prayers are with you, and the priests who support our work will remember

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Spiritual Values Are Important In Our Apostolate

(Continued from Page 13)

you in the Holy Masses they say for all the members of our organization.

†††

Editor, The Catholic Voice,

In the age of apostasy, there will be very little growth in the Traditional Movement unless everyone of us follows the examples of the lives of the saints. To acquire the humility and faith of the saints requires prayer, self-denial, confession of our sins and the pursuit of perfection. If we take the advice of St. Alphonsus and eliminate one fault or defect at a time, we will eventually become saints and transform our family, community and nation under the reign of Christ the King.

To create legions of Apostles will require each one of us to lead lives of sacrifice and of intimate friendship with Christ.

Ad Majorem Dei Gloriam

P.P.

Flagler Beach FL

Thank you for your assessment. As the title of a highly recommended book implies, the soul of our apostolate is in prayer. We will do no one any good, especially family and friends we try to lead to traditional values, unless we have a well grounded spiritual life. If not, we will be "like sounding brass and a tinkling cymbal."

†††

Hallmark Knows Right Words Of Consecration

Editor, The Catholic Voice,

I am including a copy of an Easter card released this year by a leading card company. Note the words of Consecration on the inside page. How gratified we were to find the correct words of Consecration. Perhaps they haven't heard about the new changes?

We found your computer Bulletin Board. God bless you.

A. & M. W.

Palos Heights IL

Thank you for your interesting enclosures. Do you think anyone of the novus ordo persuasion would have noticed the difference?

†††

Reader Shares Experience In The Novus Ordo Church

Editor, The Catholic Voice,

Just wanted to write to relate some of my recent experiences in the so-called "Catholic" Church. Novus Ordo or "New Order", as they call it, it means new everytime you go to church.

We had a Tridentine Mass about 20 miles from here for a short time, but it was discontinued. I had been told that a monastery about ten miles from here had a Latin Mass. A few Sundays ago I went to the monastery (Cistercian Order) and found that their so-called Latin Mass was a combo-mass: part English and part Latin. It was a revelation to me. I didn't know they could combine the two. So much for a Latin Mass!

This past Saturday evening I attended Mass at a Catholic

Church in a city 12 miles from us in another diocese (Scranton). In keeping with the novus ordo tradition, they had an altar girl! However, to my amazement, I witnessed something I had never seen in any Catholic Church before. When it came time for Communion, the people at midpoint in the Church began walking to the rear of the church. There in the back was a woman, in religious garb, giving out communion. The whole rear half of the church received communion in the back, not near the front. Needless to say, I was not one of them. I will only receive communion from an ordained priest anyway.

I always thought, and I was taught, that we go to the Altar of God to receive Our Lord in Holy Communion. This "new" variation bothered me and I asked the elderly priest after Mass if this was a common practice in that diocese. He said, "Oh, yes," and remarked that he didn't like it, but what could he do about it. He said when he goes to Philadelphia he doesn't know what they are doing down there. I told him that we certainly aren't one anymore. Isn't it sad to see every church, diocese or group doing their own thing, so to speak. Before the novus ordo, the Mass was the same everywhere you went. No wonder the Catholic Church is going down. A house divided against itself cannot stand. The same with the charismatic movement, which is nothing more than a church within a church.

The (modern) church certainly isn't one anymore. It doesn't seem to be Holy either, and I wonder if it can be called Catholic. I told the elderly priest mentioned above that I believe the reason there are so few vocations to the priesthood anymore is because of the actions of the church. I suggested to him that since they give communion out to anyone anywhere, why don't they just pass it out to the people right in the pews. That way the ushers, or whoever, could take care of this function and priest could *sit* some more. Besides, the priests do not go to the tabernacle anymore. They leave that to the extraordinary ministers. Before long we will probably do away with the priest altogether and let him sit and observe what's happening.

I pray for a return to normalcy, but we are in a minority right now. So many Catholics go along with these changes and variations -- even the elderly. May God bless us and show us the way. Here's a donation for your work.

Sincerely,

B.C.

Tamaqua PA

We really wish that the abuses you recount were isolated cases. Sad to say, they are not. They are present everywhere, yet so few are outraged. Yes, even the elderly go right along, they who should know better and who should be doing everything they can to speak out against the abuses. As the Traditional Movement catches fire, it is the elderly we need to see inflamed even more against these changes in our Church. Perhaps, then, they would help lead their children back to the true service of God. Continue your prayers. They are very important. †

Holy Mass Should Be Prepared For In A Holy Manner

Considering the great solemnity of the act which the priest performs in offering the adorable Sacrifice of the Mass, he does not enter upon it without some preparation. The Church is too alive to the necessity of such preparation to leave it to chance, and has prescribed prayers for this purpose, according to the opportunities of the priest. They are certain of the Psalms, prayers for pardon and aid. They are all well suited to meditation on the beauty and glory of God's sacred House and the blessings of our Redemption.

Besides these prayers, there are others the priest recites while he washes his hands for Mass and while he clothes himself in the liturgical vestments.

Even though we know that no priest would come to the altar unwashed, why is it that he must wash his hands before Mass begins, even though he does this, at least in part, during the course of it? There are two reasons for this: First, to remind the priest of the purity which is needed in those who draw near God's altar, and second, to enable the priest to handle the sacred vessels and sacred linen with due propriety.

The chalice and other holy vessels used on the altar are considered very sacred by the Church. After all, they hold the Precious Body and Blood of Jesus Christ during the liturgical ceremonies. They are specially set aside for this purpose and so none but those in Holy Orders may touch them, even if only to clean them. Often times sacristans and those directly engaged in ceremonies may have permission to handle the

chalice and ciborium, but this is only with special permission from the proper authority.

Continuing with his preparation for Holy Mass, the priest recites certain prayers as he clothes himself with each vestment. The various prayers are all reminders to him of the significance of each vestment and the virtues for which he should strive.

The Cross plays an important role in the priest's preparation for Mass. Before he begins vesting, the priest traces the Sign of the Cross on himself. On each vestment, except the alb and cincture, there is a small cross sewn on or worked into the fabric. Before clothing himself with that vestment, the priest kisses the cross and then recites the prayer for each vestment. Lastly, before leaving the sacristy for the altar, the priest bows to the Crucifix on the wall. This is one last reminder that he is about to perform the most sacred of acts and to renew upon the altar, once again, the death of Jesus Christ in an unbloody manner.

It is no surprise that the Church requires of Her ministers such lengthy preparations for Holy Mass and other sacred liturgical functions. Theirs is no common office. They have been set apart from other men to perform sacred acts not given to others to perform. Each time they prepare for Holy Mass in this manner, they recall the holiness of their calling. This preserves them in the sanctity of their calling. Our prayers for them will help win graces for them to be always faithful and to be strong in virtue. †

A Saint For Our Imitation: St. Bonaventure (July 14)

Preach the word, be urgent in season, out of season; reprove, entreat, rebuke with all patience and teaching (II Tim. 4:2)

Like his friend St. Thomas Aquinas, St. Bonaventure is characterized as one of the greatest saints of the Middle Ages. Shortly after his entrance into the Franciscan Order he was sent to complete his studies at the University of Paris under Alexander of Hales, the founder of the Franciscan School. From 1248 to 1257 Bonaventure taught Scripture and Theology at the University. At the age of thirty-five he was elected Minister General of the Friars Minor. In addition to the enormous burdens of his office as superior, he was asked to undertake other assignments from time to time because of his remarkable genius and versatility. He preached to large audiences, even before the pope and kings. His writings, articles and books include every subject, especially philosophy and theology. He travelled extensively in the interests of the Church and his own Order.

What is the secret of the many and wonderful accomplishments of St. Bonaventure? It is undoubtedly his life of intimate union with Jesus Christ. He did not waste time. He considered each moment as purchased at the price of the suffering and death of Our Savior and so we must all render a strict account for it at our deaths. He realized that he had just one lifetime to accomplish the tremendous amount of work necessary for the glory of God and the salvation of

mankind. Pope Sixtus said of his works: "In writing he united to highest erudition an equal amount of the most ardent piety, so that while enlightening his readers, he also touched their hearts penetrating to the inmost recesses of their souls."

In order to really understand St. Bonaventure, it is necessary to penetrate his interior life. The historian of the Council of Lyons gives us this glimpse of his life: "In Bonaventure we meet a unique personality. He was unsurpassed in sanctity, wisdom, eloquence and gifted with a remarkable skill of accomplishing things. He has a heart full of love and a winning disposition. He is benevolent, affable, pious, charitable, rich in virtue and beloved of God and man. The Lord endowed him with such a charming disposition that everyone who saw him was immediately attracted to him."

Because of St. Bonaventure we have the most inspiring life record of St. Francis of Assisi that can ever be found. Most books on Francis' life are based on the work of Bonaventure. On another occasion, wishing to inspire the Franciscans with a share of his devotion for the Mother of God, Bonaventure prescribed that the night bell should be rung in honor of the Annunciation with prescribed prayers each time. Our practice of the Angelus sprung from this devotion. †

Statement of Purpose

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

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

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

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

Among The Saints We Honor

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

- 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

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