

The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

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The President Receives Holy Communion (Or Did He?)

By ROBERT D. DE PIANTE
Publisher, The Catholic Voice

It was on March 29, in a small town in South Africa, that President Clinton approached the front of the Catholic Church and, with hands folded, received Communion. He was followed by Hillary. Press reports said that he received Communion on the tongue, while Hillary received in her hand.

Initial reaction was, for many Catholics, outrage. Others, especially those of the liberal wing of our Church, weren't shocked, and many praised his actions as another step in bringing the peoples of the world closer together.

It was most interesting to note that after this affront to the Catholic belief in Communion, and the seriousness of Clinton's insult, the loudest voice of outrage came from a secular paper, and not a *novus ordo* Catholic newspaper.

The *New York Post* wrote, in an editorial on April 1:

BILL CLINTON TAKES HOLY COMMUNION?

Anyone who still clings to the belief that private character has no impact on public behavior need only examine the photo (shown above as well as published in many US newspapers and shown on TV) of Bill Clinton which shows the president receiving the sacrament of Holy Communion on Sunday at the Regina Mundi Roman Catholic Church in South Africa.

President Clinton is not a Catholic.

Now, he no doubt believed that by availing himself of one of



The President's actions sent shock waves to the Catholic world.

the Church's sacraments that he was somehow showing respect for Catholicism.

We think he was doing precisely the opposite.

True respect for a faith you do not share would involve standing when everyone else stands, sitting when everyone else sits, and kneeling when everyone else kneels. It does not, in a Catholic church, involve partaking in the sacred ritual of Communion.

Roman Catholics believe that, during the Holy Sacrifice of
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The Destruction Of The Mass And Some Historical Parallels

Editor's note: *This is a continuation of an article from our last issue. It was written early on in the struggle against the Novus Ordo by a group of concerned Catholics from Pittsburgh, PA.*

In the first article of this series, we recounted briefly how the Faith was undermined and destroyed in Germany and England through the gradual desecration and destruction of the Mass. In order to examine and condemn the errors of Luther and the other Reformers, Pope Paul III convoked the Council of Trent in that same century. This Council decreed that the papacy should produce and publish a Missal so that priests would know what prayers to use, what ritual, and what ceremonies they were to retain in the celebration of the Mass for all time to come. This was done to safeguard all future generations of Catholics from the tragedy that befell the Catholics in Germany and England. This work was completed in the reign of Pope St. Pius V and the Roman Missal was made the official missal

of the Church. The Pope issued his *Quo Primum* decree on the Roman Missal and this decree appeared in Latin in the front of every altar missal from that time up until changes by the Liturgy Commission in 1967. We would like to quote a few sections from *Quo Primum*:

"We decree under penalty of our indignation that never at any time is anything to be added, subtracted, or changed (in the Roman Missal); this we determine and ordain to hold in perpetuity by virtue of this constitution.

"No one may be required to offer Holy Mass in another way than has been determined by Us;...and We likewise determine and declare that no one be compelled or pressured by anyone to change this Missal, or that this letter should ever be recalled or its effectiveness be restrained, but that it may always stand firm and strong in all its vigor."

As you can see, the Pope, by virtue of His Apostolic

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Blessed is He who comes in the Name of the Lord!

STRC Undertakes Several Projects To Advance Its Work

In order to do its part in advancing the cause of the Restoration of the Tridentine Latin Mass and our True Faith, the Society of Traditional Roman Catholics continues to make available several important projects. Besides our quarterly newsletter, STRC is making available to the Traditional Movement the following:

The Catholic Voice Special Edition

The *Special Edition* of *The Catholic Voice* became available in September 1997 following the STRC sponsored National Conference on the Latin Mass. To date we have distributed over 3,100 copies to our readers who, in turn, make them available to family and friends, in conciliar churches, and any place where someone may pick it up and read about the disastrous changes in the Roman Mass and our Holy Faith. Readers are encouraged to order this publication and distribute it far and wide as part of their fulfillment of our Baptismal obligation to spread the Faith. A minimum donation of \$25.00 for 50 copies is asked to help offset printing and shipping costs.

Altar Server Tapes

As of this printing, over 100 cassette and booklet sets to aid men, young and old, in serving the Tridentine Latin Mass in a more worthy manner have been mailed to those who sent in the requested donation. It was the desire of STRC when releasing this tape set to sponsor a project that would aid in the more devout service of Almighty God during Holy Mass. What better way could we do this than to help train altar servers to assist the priest at Holy Mass and recite their Latin responses with more precision and devotion? Those who use this tape set readily attest to the importance of this project, and priests have told us that they notice an improvement among their servers when our cassette tape set is used. To order a set for yourself, send a minimum donation of \$10.00 for each set to STRC at the address below.

Pilgrimage Of Reparation To Guadalupe Shrine

In the last issue of *The Catholic Voice* we announced plans for a Pilgrimage of Reparation to the shrine of Our Lady of Guadalupe in Mexico City this October. The reason for our announcement was to verify if there would be sufficient interest to plan such a Pilgrimage. A number of our readers did respond to this announcement, and a travel agent was contacted to finalize our plans and see just how many would still be committed to this Pilgrimage. A letter has gone out to all those who showed initial interest stating the following:

Our Pilgrimage will take place from October 12 - 16. The fee of \$990 covers the cost of air fare from Houston to Mexico City, transfer to a rated hotel, accommodations and most meals.

Zone air fair from other U.S. cities to Houston can be arranged through our travel agent. We will have several opportunities to visit the basilica. These fees take care of a tour bus to the Shrine, around Mexico City and other towns of Catholic interest. The Tridentine Latin Mass will be offered each day of the Pilgrimage for the benefit of all who attend.

If you wish to take part in this Pilgrimage, and have not notified us of your interest, please mail in your request for further information before July 31 to the address below. We have limited the number of Pilgrimage participants to 30. A non-refundable deposit of \$50.00 will be needed to assure yourself of a spot in this important devotional exercise.

Our Lady of Guadalupe has been named as a special Patroness to aid our fight against the crime of abortion. Something also noticeable on her sacred image is her ability to stand in conquest of the evil serpent and the ways of a secular world. The Restoration of the Tridentine Latin Mass and our Holy Faith will more assuredly come through the intercession of her who is our most tender of Mothers. Our prayers and sacrifices during the Pilgrimage will be offered in reparation for all error and heresy, the moral laxity of mankind, and the decrease of love and service of God. *"Rejoice, O Virgin Mary! Thou hast triumphed over all heresies in the whole world!"* †

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. The Sky Grows Darker Yet (Omlor)

We are in serious times, but there is hope to be found.

4. The Ventriloquists (Omlor)

"Many" and "All" do not mean the same thing!

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? (Omlor)

Does the Church have the authority to change the Mass?

7. The Ecumenist Heresy (Omlor)

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.

A Testimonial: Why I Celebrate The Traditional Latin Mass

By REV. FR. JOHN J. KEANE
Reprinted from *New England Catholic News*

Little did I think or dream that on February 2, 1998, the thirty-fifth anniversary of my ordination by Richard Cardinal Cushing, for whom I had great respect, love, trust and admiration, I would have to defend my right to say the only rite of Mass ever said by any diocesan priest of this country, or any other country, back to the days of St. Peter himself, and Our Lord and Savior, Jesus Christ. This is the rite of the Mass that I promised under solemn oath to say.

In my Profession of Faith at my ordination, I signed an affidavit willingly and lovingly, of my own free will, pledging until the day I die, to uphold *"The Apostolic and ecclesiastical traditions and all other observances and constitutions"* of the Catholic Church. I also took the Oath Against Modernism of Pope St. Pius X professing *"that I am far removed in general from the error of the Modernists, who hold that there is nothing inherently divine in sacred tradition . . ."*

During my seminary career, I studied *Quo Primum*, the Papal Bull of Pope St. Pius V, ordering the use of the Tridentine (Roman) Mass. In it he states, *"Furthermore, . . . in virtue of Our Apostolic authority, We grant and concede in perpetuity that, for the chanting or reading of the Mass in any church whatsoever, this Missal is hereafter to be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may freely and lawfully be used. Nor are superiors, administrators, canons, chaplains, an other secular priests, or religious, of whatever Order or by whatever title designated, obliged to celebrate the Mass otherwise than as enjoined by Us. We likewise declare and ordain that no one whosoever is to be forced or coerced to alter this Missal, and that this present document cannot be revoked or modified, but remain always valid and retain its full force . . ."* Could any statement be more crystal clear? *Quo Primum* ends with a stern warning: *"Therefore, no one whosoever is permitted to alter this letter or heedlessly to venture to go contrary to this notice of Our permission, statute, ordinance, command, precept, grant, indult, declaration, will, decree and prohibition. Should anyone, however, presume to commit such an act, he should know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul."* Not only did I solemnly swear not to say any other form of Mass but the Tridentine Mass, but I was pleased and honored to do so. It is the most perfect form of worship.



The Papal Bull of Pope St. Pius V which I pledged to obey forever, to defend with my life, is called, rightly so, *Quo Primum*. It literally means first and foremost precept! This Papal Bull declares unequivocally that no priest, ever, can be prevented from saying this Sacred Mass of all time by anyone. *Quo Primum* is still in effect. Therefore I have the right to celebrate the Tridentine Mass and you have the right to attend *"the most beautiful thing this side of Heaven"*.

Notice that the *Oath Against Modernism* and *Quo Primum* were promulgated by the only two Pontiffs canonized as saints in the last five hundred years! They certainly rated as "All Star" Pontiffs on the Papal "All Star" team, captained by St. Peter.

When I took the *Oath Against Modernism*, I made the following vow: *"I sincerely accept the doctrine of Faith in the same sense and with always the same meaning as it has been handed down to us from the Apostles through the orthodox fathers of the Church. And therefore, I wholly reject the heretical notion of the evolution of dogmas, according to which doctrines pass from one sense to another sense alien to that which the Church held from the start. I likewise condemn every erroneous notion to the effect that instead of the divine Deposit of Faith entrusted by Christ to His Spouse, the Church, and to be faithfully guarded by her, one may substitute a philosophic system or a creation of the human mind gradually refined by man's striving and capable of eventual perfection by indefinite progress."*

All priests who took these oaths are bound by them. "Thou art a priest forever according to the order of Melchisedech." Could anything be more awe inspiring, so overwhelming, so binding forever? If you were me, could you honestly, knowingly and of your own free will, as you promised on the day of ordination, violate even one of your Sacred Oaths? I certainly cannot! Nor will I! So help me God! †



**Small Missal
Offered For
Supporters Of The
Catholic Voice**

A small 50 page missalette, approximately 5½ x 8½ inches in size, containing the complete Mass in Latin and English, with explanatory text near each section of the Mass, will be sent to all donors who offer *The Catholic Voice* and The Society Of Traditional Roman Catholics their financial support.

"With each issue of *The Catholic Voice*, we try to offer to our friends some token of our appreciation for their financial support," Robert De Piante, publisher of *The Catholic Voice* said, "and with this issue, through the cooperation of our Chaplain,

Abbot Leonard Giardina, O.S.B., we are able to offer this small prayer book which will be invaluable to anyone who attends Mass."

In addition to the Latin and English text of the Mass, the small prayer book contains help for making a good confession, several important prayers for the reader to use after Holy Communion, as well as the prayers for assisting at Benediction.

"The booklet will be sent to anyone who sends us a donation following this issue of *The Catholic Voice*. It will remain available until the next issue." †

Another Appeal To Catholics: Don't Go To The Novus Ordo

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Authority, decreed that *this* Roman Missal should be used forever in the Church without any change or alteration, and that no priest should ever be required to offer Holy Mass in any other way. As we said above, this was done in order to prevent the Holy Mass from ever again being destroyed as it was in Germany and England.

Let no one tell you that the pope and the Council of Trent did not have the authority to set down rules and decrees that were to last until the end of time. Likewise, don't be misled by those who will tell you that another pope or council can set aside the solemn decrees of a former pope or council. If this were true, there would be no authority in the Church and we could not believe Christ's promise to be with the Church "all days" until the end of time. Any pope or council that attempts to set aside the authoritative teachings of a previous pope or council is acting in deliberate defiance and disobedience to the authority of the Church.

Let's take a quick look at what has happened in the Church since 1963 when the changes in the liturgy began: The Mass is said in the vernacular only. Wooden communion tables have replaced the Altar of Sacrifice. Altar rails have been taken out. In some dioceses, the Stations of the Cross, the statues, holy water fountains, kneelers and crucifixes have already been taken out of all the churches. They will probably soon be gone in all of them, or at least replaced with something that doesn't even resemble this holy devotion. Gregorian chant and the use of the organ have disappeared. Instead, we have folk and rock "masses." Of far greater significance is the change in the prayers of the Canon. In the new Canons (more than one now), most of the doctrines and dogmas which were contained in the Roman Missal have been totally suppressed or eliminated. The words of the Consecration (the form of the Sacrament of the Holy Eucharist) have been changed in such a way that the bread and wine no longer become the Body and Blood of Our Lord Jesus Christ. So, you see, the Mass has already been destroyed in our day just as it was in Germany and England 400 years ago, and it was done without the Catholic people even realizing it. It was done by the hierarchy and clergy using Catholic churches, monasteries and convents. This is exactly as it was done during the Reformation.

The worst is yet to come. Just as the Catholics in Germany were given the *Formula Missae* of Luther, and the Catholics in England were introduced to the *First Prayer Book* of Edward VI (both changes resulted in the complete elimination of the Holy Sacrifice of the Mass), we have been introduced to the *Novus Ordo Missae*. This new form of the mass was to become effective in every Catholic church in the world on November 30, 1969. However, two cardinals found the courage to oppose this destruction of the Mass by voicing an open refusal to accept it. Then, from some parts of Europe, came the voices of courageous individuals and groups refusing to compromise with the present perversion of our Holy Faith:

Catholic Traditionalists in Germany: "This Ordo Missae

annihilates the Offertory. (Remember the words of Luther.) These are the Pagan rites of Ceres and Bacchus. This cannot be a true Catholic Mass." Msgr. Dominic Celada in Italy: "The New Missal contains several manifest errors explicitly condemned by previous popes. Therefore, any one who uses this mass automatically excommunicates himself."

In England: Msgr. Bryan Houghton of Suffolk publicly resigned rather than use the new liturgy saying that, were he to comply with the official directives of the bishops and Rome, he could no longer say Mass in the rite in which he was ordained.

This *Novus Ordo Missae* began in American dioceses on Pentecost Sunday, 1970. In the official Prayer Book issued in Rome, this service is referred to as the *Lord's Supper* and the *Memorial of the Lord*. It is no longer necessary for the priest to use an altar stone! The priest is called the "president of the assembly of the people of God", and, worst of all, no priest was officially permitted to offer the Latin Mass of St. Pius V publicly. It was outlawed.

What should you do? If you desire to remain a true Catholic, you must not attend any of these services. Stop contributing to your conciliar parish churches. If you don't, you are helping to maintain a church that has apostatized from the True Church. We realize the terrible sacrifice this will entail. But, we assure you that there are others suffering with you. Pray along with us to the Most Blessed Virgin Mary to whom God has given the power to crush all heresies, and one day the True Church will again emerge from the catacombs.

THE DESTRUCTION OF THE MASS - PART IV

Above we outlined how the Mass was destroyed in Germany and England in the sixteenth century and we compared that period with the post-conciliar period in our own day. Concerned Catholics have expressed their fears about what has happened to the Mass. But, many of these Catholics and thousands of others continue to attend the perverted services in their parish churches, and so, we address still another appeal to them.

Do you remember the questions and answers about the Mass in the Baltimore Catechism?

Q . *What is the Mass?*

A. The Mass is the unbloody Sacrifice of Calvary.

Q. *Is the Mass the same Sacrifice as that of the Cross?*

A. Yes, the Mass is the same Sacrifice as that of the Cross.

Do you believe that the service you are now attending in your church is the awesome Sacrifice of Calvary? Suppose we take a few minutes to meditate on one aspect of the Passion and Death of Our Lord, as we read about it in the Bible.

On Calvary, at the foot of the Cross, there were three groups of people, reacting in different ways to the holy Sacrifice of Our Lord. First, there were the Pharisees and the chief priests of the Jewish people. They stood at the foot of the Cross and mocked Our Lord. Remember, these men were the religious leaders of the Jews - men who spent their lives studying the

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Church Today Relives The Crucifixion Of Jesus Christ

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Sacred writings; they were in charge of interpreting and explaining them to the people. These men were also responsible for the worship and service of God. In other words, they were the hierarchy and clergy of the Chosen People. As anointed ones, as well as experts on the Sacred Scriptures and the prophecies, they should have been the first to recognize and acknowledge Christ as the Promised Messiah and to lead their people to Him. Yet they were the ones who hated Christ and plotted against Him.

On Palm Sunday, the Jewish people who loved Jesus and had followed Him and listened to Him and witnessed His miracles for three years, hailed Him as their King, shouting: "Hosanna to the Son of David." But, before the week was out, these same people stood in the courtyard of Pilate where they joined the cry: "Crucify Him." The simple, common people had loved Jesus. They didn't plot against Him. They never desired His death. But, they let themselves be blindly led into demanding His Crucifixion. And, by whom? By their religious leaders. Many of these same people lined the road to Calvary and watched Christ carry His heavy Cross and never offered to help. At the summit of Calvary, when Christ had been nailed to the Cross, their religious leaders stood there mocking Him. These same common people went back to their homes not knowing that they had witnessed the death of the Promised One for whom they had been waiting. Of all the religious leaders, only one believed in Jesus. His name was Nicodemus. He was so afraid to acknowledge Jesus openly, that he went to speak to Christ in the dark of night. The Gospel does not mention that he was present on Calvary as a friend of Christ.

Today, among God's Chosen People (Catholics), the situation is much the same. The common, simple laymen love the Church, its Sacraments, its teachings, always believing that Christ still lives among them in the Holy Sacrament of the Altar whom they could visit in the Tabernacle. We never plotted against the Church. We never desired the death of the Holy Sacrifice of the Mass. We did not clamor for change. But we have blindly followed our religious leaders into the courtyard of the modern day Pilates and helped destroy the Mass. We have stood on the road to Calvary and watched the Mass being destroyed and have done nothing about it. Our religious leaders have stood on the summit of Calvary mocking Our Lord by changing the Mass, and we have gone back to our homes, uncaring and indifferent. Just as at the time of Christ, there was a Nicodemus, we too may have a Nicodemus somewhere, but he doesn't have the courage to openly acknowledge the True and Holy Sacrifice.

The second group on Calvary were the Roman soldiers who didn't really know Christ or the Promise of God to send a Redeemer. They were pagan people who believed in many false gods. They were assigned, as part of their duties, to crucify Christ. They drove the nails into the sacred Hands and Feet of Jesus and raised the Cross on high. Then they congratulated themselves on a job well done and sat down to

tell jokes and laugh and gamble. They had a good time there because they didn't know what was going on. Doesn't this remind you of what is going on in the churches today? Immodest women stand in the very sanctuary of the Most High God strumming their guitars, or reading "the Word", or (and what is worse) handling the Holy Eucharist as a "minister". The sacrilege continues as people crowd around the table to gawk at the actions of the priest, being told that this will increase their "participation" and "closeness" with the liturgy. In the body of the church people can be found shaking hands or kissing or visiting with their neighbors (sometimes at the encouragement of the priests). One wonders how many of these people are thinking of the Cross and Calvary and Sacrifice. Is it their fault? They have been told that they are only present at a meal, not the unbloody renewal of Calvary.

The third group on Calvary was very small and very silent. It was composed of Mary, the Mother of God; St. John, the only Apostle who had the courage to follow Christ all the way; St. Mary Magdalen, a repentant sinner who knelt in sorrow at the foot of the Cross; and a few holy women who had followed Jesus and believed in Him to the very end. Nowhere in the Bible does it say that these people talked or laughed or had a good time on Calvary. They remained in sorrowful silence before the infinitely Holy Mystery which they were privileged to witness. Where are their counterparts today? You will not find them in your parish churches. There is no room for silence there. There is only a happy gathering of the people of the community who have come together to sing and shake hands and eat together. Modern Catholics are doing today just what the Jewish people of old did: they go back to their homes not realizing at Whose death they were supposed to bear witness. They have become unknowing and uncaring, and whose fault is that?

Is that what you want? Do you really believe that this happy community gathering at the Novus Ordo is the Holy Sacrifice of Calvary? When you enter your parish churches, do you still feel the presence of God? Do you still feel the quiet joy and holiness you felt before? Or, are you too busy singing and greeting your neighbor to even think about Calvary and the Sacrifice of Christ and the Sorrowful Mother? Yet, you continue to go to those churches week after week. Why?

For some of you, it's because you're worried what your family or your friends will say if you don't. They might think that you're a fanatic, or your nerves are bad, or you're old-fashioned and not up with things. Isn't Christ more important than what people think? Isn't it more important to save your souls than to please people?

For some it's the fear that you won't be able to get married, or buried, or have your children baptized in one of these churches. However, if there is no real Mass, then Christ is not there at all. If Christ is not present, then why do you want to get married, or buried, or have your children baptized there?

Another group say that they are unhappy about going to

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Anglican Defection From The Faith & The Novus Ordo

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these churches, but they don't know what else to do. "After all, Catholics must go to Mass on Sunday", they say, "or else a mortal sin is committed." But, that only applies if there is a Mass to attend and assist at, not just "go to". The Novus Ordo is not a valid Mass, it is not the unbloody renewal of Calvary, and no good Catholic would be committing a sin by not going to it. It would be an act of virtue to stay away.

"OK," you say. "I know it's not right, but what else can I do?" You can do the same thing that the faithful Catholics in England and Germany did at the time of the Reformation. They stayed at home and said their prayers there. You keep the Commandment of keeping holy the Lord's Day. You can do the same thing that the Catholics in Ireland did during centuries of persecution. They gathered their families together every evening and prayed the Rosary. You can do the same thing that faithful Catholics in Poland and Hungary and other Iron Curtain countries did while under Communist suppression. They stayed away from the churches where the priests who compromised with the Communists were saying "mass" and they prayed the Rosary in their homes. All of these people remained true Catholics by staying away from perverted masses and turning in prayer to the Sorrowful Mother who alone understood the real mystery of Calvary. Those who continued to go to the churches where Christ was being mocked eventually lost their Faith.

Christ said we cannot serve two masters. "He who is not with Me, is against Me." (Matt. 12:30) You must make the choice. On that choice hangs your eternal salvation or damnation. Which will it be for you?

THE DESTRUCTION OF THE MASS - PART V

After reading all that we have reviewed up to this point, many still ask: "If you are right, then tell me -- How could such a thing happen? Do you think God would permit the Holy Sacrifice of the Mass to be destroyed? Didn't Christ promise to remain with the Church all days even till the end of time?"

To understand how and why such a terrible thing has happened, we must go back to the beginning - to the Creation of the Angels. The Church taught us that God created the Angels before He created men. They were spirits of far greater intellect and perfection than man, but nevertheless, they were beings who owed their existence to God. Therefore, they owed God adoration and love, obedience, loyalty and gratitude. To prove their love and gratitude, God permitted them to be tested in some way. We know that Lucifer, the Angel of Light, refused to obey, and many of the other angels followed him in his disobedience and pride. Therefore, God banished them from His Holy Presence and cast them into the eternal fires of hell. If we may speak in so human a fashion, God had every right to do this, because without Him, they would never have existed at all. When they refused to acknowledge their dependence on God, they lost all right to the enjoyment of God's wondrous gifts.

God then created the earth and our first parents. He gave them a perfect world in which they had everything they needed for happiness and peace. But like the Angels, they had to pass through a time of trial in order to prove their love. They failed and thereby lost their right to the perfect Paradise in which God had placed them. They were banished from the Garden of Eden and forced to toil, labor, suffer and die, and this punishment has been handed down to all their descendants, that is, all men who have ever lived or ever will live on this earth.

But God did not abandon the world He made. He continued to create other men and He gave them all they needed to sustain their lives. He sent them holy leaders to guide and direct them in His ways and He promised to send them a Redeemer to open the Gates of Heaven once more. If men had obeyed God and rendered praise and thanksgiving to Him, they would have lived out their lives in peace and serenity. But men forgot God and disobeyed His Laws. Each time they did, God sent some form of punishment to chastise them and remind them again of their duty toward Him. Men became so bad that God destroyed the whole world with a flood, with the exception of only one family who had remained faithful to Him. He destroyed the cities of Sodom and Gomorrah because of the sinfulness of the people. He spared Lot and his wife and two daughters, but Lot's wife disobeyed the command not to look back and she was turned into a pillar of salt.

God selected a people as His chosen ones and He made a covenant with them. He promised them His special protection and guidance and a land flowing with milk and honey. But they had to fulfill certain conditions, They had to obey the Commandments that He gave to Moses and they had to worship him in the way He prescribed. He gave detailed instructions about the Altar of Sacrifice and the Ritual for Sacrifice. Their happiness and good fortune depended on their obedience or disobedience of God's Laws. When they rebelled against Him, He punished them. They were exiled from the Promised Land; they were forced to wander homeless in the desert for years; they were taken into slavery; their temple was destroyed. When they repented, God delivered them from slavery; He led them safely through the Red Sea; He sent them manna in the desert; and He promised to send the Redeemer through their race. The Promised Messiah did come and the New Testament began. But man's ingratitude and forgetfulness of God did not end.

In Part IV we talked of men's ingratitude toward Our Lord. We recalled how the people hailed Him as their King on Palm Sunday, but a few days later, incited and deceived by their leaders, they demanded His Crucifixion. However, our Heavenly Father was appeased by His Son's Sacrifice, and He continued to shower His graces on men through the Mystical Body of Christ - the Church. But men soon became careless and indifferent about the great gift that God had given them - the true Faith - and then heresies and schisms began to afflict the Church. In almost every age, heresies sprang up to try men's

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God Provided Before; He Will Do So Again In Our Time

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faith. But God, in His Infinite Goodness, raised up great saints in every age to combat the heresies with lives of heroic prayer and penance and to lead men back to Himself and the true Church. But, again, men kept forgetting God and they grew careless about the things of God. The Protestant reformation erupted. This was one of the greatest works of Lucifer, and it was permitted by God as a punishment for the sins of men. This heresy went much further than any previous one. It attacked the greatest Treasure of all - the Holy Mass - and it succeeded in destroying it in England and parts of Germany, and then it spread to other parts of Europe.

God did not abandon men, however. He provided a remedy for the evils of the Reformation. Just as He gave to the Chosen People in the Old Testament fixed rules and regulations for offering Sacrifice to Him, so that they would worship Him in a worthy manner, so too He provided us with specific rules to ensure that never again could the True Sacrifice be destroyed. He inspired the Church leaders to convoke the Council of Trent. It was the greatest of all Councils in the history of the Church, and it dealt with more doctrinal matters than any other council. From it came the decree to set down the order and prayers of the Mass. During this time, God raised up a saint to the Chair of Peter - St. Pius V - and it was he who gave us the Tridentine Mass, saying in *Quo Primum* that it could never be changed by anyone for all time to come.

But, as usual, men kept forgetting God. So, As is His usual way, God sent punishments to call men back to Him. There were plagues and famines and wars and revolutions. In more recent times, we have witnessed terrible and unexpected earthquakes, tornadoes, typhoons, and hurricanes. At the same time that God was sending these disturbances of nature, He was also sending His Divine Son and His Holy Mother to tell us what we must do if we want to please Him and save our souls. PRAYER AND PENANCE! Have we listened? NO! Pope Pius XII said, many years ago, that the world was in worse condition in his time than at the time of the deluge. What would he say now?

In the meantime, through all these centuries God had entrusted to us the greatest treasure of all - the Holy Mass. He had safeguarded this treasure for us through the Council of Trent and St. Pius V. In every Holy Mass that was offered according to their directions, the Son of God came down on the altar of every Catholic Church and offered Himself anew to His heavenly Father for our sins and to ask His pardon and blessings for us. But, where were all the Catholic people? Only a handful cared enough to come for daily Mass. Just imagine - the Second Person of the Blessed Trinity comes down on the altar every morning in our parish churches and offers His Body and Blood as food for our souls, and we don't care enough to be present. What is more, after Mass is finished, Jesus remains in the Tabernacle every moment of every day. How many Catholics stop in to visit with Him? Most of the time He is completely alone. Everyone is too busy about the

things of the world to spend a few minutes with their God.

This is why we have lost the greatest of God's gifts - the Holy Sacrifice of the Mass and the Real Presence of Christ on the Altar. God gave us His only Son, and we, the believers, have treated Him with indifference and neglect. Just as the fallen angels and our first parents, in failing to appreciate and render proper thanks to God for His infinite Goodness, were deprived of the perfect gifts that God had given them, so we too, in failing to appreciate and give thanks to God for the Holy Sacrifice of the Mass, have been deprived of this perfect gift.

So now we come to the third question. Didn't Christ promise to remain with the Church all days even to the end of time? Yes, He did, and we believe in that promise. But, let's look at the whole quotation in which the promise is contained. In Matthew, chapter 28, verses 19 & 20 we read "Go, therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all that I have commanded you. And behold, I am with you all days, even to the consummation of the world." Remember in the Old Testament God made a covenant with the Chosen People. He promised them His continual guidance and protection, but they also had to fulfill certain conditions. They had to obey all His laws and worship Him the way He had commanded. This is true of the promise made by Christ. If we observe all that He commands, He will be with us. We believe that Christ does remain with all those who continue to believe all the truths He taught us. But we cannot believe that Our Lord remains in the midst of those who are denying some or all of those Truths. In every church where the new ordo is used, doctrines and dogmas that have been defined by the Church are being denied or misinterpreted. In almost every "Catholic" school, the new catechisms are being used. If you examine them, you will find they are filled with errors and heresies that have been condemned by the Church. Can you really believe that Christ Who said "I am the Truth" can possibly remain in these places where lies and errors are the order of the day, even though they call themselves Catholic? This would be an insult to the Infinite Holiness of God. Our Lord has not recalled His Promise, but the Church leaders and the lay people who have taught or accepted the new teachings have failed to keep their part of the covenant and have cut themselves off from the true Church. Therefore, Christ no longer dwells with them.

In the early days of the Church, the true followers of Christ were forced into the catacombs by their religious leaders and civil authorities. Today, the true followers of Christ are also being forced into the catacombs by religious leaders who want us to deny the teachings of the Church. But, just as Christ remained with these early Christians and brought them out of the catacombs eventually, so He will remain with His faithful followers now to guide and direct us in our lonely exile. One day, the Church will emerge from the catacombs glorious and triumphant once more. It is up to us to maintain hope as we await the restoration of the Mass and our Holy Faith. †

Pius XI & The Liturgical Movement Early In This Century

By FR. KEVIN VAILLANCOURT
Editor, The Catholic Voice

Since the last issue of *The Catholic Voice*, I have received several comments about the discussion on the true Liturgical Movement. After having run scared for the last 30+ years at the thought of the modernist liturgical "reform", Catholics of the Traditional Movement have not wanted to talk much about the development of liturgical life in its proper context. Perhaps this is what the Modernists had in mind as they worked toward the subversion of the Liturgical Movement. They seem to have followed the principle: If you tell a lie long enough, pretty soon people will believe it.

The "lie" in all this is that the Liturgical Movement had as its purpose an excessive experimentation with all liturgical action so much so that even the substance (the form) of Sacraments would (and should) be affected. This is why they kept calling their ideas a liturgical "reform". As innovators, their efforts were not toward helping the faithful understand the substance and symbolism of the prayers and liturgical actions. No, the plan was to strip the Catholic Liturgy of all that was "archaic" (aka: traditional and apostolic) or "redundant" (Prayers at the Foot of the Altar, *Confiteor* before Holy Communion, the *Credo* at Masses for a Doctor of the Church, etc.). Denuded in this way, the "reformed liturgy" was adapted by and for Protestants to make it more ecumenical. Thus, the entire spirit of the "reform" was to de-Catholicize the Mass, the Sacraments and the Divine Office. Those who wish for a "reform of the reforms" fail to recognize this.

The worst part about all this is that since conciliar Catholics are accustomed to change -- excuse me, reform -- they will be subjected to continuous "reform" in ways that even the founding innovators perhaps did not imagine. Witness the continuous attempts of the U.S. bishops to submit a liturgy (small "l") which is gender non-specific, or the public sanction of gay "masses" with the "language of diversity". And, we haven't even begun to consider the all too numerous abuses that occur undisciplined at the local level at "children's masses", weddings, "rites of reconciliation", etc. This is all allowable under the term "reform". Perhaps now we can understand why most official documents of the conciliar church reference works done at the Second Vatican Council and *after*, with very little recognition that the Church enjoyed more than a 1900 year existence *before* that Council. *Mediator Dei*, the Council of Trent, *Quo Primum, De Defectibus*: all these and more belong to the "archaic" era and are not considered as valid in the age of the "new-apostles".

The Liturgy Of The Church Never Needed Reform

Catholics true to their Holy Faith know that the Liturgy (capital "L") of the Church never needed "reform". It is blasphemy to think this. The *American Heritage Concise Dictionary* (1994 edition) defines *reform* in five ways. Since the practice of a dictionary is to give definitions ranging from the most common or most frequently used to the least, a look at the definitions of this term is important, for it reveals the mindset of the "neo-reformers".

Reform is first defined as "to improve by correcting errors, or removing defects". Beep. Wrong definition for a Catholic to use when applied to the Mass or the Sacraments. Secondly, *reform* is defined as "to abolish abuse or malpractice". Again, this doesn't apply to the traditional Mass and Sacraments. Anyone who says it does is in heresy. The third definition is "to give up harmful or immoral practices". Not in the Mass and the Sacraments . . . The fourth has a chance (as far as the innovators go): "a change for the better; an improvement" -- but it is only a chance, for if we consider the substance (the form) of the Mass and the Sacraments, there is no room for improvement. The fifth definition concerns economic conditions, so we won't worry about that one.

Conciliar Catholics, including those who wish for a "reform of the reforms", have "bought in" to the lie that a reform of the Liturgy was needed. They err grievously.

True Studies Of the Liturgical Movement

Since we are not talking about a "reform" of the Liturgy here, perhaps Catholics of the Traditional Movement can, with greater ease of conscience, read and reflect on the writings of the popes on the Liturgical Movement. In past issues of this newsletter I have discussed Pope Pius XII's work *Mediator Dei*. Many traditional Catholics at least know of its existence, although very few have taken the time to read and understand it. This is too important a papal writing to be taken so lightly. The answer to the innovators was given in 1947 -- over 50 years ago -- but Catholics, clergy and lay, didn't bother to listen.

A document of equal insight for the Liturgical Movement, and which was already beginning to answer the call for "reform", was Pope Pius XI's *Divini Cultus*, written in 1928. Search your favorite Catholic catalog of papal publications for the writings of Pius XI and see if you can find this one. Chances are, you won't. I have had it reprinted for all to read.

Divini Cultus was published December 20, 1928: a period of history that was fraught with change in its own way. Pope Pius XI's legacy to Tradition is found largely in his writings, for it is here that he taught, as a true Pastor of souls, the correct doctrine of the Church in answer to the abuses and heresies which were beginning to creep in.

When the Anglicans went out on their own and changed societal structure by approving the practice of artificial birth control, it was Pope Pius XI who explained in his encyclical *On Christian Marriage* that such practice was against the natural law first and foremost, besides also being forbidden by the Catholic Church. When the duty of parents to educate their children in the ways of God was being neglected, Pope Pius XI told Catholic parents, in no uncertain terms, that the duty to educate children belongs first to them, and not the schools. If children know little to nothing about God and His true service, it is the parents' fault if they did not raise the child in the ways of God from the beginning instead of leaving it up to Sister or Father in the parish school.

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The Liturgical Movement And The Twentieth Century

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Before those two great encyclicals were written, the pope wrote about the Liturgy -- the Cult of the Divine. By titling his Apostolic Constitution in this way, Pope Pius XI set before us from the start his belief that the Liturgy is not a mere community gathering, but it is an act of divine worship. He says that the Liturgy "is a sacred thing, since by it we are raised to God and united to Him, thereby professing our deep obligation to Him for the benefits we have received and the help of which we stand in constant need." Because of this, the pope writes, "there is a close connection between dogma and the Sacred Liturgy, and between Christian worship and the sanctification of the faithful". The Liturgy is not a time to bring out the "warm and fuzzies", nor to witness the musical or speaking talents of others. It is, as the pope indicates, an "eminently sacred action".

The Traditional Concept Of Liturgical Participation

The leaders of the "reform" used as their selling point to a gullible faithful the idea of *participation*. As the reform progressed, Catholics were introduced to new and, in some cases, wilder forms of activity during Mass. These increased elements of distraction were justified, they said, because the faithful never really knew what liturgical action was all about. Because they did not "participate", the people "got nothing out of" the Mass, processions, assisting at the chanting of the Divine Office. They just sat there *doing* nothing. So, the use of the vernacular, an Offertory procession, altar girls, eucharistic ministers -- these and more were introduced in order to get people to *do* more. In activity they would find "the spirit", and their services would begin to look more and more like the Protestants. This was a good thing, because ecumenism was another watchword of the reform.

Participation in liturgical exercises was not an invention of reformers. The founding principle of the Liturgical Movement was to encourage participation, but not in the manner the reformers proposed. True liturgical participation is not so much in bodily activity as in an understanding of the rich meaning and symbolism found in the liturgical action. After that, chant, singing in choir, answering the responses of the priest during a solemn Mass are all acts of participation in the liturgical life of the Church which are designed to safeguard its sanctity and dignity, while at the same time lifting up our hearts and souls to God.

Pope Pius XI spent most of his efforts in this writing explaining chant and liturgical music principles. His reasons were twofold: to encourage the faithful, and especially seminarians, to study and apply themselves to chant and singing in the choir or the *schola*, and to correct abuses in liturgical music which were present even after Pope St. Pius X wrote his encyclical *On Sacred Music*. The encouragement was for those who really wanted to learn what the Church meant by the Liturgical Movement; the correction for those who thought the Church was antiquated and looked with longing eyes and hearts on the activity of the Protestant churches.

The Holy Father uses many examples of conversion which

took place simply by a person's presence at the chanting of the Divine Office or a religious procession. "No wonder," he says, "then, that the Roman Pontiffs have been so solicitous to safeguard and protect the liturgy. They have used the same care in making laws for regulation of the liturgy, in preserving it from adulteration, as they have in giving accurate expression to the dogmas of the faith." He adds: "For this reason, the Council of Trent ordained that the liturgy should be expounded and explained to the faithful." Here, then, is the reason for the advancement of the reform movement. Pastors did not diligently instruct their charges in the liturgical spirit, nor did they encourage liturgical chant. If they had done this, according to the pattern laid down by the Council of Trent, the abuses would have been recognized right away, and the fervor in each parish would have safeguarded the sheep from the wolves.

One final point: Pius XI "deplored that these most wise laws have not been faithfully observed, and therefore their intended results not obtained." Who would willingly disobey a law? The less fervent, the liturgically selfish and those whose heart is not filled with a love of God and His Church. How often have we not heard today that since such and such a decree is not an encyclical, or not solemnly promulgated, there is little or no need to obey it. What is more, transgressions are not discouraged because "it's not a mortal sin", and I won't get "excommunicated" if I do it. This spirit permeates the conciliar church, and we have to be careful we don't let some of its dust settle on us. All decrees, solemnly binding or not, are still binding in conscience under the terms "he who hears you, hears Me". (Luke 10:16) The moment we start sifting for just how far an instruction of the Holy Father is binding (infallible: yes or no?), we are walking a dangerous path. We reveal that our spirit of obedience is being lost, and we shall soon slip into the grossest of errors.

The liturgy is the "labor of the Lord", and it is important that we perform the tasks well. Whether we are members of the clergy who perform the actions, or of the faithful who assist at them, we are all bound to give our true worship to God in the form He desires of us through His Church. Participation in this way brings the very foretaste of Heaven with all its angelic activity. Let us pray that we can understand the spirit of the Liturgical Movement more and more so that we can stop the effect the reformers have on the spiritual life of the Church. †

The Scapular: A Sign Of Our Consecration

Spiritual writers, especially those who encourage devotion to Our Lady of Fatima, remind us that the wearing of the Brown Scapular is a visible sign of our consecration to the Blessed Virgin Mary. We need such a visible reminder of this devotion because we are frequently tempted and can easily fail if something is not in front of us to call to mind our resolve to love and serve God through His holy Mother. Through weakness we can fail and become prey to sin and temptation.

Wear your Scapular faithfully and proudly. Look upon it as a holy aid in living for God through Mary. By doing this you will overcome the spirit of the world and embrace the Spirit of Jesus Christ.

Grave Disrespect Shown For Catholic Belief In Communion

(Continued from Page 1)

the Mass, the priest transforms ordinary bread and wine into the body and blood of Jesus Christ. Thus, the host the communicant receives upon the tongue is no mere symbol, but the very essence of the Catholic faith. The first Holy Communion, for Catholic children and for adult converts to Catholicism, is the culmination of many, many hours of study, prayer and repentance for one's sins. It is certainly not undertaken lightly - or for a photo op.

There was a report yesterday that a group of African bishops had voted to allow heads of state to receive communion in African churches, even if they were not Catholics. That may be so, but even such a nicety would not compel the president to take advantage of it.

When it comes to religious observance in the presence of those who profess a different faith, reticence is always the rule.

But reticence is foreign to Bill Clinton - except, that is, when it comes to elaborating on his relationship with Monica Lewinsky. His decision to have himself photographed taking Communion is another mark of his emotional exhibitionism. Buffeted by evidence of his morally scandalous behavior, he wishes to appear spiritual. And so he appropriated the mantle of Catholic ritual for the purposes of scoring minor political points.

There's nothing new about this side of Bill Clinton's character. After all, a politician who says he "feels your pain" doesn't; he's really just stealing it for his own gain.

But this isn't some unemployed guy in New Hampshire we're talking about. It's the Catholic Church - the oldest institution in the Western World.

It's long past time to be surprised by the president's conduct, but this really was beyond the pale, even for him.

You know, as a Catholic journalist who practiced that profession for more than 43 years, I wish I had written that editorial. It was, obviously, written by someone who understands our Faith, and expressed very well the real problem with what our President did. He used our Church, and its Sacraments, for his own personal gain, a very serious scandal.

But then, we must consider the bigger issue: As traditional Catholics, we have great concern for the validity of the consecration of the hosts using the novus ordo rites. If, as we have often said, the hosts consecrated by a novus ordo priest in a novus ordo mass, will probably be invalidly consecrated, and not really and truly be the Body of Christ, then, in fact, did Clinton receive Holy Communion, or just a wafer of bread?

It all tends to boggle the mind. The only saving grace to the entire process was that in all probability, the host Clinton received was not validly consecrated, and though the action was an insult to the Catholic Faith, it was, thank God, probably not a validly consecrated host, and the last word will be in favor of Our Lord not being insulted.

There were several days following the incident when the White House and its spokesmen explained that the bishops of Africa encouraged the President to receive communion, the bishops had pointed out that they had encouraged other Protestant

So: Why All The Ruckus?

The story of President Clinton's sacrilegious act while on his trip in Africa did cause quite a stir. However, when news journalists interviewed conciliar church authorities regarding the event, many were in agreement with the action. "This is only a practical application of what the church allows today," said a Jesuit university professor. "Why all the ruckus?"

Such an attitude caused Catholics to be even more concerned. Is such a thing true? Were we all asleep when the law of the Church was changed? Perhaps.

The possibility of "inter-communion" is explained in the "New" Code of Canon Law (1983). [Emphasis mine. Ed.]

Canon 844 - Sharing the Sacraments

"(2) Whenever necessity requires or a genuine spiritual advantage commends it . . . Christ's faithful for whom it is physically or morally impossible to approach a catholic minister, may lawfully receive the sacraments of penance, Eucharist and the anointing of the sick **from non-Catholic ministers** in whose churches these sacraments are valid.

"(4) . . . Catholic ministers may lawfully administer these same sacraments to **other christians not in full communion with the catholic church**, who cannot approach a minister of their own community and who spontaneously ask for them, provided they demonstrate the catholic faith in respect to these sacraments."

The official commentary commissioned by the Canon Law Society of America, and published by Paulist Press in 1985, explains #4: "Some guidance in this matter is provided by Vatican II's *Decree on Ecumenism*, which singles out the Anglican communion among Western churches and ecclesial communities as one occupying 'a special place among those communions in which Catholic traditions and institutions in part continue to exist.'" (UR 13)

Contrast this with the traditional "Old" Code: #731: "It is forbidden to administer the Sacraments of the Church to heretics or schismatics, even though they are in good faith and request the Sacraments, unless they shall have previously renounced their errors and obtained reconciliation with the Church."

heads of state to receive Communion, and that in the final analysis, the President felt he had done nothing wrong.

We encourage the President in the future to listen to the sermon at the services that day, then consider his own worthiness to participate in the most sacred action a Catholic ever undertakes, reception of the Body of Christ. The sermon the day the president went to that service in Africa: The sin of adultery.

A check two weeks after the incident of various sources did reveal that several church leaders in the United States, as well as in the Vatican, did condemn Clinton's actions and his abuse of Catholic beliefs. However, it seems that this was only done in answer to pressure from Catholics worldwide wondering just how such an event could have taken place. While some church leaders were appalled by such action, a large majority of them were not. †

Letters To The Editor

Desire For Unity Does Not Mean Compromise; Who's Taize?

(Editor's note: Not long after the publication of the last issue of our newsletter, I was contacted by Fr. Michael Irwin, FSSP, regarding a couple of letters which referred to the Fraternity of St. Peter. L.K. of Chula Vista, CA wrote that "the Fraternity of St. Peter has changed its Constitution in order to allow its priests in France to use the 1965 (Vatican II) missal in the vernacular", "No one in authority in the FSSP has refuted this," L.K. remarked. Fr. Irwin told me that, although he is not anyone "in authority" in FSSP, our several year friendship sparked him to call with the request to pass this information on to our readers. Fr. Irwin stated that the information regarding a change in the Constitution of FSSP was not true, and that FSSP does not say the Novus Ordo Missae or use a hybrid missal in the vernacular. Neither is FSSP bi-ritual.

Following this, a lively discussion between the two of us took place regarding FSSP's position on the Novus Ordo's validity. Clearly FSSP needs to research the Church's teachings regarding the possibility of changing the words of Consecration as well as which words of the consecratory form of the Sacrament of the Holy Eucharist are necessary for validity. This is an essential point in the Traditional Movement and one which must be correctly understood if we are all to take the first footsteps toward unity in "the Gospel of peace". Ours must be a unity in Faith without compromise with error, and the conciliar church is loaded with it.

While I am happy to fulfill Fr. Irwin's request to correct the story regarding the French situation, word still continues to hit our offices regarding FSSP's efforts to found houses and "set up shop", so to speak, in areas where the Tridentine Latin Mass is already being offered at "independent" chapels or those maintained by other traditional organizations. The specious argument that FSSP enjoys "approval" is insufficient because, among others things, error and heresy also enjoy "approval" in today's conciliar church. The conciliarists have no wish to advance the cause of restoring the Mass and the True Faith as is demonstrated by one conciliar bishop's remarks when interviewed regarding his approval for FSSP in his area: "There are a certain number of people attracted to the Latin Mass, and the intention is to provide this option. But, there's no intent to reverse the practices of Vatican II. That's the entire draft of the church these days and for the last 35 years." Why seek approval from an organization hell-bent on destroying the apostolic Faith? FSSP is still, in this priest's opinion, an agent of compromise. They cannot say they are advancing the cause for a Restoration of the Mass and the Faith when their intent is to keep Catholics "safe" under the umbrella of a church which is pulling farther and farther away from the Traditions of our Fathers in the Faith. We all want unity, but not at any price. FKV

Conciliar Music Ministry & Protestantism

Editor, The Catholic Voice,

First, let me introduce myself. I am on the mailing list from Kentucky. As you probably know, I am living geographically in the hotbed of Catholic confusion. At some other time I will relate our particular brand of Catholic practice here in this community. But right now I need to get right to the point.

My family is the choir at our church. That's it—my whole family, and I am very proud of them and the 27 years we have

been singing at St. Joseph's Catholic Church in Bowling Green. We sing with a 100+ year old organ accompaniment up in the choir loft! That's the good part. However, we have a music director who is a convert and knows absolutely nothing about Catholic heritage and its music. I am trying very hard to "get along" right now, mostly so I don't lose the foothold we have for at least one Mass.

I have been invited to be a part of a "Music Ministry Workshop" put on by some group out of Chicago. It will last two days and features "Taize" music/chant/meditation. Whatever that is. I have good intuitions sometimes, and right now I am getting very bad vibes that for some reason there is something wrong with this. Perhaps it's because everything this new music director does hinges on modernism and incorporation of "far out" music into our liturgy.

If you have time, please give me a reply about what you know of this "Taize". I am 50 years old, and my memory bank says it has something to do with a religious order/group from France and it is a take-off on chant, maybe mixed with a little quasi-transcendental meditation. I could be very wrong. If you could set me straight . . . let me know your opinion about participating in this, I would be very grateful.

Thank you for your response and all the sacrifices you make as you give us all HOPE!

Sincerely,

M.G.

Bowling Green, KY

Editor's Note: We are fast approaching the age when we will start to see the conciliarists adopt a non-Catholic form of liturgical practice and say it is "traditional" because they have been using it for over 30 years. Such is the case with using the style of worship music that is found in the Protestant monastery of Taize, France. Not long after the council, a wild "love affair" with Taize took place among the conciliarists because that monastery had an "ecumenical" spirit, and the modern church loves anything that promotes their false ecumenism. We cannot expect a Protestant community to give Catholics education in how liturgical music "really should" be developed. The popes who promoted the true Liturgical Movement have condemned such an idea. And, our readers already know our opinion on compromise with the modernists.

**Re-Converted Through Study And Prayer**

Editor, The Catholic Voice,

I wish to thank you for placing my name on your mailing list.

Being a Roman convert in 1992, it took me several years to recognize that the very reasons for which I became a Catholic were being abused. I am fortunate from my conversion onwards to have access to a major seminary library. Although the seminary is ultra liberal, its library is not. Probably two-thirds of its collection of 125,000 volumes is pre-Vatican II. My heart and my mind were won over to truth reading the works of Pope

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Preserving Tradition Means Fighting To Stay Catholic

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St. Pius X and Pope Leo XIII. Likewise I read a great turn-of-the-century catechism, and the works found in Denziger, Ott, the Church Fathers and other apologists. My heart and soul were filled with the reading of the traditional spirituality as found in the venerable missals. Only in the last year have I found the modern volumes and discovered that a war for the Church has been engaged.

I did not join the Church to go to war. I just felt that the Roman Church was the only true representative of Jesus Christ and the legacy of the Scriptures inspired by the Holy Ghost. I did look at other churches and faiths, but none could compare to what Catholicism can give me. I guess I'm up to another battle, but what matters is that at least I am well equipped to fight!

V.K.

Chicago, IL

Editor's Note: Any traditional Catholic can tell you that they better appreciate their Faith because they have had to fight to preserve it. When our hearts tell us that something is wrong with the conciliar church, and we study and pray for the grace to know if what our heart is saying is right, we are comforted at knowing that we can listen to our heart and satisfy the mind and soul for true knowledge only within the bosom of the traditional Roman Catholic Church. We also know that once we have gained the peace that comes with the true worship of God, then no *one* or no *thing* is going to take it away without a fight. We are Soldiers of Christ, as the saints tell us, and we will stand tall to defend the Truth.

† † †

Many Catholics Still Out There Who Are Not Happy

Editor, The Catholic Voice,

There are many good Catholics that are not happy with the changes in the Church, but who are confused and don't know where to go. I received your newsletter *The Catholic Voice* on the Tridentine Latin Mass compared with the novus ordo. This *Special Edition* of your newsletter on "30 Years After The Council: What Direction Is The Church Going?" may be the one piece that will open the eyes of the clergy as well as the lay people.

Would it be possible to mail me about 20 copies to distribute? I enclose a donation.

V.C.

Haverhill, MA

Editor's Note: Thank you for your donation. Your issues have been sent. All too often, when those who have been long in the Traditional Movement for any number of years hear of another problem in the modern church or another compromise with error and heresy, they can be heard to say: "Now that should wake the Catholics up". Such events do make a difference for a few, but there are still many out there who are unhappy, yet unmoved. Our *Special Edition* is but one tool in reaching these Catholics; another is our own personal prayer and sacrifice for the graces these unhappy Catholics need. Only grace can

clear up the confusion of heart, and our chief source of grace for ourselves and others is through devout prayer, personal sacrifice, and having Masses offered for those thus affected.

† † †

Don't Drop The Letters To The Editor

Editor, The Catholic Voice,

I just received your March issue. Your newsletter is getting better and better each time I read it. Please don't drop the "Letters To The Editor" section.

Some of your readers tell about dissension between various groups of the Traditional Movement. What is this all about? Here in Maine we don't have many traditionalists, so I'm not aware of the details from other areas.

Keep up the good work. I am enclosing a donation. Please send me a few copies of your *Special Edition*.

T.C.

Old Orchard Beach, ME

Editor's Note: Thank you for your kind comments. We have no intention of dropping our Letters section, nor do we plan to shorten the amount of pages we devote to it. When we share our correspondence with our readers, it gives them courage and insight. One way to calm down the dissension that exists among traditional Catholics (which, more often than not, is over personalities and personal dogmatic interpretations) is to encourage communication. So many of us give lip service to unity yet do little to promote it in our own areas or places of influence. We need to recall the words of St. Paul to the Thessalonians where he told them not to walk with those who cause dissension in doctrine, but not to make "enemies" of them either by meddling words. It is by communication (with God and each other) that we win the heart of our brother in Christ and restore the unity of the faithful in the love of God.

† † †

A Plea For Prayers And Newsletters From Bombay

Editor, The Catholic Voice,

I am a retired housewife spending all my time trying to help myself and others during these trying times in the Church.

The churches in Bombay are in deep heresy and pagan worship, and the New Mass is anything but holy and reverent. It's more of a cocktail, I would say.

Please do keep me on your mailing list and send me all your back issues. We are over 100 traditionalists who are very concerned and would like to make others aware of the errors afflicting the Church. We do not have a sound Catholic press. The bookshelf would shock you.

I look forward to hearing from you and assure you of my humble prayers daily.

A.D.

Mumbai, Bombay

Editor's Note: Our foreign correspondence is increasing, as is our mailing list to other lands. Sometimes we tend to lose our perspective in thinking that the problems only afflict our local

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Freemasonic Background Of Bugnini The Reformer

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parish church, or those within our region. There is a universal departure from the Faith as a result of Vatican II, but there is also a universal effort to maintain and restore it. We in America need to keep up a missionary spirit by at least praying for our brothers and sisters in Christ who suffer under the same burden we do, but who, in many ways, do not have all the comforts of the Mass and Sacraments that we enjoy.

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Masonic Background In College Of Cardinals

Editor, The Catholic Voice,

I read with great interest your article in the March issue of *The Catholic Voice*. I find it very enlightening and we lay people always learn something new.

Permit me to make just one comment. You mentioned that "there is no conclusive evidence that Bugnini was a Mason". I recalled differently, and so I dug into the various publications I save and came up with the following: The *Masonic Register of Italy* listed (among others -- cut for lack of space. Ed.) Archbishop Annibale Bugnini with the date of April 23, 1963.

As I recall, Cardinal Koenig of Vienna at one time denied being a Mason, but in court in Basle, Switzerland, admitted that he is a Mason. Unfortunately, I can't find the dates of these events.

By the way, during Hitler's Third Reich, Freemasons were not tolerated. I recall that the principal of the school I attended in 1937 was fired from his job for this reason.

C.S.

Hendersonville, NC

Editor's Note: Thank you for taking the time to look this up. The chief issue at hand is not whether Bugnini was a Freemason, but what he as "the faithful executor of the wishes of Paul VI and of the Council" (a direct quote from Bugnini as cited in the magazine *30 Days*, No. 6, 1992) accomplished. Was Bugnini a Freemason? There are many stories and lists floating about, all which seem to rival, for instance, the "real" text of the Third Secret of Fatima. Letters supposedly written by Bugnini, either admitting or denying his Lodge membership, can be cited. No Freemasonic Grand Master admitted of his membership, but that doesn't prove a lot either. The truth of the matter will only be fully known in eternity, and the excessive investigation of this matter can be a distraction. However, what we do know is the work of Bugnini in accomplishing the liturgical "reforms", especially following the death of Pope Pius XII. He had no intent to preserve a true liturgical movement, but rather to spread ecumenism through a false liturgical reform -- as if the Liturgy of the Church was in need of a reform. Whether he did this as a Mason or not does not take away the evil effect that we are all laboring under. Besides, the Code of Canon Law of 1983 took away the former excommunication for membership in a Freemasonic lodge, so our argument about lodge membership is a moot point (if you follow this heretical code).

✠ ✠ ✠

I Agree, But A "Reverent" Novus Ordo Still OK

Editor, The Catholic Voice,

After reading a copy of *The Catholic Voice* I found in a carriage at the supermarket I work at, I have to say that I agree with you in some way on the changes of the Mass.

Yes, the mass is becoming more and more Lutheran and/or Anglican with the way the priest does the Eucharist with the addition of communion in the hand and the "reading of the Word". The move to make it gender friendly is total blasphemy towards God and Jesus. We had one priest who read the Gospel from the Douay-Rheims Bible until parishioners who didn't like the references to "men" and "mankind" complained. Now, he is stuck reading the New American Bible. But he is still more traditional: he dresses the chalice and does the Eucharistic Prayer I -- the one that uses the saints' names. His more traditional style doesn't sit well with parishioners, so on the subject of the mass you are right on the money.

Yes, I oppose Saturday night masses for Sunday obligation, and I will NOT go to any mass on Saturday. This idea of "getting church out of the way" so people can go to the mall or sleep in late is an outrage.

The bit of talking during church is an outrage too. We were at a new church dedication and this man in back of me was irate because our cardinal was giving a long sermon. He whispered numerous times: "He's said enough already! The rate he's going, we'll be here all g-- d--- day!". Can you believe he cursed and still took communion?

The church we go to has the tabernacle in the middle, across from the altar, and only the priest goes into it.

What I disagree with you on is this back to the people bit you have in Latin churches. I believe that in English the priest can or must be traditional, and yes, the mass should be what is supposed to be the Body & Blood of Christ. I support the English version. I believe the Word should be read as worded, not in a gender-friendly format. Yes, people should be quiet when mass starts and take communion more seriously and not take it in the hand and plop it in their mouths like candy. Yes, I really think that if there are any more changes then we can start to call ours the "Lutheran Catholic Church".

The next time my wife and I are in New York City, we'll attend a Latin Mass to see what it's like. OK, Father?

M.H.

Chelmsford, MA

Editor's Note: Why wait until you go to New York City? There are a number of Tridentine Latin Masses available in your area where your presence would be welcome now. Perhaps if you would start attending the Latin Mass (which is the the only benchmark of *traditional* practices, by the way) you would see the reverence and beauty to be found in the proper form of Catholic worship. Ask the priest at the traditional chapel for help to understand that even the most reverent of modern "eucharistic services" is still an error in Faith.

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Latin Mass Enriches Interior Life; We Must Unite

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Interior Richness And Beauty Of The Latin Mass

Editor, The Catholic Voice,

I've just read your wonderful sixteen page newsletter and I found it very inspirational.

Recently, while caring for my very ill sister-in-law in Brooksville, FL, I attended a traditional Roman Catholic Church and fell in love again with the richness of the interior and the beautiful reverent Latin Mass of my childhood.

In all of the Pensacola/Tallahassee diocese there is no Latin Mass offered and I am forced to attend a conservative novus ordo mass where I have been the organist for the past 25 years. What do I do? I've been told that if I can't attend a Roman Catholic Latin Mass, I should just stay home on Sundays. Am I committing a mortal sin by my presence at the novus ordo church? I am very confused.

Enclosing a donation; please send me "The Canonized Mass: History and Law". Thank you and may God bless your wonderful mission.

O.W.
Alford, FL

Editor's Note: Thank you for your donation. The booklet was sent. Page 1 of this issue begins an article that will help to answer your questions, so I will not repeat those points here. Your plight is understandable. Many who have chosen to "make a stand" against the novus ordo know that they can never go back to it, even if they have no Latin Mass to attend on Sunday. The novus ordo is not a valid form of worship, but the Tridentine Latin Mass is certainly valid. Contact the priest where you attended the Latin Mass and see if he would be willing to come to your area for Mass. I'm sure you'll see that he will help in every way he can.

† † †

The Issue Of A Future Pope Still A Thorny One

Editor, The Catholic Voice

I applaud Robert De Piante in your last issue of *The Catholic Voice* for his optimistic hope that the next pope will take us back to pre-Vatican II days. Reports are that John Paul I was considering many of these changes -- in the cardinals, in the banks, and elsewhere -- when he was elected. For his trouble, he was murdered, but the murder could not be proven because the Vatican would not allow an autopsy. When John Paul II took over, he was informed of the above, but did nothing. Instead, it was "business as usual", including accepting help from the criminal sources to help Poland.

If a future pope will have a traditional leaning, he could very well end up as did John Paul I. As I see it, there are two prime areas of concern that need to be resolved:

1. The Traditional Movement must present a united front by dissolving all the various sects. I see a lot of resentment and non-cooperation between these sects.

2. The Vatican is corrupt and a "den of thieves", and it must be cleaned up before it can be restored to its former beauty and glory.

I enclose a donation for your work. Please keep it up for all of us.

J.K.

Beckley, WV

Editor's Note: Thank you for your donation and observations. The longer we in the Traditional Movement fail in advancing the work of restoring the Tridentine Latin Mass and our Holy Faith, the more confusion will reign and the forces of error will physically have their way with the Church. However, we know that the Church is the Spouse of Jesus Christ, and as His Church it will triumph in a way that we cannot hope to see at this point. We cannot run away from the sufferings the Church is going through today, nor allow ourselves to splinter into divisive sects. We must remain united in prayer and action.

† † †

Children Absorb The Confusion Of the Novus Ordo

Editor, The Catholic Voice,

Thank you for your excellent newsletter. We searched for a long time for a Tridentine Latin Mass. The only one in our area is at St. Jude's Roman Catholic Church. We thank God for holy priests. They will help save the Church from complete destruction. God raises saints when He needs them. We pray the Rosary and have complete confidence in the Blessed Virgin Mary.

Enclosed is a small donation. We are retired and have a limited income. Please send us one copy each of the articles you list on Page 2 of the newsletter.

We have five very confused children. None attends the Latin Mass. It is difficult to change their attitude since they have lived most of their lives in this novus ordo world.

We appreciate your newsletter. It keeps us informed. Thank you and God bless your work. It is much needed.

M.L.C

Broomall, PA

Editor's Note: Your letter hits home, I'm sure, for nearly every reader of our newsletter. We have all had to search for the true Mass and a parish we can call home. Likewise, each family is touched, in some way, by the secularism and irreligion of our age. The conciliar church has done little to help. Its form of worship is man-centered, instead of traditionally God-centered. It preaches the natural, social virtues of justice and equity, all the while distracting people from growth in a supernatural life, for the most important work an individual has is to save his own soul. The conciliarists promote gender correct and gay "dignity" liturgies as being respectful of "rights", forgetting, first and foremost, the rights of God. Our prayers are with you and your family in this time of trial.

† † †

Further Articles Needed On Deeper Issues Of Doctrine

Editor, The Catholic Voice,

Enclosed is a check to help defray your printing and mailing costs. I believe that you correctly realize that the task before us is not merely to lament and document abuses and changes, but

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Confidence In The Sacred Heart Important For Our Times

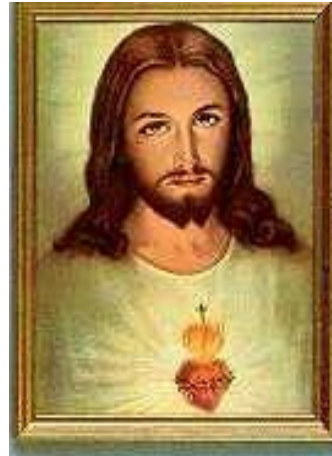
Spiritual writers of the last few centuries have remarked that God saved devotion to the Sacred Heart of His Son for our times. This devotion was not directly revealed in the early ages of Christianity, they say, although some aspects of it can be found in the published works of the saints of early ages. It wasn't until St. Gertrude, and then St. Margaret Mary were alive that God finally revealed this devotion to us. If this devotion was known early in the history of the Church, perhaps it would be too common place right now and we would be suffering for it.

God waited to have this devotion increase in His Church in the last few centuries because the further mankind gets from the original time of His Redemption, the colder and more speculative does His love and confidence grow. The many heresies that have afflicted the Church for the past 1900+ years have taken their toll too. Even though we have been sustained in the battle by the inspiration and guidance of the Holy Ghost, each new error has weakened the greater majority of faithful Catholics in the same manner as our constant, yet necessary exposure to secular society makes it possible for us to have the dust of worldliness settle upon us. In modern times, Catholics are more and more judging matters according to the dictates of secularism instead of placing upbounded confidence in the Providence of God.

This is the virtue that has weakened the most in our age: confidence. Oh, we are reminded that we must be "true to ourselves", but no secure and proper self confidence can take root and blossom unless it first be grounded in an unshakeable love of God. There can be no Hope without Faith, and any true practice of Charity demands the solidity of faith and trust. Read all the secular material available, and listen to all the self-help tapes you want on building confidence, and you will find no surer and more secure path to lasting trust than that which is proposed by increasing our devotion to the Sacred Heart.

The heart is the symbol of love, and the Sacred Heart, with the flame resting above it, is the reminder that God always loves

us and His love will never fail. Catholics have their trust and confidence put to the test almost daily, but if we will keep an image of the Sacred Heart in our homes to frequently view it, we will have all the reminder we need that God will take care of us and His Church no matter how dark the hour may seem. †



NOVENA OF

CONFIDENCE

TO THE

SACRED

HEART

O Lord Jesus Christ, to Thy most Sacred Heart I confide this intention . . .

(here mention your request)

Only look upon me, then do what Thy Heart inspires . . . Let Thy Sacred Heart decide . . . I count on It . . . I trust in It . . . I throw myself on Its mercy.

Lord Jesus! Thou wilt not fail me. Sacred Heart of Jesus, I trust in Thee! Sacred Heart of Jesus, I believe in Thy love for me. Sacred Heart of Jesus, Thy Kingdom come.

O Sacred Heart of Jesus, I have asked for many favors, but I earnestly implore this one. Take it, place it in Thy Sacred Heart. When the Eternal Father sees it covered with Thy Precious Blood, He will not refuse it. It will be no longer my prayer but Thine, O Jesus. O Sacred Heart of Jesus, I place my trust in Thee. Let me never be confounded. Amen. *Imprimatur: Cardinal Mundelein*

Restoration Of Catholic Orthodoxy Demands Education

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also to advance the restoration of Catholic orthodoxy and orthopraxis. Your articles on the liturgical year, liturgical rubrics, and the history of the Tridentine Latin Mass are very helpful since nearly two generations have been lost to the Church due to deficient, heterodox catechetics and liturgy. Further articles on even deeper issues of doctrine and dogma are encouraged, since although traditional Roman Catholics are generally well informed, they are often misperceived as being motivated by sentimental nostalgia.

RS

Lynwood, IL

Editor's note: Thank you for your comments and financial support. The first step toward accomplishing a restoration of the Mass and the Faith is the education of all those involved. Closely aligned to this is prayer, which has been termed the "soul of the apostolate". But, as is correctly observed, it is not enough to have conferences or write newsletters or do studied research on all the heresies of our age without showing a plan

of action. Ours is an age where the lay people are called to do their part to "save" the Church by encouraging the clergy to maintain faith and Tradition, all the while maintaining a proper and charitable respect. It is not their usual role, but one which God surely gives His grace to accomplish. STRC has always been committed to this plan of education and action regarding matters which pertain to the liturgical life of the Church. While we will provide an in-depth explanation of the doctrine of our Holy Faith, we will attempt not to be too "high-minded" so as to discourage any who read our newsletter. †

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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).

- June 8 Queenship BVM (Transferred)
- June 11 Corpus Christi
- June 19 Sacred Heart of Jesus
- June 27 Our Mother of Perpetual Help
- June 29 Ss. Peter & Paul
- July 2 Visitation BVM
- July 7 Ss. 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
- 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 22 Immaculate Heart of Mary

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