

The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

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

June, 2000

What Happened To The March Edition Of The Newsletter?

Dear Faithful Readers of *The Catholic Voice*:

You may have noticed that you did not receive a March issue of *The Catholic Voice*. In fact, many of you have been asking about it. Please let me explain.

As you know, the Society of Traditional Roman Catholics is an all-volunteer apostolate. The volunteers who are responsible for publishing *The Catholic Voice* all have other commitments — principally, to their congregations and to their families. And as you might imagine, the work of publishing a newsletter can be very demanding.

You may recall that Fr. Kevin Vaillancourt, past Editor of *The Catholic Voice*, overwhelmed by his commitments to his congregation and his other apostolate, The Catholic Research Institute, resigned as Editor back in December. You may also recall that we announced that I would be assuming responsibilities as editor of *The Catholic Voice*. Unfortunately, I have found that my responsibilities to my family don't leave me enough time

to also publish the newsletter. I, too, have had to step aside from the position of Editor.

The STRC Board has agreed to publish this June edition, and future editions, intermittently, until the we can put a plan together to get us back to publishing quarterly. We have committed ourselves to sharing the responsibility of publishing and mailing each issue in conjunction with our other God-given duties, and so this is why we cannot promise a regular quarterly edition. However, we will make every effort to publish the newsletter two or three times a year. I would like to ask you to keep this intention in your prayers. We will keep you informed.

I would like to thank you for your patience and your prayers. Please continue to pray for the volunteers of the Society of Traditional Roman Catholics, that we can, as God wills it and we are able, continue to work for His greater glory.

Dominus vobiscum,
Jim De Piante †

STRC Works To Streamline & Improve Its Operations

As you read in Mr. De Piante's letter, for the time being, the Society of Traditional Roman Catholics will be publishing *The Catholic Voice* less frequently than in the past. The Board of Directors is committing itself to provide at least two or three issues a year. We will be making a few other changes as well in an effort to streamline and improve our operations, and allow us to focus on the newsletter. Here are some of the points reviewed recently by the Board:

- We will be eliminating our "Thank you Premium", sent as a special gift to all who donate to our work. We simply do not have at this time the staff necessary to maintain this work, so we ask our readers to understand that, even though you will no longer receive a small gift from us in gratitude for your support, we are still *very grateful* for your financial aid. You are remembered in our prayers and in the Masses offered for your intentions.

- In general, for all correspondence addressed to us, we will only answer the letters in the *Letters to the Editor* section of *The Catholic Voice*. Exceptions will be made where it seems appropriate.

- The number of past reprints available from STRC has reduced in number, and we still have some copies of some

selected back issues. We will soon make a transition to providing these exclusively through the STRC web site (<http://www.strc.org>), which will be online as of July 1, 2000.

- We would like to ask you to help reduce our mailing costs by ensuring that your address is correct, including the 9-digit ZIP code. And by all means, let us know if you would like to discontinue receiving the newsletter. Use the questionnaire attached to the return envelope included with this issue to provide this information. We will eventually be "cleaning up" our mailing list, so that we can send copies of the newsletter where we know they are being used most effectively. This should not be understood to mean that if you do not respond to our questionnaire you will be automatically dropped from our mailing list. However, part of our criteria to

reduce our list size will be based on those who have neither donated to STRC nor replied to our questionnaires. These will no longer receive copies of our newsletter without a set subscription rate.

Thank you for your continued prayers and support.

Larry Martin
President, STRC †



Sacred Heart of Jesus, have mercy on us!

STRC Offers Important Aids In Work For Restoration

After reading the previous messages from Larry Martin and Jim De Piante (Page 1), our readers have a ready explanation for the reasons delaying the printing and distribution of our newsletter this year. We are sorry for any inconvenience this may have caused.

The Board of Directors of the Society of Traditional Roman Catholics would like to take this opportunity to review the various aspects of our work. After reading about the ways we have had to streamline our apostolate, we would like to outline the various tools still available from STRC. They both meet our current means of operation and the importance of delivering information to you, our readers, as you join in us in working for the Restoration of the Tridentine Latin Mass and the traditional Roman Catholic Faith.

1. Newsletter. Obviously, *The Catholic Voice* will continue to be the main work of our apostolate. It is perhaps the largest publication of its kind run solely on the donations of its readers. However, as you have read on Page 1, we will soon be reviewing our database and "cleaning up" our mailing list to assure us that those copies being mailed out are being put to good use. The chief means for determining this will be the information we glean from the survey sent out with this issue. Please, be sure to send in the enclosed survey as soon as you can so that we can complete this important work.

2. Important reprints. As each issue of the newsletter is printed, Catholics are introduced to it for the first time through the assistance of family and friends, then those people write in asking for more information about the STRC and its goals. To assist with this work, we started providing important reprints in each issue. At times we offered as many as eight different reprints per issue, but we can do this no longer: we've reduced the number of reprints available to those you see to the right. You can be sure that these articles represent an important cross-section of topics which are of grave concern in the Traditional Movement. There are no other reprints available through STRC at this time. However, as you will read below, the Board decided to once again tackle the issue of providing a web site where

information, stored at this time on computer hard drives, can now be accessed by our readers.

3. Pro Multis pin. This is our signature pin and logo, representing the battle we have with those who changed the words of Consecration of the Wine in the Mass. The words of Christ "for many" (*pro multis*) were changed incorrectly and invalidly to "for all" in the *Novus Ordo Missae*. Since these are our "fighting words," so to speak, we have put them prominently on the pin. This pin is unique to the STRC. When worn, it is an external symbol that you are a *traditional* Roman Catholic. *Pro Multis* pins are available for a minimum donation of \$3.00 each.

4. STRC web site. Even though we recognize that a limited number of our readers are "online," we have still chosen to make the greater majority of the library of past reprints and past issues of the newsletter available through web access print-outs. This is simply the most convenient means at our disposal for accomplishing this task.

Here is what you can find on our web site:

- Past issues of *The Catholic Voice* available in PDF format for easy downloading and printing;
- Important articles reprinted in a format easy to view;
- Email addresses for STRC Board members;
- An announcement section to help our readers keep current with our activities;
- A review of news section, important to traditional Catholics.

If you do not have computer access in your home, you can go to the public library or use a friend's computer to gain access to our web site and the information it contains. Look for this site at <http://www.strc.org> starting July 1, 2000. †

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. The Destruction of the Mass and some Historical Parallels

The attempt to destroy the Mass was tried before.

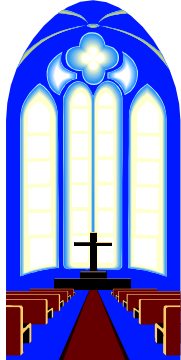
3. The Ecumenist Heresy

The ecumenical movement is heretical and a danger to Faith.

4. The Special Edition of The Catholic Voice

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

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



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The Catholic Voice is a publication of the Society of Traditional Roman Catholics, and is published from time to time. There is no subscription fee, but donations are requested to help us continue our work. Board Officers of the STRC are Larry Martin, President and Treasurer, James De Piante, Don Donadio and Fr. Kevin Vaillancourt. Unsolicited manuscripts are welcome, but are subject to the editorial policy of the STRC Board of Directors. There is no stipend paid for unsolicited manuscripts and material submitted cannot be returned. *Pro Multis* pins supporting our work can be obtained from STRC for a minimum donation of \$3.00.

Traditionalists Mourn The Passing Of Bishop Salvador Lazo

Subscribers to *The Catholic Voice* are very familiar with the name and work of Bishop Salvador Lazo in the Philippines. His "conversion" or "return" to the traditional Roman Catholic Faith has long been a source of encouragement and hope. It can well be imagined how disturbed we all feel at the notice of his passing.

Bishop Lazo died April 11, 2000, at Our Lady of Victories Church in New Manila. He suffered from chronic heart disease.

A few details of his life will demonstrate the love Bishop Lazo had for the traditional teachings of the Church.

He was born May 1, 1916 in Cagayan and was ordained a priest in 1947. In 1970 he was appointed Auxiliary Bishop of Tuguegarao, Cagayan and was later made the Ordinary of San Fernando, La Union. He retired from this position a few years ago and came into contact with several traditional priests. It was at this time, after long hours of prayer and study, that he fully saw the errors of the conciliar church and devoted himself to

not only removing himself from that erroneous situation, but even doing some positive work among the faithful as well as the clergy of the Philippines. After being contacted by *The Catholic Voice* with a promise of help, he asked for and received many back issues of our newsletters along with some other important reprints. He reprinted these and distributed them throughout his country. Bishop Lazo often wrote us letters expressing his gratitude for our help and his agreement with the positions the STRC has taken regarding the *Novus Ordo Missae* and other key issues.

We at STRC will remember Bishop Lazo for his untiring work for Tradition. While many of the clergy may express their displeasure at the "new" ways, few have acted as he did in recognizing that a good shepherd and pastor of souls must also work for his flock and not just pay them the lip service of traditional ideals. He will be missed. Please join us in prayer for the repose of his soul. †

Priest Celebrates 50th Anniversary In Traditional Style

by JOHN SHARPE
For: *The Catholic Voice*

It was like a time warp. A Roman Catholic time warp. First there was the traditional Solemn High Mass in the morning of April 26, 2000, with five priests officiating, and the Mass music chanted by four traditionally-dressed Benedictine Sisters, accompanied by two Brothers of the same order. Then came the festive banquet in the afternoon. With the dozen priests and religious brothers in attendance all wearing cassocks and/or Roman collars, and six sisters in habit, it was nothing if not a thoroughly traditional Catholic experience. The entire day could well have been one out of the 40's or 50's; most certainly one out of a time before Vatican II.

The occasion was the 50th Jubilee celebration for one of the most well-known traditional Catholic priests in the country: Father Francis LeBlanc, pastor of Our Lady of the Sun International Shrine of Peoria, AZ. The entire gala event was presided over by Father Patrick Perez from Los Angeles.

Father Perez was just one of the group of traditional clergy who had come from near and far to help Father LeBlanc celebrate this important milestone in his priestly career. Other priests who spoke in tribute to Father's five decades of service to the Faith were Father Ronald Ringrose of Vienna, VA; Father Clink of Washington, DC; and Father Stephen DeLallo of Phoenix. Additional out-of-town priests seated at the head table during the festivities were Father James Wathen of Evansville, IN; Father Kevin Vaillancourt of Spokane, WA; and Father Edward O'Connor, assistant pastor at Our Lady of the Sun.

After the speakers recounted brief histories of their relationships and associations with Father LeBlanc, the ever-crusty, irascible French-Canadian priest was called to the microphone. Dressed in his customary white "monk's robe," and speaking from his wheelchair, Father LeBlanc had, as usual, a few things to say. Never known for bashfulness, the seemingly tireless, 76-year-old priest gave a brief retrospective



Our Lady of the Sun Shrine. A testimony of a priest's faith.

of his 50 years of service; then launched into a dissertation on his aims and aspirations for Our Lady of the Sun, a feat which will be made possible, he was quick to point out, only with the help of God and the support of people, the same people that have helped build this desert parish church into what it is today: an oasis in the midst of terrible spiritual corruption.

Francis L. LeBlanc was born on Canada's Atlantic Coast, one of 11 children of a devout Catholic family. He was ordained in 1950 by His Grace Norbert Robichaud, Archbishop of Moncton, New Brunswick. He served as a priest paratrooper in the US Army and was a chaplain with the First Cavalry Division in Korea. Following this he spent several years in Los Angeles doing important work with alcoholics and drug addicts, while at the same time pursuing studies at UCLA which resulted in several advanced degrees, not the least of which was a PhD in Theology, and a license to practice Canon Law. Tragedy threatened in 1980 when Father was diagnosed as having brain cancer. But following successful surgery, he was sent to Arizona to recuperate, and to take advantage of the dry climate as treatment for an advancing case of arthritis which would ultimately consign him permanently to a wheelchair.

May God grant Father many more years of service! †

Lessons For Altar Boys Explaining Liturgical Practices

by JIM DePIANTE
For: *The Catholic Voice*

The following articles are reprinted with the approval of the author from a parochial publication for Altar Servers. Mr. DePiante is dedicated to the cause of training young men to be dedicated and devout servers at the Altar of God. We reprint his writings here in hopes that these words will inspire all of us to a greater appreciation of the liturgical practices of the Church.

Partners In The Sanctuary

If your Chapel is like ours, then there are probably several wonderful and devout ladies there who give their service in preparing the vestments and altar for Holy Mass. They, like we altar servers, have an important job to do in serving Almighty God.

There are some other *ladies*, hard-working and dedicated, who also give their service and who are essential for Holy Mass, but we never see them in church (perhaps because they are not Catholic). In fact, if they ever DID come to church, many people who misunderstand them might want to leave! Can you guess who they are? Will it help if I tell you that they are very tiny, no more than 5/8 of an inch long? One more hint: They helped supply food for St. John the Baptist when he was in the desert.

Did you guess? You're right. These wonderful little ladies are honeybees. They made the honey that St. John the Baptist ate, and they make the wax that is required to be used in the altar candles that must burn at every Mass.

Have you ever smelled a pure beeswax candle? It has a unique and very beautiful scent, which becomes most apparent as the candle burns. Did you know that this represents the *bonus odor Christi*, (the sweet odor of Christ)? This means His infinite goodness and holiness.

The beeswax candle burns very cleanly. The lighted beeswax candle represents the pure hearts of the good faithful, illuminated by the light of Christ. Tallow candles (made from animal fat) are prohibited for use at Mass. They burn with a lot of smoke and are messy, a picture of the sinner.

There are three kinds of honeybees. The **queen** is, of course, female, and the mother of all the other bees. Her daughters are the **workers**, who do not mate and have no offspring. They are very clean. They pick up after themselves and others. They take care of the young and serve the queen. They go out and gather the nectar and the pollen that will feed the colony. They make the honey comb. They guard the hive.

The queen's sons are the **drones**. They never do any work at all. They take food whenever they want it and never pick up after themselves. They live pretty good all summer long. Sometimes they go out carousing, flying around making a lot of noise (a droning sound, which is why they are called drones). Yes, they live pretty good all summer long. Mind you, when the fall comes and the busy little ladies are making preparations for the winter, they throw the bums out on the porch. And that's where the drones will die, excommunicated from the colony

and cut off from the life-giving sustenance it provides. (Do you see the symbolism here?)

Some people think that candles are used on the altar because early Christians used candles in the dark catacombs. That is not the reason. Candles are used because of what they symbolize. The bright flame on top represents the Divinity of Christ. The candle itself symbolizes His pure body, made from the wax produced by the bee using the nectar she has gathered from beautiful and sweet-smelling blossoms. The virginal workers are thus symbols of the Virgin Mary, from whom Christ took his human body. The wick symbolizes Christ's soul, hidden within his body. As the candle burns, it gives us light, but sacrifices its body so that we can see. (Do you see the symbolism here?)

Long before the catacombs, candles were used by the Israelites to celebrate Passover. So Christ used candles at the Last Supper, which was, of course, the first Mass. Candles were also used in the Temple at Jerusalem.

The bee colony itself is also symbolic – of the Church and her Pope. The colony is orderly, and has its head, the queen. When the head is not functioning properly, the bees become agitated and do not tend to their work well. There is a constant succession of queens, and only one who rules all the bees. The workers have their jobs to do and tend to them diligently. Outside the colony, there is no life, but only death. Like man, the individual bee cannot survive alone, but must be a part of a society.

As altar servers, there is much we can learn from the bee. She is our tiny partner in the sanctuary. Like Mary, she is humble and unseen, a servant of God and man. Think of her next time you light her sweet-smelling candles on the altar of Sacrifice, and be reminded of her diligence in serving Christ.

How Many Sundays After Pentecost?

You probably know that, for a long time during the year, the Sunday Mass is referred to according to the number of Sundays that have passed since Pentecost. So how many Sundays are there after Pentecost? Well, it all depends on when Pentecost is. OK, then when is Pentecost? Well, it all depends on when Easter is.

If I were to ask you when Christmas is, you would tell me immediately that it is December 25th. If I were to ask you what day of the week Christmas falls on, you would have to say that it depends. It is not the same every year. If I were to ask you what day of the week Easter falls on, you would tell me immediately that it was on Sunday. But if I were to ask you the date of Easter, you would have to say that it depends.

So when is Easter? It depends! It all depends on when the full moon is. Perhaps that seems strange to you, but it's true. To figure out when Easter is, you need to know the Golden Number, the Dominical Letter and the date of the Vernal Equinox! It all becomes even more complicated during leap year. But why does it matter?

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How Many Sundays Are There After Pentecost?

(Continued from Page 4)

To understand the importance of the date of Easter, you have to recognize the importance of what is called the *Liturgy*. Here is a definition that you should memorize:

Liturgy: *The forms of prayer, acts and ceremonies used in the public and official worship of the Church.*

What does that mean? It means that the Church has defined when and how to conduct her official worship. The *how* is another discussion. The *when* is what we're interested in right now. In particular, we're interested in the *when* of the mass, which is the most important prayer, act and ceremony of the Church's official worship.

Every day of the year has its particular mass. This is all described in a *Liturgical Calendar*, which defines the *Liturgical Year* that goes along with each *Calendar Year*. The *Calendar Year* begins on January 1, ends on December 31, and is numbered from the first year after the birth of Our Lord. We are currently in the year AD 2000. (The *AD* stands for *Anno Domini*, which means *Year of Our Lord*).

The Liturgical Year begins on the First Sunday of Advent and ends on the Last Sunday after Pentecost. So how many Sundays are there after Pentecost? It all depends.

The Liturgical Year is divided into seasons. The first season is that of Advent. After Advent, we have the season of Christmas followed by the Time After Epiphany. Do you know how many Sundays there are after Epiphany? It all depends on when Easter is!

The Time After Epiphany is followed by Septuagesima, Lent, Passiontide and Eastertide. Eastertide ends with Pentecost Sunday. Then begins the longest season of the Liturgical (or Church) Year, the Time after Pentecost. Then we start again with Advent.

You should memorize the Liturgical Seasons.

- Advent
- Christmastide
- Time after Epiphany
- Septuagesima
- Lent
- Passiontide
- Eastertide
- Time after Pentecost.

You know that Christmas is December 25th. If you back up four Sundays from that, then you know when the Liturgical Year begins. So you need to know the dates of the Sundays during that year. That's what the Dominical (Sunday) Letter is used for. Christmastide ends with Epiphany. Time after Epiphany can be anywhere from two to six Sundays, depending on when Easter occurs. Eastertide consists of Easter Sunday, the six Sundays after Easter and Pentecost Sunday.

You might be wondering why the date of Easter depends on the moon. The answer is simple. The date of Easter is based on the date of the Passover. You will recall that Christ began his passion with the Last Supper, which was a celebration of the Passover. The date of Passover was calculated using the calendar of the Israelites, which was based on the moon (rather than the sun, as our calendar is today). The Passover date is the 14th day of the lunar month of Nissan. The moon is full on approximately the 14th day of the lunar month. The moon was full when the Israelites left Egypt, and it was full when Our

Lord had his agony in the garden. (You should know that the moon is a symbol of our Blessed Mother. Her role in our salvation is suggested by the full moon during Passover and during Our Lord's Passion.)

It was the blood of the Passover lamb that saved the Israelites from destruction. Christ is the Lamb of God, and it is His Precious Blood that saves us from eternal destruction. Perhaps you know that lambs are most abundant during springtime. Passover, and thus Our Lord's death, was in the early springtime, the season that symbolizes new life. When does springtime begin? It begins after the last day of winter, when the night and day are of the same length. This day is known as the *Vernal Equinox*, which comes from Latin and means the *equal night in winter*. (There is one at the end of summer too.) The month of Nissan is the first lunar month of the Israelite year, which began in springtime. For purposes of determining Easter, the Vernal Equinox is considered to be on March 21st. So Easter, which is always on Sunday, is on the first Sunday after the first full moon on or after March 21st.

If there is a full moon on March 21st, and if it falls on a Saturday, then the next day, March 22nd, will be Easter. That is the earliest that Easter can be. On the other hand, if there is a full moon on March 20th (just *before* the Vernal Equinox), then the next full moon (the next one *after* the Vernal Equinox) won't happen until April 17th (28 days later). If that falls on a Monday, then the following Sunday, April 25th will be Easter. That is the latest Easter can be. In fact, Septuagesima, Sexagesima, Quinquagesima, Ash Wednesday, Lent, Passiontide, Eastertide and Time after Pentecost all are determined by the date of Easter, and can vary by as much as 5 weeks. The date of the full moon is calculated using the Golden Number.

So how many Sundays after Pentecost are there? If Easter comes early, then there could be as many as 28. If Easter comes late, then there could be as few as 23. What happens to the extra Sundays? Recall that the time after Epiphany varies also. If Easter comes at its earliest, then there will only be enough time for 2 Sundays after Epiphany before we would have to start Septuagesima. If Easter comes at its latest, then there will be enough time for 6 Sundays after Epiphany before we would start Septuagesima. The extra Sundays come either after Epiphany or after Pentecost, depending on Easter's date.

Our calendar wasn't around for the first Easter, but we can calculate when the first Easter was. As it turns out, Our Lord died on Good Friday, March 25th, in the early springtime. You will recognize March 25th as the date on which He was conceived, when the Angel Gabriel appeared to the Virgin Mary at the Annunciation. Naturally enough, this feast occurs 9 months before His birth at Christmas, on December 25th. Our Lord died 33 years after he was miraculously conceived in the womb of the Virgin Mary. He rose from the dead at midnight, between the 26th and 27th of March (the 15th and 16th of Nissan), putting the first Easter on March 27.

So how many Sundays are there after Pentecost? It depends, and every year is different. But in the year 2000, Easter is very late, occurring on April 23rd. There are 6 Sundays after Epiphany, and 24 Sundays after Pentecost. †

When Will This Silliness To Defend Novus Ordo Stop?

by EUGENIE KUSS
For: *The Catholic Voice*

In February of this year, James Drummey, writing in *Catholic Replies* (The Wanderer), brought forth the already tired and utterly non-sensical reply to several questions regarding the justification for changing Christ's words in the form of Consecration of the wine at Mass from "for many" to "for all". He says that "for all" and "for many" mean the same thing! Such public foolishness demands a public reply. The letter reprinted below was sent to *Catholic Replies*, but one has to believe that these defenders of the *Novus Ordo Missae* will not print it, thus allowing their readers to be familiar with the traditional teachings of the Roman Catholic Church on this matter. We reprint below the original statements in *Catholic Replies* followed by a Catholic rebuttal:

From: *Catholic Replies* (February 17, 2000):

Q. Have you ever published an explanation of why the words of consecration of the wine were changed from "for many" to "for all"? I see pastors developing whole new Masses and priests changing the liturgy routinely, but I thought the words of consecration were carved in stone, like the Ten Commandments. The Gospels of Matthew and Mark also quote Jesus as saying "many" at the Last Supper, so why the change to "all"? J.J.O., Florida; K.M., Indiana; R.S., New York; R.W.K., Ohio.

A. It is true that the Latin words *pro multis* are more accurately translated "for many," but translating them "for all" does not affect the validity of the Mass since Jesus did shed His Blood for all men, cf. I *Tim.* 4: 10 and I *John* 2:2). Furthermore, as James Akin points out in his book *Mass Confusion* (Catholic Answers), "in biblical idiom, the term 'many' is often used as a synonym for 'all.' For example: when Paul says that 'by one man's [Adam's] disobedience many were made sinners' (*Romans* 5: 19), he means that *all* men were made sinners. The liceity of the translation 'for all' is not in question because it is part of a Church-approved text of the Mass" (p. 121).

When asked if this change was justified, and if it superseded the teaching in *The Catechism of the Council of Trent*, the Vatican responded:

"The variant involved is fully justified:

"a) According to exegetes, the Aramaic word translated in Latin by *pro multis* has as its meaning 'for all': The many for whom Christ died is without limit: it is equivalent to saying 'Christ has died for all.' The words of St. Augustine are apposite: 'See what He gave and you will discover what He bought. The price is Christ's Blood. What is it worth but the whole world? What, but all peoples? Those who say either that the price is so small that it has purchased only Africans are ungrateful for the price they cost: those who say that they are so important that it has been given for them alone are proud' [*Enarr.* in *Ps.* 95, 5].

"h) The teaching of the Catechism is in no way superseded: the distinction that Christ's death is sufficient for all but efficacious for many remains valid" (*Notitiae* 6 [1970], 39-40, n. 28, *Documents on the Liturgy* 1445, n. RI 3).

February 24, 2000

James J. Drummey
Catholic Replies,

Dear Mr. Drummey,

In *Catholic Replies*, February 17, 2000, (*The Wanderer*) you say that it is a Catholic truth that Jesus shed His blood for all men, so therefore the Mass must be valid if the priest uses those words in the Consecration of the wine.

My reply: Yes, there is a truth in the Novus Ordo English version of the form of the Consecration. Christ did shed His blood for all. But — there is also a lie in that new form. There are two words that insert a LIE into that new form, and those two words are, "AND SAID." Jesus did not say "for all."

St. Thomas Aquinas wrote: "When the time comes for perfecting the Sacrament (the Eucharist), the priest no longer uses his own words, but the words of Christ." (*Summa Theologica*, III,Q.78) Where are those words found and where do they come from? The Magisterium tells us:

"We believe that the form of the words as found in the Canon, the Apostles received from Christ and their successors from them." *Pope Innocent III* (*Denzinger*, 415)

And what are those words? Again, the Magisterium:

"The words of the Saviour, by which He instituted this Sacrament, are the form of this Sacrament; for the priest speaking in the Person of Christ effects this Sacrament (the Holy Eucharist)."

". . . the form of the words, by which. . . the Holy Roman Church confirmed by the teaching and authority of the Apostles has always been accustomed to use. . . in the Consecration of the blood it uses the following form of words:

"For this is the chalice of my blood, the new and eternal testament, the mystery of faith, which will be poured forth for you and many for the remission of sins."

Council of Florence, 1438-1445 (*Denzinger* 698, 715)

Furthermore, you say, although He said "for many", he really meant "for all," because in Biblical idiom "many" is often used as a synonym for "all."

I answer: "Often" does not mean "always." St. Augustine wrote that, in Holy Scriptures, "many" sometimes means "all." (*City of God*, Book XX, Ch. 23)

Now what is the evidence that Jesus, at the Last Supper, when He said "for many" did not mean "for all?"

SCRIPTURE: In every New testament account the words used by Jesus were "for you and for many", and He never said "for all." In his prayer to His Father after the supper, He said, "I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine." (John 17, 9)

TRADITION: There is no example in any approved Catholic

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The Novus Ordo Violates Teachings Of The Magisterium

(Continued from Page 6)

Liturgy of the East or West of the use of the word “all” or its equivalent in the Consecration of the wine.

THE MAGISTERIUM: The Council Of Trent commanded all Bishops and priests to explain the Sacraments to the people before they administer them, “in accordance with the form which will be prescribed by the Holy Council in a Catechism.”

Council of Trent, Session 24, Ch VII

This Catechism, ordered to be written by the Council of Trent, is called the *Roman Catechism* or the *Catechism of the Council of Trent*. When it explains the form of the Consecration of the wine it emphatically forbids the use of the words “for all men”. (even in the 16th century was it being claimed that Jesus meant “all?”) The reason “all” must not be used, says the Catechism, is this: Jesus, in this place, was speaking of the elect, only, (the Efficacy aspect) to whom His passion would bring the fruits of salvation. He was not speaking of “all”— (the sufficiency aspect).

Now if Jesus was not speaking of “all”, and did not use the word “all” when He consecrated the wine into His blood, then the form in the English *Novus Ordo* which has changed His words and meaning, is false and most probably invalid, as the instructions in the pre-Vatican II altar missal clearly indicate.

THE MAGISTERIUM: *De Defectibus Formae* (Concerning Defects of the Form): This is an instruction for the priest regarding the words of the Consecration in the Mass found in every pre-Vatican II altar missal: “*The words of Consecration, which are the form of this Sacrament, are these: FOR THIS IS MY BODY; FOR THIS IS MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.* If anyone omits or changes anything in the form of the consecration of the Body and Blood, and in this change of words the words do not mean the same thing, then he does not effect the sacrament. If words are added which do not alter the meaning, the Sacrament is valid but the celebrant sins gravely.”

You say that, according to exegetes, the Aramaic word for *pro multis* means “for all.” I am enclosing a copy of a study of the ICEL’s explanation by Patrick Henry Omlor, *The Ventriloquists*, (1970) and *The Charlatans*, (1993). The official explanation of the translation of *pro multis* to “for all” is that a German Protestant professor, Joachim Jeremiah, claimed that Jesus was forced to say “many” when he meant “all” because the Aramaic language has no word for “ALL.” This is obviously an impossibility and an absurdity in a language long used by a people of intelligence and culture.

The Chaldean Catholic church I sometimes attend has an Aramaic Liturgy that contains the words “for many” in its

Consecration form, using the Aramaic *sageeah* (many). In another part of their Liturgy there appears the Aramaic word, *kol*, which means “all,” proving that Aramaic does have a word for “ALL.” The Aramaic-Chaldean consecration form contains the words of Jesus, in the language He spoke.

Finally, you say that the teaching of the *Catechism of the Council of Trent* is in no way superseded by the use of “all” instead of “many” in the English *Novus Ordo*, because the distinction between the sufficiency and the efficacy aspect remains valid.

I reply: The distinction between the sufficiency and the efficacy aspect is not the issue. The issue is that the *Novus Ordo* English translators, and whoever approved their work, have totally ignored and disobeyed an express command in that Catechism to not use the words “for all” in the Consecration of the wine because the sufficiency aspect (“for all”) is not what Jesus was speaking of when He instituted the Eucharist. He was speaking of the elect, only, to whom His Passion would bring the fruit of Salvation. Pope Pius X wrote, (*Ex Qui Nono, Denziger 2147a*) “It is well known that *to the Church there belongs no right whatsoever to innovate anything touching on the substance of the sacraments.*” (Emphasis mine)

Sincerely,
Eugenie Kuss

(Editor's note: Copies of *The Ventriloquists* (2.00) and *The Charlatans* (2.00) and *De Defectibus* (1.25) are available from: The Catholic Research Institute, P.O. Box 756, Greenacres, WA 99016 for the above prices plus postage and handling costs.) †

FATIMA PROJECT 2000

On May 5, 1917, Pope Benedict XV wrote a pastoral letter to Catholics throughout the world in which he asked them to pray to Our Lady to bring an end to World War I. A few days later, the Mother of God appeared in Fatima, Portugal, to three shepherd children, giving us Heaven's "Peace Plan." *Catholic Corner*, a traditional lay apostolate, has undertaken the task of organizing a visit of the Pilgrim Virgin statue to every traditional parish where it is welcome. To do this we need to raise funds for a statue and a sturdy carrying case (about \$375.00) We are raffling off a beautiful statue of the Infant of Prague and other material at the price of \$1.00 per ticket. The raffle ends August 22, 2000.

To get your raffle ticket (send \$1.00 per ticket/chance) or to get more information about *Fatima Project 2000*, or to register your parish for the Pilgrim Virgin, write to: *Catholic Corner*, 6706 N. Washington St., Spokane, WA 99208. Thank you. †



Jubilee 2000 Offers Nothing For Catholics To Celebrate

By FR. KEVIN VAILLANCOURT
For *The Catholic Voice*

Some thought that the "millennial fever" had only to do with the supposed Y2K bug, one of the greatest non-events in human history. However, as was pointed out in this column months ago, the true "bug" that we need to be concerned with is the fever pitch efforts of the conciliar church to seek for unity *at all costs*, even if it means betraying the Faith which was transmitted to us from the Apostles and to them by Jesus Christ. This is done in favor of breaking down the "barriers" which exist between the Church of Jesus Christ and the false religions of the world. From the close of the Second Vatican Council to the very minute as you read this, *unity* has been the watchword in the modern church, but the principles of that unity are far from Catholic. In fact, one cannot seem to identify this movement as *Catholic*, but, instead, as a new form of Protestantism.

The spirit of false ecumenism is what we are describing here. It is an erroneous spirit of uniting people of all faiths on the principles of the least common denominator. It is the regeneration of the *latitudinarianism* of the "Enlightenment" which states that only a few essential truths common to all religions are important and that the others should be discarded in favor of the least common denominator of all religions. Even though this false spirit has been roundly condemned by infallible Church teaching during the recent centuries, like Arianism, it is still very much alive, even after its public denouncement.

In our times, this spirit finds its best expression in the events surrounding the new millennium, making it seem that all that has been done during the past thirty years has led Catholics to a universal acceptance of these false principles. Ever since the announcements of *Jubilee 2000* and its year-long events, Roman Catholics concerned about the purity of their faith, instead of celebrating it, have used this time to offer, more than ever, prayers and sacrifices so that the errors afflicting the Church can be quickly removed. *Jubilee 2000* is not a cause of celebration; it is a time of mourning. The Church is being wounded in her membership by false ecumenism, and the faithful are being led down a path of compromise with other religions instead of following the apostolic command of working for their whole-hearted conversion. Take a *Catholic* glance at some of the events of *Jubilee 2000* and you will readily see what I mean.

The Universal Day Of Forgiveness

March 8th (Ash Wednesday) was the day for Catholics to "ask forgiveness for past errors, including the contempt for Jews and heretics," and March 12 was the Day of Pardon when the Roman curia asked God's forgiveness for all Catholics living and dead, including those who were excommunicated (yes, even the pardon of the heresiarch Martin Luther).

While seeking forgiveness for past errors is part of the Christian Gospel, asking forgiveness for condemning the

doctrines of those who are enemies of the Catholic Faith is not. Catholics should not feel that they have to apologize for the contempt the members of the true Church of Jesus Christ express toward the doctrines of heretics and non-Catholics, which teachings seek to undermine the direct revelation of God through His Church. We are taught as Catholics to "hate the sin, but love the sinner," so let's not confuse the hatred we should have for the errors of an individual with the love we should have for that person's immortal soul.

Any student of history (and one doesn't have to be an *historian* to get this) can clearly see that the calamity of our time is part of the downward spiral for far too many Catholics (clergy and lay) for centuries of the proper attitude toward erroneous teachings. From the universal "debates" about the false theories of the philosopher Ockam to the slow response to the heresies of Martin Luther or the freethinkers and the secularists of 1789 to our present time, Catholics have not responded to error as we did in the first millennium of our existence. Even today, with the clear condemnation of errors by Pope Pius IX (*Syllabus of Errors*), Pope St. Pius X (*Syllabus of Errors of Modernists*) and others, how many Catholics throughout the world are ready to call these errors what they are, seeking to avoid *at all costs* those who teach and defend them? With the condemnation of the Modernists by Pope St. Pius X in 1907, we now know *infallibly* that such teachings are heresies of themselves — serious departures from the truths of the Roman Catholic Faith — which departures cause the separation of such a one from the Church. The errors of the Modernists are alive and well in the conciliar church of Vatican II, yet how many Catholics wish to realize this? How many still defend these heresies? We can't play around with such important principles any more, especially if we say we love the Church and are concerned about our eternal salvation!

Since 1927, assemblies of non-Catholics throughout the world have been pressuring the Church to "come to peace" with the rest of "Christianity," as if it were the Catholics, and not the non-Catholics, who are in error — as if it were the Church of Jesus Christ, and not the children of error and darkness, who need instruction. The Catholic Church has, for centuries, distinguished historical excesses from true concern for the preservation of truth and the elimination of error and vice. She has condemned the former while upholding the latter. Why, then, this demeaning act of "apology" which the world and other religions have mocked, looking askance at Catholics as being weak and unprincipled? Pope Pius XII, among others, would not play the game, saying: "Do not turn history against Catholics by exaggerating their faults, nor in favor of the Reformers by concealing their faults. All things considered, what constitutes the true essence of the events is the defection from the Catholic Faith." Is it any wonder that there is a campaign to smear the image of this Holy Father?

(Continued on Page 9)

Jubilee 2000 Ceremonies Are A Betrayal Of Catholic Faith

(Continued from Page 8)

Commemoration Of Christian "Witnesses"

At the beginning of May, Vatican officials did some serious back-peddling as they prepared for May 7, the day of the commemoration of the non-Catholic "martyrs" in an ecumenical service held at the Vatican. If you remember the discussion from last year, those preparing for this event told us that part of the *Jubilee 2000* ceremonies would include a special ceremony where the twentieth century "martyrs" from all Christian (a.k.a. non-Catholic) denominations would be honored in a public liturgy to commemorate their "profession of faith" in dying for Christ. This caused quite a furor among Catholics since few of us can stomach the notion that non-Catholics such as Martin Luther King should be held in the same esteem as the Catholic martyrs of the past nineteen centuries, or the concept that a non-Catholic, shedding his blood "in the name of Christ," has equal merit as a Catholic martyr, especially one who has died at the hands of non-Catholics! Non-Catholics do not profess the same beliefs in Jesus Christ and His Church as we do, so how can we dare to put these nondenominational "martyrs for Christ" on the same level as those who professed the truth Faith? It is a scandal and blasphemy to even consider this!

Public opinion seems to have caused the Vatican to back track on this plan of identifying these non-Catholics as "martyrs." No, this didn't mean that the ceremony would not take place. Rather, while not ceasing the public ecumenical service, the head of the Vatican Press Office, Joaquin Navarro-Valls, issued a statement on May 5 cautioning that "these individuals should be identified as 'witnesses to the faith' rather than as 'martyrs'." Can you imagine the depths to which the conciliarists have sunk to require a *press official* to act as "spokesman" for the Vatican over so terrible a subject? Are they taking seriously the betrayal such an action brings to the true martyrs for Christ?

If you have Internet access, go to the Vatican web site and read for yourself the press briefing put forth on *The Importance and Significance of the Ecumenical Commemoration*. For those not yet online, allow me to review the real "significance" of this event as explained by official Vatican sources:

The press briefing (in part) states:

"The *Ecumenical Commemoration of Witnesses to the Faith in the Twentieth Century*, to be held on Sunday 7 May of the Holy Year 2000, originated in the primatial concern of His Holiness Pope John Paul II:

- a concern for all the Churches and Ecclesial Communities, including those not yet in full communion, that they may acknowledge an ecumenism lived in giving one's life in sacrifice for Christ;

- a concern for all Christians, that they may discern the effective presence of Christ and of the Holy Spirit even in the midst of persecution and violence;

- a concern for the present and for the future generations, that they may not forget the example of their brothers and

sisters who bore witness to Christ and suffered persecution even while forgiving their persecutors.

The Commemoration is linked to the Holy Father's statement in the Apostolic Letter *Tertio Millennio Adveniente*: "In our own century the martyrs have returned, many of them nameless, 'unknown soldiers', as it were, of God's great cause. As far as possible, their witness should not be lost to the Church . . . This gesture cannot fail to have an ecumenical character and expression. Perhaps the most convincing form of ecumenism is the *ecumenism of the saints* and of the martyrs. The *communio sanctorum* speaks louder than the things that divide us." (TMA, No. 37)

. . . This most significant moment of the Jubilee Year 2000 is marked, according to the Holy Father's wishes, by dutiful remembrance of a "witness which must not be forgotten" (ibid.). His Holiness has urgently called for a "purification of memory": the remembrance in prayer of those Christians who were victims of persecution also calls for a public commemoration of their death, which was inspired by love and accompanied by a plea for the forgiveness of their executioners.

. . . The Commemoration also clearly seeks to be ecumenical in character. For the "persecution of believers—priests, religious and laity—has caused a great sowing of martyrdom in different parts of the world. The witness to Christ borne even to the shedding of blood has become a common inheritance of Catholics, Orthodox, Anglicans and Protestants . . ." (ibid.). This ecumenism in the giving of one's life and in the shedding of one's blood is surely something new, a sign of the times which ought to draw all Christians closer to full visible communion. Unity lived in the endurance of persecution is a call to make further progress towards the unity of a faith professed in life and proclaimed in the mission to all nations."

The Catholic Response To The "Commemoration of Witnesses"

It has never been, nor should it ever be, the "duty" of Roman Catholics to acknowledge in a public, liturgical manner the death of those who gave up their life in profession of their own (and erroneous) belief in Jesus Christ. The "Lord" of the non-Catholics is not the Jesus Christ of the Gospels, whose teachings have been infallibly preserved in the Roman Catholic Church throughout the centuries. "Our" Lord has already enlightened us on this point when He explained to His Apostles this important truth.

In the Gospel of St. Matthew, Chapter 7, we read that everyone is required to bring forth "good fruit", and those who do not will be cast aside into eternal punishment. Good intentions are not enough; we must bring forth the good fruit of the True Faith in order to be saved. And, it is required of us to make an

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The Fruits Of Jubilee 2000 Are Bad And Erroneous

(Continued from Page 9)

external judgment of those whose external works (their "fruits") are not in accordance with sound teaching. And the basis for this sound teaching is adherence to the Gospel as explained by the Apostles through the Church Christ founded. Our Lord prepared the Apostles to understand this doctrine by this preamble: (verses 13-20)

"Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it! Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore, by their fruits you shall know them."

These are solemn words, but none are more important than what is to follow (verses 21-23):

"Not every one that saith to Me 'Lord, Lord,' shall enter into the kingdom of Heaven: but he that doth the will of My Father who is in Heaven, he shall enter into the kingdom of Heaven. Many will say to me in that day: Lord, Lord, have we not prophesied in Thy name, and cast out devils in Thy name, and done many miracles in Thy name? And then I will profess unto them: *I never knew you: depart from me, you that work iniquity.*"

St Luke adds (13:22) ". . .there shall be weeping and gnashing of teeth." From this we have an idea where these false prophets have departed to. . .

Taken by themselves, the average Christian would probably say that these words are not very *ecumenical* and surely cannot be the words of the God of Love. Yet, we know these are the words of Jesus Christ and they demonstrate the value He places on adherence to *every part* of His Gospel message. Those who are not members of the Church of Jesus Christ are on the pathway to damnation, even if they make a public profession of a belief in Jesus Christ, so long as they adhere to the false teachings of their various sects. Their "Lord, Lord" and works "done in His name" will not help them at the Last Judgment.

This same truth was infallibly proclaimed by the Roman Catholic Church at the Council of Florence (1438-1445) in the Bull *Cantata Domino* on the occasion of the reunion of the Greek schismatics. When I say that it was *infallibly* proclaimed, I mean that this teaching is both *unerring* and *irreformable of itself*. A future group of clerics cannot come along at a later date, apologize for it and change it, simply because non-Catholics take offense at it.

The following is a doctrine *de fide*, which means that we must believe and teach it in order to gain eternal salvation:

"The Holy Roman Church firmly believes, professes and proclaims that those not living within the Catholic Church, not only pagans, but also Jews, heretics and schismatics cannot become participants in eternal life, but will depart "into everlasting fire which was prepared for the devil and his angels" [Matt. 25:41], unless before the end of life the same have been added to the flock; and that the unity of the ecclesiastical body is so strong that only to those remaining in it are the Sacraments of the Church of benefit for salvation, and do fastings, almsgiving, and other functions of piety and exercises of Christian service produce eternal reward, and that no one, whatever almsgiving he has practiced, even if he has shed his blood in the name of Christ, can be saved unless he has remained in the bosom and unity of the Catholic Church." (*Denziger* 714)

Thus the Church has already decreed about the Catholic attitude toward non-Catholic "witnesses to the faith."

To round this out, let's look at two *errors* condemned by Pope Pius IX in the *Syllabus of Errors*:

17. Good hope, at least, is to be entertained of the eternal salvation of all those who are not at all in the true Church of Christ. (Encyclical *Quanto Conficiamur*, August 10, 1863)

18. Protestantism is nothing more than another form of the same true Christian religion, in which form it is given to please God equally as in the Catholic Church. (Encyclical *Noscitis*, December 8, 1849)

Nothing more need be said to demonstrate the serious errors presented by the *Commemoration of Witnesses to the Faith in the Twentieth Century* and the reason why Catholics cannot remain true to their apostolic Faith by acknowledging the goodness of such an act.

Other Events

Please God that *Jubilee 2000* would end in May, but it does not. There are other scheduled events which will cry to Heaven for justice later in the year:

- June 11th is a "day of prayer for collaboration among religions." The promised (threatened?) common declaration of faith of Christianity, Muhammadanism and Judaism will rise from this "collaboration."

- October 3 is the day of "Christian-Jewish dialogue". The two religions are diametrically opposed to each other. What possible "dialogue" could be accomplished?

For Catholics, this year should be one of prayer and sacrifice. It certainly is not a "jubilee." It will take each one of us performing this spiritual duty as a means of demonstrating how serious we are about our Faith. This is the only way that the grace will come for a Restoration of our Faith. †

Letters To The Editor

If You Attend Latin Mass, Prepare For Persecution

Impressed With Newsletter

Editor, The Catholic Voice,

Thank you for sending me *The Catholic Voice*. I have been very impressed by the quality of your journal and have read it often.

I think it is a real loss for you that Fr. Kevin Vaillancourt has ceased his function as Editor of your newsletter. I wish you prudence, courage and a clear Catholic orientation to give your readers help in this time of destruction. I have had much joy in following Fr. Vaillancourt's writings. God bless you in your mission.

I am enclosing a small flyer advertizing the availability of the *Catechism of the Oratory*, a Roman Catechism and instructions for the faithful in today's world. It is another aid for Catholics in our serious time of spiritual and moral crisis.

Prof. W. S

Saarbrücken, Germany

Editor's Note: Thank you for your kind comments about our newsletter. Fr. Vaillancourt is still involved with STRC as a member of the Board of Directors and a contributor to our newsletter, so you will still be able to read his articles from time to time. Those interested in obtaining a copy of the Catechism of the Oratory can write to SAKA-Verlag, Winterbergstr. 24, D-66119 Saarbrücken, Germany. The price is \$23.00 U.S. and includes shipping and handling. French and German editions are also available.

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Donation; Uses Information From Newsletter

Editor, The Catholic Voice,

Enclosed is my check to help you in your most needed work, and as a small token of my appreciation for sending me a traditional Roman Catholic calendar. Your quarterly newsletter is quite informative, and I do not hesitate to use a lot of the information which it contains in many of the conversations I have with my friends, etc. The statement I just love to tell 'the modernists' is that the 'bogus ordo' is invalid (boy does that infuriate them!) and of course tell them why. Fortunate are we who received instructions prior to Vatican Council II. Again, you all are to be commended for the work you do for the restoration of the Latin Tridentine Mass, and the True Faith.

JDC

MA

Editor's Note: Thank you for your kind donation. As you know, the STRC can only accomplish its goals through the generous donations of the readers of *The Catholic Voice*. As expenses rise with each publication (new readers added, postage costs, etc.) the donations we receive become all the more important. The newsletter is still sent out free of charge to those who ask for it -- a massive undertaking! We are glad that you find our newsletter an aid to your work with family and friends. Please pray for us and the continued success of our work. In turn, we remember each of our readers in our daily prayers and in the Masses offered by priests associated with our work.

Defense Against Groundless Accusations

Editor, The Catholic Voice,

My husband and I were recently given a copy of your newsletter and have found it an excellent source of referral in refuting the groundless accusation increasingly leveled against us since we have started attending the Latin Tridentine Holy Mass. Enclosed is --- as our donation for a subscription to your newsletter. Sincerely yours in Christ

AK

TN

Editor's Note: Catholics in our age and in our country have not known what persecution was like until they made a public stand by attending the traditional Latin Mass instead of the rites of the conciliar church. All the "power words" that could be levelled against them have come forth: schismatic, illicit, does not fulfill Sunday obligation, not loyal to the Church, have left the Church, etc. And these come from every possible source: clergy, former friends and even family members! Over the years we have tried to provide our readers the information they need, based on Church teachings, to combat these forms of sophistic argument. The arguments against the *Novus Ordo Missae* are simple and clear, at least to us. For the rest, we must continue our prayers and sacrifices for them for the graces they need to see what we see. Our next letter is a further example of this:

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Organization Proclaims It Is Not "Traditional"

Editor, The Catholic Voice,

As you can see from the enclosed letter from the "Legionaries of Christ," a very strong position has been taken against those who would maintain the traditions of Holy Mother Church. I wrote to them with the simple question: Do you take the pre-Vatican II positions in Church teaching. Boy, oh boy, did I start a commotion! The reply is shocking and disheartening, but perhaps not totally unexpected. Please share this with your readers so that they can learn about another organization that is not helpful to our cause.

JA

Minneapolis, MN

Editor's Note: Thank you for sending a copy of the letter. We reproduce part of it below. Just a few paragraphs are sufficient to demonstrate what this reader means:

April 6, 2000

Dear Mr. ---,

In a note you sent us, you asked if the Legion of Christ is "traditional to pre-Vatican II." No, we are not. The Legion of Christ's firm adherence to Peter's successor cannot but lead it to walk conscientiously in step with the Church, which steadfastly believes it still and will always be guided by the Holy Spirit to the end of time.

... It is true that there has been and continues to be many

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Do Not Be Lulled To Sleep By Sophistic Arguments

(Continued from Page 11)

abuses of the decrees and teachings of Vatican II. Only God can judge if these are maliciously carried out or simply erroneously understood and applied. Each case should be judged by itself. But in this very serious matter, I would like to convert the old adage, "Judge not a book by its cover" to "Judge not the *Novus Ordo* Mass by the unfortunate misshapen forms of it out there."

Mr. —, have you considered that what you claim has extremely serious consequences for you? Your claim that the Mass of Vatican II is blasphemous amounts to discrediting the authority of the Supreme Pontiff and the Church's teaching authority. It undermines your whole faith in what the true Church is and where it subsists. You can therefore no longer be sure of anything about any part of the catechism since that too has its source in this same Church. You have destroyed the source of your assurance in denying faith in the promises of Christ for his Church and in the authority of the Pope and the bishops in communion with him. In essence, being "Catholic" cannot have any real meaning for you anymore. That is the extent and gravity of your claim. To be clear, you have lost your faith.

To conclude, the Legionaries do not in any way discourage the Tridentine Mass, as it remains a valid, legitimate and beautiful Mass that can be offered with permission from the local bishop. All our priests celebrate the *Novus Ordo* Masses according to the officially approved new Roman Missal. We do not add or take away and word/s or phrases, nor change, by improvisation or any other manner, any part of the Mass as approved by the Church. We celebrate it in Latin twice weekly. On feast days, we have solemn Mass, also in Latin, with Gregorian chant.

Br. N.Z

Asst. Director of Development

Editor's Second Note: I couldn't just leave this letter as it is without some comment about the sophistry of its writer.

- Even the most pious and rubrically correct *Novus Ordo* is still erroneous because of the violation of past Church teaching it contains, including the destruction of the form of the Sacrament of the Holy Eucharist. It is simply wrong of itself.

- The argument (as explained here) that the Church has the "authority" to change its Liturgy is incorrect. While such dogmatic authorities such as the Pope Innocent III, the Council of Trent, Pope St. Pius X, Pope Pius XI and Pope Pius XII (to name *just a few*) have admitted that the Church has the right to make rubrical and ceremonial changes to the rites *which She Herself has instituted*, She has no "power" (Innocent III, Trent, Pius X) and no "right" (Pius XI, Pius XII) to change the *substance* of the Sacraments which are the very words of Christ. (And yes, these are *infallible* statements, to answer those who say they are not.) The *Novus Ordo Missae* contains illegitimate and invalidating changes made to the form of the Holy Eucharist, as is quite clear from previous infallible Church decrees. No one has the power or right to change this, and those who profess undying loyalty to the Church must research this matter if they still claim to be loyal sons and daughters of the Church. If they would do this, then they would see that the changes made after Vatican II are seriously and

gravely inconsistent with the teachings of the Church from before Vatican II until the time of the Apostles. We are an apostolic Church, steeped in the traditions and teachings of the Church. Yes, the Holy Ghost continues to guide the Church. He does this by inspiring the clergy and faithful to resist the changes made to the Liturgy and the *true* Roman Catechism.

- Lastly, we cannot be lulled to sleep in this area by saying that we are not allowed to "judge" the actions of the conciliar church. While none of us is attempting to judge the internal intentions of any individual, we *can and must judge* the external actions of those around us, including the ceremonial rites that are performed by the conciliar, in order to know if what is presented to us is either good or bad fruit. We cannot be led into an occasion of sin and/or a loss of faith by the sinful actions of others. The excuse: "We can't judge" is fallacious. Knowing the errors that are contained in the *Novus Ordo Missae*, we are under moral obligation to remain away from it since it is not an expression of Catholic faith and worship. This is the serious moral obligation of our times, and Catholics are being fooled by the wrongful use of the very language of the spiritual masters themselves. They need *true shepherds* to guide them away from the poisonous pastures, not hirelings.

† † †

Thank You For The Work You Do

Editor, The Catholic Voice,

Thank you so much for the newsletter and calendar. God bless you for the work you are doing informing us and holding to the traditional teaching of the church. The *novus ordo* has blinded so many, no wonder Jesus compared us to sheep. They won't win. There are more and more coming to the traditional chapels and we are growing. Your messages are spreading. Enclosed is my contribution. I am also enclosing the name of my niece so you can send the newsletter to her. Thank you again. God bless and keep you in His care.

LK

UT

Editor's Note: Thank you for your kind comments and contribution. Your niece has been added to our mailing list.

† † †

What Is The Importance Of Apparitions?

Editor, The Catholic Voice,

In reading over your material and that of some other traditional publications, I find that your position regarding the *Novus Ordo* and its invalidity is contradicted by the recent apparitions of Mary in Bayside, New York, and Akita, Japan. How do you explain this? Should not the Mother of God be consistent with the teachings of the Catholic Church?

C.B.

Boulder, CO

Editor's Note: Yes, your observation is correct. The messages that we read in abundance from reported Marian apparitions,

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Catholics Should Not Base Their Faith On Private Messages

(Continued from Page 12)

from God the Father, or the saints should contain the same teachings as those of the Roman Catholic Church. After all, don't we say that the Church is divinely inspired by God? Isn't this what we mean by saying that the Church is infallible? So, if there are contradictions between the messages of an apparition and the teachings of the Church, then we are faced with one of two possibilities: Either the apparition and its message are wrong, or the Church is wrong, and has been since its foundation. However, we know from Sacred Scripture of the promises on inerrant teaching are given to the Church founded by Jesus Christ on the Apostles; therefore, we must accept the teachings of the Church over those of any private apparition, especially if the messages contradict these apostolic traditions and teachings.

We know from our catechism that ours is not a religion based on continual new revelations. All direct revelation from God, which the Church must teach for our salvation, ended with the death of St. John the Evangelist. Any apparitions which come after this time are deemed *private* apparitions and must pass the Church's scrutiny before a public *cultus*, a public devotion to the apparition and/or its message, is allowed. One of the errors of our time is that all too many of the faithful are basing their faith on the words of private apparitions. The conciliarists took away the requirements of the Church's approval for these apparitions early on in our conflict, so it is now quite easy to read of this or that sighting without the traditional guidelines in tact. Too many people are running hither and yon seeking some glimmer of truth and hope in spiritual direction because they get very little of it in their modern churches. They will willingly place their trust in the words of an apparition over those of the modern clergy, and even form their beliefs of faith on what is said by the apparition through some medium (who can err) rather than living as Catholics and being willingly guided and taught by the apostolic truths of our Faith. This mistrust of clergy even leads them away from those who are maintaining fidelity to the traditional teachings of the Church so long as the traditional clergy do not, themselves, accept the messages of this or that modern private apparition, especially when the messages clearly violate the expressed teachings of the Church through the centuries.

Now, to answer your question: The Roman Catholic Church has stated, since its foundation, publicly and unerringly, the teachings about the Sacraments and what constitutes those things necessary for validity. If an apparition comes along and says: "Kiss this crucifix and all your mortal sins will be taken away" (as has been done in the Southwest region of the United States), then we cannot accept that apparition as true because no inanimate object has been given the power of the Keys to bind and loose. Likewise, if an apparition says that the faithful can go to the Novus Ordo, even though it's bad and questionably validly, and there receive the "eucharist" so long as they make an act of faith in the "real presence of Christ," then, by the approbation of the apparition, Catholics feel secure in the Novus Ordo as long as they have a strong enough faith to counter the "bad faith" of the local priest. This message has

also become quite popular in the United States and elsewhere, and is leading Catholics into Lutheranism through the "power" of their own personal faith. The teachings of the Roman Catholic Church are quite clear regarding the necessary requirements for the validity of the Sacraments, and they are available for all to read. If an apparition contradicts these teachings, then run away from it, and don't look back. We must remember the confident words of St. Paul to the Galatians (1:8): "But though we, or an angel from heaven, preach a Gospel to you besides that which we have preached to you, let him be anathema."

† † †

Thank You For Newsletter And Calendar

Editor, The Catholic Voice,

Many thanks for all the wonderful issues of *The Catholic Voice* for 1999, and for the handy 2000 calendar. God bless and enlighten your for your great paper; it is a ray of hope and much enlightenment in our very mixed-up Catholic Faith.

Gratefully,

MR

NY

Editor's Note: You are most welcome for both, and thank you for your kind comments. We still have a limited number of 2000 calendars available for a donation to those who write in and request one.

Looking For Latin Mass Locations

Editor, The Catholic Voice,

I am greatly indebted to you for your fidelity in sending me *The Catholic Voice* regularly despite the fact that I have not been sending any contributions. It is an extremely interesting and informative publication and perhaps it would be better to have a subscription fee (forgive me). In any event, I write to ask a favor: Some time ago, you had published a booklet showing places in which the Tridentine Mass was being said regularly, and I had given two places which I knew of in New York City. May I ask that you furnish me with whatever information you have as to England and Wales.

GR

NY

Editor's Note: Thank you for your donation. The Catholic Voice has existed for over sixteen years without charging a fee for subscriptions and without accepting any outside advertising, a concept that is quite unique among any publication of any kind in the world today. We have relied on the good will donations of our readers to "keep us afloat". For years we have been fortunate and blessed that we could meet this goal on a regular basis. However, given the rising costs of printing and postage, and the decrease in consistent annual donations from those who receive this newsletter, we are forced to make some changes to this policy (as you can read on Page 1 of this issue). It is not entirely fair that the donations of a few sustain this work for the benefit of so many, yet such is the case in the

(Continued on Page 14)

Multitudes Seem To Have Lost Respect For The Mass

(Continued from Page 13)

work of nearly every charitable organization around the world. We thank those who have regularly donated to our work to cover their annual "subscription," and we ask for your continued support and that of all our readers.

Locations for the Roman (Tridentine) Mass can be obtained using the following methods: *For the United States only*, call the number on Page 1 of this issue in the evenings; for a printed Directory of Traditional Latin Mass locations in our country and few foreign countries, write to: Veritas Press, P.O. Box 1704, Santa Monica, CA 90406-1704. The cost for the Directory is \$10.00, and this includes postage and handling fees. Those with Internet access can go to this site: <http://www.traditio.com>.

We are sorry that we at STRC do not know the locations for Latin Masses in Europe and other foreign countries. Keeping up with such work is simply beyond the scope of our abilities and those of our volunteers. We leave this work to those who are more capable at it and who have better resources than we.

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Why Was St. Lucy Left Off Calendar?

Editor, The Catholic Voice

After reading your December, 1999, newsletter I was surprised to see that St. Lucy was not mentioned for December 13. Instead, you had the feast of Our Lady of Guadalupe (which is supposed to be December 12). Why this change? Don't you know that St. Lucy is mentioned in the Canon of the Mass? Thank you for your newsletter. I am sending my donation.

AC
WI

Editor's Note: Thank you for your comments. You make reference to the 1999 liturgical year. Last year, December 12 was the Third Sunday of Advent, a day when the celebration of any other feast other than the Sunday is superceded by the Mass for the Sunday. This is also the date for the celebration of the feast of Our Lady of Guadalupe, observed throughout our country according the rank of Double II Class. Now, since the feast of Our Lady of Guadalupe is important in the United States (the calendar we use is based on *American* feasts), but the celebration of it could not take place on the Third Sunday of Advent according to law, therefore it was transferred to the next open day, which was December 13. Priests who observed this commemorated St. Lucy at the Divine Office and at Mass. This is meant as no disrespect to St. Lucy whom, as you say, is mentioned in the Canon of the Mass, but was printed in the newsletter according to the space allowed for such items. We will attempt to make better provision in the future for the remembrance of these saints.

✠ ✠ ✠

Another New Subscriber

Editor, The Catholic Voice,

Pax Christi! I recently got my first copy of *The Catholic Voice*. Thank you. Would you please send me a copy of [the following reprints]? Enclosed is a check to help cover costs.

Please let me know if I need to send more. Thank and God bless!
Yours in the Hearts of Jesus & Mary

PB

AL

Editor's note: Thank you for your donation. You should have received these reprints quite some time ago. We offer a limited number of reprints and back issues both for our new subscribers and for those who wish to make this literature available for others to read. Among these we heartily recommend the *Special Edition* of *The Catholic Voice* and *The Destruction of the Tridentine Latin Mass and Some Historical Parallels*. You can find information about these two publications on Page 2 of this newsletter.

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Upcoming Actions For Jubilee 2000 Are Horrendous

Editor, The Catholic Voice,

I see in the news today that the Vatican revealed the Third Fatima Secret. They said it was something about a bishop dressed in white and shot down by gunfire. Sounds all too simplistic to me. What do you think ?

G.C.

Tempe, AZ

Editor's note: Time will tell how this long-awaited message can be interpreted by the Catholic faithful. The general consensus among traditional Catholics is to take the interpretation offered by Cardinal Sadono with a great amount of scepticism. There are simply too many unanswered questions about what has been presented. Besides, it is highly irregular for a Vatican official to put forward part of a message in a speech while at the same time offering the way it should be interpreted.

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Back Issues Of Newsletter Requested

Editor, The Catholic Voice,

Please send more booklets of *Prayers for the Church Unity Octave*, and I am interested in the *Funeral Booklets*. A donation is enclosed. We do not have fax or e-mail or computer. Could you please give us a regular phone number to call (not the one for Masses)?

MA, IA

Editor's note: Thank you for the enclosed address correction. We at STRC would like everyone to verify the address we use and correct as necessary. Change notices cost us money. 2. Your comment about fax, etc., is well noted. We know that few of our readers are computerized, and this is one fact that keeps us printing *The Catholic Voice*. 3. As for a phone number, we really are not set up to take calls on a regular basis. We do not have office hours or office personnel, so mail is still the best way to contact us. ✠

Want To Contact Us? Here's How:

By Letter:	P.O. Box 130, Mead WA 99021-0130 USA
By Phone for Mass locations:	(423) 510-9106
By Fax:	(509) 489-4060
By email:	strc@strc.org and www.strc.org

Reflections For The Feast Of The Sacred Heart Of Jesus

By ABBOT GUÉRANGER, O.S.B.
From *The Liturgical Year*

A new ray of light shines today in the heaven of holy Church, and its light brings warmth. The divine Master given to us by our Redeemer, that is, the Paraclete Spirit, who has come down into this world, continues His teachings to us in the sacred Liturgy. The earliest of these his divine teachings was the mystery of the Trinity; and we have worshipped the blessed Three: we have been taught who God is, we know Him in His own nature, we have been admitted, by faith, into the sanctuary of the infinite Essence. Then this Spirit, the mighty wind 'of Pentecost,' (Acts 2:2) opened to our souls new aspects of the truth, which it is His mission to make the world remember (John 14:26); and His revelation left us prostrate before the Sacred Host, the Memorial which God Himself has left us of all His wonderful works. (Psalm 110:4) Today it is the Sacred Heart of the Word made flesh that this Holy Ghost puts before us, that we may know and love and adore it.

There is a mysterious connection between these three feasts, of the blessed Trinity, *Corpus Christi*, and the Sacred Heart. The aim of the Holy Ghost, in all three, is to initiate us more and more into that knowledge of God by faith, which is to fit us for the face-to-face vision in heaven. We have already seen how God, being made known to us, by the first, in Himself, manifests Himself to us, by the second, in His outward works; for the Holy Eucharist is the memorial, here below, in which He has brought together, and with all possible perfection, all those His wondrous works. But by what law can we pass so rapidly, so almost abruptly, from one feast, which is all directly regarding God, to another, which celebrates the works done by Him to and for us? Then again: how came the divine thought, the eternal Wisdom, from the infinite repose of the eternally blessed Trinity, to the external activity of a love for us poor creatures, which has produced what we call the mysteries of our redemption? The Heart of the Man-God is the solution of these difficulties; it answers all such questions, and explains to us the whole divine plan.

Our Lord Himself selected certain privileged souls through whose instrumentality He would bring the Christian world to a fuller appreciation of the mysteries to be found in the devotion to His Sacred Heart.

It was on January 21 in the year 1281, in the Benedictine monastery of Helfta, near Eisleben, in Saxony, that our divine Lord first revealed these ineffable secrets to one of the community of that house, whose name was Gertrude. St. Gertrude's mission was to make known the share and action of the Sacred Heart in the economy of God's glory and the sanctification of souls.

By thus revealing to St. Gertrude the admirable mysteries of divine love, included in the doctrine which attaches to the Sacred Heart of Jesus, the Holy Ghost was, so to say, forestalling the workings of hell, which, two centuries later on, were to find their prime mover in that same spot. Luther was born at Eisleben, in the year 1483. He was the apostle, after being the inventor, of theories the very opposite of what the Sacred

Heart reveals. Instead of the merciful God, as known and loved in the previous ages, Luther would have the world believe Him to be the direct author of sin and damnation, who creates the sinner for crime and eternal torments, and for the mere purpose of showing that He could do anything, even injustice! Calvin followed; he took, up the blasphemous doctrines of the German apostate, and riveted the protestant principles by his own gloomy and merciless logic. By these two men, the tail of the dragon dragged the third part of the stars of heaven. (Apoc. 12:4) In the seventeenth century, the old enemy put on hypocrisy in the shape of Jansenism; changing the names of things, but leaving the things unchanged, he tried to get into the very center of the Church, and there pass off his impious doctrines; and Jansenism—which, under the pretext of safeguarding the rights of God's sovereign dominion, aimed at making men forget that He was a God of mercy—was a favorable system, wherewith the enemy might propagate his so-called *Reformation*.

Christ would have His Sacred Heart glorified in His Church by a solemn festival; imparting His wish to the humble Visitandine of Paray-le-Monial, Saint Margaret Mary. The mission thus divinely given to her, was to bring forward the treasure which had been revealed to St. Gertrude, and which, all the long interval, had been known to only a few privileged souls. Sister Margaret-Mary was to publish the secret to the whole world, and make the privilege cease by showing every one how to possess it. Through this apparently inadequate instrument, the Sacred Heart of Jesus was a heavenly reaction offered to the world against the chilliness which had settled on its old age: it became a touching appeal to all faithful souls that they would make reparation for all the contempt, and slight, and coldness, and sins, wherewith our age treats the love of our Lord and Saviour Christ Jesus.

St. Margaret Mary reveals the words of Jesus Christ to her: "Behold this Heart, which has so loved men, as that it has spared nothing, even to the exhausting and wearing itself out, in order to show them its love; and instead of acknowledgment I receive, from the greater number, nothing but ingratitude, by their irreverences and sacrileges, and by the coldness and contempt wherewith they treat Me, in this Sacrament of My love. But what I feel most deeply is that they are hearts consecrated to Me which thus treat Me. It is on this account, that I make this demand of thee: that the first Friday after the octave of the Blessed Sacrament be devoted to a special feast in honor of My Heart; that thou wilt go to Communion on that day; and give it as a reparation of honor by an act of amendment, to repair the insults it has received during the time of its being exposed on the altar. I promise thee, also, that My Heart will dilate itself, that it may pour forth, with abundance, the influences of its divine love upon those who shall thus honor it, and shall do their best to have such honor paid to it."

The Feast of the Sacred Heart of Jesus is to be celebrated as a day of reparation for sin, for error and heresy, and for the indifference of lukewarm Catholics. Let us all receive Holy Communion on this day with these intentions in mind, thus fulfilling the requests of our Divine Lord. †

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 11 Pentecost
- June 22 Corpus Christi
- June 27 Our Mother of Perpetual Help
- June 29 Ss. Peter & Paul
- June 30 Sacred Heart of Jesus
- 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, Mother BVM
- 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 22 Immaculate Heart of Mary

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