

# The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

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## Growth In Traditional Movement Is Encouraging

by FR. KEVIN VAILLANCOURT  
Editor, The Catholic Voice

Over the past few months I have been encouraged by different events that give some hope in our fight to see the return of traditional values and teachings in the Catholic Church throughout the world.

On a local note, a few weeks ago I offered the first Mass in my new parish church. After several years of assisting at Mass together in a small and temporary facility, God saw that our time for His work had come. He has blessed us with a wonderful church facility and has given us a mission to spread the Faith we possess far and wide to bring the peace we have in serving God to others.

Speaking of peace of soul, there seems to be a movement afoot by people who are looking for what they lost in the late 60's. It is the subject of the article just below this one, and can be seen as a tone in the many letters we receive.

Through the efforts of the Society of Traditional Roman Catholics, and other organizations like ours, contact is being made with hundreds of people who have been disillusioned by what they are seeing in the modern churches. It seems that there are many who left the Church after the Second Vatican Council during the revolutionary times of the '60's and '70's. Religion was looked down upon, at least those religions that savored of anything in the past. Instead of finding stability in the Catholic Church in the midst of the torment of those times, they found that the Church underwent some serious changes herself. Having nowhere else to turn, thousands of people abandoned the religion

of their fathers for either atheism, agnosticism, radical Protestantism or eastern mysticism.

Years went by, and these wayward souls (many of them teenagers when they left the Church) could not find anything of lasting spiritual comfort in the various religions. Try as they might, emotionalism, false mysticism, and even a denial of God's existence couldn't answer the yearnings of the soul. Society and its ever-changing norms couldn't, nor could the ramblings of preachers who could only satisfy the emotions but not the cravings of the heart. And when emotion has settled down, where is faith? Where is that depth of soul that will keep the heart calm and the will determined against sin? Where is the grace of patience and calm in the midst of the storms of life? The answer to all this is that it is found nowhere unless there is grace, and the real source of grace is the Roman Catholic Church; her Mass and Sacraments.

These men and women, hungry now for the values they knew over twenty years ago, have begun to return to the modern church. Yet, instead of finding spiritual stability, they have entered a house desolate. As the soul reaches out to embrace its Master in prayer and the Sacraments, it finds in the halls of the modern church only emptiness and confusion.

These people are bit by bit finding their way to the Traditional Movement. The peace they have looked for is here. We must be ready to help them in the journey back to God. We will meet them at our churches, or in life's journey. Wherever they are, they need our prayers and encouragement. †

## Traditionalists: Be Strong In Your Beliefs, You're Not Alone

by ROBERT DEPIANTE  
Publisher, The Catholic Voice

23rd to the present?

Our mail and phone calls during the past few weeks dictated the content of this column. It's a repeat of a column we did several years ago, and we hope it carries a message you can take to your traditional friends.

Before the message, let me tell you about two phone calls and one letter we received the other day. The phone calls were from the same state, but were unconnected.

It was a Friday morning, I was at work and my wife answered the phone. The question was simple: "What can I do," the caller asked. "I know the novus ordo mass is not right. I don't want my children being taught in church that isn't what I know a Catholic church should be. How can I handle it?"

That caller, the one that followed, and the writer of the letter which we'll quote later in this column, reflected the same

concern. Are we wrong to think the church has gone crazy? Are we alone in what we think? What can we do? How do we handle it? Will people really get as mean as we think they will because we no longer will go to the novus ordo mass?

These are valid questions. What happens too often is that because traditional-minded Catholics are only a small, yet outspoken group, they question themselves, and are, in turn, questioned by others. Their parish priests and their close novus ordo friends attempt to make them think they are just a brick short of a load, that they are worried about a situation which is not wrong, that the church really knows what it's doing, that the parish priest is really a "holy man" and that they (the believers in tradition) are, at best, worried uselessly about matters, or at worst, are undermining their Catholic views.

To all of these charges there is but one answer: If we, as

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**Go To Joseph!**

# Society Directions For 1995 Reviewed At Annual Board Meeting

by **ROBERT D. DePIANTE**  
 Publisher, The Catholic Voice

Five major projects, as well as several other efforts, will highlight the work of the Society of Traditional Roman Catholics in the coming year.

Members of the board of directors, in their annual meeting following the meeting of the membership and advisory board, approved continued work in these areas:

**THE CATHOLIC VOICE:** Now at 16 pages an issue and printed four times a year, our newsletter will be continued at this level in 1995. Circulation has now reached more than 4,000, and is expected to grow by at least 10 percent, according to a report from the publisher. Our newsletter is well received, and distribution of it has begun in Australia and other foreign countries. It is the only publication of its kind supported wholly by the donations of its readers.

**The STRC ELECTRONIC BULLETIN BOARD:** It continues to get excellent reception from the many computer enthusiasts who use it, according to a report from Larry Martin, Society president and system operator of the bulletin board.

**THE TRADITIONAL CATHOLIC CALENDAR:** We started distributing the calendar in 1990 when the Society had 100 printed. In 1994, more than 400 calendars were sent to those who contributed financially to the Society in 1994. In 1995 the Society will continue this project, expecting to increase distribution to its donors.

**PRO MULTIS PINS:** Nearly 1,000 pins were distributed in 1994. Pins ordered in the coming year will be limited to the small oval-shaped style. This pin has proven to be more popular than our original design - a larger, more rectangular pin. Suggestions have been made to make available other printed materials bearing the Pro Multis emblem.

**MAIL APOSTOLATE:** More than 300 letters were answered in 1994. This is a substantial increase over past years and is expected to continue in the coming year.

In other discussions at the board meeting, the directors urged that work be continued in preparing a tape for altar servers. Work was started a year ago, but because of other circumstances, was delayed. It will be continued in 1995.

Other projects that will be continued include the Outreach Program, designed to take our message for the need of the Tridentine Latin Mass to those Catholics who might be interested, as well as a means of measuring the knowledge of the Catholic Faith that can be found among Novus Ordo Catholics. In 1994, mailings were made to more than 1,000 people, with many positive results, Larry Martin said.

Block Rosary, an apostolate that affiliated with STRC in 1994, was responsible for staging a Rosary Walk in Charlotte, for preparation and distribution of a booklet on Block Rosary, for preparation and distribution of a Mother's Manual of prayer, and for preparation and distribution of a metal/cloth scapular.

Block Rosary is completely financially independent of

STRC, but does file a financial report with STRC. In 1994, the working balance of Block Rosary was \$504.00, according to Dorothy De Piante, who heads the Block Rosary organization.

Larry Martin, president and treasurer of the Society, reported that the Society was able to pay its bills, but had little money in the treasury. "We have a cash balance of several thousand dollars," he said, "but that amount barely covers the printing and distribution of one issue of The Catholic Voice."

At the annual meeting of the advisory board and general membership which preceded the board meeting, the voting members named James De Piante, Bill Collins and Don Donadio to succeed themselves on the board.

At the board meeting, Larry Martin was named president and treasurer, and Robert De Piante as secretary.

Father Kevin Vaillancourt was named editor of the Catholic Voice, and Robert De Piante was named publisher, succeeding themselves in the same positions held in 1994.

The board also approved a plan to restructure the advisory board. "We're looking at how it is best to handle selecting those people who will be responsible for naming our board of directors. The criteria will be established within the next few weeks, will be approved by the directors and implemented in the coming year," Martin said. †

## The Wonders of the Holy Name

This forty-five page booklet, originally distributed by TAN Books and Publishers, Inc., is offered by the Society of Traditional Roman Catholics to all who send us a donation to cover postage.

The booklet was originally published in 1947 in Lisbon, Portugal, and is written by Father Sullivan, also known as "E.D.M." This latest printing was done in 1993 by TAN Books and Publishers, Inc.

The Society would like to thank TAN and The Holy Wounds Apostolate, Inc., for making it available at no charge for distribution.

# Ceremonies Of The Liturgy Help To Strengthen Faith

Adapted from: Orde And Ceremonial In The Mass

In past issues of the Catholic Voice we have reviewed many aspects of the Tridentine Latin Mass. After studying about the Holy Sacrifice of the Mass, it is good for us to have an explanation of the words and ceremonies prescribed to be used in it. Our devotion for the Mass cannot fail to be strengthened by an acquaintance with the Liturgy of the Church, as well as with the use and meaning of those sacred rites by which this most solemn of all religious actions is accomplished.

The Church tells us, in the Decrees of the Council of Trent, that the ceremonies of Holy Mass are designed precisely to promote the reverence and edification of the faithful. Another very important end of them is to impress the ministers of religion themselves with a sense of the greatness and majesty of the work in which they are engaged. An incidental result of the care which the Church bestows upon the externals of religion, and which is obviously a part of her object in providing for them, is the preservation, in all its integrity, of the great doctrines to which these ceremonies are evidently subservient.

Let us look first on the effect the ceremonies have upon the people. We naturally form a high esteem for actions which we see done with care and attention. This principle is well understood by kings and the great men of the world, who, whenever they appear in public, entrust their marshals and ushers with the care of arranging their processions and receptions according to a prescribed ceremonial. The Church, fearing the curse of those who perform the work of God negligently (Jer. 48:10), and animated by that spirit of loyalty which inclines us to execute every labor of love with careful exactness, abhors nothing more than a perfunctory and slovenly performance of religious actions. It is a special curse of its own to assist at Mass or some other religious ceremony where the minister's heart and mind is not "in" the work that he is doing. We know how disedified we are by such events, and how we walk away from such ceremonies with confusion of spirit. Likewise, attending a Mass devoutly said does much to uplift our souls.

Another end of the liturgical ceremonies is to fix in the mind of the priests and ministers of religion a sense of the greatness of the work in which they are engaged. Our outward gestures have the greatest effect upon the disposition of our minds. For this reason, in well-regulated families, children are brought up to observe an outward demeanor of respect and affection to their parents as the best, or rather the only, security for keeping themselves habitually in those dispositions. What prudent teacher or ruler would ever think of dispensing with ceremonial proprieties and etiquette saying that true love and duty are not connected with such minutiae? We well know that the certain consequence of neglecting such outward signs of regard is to cool, in the end, even the most promising affection. It is for these reasons that the Church binds her priests and ministers, even under pain of grievous sin, to an exact performance of all the most important ceremonies of Mass. They are also bound under a decided, although less severe obligation, to a take care of even less essential details. They may not deviate from the ritual, nor

can they invent ceremonies of their own or invite the faithful to write up their own ceremonial.

Thirdly, considering what vital doctrines are wrapped up in the Holy Sacrifice of the Mass, and how intimately many of its ceremonies are connected with these doctrines, it will appear that the Church has other still higher reasons for the attention she bestows upon the ceremonial of religion. It cannot be doubted that these ceremonies have materially contributed to preserve the doctrines of the Incarnation, Redemption, the Holy Eucharist, and other great mysteries of our Faith. There is not one of these ceremonies which does not spring from reverence towards the Holy Eucharist, while many of them directly imply the great truth of Transubstantiation.

It is important for us to understand that not one of the seemingly least of all these ceremonies is, as the enemies of the Church assert, idle and insignificant. Many who read these words are old enough to remember the reasons we were given by the liturgical innovators for changing the ceremonies of the Mass into those of the novus ordo. We were told that the Latin Mass was archaic and hard to follow. It was lacking in meaning (they said) and crying for help to be brought into more relevance to modern man. We were even told from the pulpit that all the ceremonial blessings during Mass were not necessary. As if to illustrate the point, one priest remarked to a congregation that these blessings could be confused by some as being done by a man who was swatting at flies.

Twenty years ago these words didn't shock us, even though they came from priests. Far too many accepted what they were told and we blindly went along with the changes that were forced upon us. Within a short period of time, attendance at Mass dropped off and the trust of the faithful in their religion was lost. This is all because the ceremonies of the mass were either done away with or performed in a disedifying manner.

Our love for the Latin Mass must extend to the very ceremonials of the Liturgy itself. Priests must take care to review the rubrics of the Mass and Sacraments frequently, especially during their annual retreat. They should be just as careful of each ceremonial detail as they are to pronounce the words of Consecration with precision and devotion. They should also take time to meditate on the ceremonies of the Mass and to preach on the fruits of their meditation to the faithful. When we can be sure that the priests and bishops of the church will lead us to devotion by example, we can be equally sure that the faithful will grow in grace and profit by each Mass they attend.

The duty for care of the Liturgy doesn't end with the priests. The faithful, too, should learn to appreciate the depth and richness in the ceremonies of the Mass. While all may not understand Latin, each of us can understand in our hearts and souls the meaning of the actions at the altar. We should pray for each other to appreciate what we have. †

## Traditionalists Cannot Have Doubts About Their Beliefs

(Continued from Page 1)

Catholics, believe as Catholics believed through the ages, and we are wrong, then Catholics for centuries were wrong and the church has been a farce all along. If, on the other hand, we are right in retaining our traditional beliefs, and the Church through the centuries has been right, and we believe as the Church has believed for centuries, then the changes today are wrong, and we, the traditionalists, are right.

That argument will be countered with the argument that the Church has the right to change. After all, the Church is the keeper of the Faith. Yes, the Church can change, but it is very limited in what it can change. Each change must be examined individually. Let's look at just a few:

1. "FOR ALL" instead of "FOR MANY". If ever there was a change that resulted in a service that could not be called a Mass, it was the change made by the various liturgical commissions around the world that decided the words of Christ weren't as Christ said them. He really didn't know what He meant. He didn't mean FOR MANY, He meant FOR ALL, they say. This despite the fact that the Council of Trent, which codified the Mass that had been in use since the time of Christ, specifically ruled that the words were "For Many", and then spent a page of text explaining why "For All" was not correct.

2: Let's look at the ordination ceremony used for priests in the novus ordo church. We plan a separate article on the ordination ceremony in an issue later this year, but for the sake of this article, I raise only one point: Do you know that in the modern version of the ordination rites, the person being ordained is not being ordained to say the Mass, but is being ordained as the president of the congregation? That no where in the ceremony is he given the right to offer the Holy Sacrifice of The Mass, but instead, is named the number one guy, the "president of the congregation". Food for thought.

3: Add together changing the words of Christ in the consecration of the Mass to make it all inclusive (FOR ALL instead of FOR MANY), the insult in the ordination rite, and mix in the insults we have offered to the Blessed Sacrament by moving it to the side and taking away Its place of honor as the center of attention in our churches, and there is little doubt, the group that now runs the political organization called the Roman Catholic Church has founded a new religion. Possibly a religion that will take away enough of the quality of the true Catholic faith to make it appeal to the various protestant denominations, yet will miss out on the essentials.

Still not convinced? One more test: just compare the booklet the Lutherans use in their church services with a novus ordo missalette, and tell me which is which. The best way to see the distinction is from the front cover. The name of the church may give it away, but certainly the contents won't.

Thousands, no millions, of people recognize the need for our Traditional values, and know the importance of attending the Tridentine Mass. We must be convinced that we are not alone in our quest for the truth. Many others share our frustration at the changes in the church and long for the

return of our True Mass, for a return to our traditional values. Nothing expresses this view better than a letter we got a few days ago. It follows:

*Editor, The Catholic Voice,*

We are recent recipients of your newsletter. The points brought up by your readers were especially appropriate for myself and my family. The articles on the diminished respect for the Blessed Sacrament, and for the Priesthood, struck a particularly strong note. In view of these factors and of a long and unfortunately, ever-continuing list of abuses, we have sorrowfully left our Novus Ordo parish and returned to the sacred Tradition of the Church in the Tridentine Mass, the Mass of all times.

As many learned theological scholars have pointed out, the present abuses are rooted in a spirit of disobedience and rebellion and show no signs of abating. For us the final straw was the introduction of female altar servers into our parish. This, coupled with the flocks of auxiliary functionaries (usually female) hovering around the sanctuary, total apathy and even equivocation in the stand against abortion and contraception, the practice of Holy Communion in the hand, guitar-strummers playing pop hymns in place of the immortal music of the Church and the American Bishops' astonishing proposal to make kneeling at any time during Holy Mass "optional", simply points up for us, the fact that the "American" Catholic, Post-Conciliar Church has become just another Protestant sect.

Both I and my wife are converts and we did not convert to Catholicism in order to become Protestants. In returning to the Tridentine Mass, we have in effect, fled to the catacombs, and will remain there, a faithful remnant, until the Church is rebuilt, or until Our Lord returns to claim His Church. Our numbers are growing, and we are forming lively and faith-filled communities of Traditional Catholics, with abounding vocations. The post-conciliar Church is dying, but the young green shoots are appearing at the base of the dying Tree and will confirm Our Lord's words that He will be with the Church "until the end of days".

We are a home-schooling family of nine. I am a firefighter, and we raise our family on one income, and by the grace and providence of God. Daily prayers and the Holy Rosary are the strength of our family. Enclosed is a small donation for your work, and would you please send us a couple of the "Pro Multis" pins? D.D.J. Inyokern, CA

So there you have it. The examples of frustration with the novus ordo (typical of so many we get), the report on the phone conversations, (again typical of so many we get), the reasons why people are frustrated, and the effort of your novus ordo friends to convince you that you are alone (never, there's millions of us out there) are samples of a continuing story. What you see here is a picture of the logic and reasoning behind the new church, and their efforts to get you to accept the new mass, the new protest to our true Catholic beliefs as true... Gee, that's a good word, *protest*. Maybe we can call the novus ordo church the protesters... protestants, maybe. †

# Latin Is One Of The Sacred Languages Of The Church

by CHARLES F. WILKES  
Written For The Catholic Voice

*Charles Wilkes, editor of the parish newsletter Dominus Vobiscum, of Our Lady of the Rosary Catholic Church in San Jose, California. This article appeared in a recent issue of that newsletter.*

There are three sacred languages recognized as sacred and used for sacred functions - Hebrew, Greek and Latin. One should also not forget that the language of the temple and synagogues in which Our Lord worshipped was not the vernacular of the Jewish people since their return from the Babylonian captivity five centuries earlier, but was Aramaic or Syriac, the vernacular language of Syria, which had taken over Israel as well. This vernacular language was also written using the Hebrew alphabet, as was classical Hebrew, much as the Roman alphabet today is used to write many entirely different languages.

Much has been written of the fact that the New Testament that we have today in the original, is in the Greek language. But Greek was also the language of the Jews coming from surrounding countries such as Turkey, etc., as well as the fact that there were Greek-speaking settlements in what is today Israel. Thus the Jews of the time of Christ certainly knew three languages - classical Hebrew, vernacular Aramaic, and for anyone with any education at all, certainly Greek.

But Latin was by no means absent from the lives of the Apostles, and of Jesus, since they were under occupation by Roman soldiers who spoke Latin. Who ever heard of soldiers of an occupation army bothering to learn the language of the country being subjugated? Did the American soldiers of World War II learn German and Japanese? Perhaps a few -- including your author who ended up his service in World War II in Japan -- but these are very few indeed. Instead, such armies spend their free time teaching the subjugated people their language, as we did in both Germany and Japan.

Certainly the occupied citizens of Israel under the Romans were no exception. They had to learn Latin in order to survive under cruel Roman rule. For example, Jesus spoke to the Roman centurion and to Pontius Pilate without mention of a translator. Jesus was from that part of Israel which did not have an intense hatred for the Roman occupiers. As a result, He most certainly knew Latin and spoke it when necessary.

Many of the Apostles, as part of their missionary travels, found themselves in Rome. St. Paul made three such trips, and along with St. Peter and others, died in Rome. Certainly they both well knew Latin, although nothing of their writings in that language have been preserved as have their writings and letters in Greek, especially the letters of St. Paul. Of course St. Paul was writing to Greek speaking Hebrews as well as to native Greek gentiles among the early converts to the Church, and naturally wrote to them in their native language, which was also the native language of St. Paul himself, having been born in Greek speaking Turkey.

At that time in Rome, Greek was the classical language of the scholars. This can be easily seen in the ruins of Pompeii

today which have been excavated from volcanic ash. Even the citizens of Rome, who natively spoke Latin as their vernacular language, also learned Greek as their language of scholarship. While Roman soldiers, essentially uneducated, would not have spoken Greek, the early Christians in Rome were undoubtedly highly educated, and did. Thus the use of Greek as an early language of the Church was both natural, and a consequence of the social and political situation of the times. But it does not mean that Latin did not have equal billing with Greek, and it was the Latin that carried the Church forward in Rome long after the time of the Apostles.

For 1700 years the Roman Liturgy was preserved in the original Latin, only to be changed to the vernacular in the last 30 years. One could ask what is so special about the last 30 years than an unbroken tradition of 1700 years should suddenly be changed?

Dom Prosper Gueranger, in his book *The Antiliturgical Heresy*, said that the hatred of the Latin language is inborn in the hearts of all who hate Rome. They see in it a bond that unites throughout the world, a weapon of orthodoxy against all the subtleties of the sectarian spirit, and a most powerful arm of the papacy. Surely it is one of the most masterful strokes of the reformers to declare war on the holy language of Latin, for if they succeed in destroying its use, their aims are all but accomplished. The liturgy, from the moment it loses its sacred character and is offered to the people in a profaned manner, becomes like a dishonored woman. Liturgists cry, "The Lord be with you," and how long will they continue to respond, "and with your spirit"?

Pope Pius XII said that the day the Church abandons her universal tongue of Latin is the day before she returns to the catacombs. He also said that the use of the Latin language is a clear and beautiful sign of unity, and an efficacious remedy against any corruptions of true doctrine.

In the light of the above, it is clear that for the Roman Catholic Church, Latin is not the wrapping paper, but the string that holds the whole package together! It has in this 1700 years achieved a near-essential quality, not only as the language of the liturgy, but as the custodian of Roman Catholic theology for that time as well.

Now we come to the crux of the matter. It is not the use of the English that is the main problem, but what is being said in English. The new words may in fact invalidate the Sacrament, but not because of the language used, but because of the meaning behind them, and the intent of the speaker.

A Tridentine Mass said entirely in English might be just as valid as one said in Latin, provided the translation was literal and accurate. However, no such permission has ever been given, and this would essentially be a non-Catholic position were it to be granted.

Latin is a language that transcends all national borders and is a "dead" language. It does not change on a day-to-day basis like English. We should learn to appreciate the value of Latin in the Church . †

# The Forgotten Encyclical: Mediator Dei Of Pope Pius XII

by FR. KEVIN VAILLANCOURT  
Editor, The Catholic Voice

In many traditional Catholic publications there are certain papal encyclicals that are often cited to substantiate our cause. Most frequently mentioned is the bull of Pope St. Pius V, *Quo Primum*, and the directive *De Defectibus*. When mention is made of the work of the modern enemies of the Church we read of the works of Pope Pius IX and his *Syllabus of Errors* as well as the encyclical *Pascendi Gregis* against Modernism by Pope St. Pius X.

Most important to our cause is the destructive interpretation of the sacred liturgy itself. *Quo Primum* affects the validity of the Mass, as does *De Defectibus*. There has been an encyclical written to address the intent of the innovators which would affect the very nature of the liturgy itself and their attempt to change the its ceremonies. They have done this by redefining the nature of the liturgy and the role of the laity in religious practices. All this and more was outlined long before the Second Vatican Council. In 1947, Pope Pius XII issued the encyclical *Mediator Dei* to address true and false liturgical reform, yet few traditionalists make reference to it. Why could this be?

Let me begin to answer this question by setting aside any ill-will on the part of tradition-minded writers. Many have struggled in the cause for the return of traditional values to the Church, and have found in the most commonly mentioned encyclicals the answers their hearts and minds need against the errors of today. I think that little reference has been made to *Mediator Dei* because it has been a forgotten encyclical, especially in America. A former parish priest from a small town in Nebraska was surprised to learn in the mid-1970's that Pope Pius XII wrote an encyclical on the liturgy. He was the dean of the diocese, and this encyclical was never brought forward by any of the American bishops for the priests to study. While many publications for priests did reviews of papal directives for that time, there is little written about *Mediator Dei*, except in one obscure journal. If the priests could not learn the pope's mind at such a pivotal time, is it any wonder that so many fell right along with the changes and the new ecclesiology represented by them?

Some might see in this a conspiracy of silence. I'm not sure. It took several decades before the message of Our Lady of Fatima made its way through our country. Certain messages for the faithful did not get preached as they should, and this might be because of the devotional practices of those who preach. Yet an encyclical is not a mere devotional letter -- it is a solemn and infallible teaching meant to be taught and discussed by the hierarchy to their clergy and from them to the faithful. This did not happen with *Mediator Dei*. If it had, I am sure things would be different today.

It is not the intent to rewrite each page of this encyclical in this column. As it is, a proper discussion of this encyclical will take several issues to complete. It is a lengthy text, and would take much too long to reproduce in these pages.

However, the Society of Traditional Roman Catholics will be offering a reprinting of this encyclical to all who donate to our work. The encyclical reprint will be available in mid-May, 1995. This column over subsequent issues will offer commentary on this papal writing with the benefit of hindsight nearly forty years after its publication.

## INTRODUCTION OF THE ENCYCLICAL

As with all encyclicals, Pope Pius XII begins his work addressing it to "our Venerable Brethren", the Patriarchs, Primates, Archbishops, Bishops and other Ordinaries in communion with the Apostolic See. It is the directive of a father to his children in Christ with the fervent desire that they will take his words to heart and pass them on to their charges.

This encyclical addresses the office of Jesus Christ as Mediator between God and man. The whole work of the redemption is a fulfillment of this office.. While hanging on the Cross, Jesus offered up His sufferings and death for the redemption of mankind. He won for us the graces necessary to enter into the Kingdom of His Father. There at Calvary the first Mass was offered, and it is this redemptive work of Calvary that is renewed each time the Mass is offered. The pope remarks: "The Divine Redeemer has so willed it that the priestly life, begun with the supplication and sacrifice of His mortal Body, should continue without intermission down the ages in His Mystical Body which is the Church. That is why He established a visible priesthood to offer everywhere the clean oblation which would enable men . . . to offer God that unconstrained and voluntary homage which their conscience dictates".

The sacred Liturgy is our obedient means of prolonging the priestly mission of Jesus Christ. It is done chiefly through the Mass and the Sacraments, those special channels of grace and redemption through which men can partake of eternal life. As by a special grace of the Holy Ghost, a remarkable and widespread revival of scholarly interest in the Sacred Liturgy took place toward the end of the last century. It was mainly done in Benedictine monasteries of Europe to the benefit of the Church as a whole. Among others, Dom Gueranger, author of the inspiring series *The Liturgical Year*, contributed much to a better understanding of the sacred Liturgy. (Ironically it was American Benedictine monasteries that introduced the liturgical innovations we are now suffering under.)

While the study of the Liturgy is to be encouraged, the pope reminded all that the Holy See alone has the responsibility for it. No "revival" is possible unless approved by the pope. It is on page 6 that we get our first glimpse to the pope's reasons for writing this letter. He says, "We are sorely grieved to note ... with considerable anxiety that elsewhere certain enthusiasts, over eager in their search for novelty, are straying beyond the path of sound doctrine and prudence". And this in 1947! Thus he wants us to all understand the Catholic teaching on the liturgy before these innovators can poison our minds.

(To be continued next issue.)

# The Sky Grows Darker Yet, But Mass Is Chief Rampart

by PATRICK OMLOR  
Contributor, The Catholic Voice

*The following is the text of a speech of Patrick H. Omlor, delivered to the Latin Mass Society of Australia at its General Annual Meeting at Sydney, Australia, on Sunday, October 21, 1973. Although delivered more than twenty years ago, this message is valid today. Even more so, why were they not heeded by Catholics in the early '70's. If they had been, perhaps we could have changed history's course.*

In his encyclical *Acerbo Nimis*, dated April 15, 1905, Pope St. Pius X singled out one principle cause of the remissness from which all the grave evils of that day arose. He claimed that the main source of all the troubles was *ignorance* - the ignorance of divine things on the part of Catholics. And stating his case he cited these words of his predecessor, Benedict XIV: "We declare that the greater part of those who are damned have brought the calamity on themselves by ignorance of the mysteries of the Faith, which they should have known and believed, in order to be united with the elect."

As an immediate and drastic remedy for this dangerous and widespread ignorance, St. Pius ordered, by virtue of his apostolic authority, that every bishop in the world should immediately put into effect a program for the Catholic education, not only of children, but also of adult Catholics. He directed that all pastors should on Sundays and Holydays, in addition to the usual sermon at Mass, give a separate full period of instruction to all the faithful. Moreover he specified that the Catechism of the Council of Trent be followed in all these instructions. Very shortly, by the way, we will be examining several compelling teachings found in this Trent Catechism.

Now by the time 1962 rolled around, the widespread ignorance of divine things, not only among the laity, but also and especially among the hierarchy and clergy, had reached colossal proportions. *Had even a significant minority at that time known what is taught in the Trent Catechism*, it is doubtful that even a fraction of the subversion of our Faith that has occurred could indeed have occurred. It is certain that all of us, sadder and wiser now, have learned or relearned much about our precious Catholic Faith since 1962.

This warfare in which we are all presently engaged is a very vast and all-encompassing one. It is no less than a war to preserve the very Catholic Faith itself. Many are the different battlefronts where we must dig in and take our stand. We must oppose the forces of religious indifferentism which today masquerades under the euphemistic banner of *ecumenism*. We all know of the dangerous "catechisms" (so-called) which are designed to rob our children of their precious Catholic Faith and heritage. On every side we witness the almost total abandonment of all standards of Christian morality.

## THE MASS - OUR CHIEF RAMPART

Although we must fight all these battles, and many others, the chief rampart we must defend is the Holy Sacrifice of the Mass. The enemies of the Church have always had this key axiom: *Tolle missam; tolle ecclesiam*. "Take away the Mass, and thereby take

away the Church." Contrariwise we may affirm with the greatest confidence: Preserve the Mass, and thereby preserve the Church.

But what exactly can we hope to accomplish? At this point - and it is very late in the game - perhaps our chief job is salvaging, preventing shipwreck. That is to say, through our prayers and our work we must hinder as many as possible of our fellow Catholics - members of Christ's Mystical Body - from being sucked down into the quicksands of this universal apostasy we are witnessing. We must awaken them to what has happened, and what is even now happening, in this complete sell-out of our Faith and our Church by our supposed spiritual leaders, who are abetted and encouraged by a largely craven and faithless laity.

Our prayer should be especially the Rosary. Our work lies principally in informing others. We must continue to write our letters, to talk to confused and uninformed priests and lay persons, and to pass out appropriate literature to be read. In a word: we must continue to proselytize, to make converts even as did the early Christians. With this difference, that here the missionary field is not among the pagan and the infidel, but among the nominal Catholics!

## DARK FOREBODINGS - A GRACE!

The mental anguish we often feel in seeing the situation worsen from day to day is, paradoxically, our comfort. It was Chesterton who wrote these lines:

*Out of the mouth of the Mother of God  
Like a little word come I;  
For I go gathering Christian men  
From sunken paving and ford and fen  
To die in a battle, God knows when,  
By God, but I know why.*

*And this is the word of Mary,  
The word of the world's desire;  
No more of comfort shall ye get,  
Save that the sky grows darker yet  
And the sea rises higher.*

No more comfort, save that the sky grows darker yet? Are we actually to find comfort in witnessing the situation growing bleaker? Yes! It is because from the standpoint of eternity, bad news is often good news. It forces us down upon our knees, it reminds us that we have not here a lasting city, and that our dependence upon Almighty God must be total. And so, paradoxically, we may rejoice in the fact that very likely there are even far worse things in store for us, lurking beyond the horizon.

## THE MUCH FEARED VALIDITY ISSUE

The issue feared most by the "progressive" or "new-breed" hierarchy and clergy is the question whether the "English mass" is valid. Often they will tolerate our complaints about this or that, the forsaking of traditions, the abolition of the Latin liturgy, the deplorable catechisms, and so forth. On occasion they may even partially agree with us, or else simply nod their heads and go their

*(Continued on Page 8)*

# We Must Face Up To The Errors Of The Novus Ordo

(Continued from Page 7)

way. However, when the "validity issue" is raised to them, their reaction is usually quite intense. There have been instances when bishops and priests, upon having the question of validity put to them, have become livid with rage. This is doubtless a defense mechanism on their part, for down deep they fear that we are right, they know that we have a sound case, and since they cannot explain away our arguments even to themselves, they wish to hear nothing of them.

Many cannot face up to this dreadful possibility - or, rather, in my opinion, probability - that the "English masses" are invalid. But for our part we must never fear the truth, not must we fear to be "controversial," always bearing in mind, of course, how essential it is in theological matters to be absolutely sure of our facts. We must be careful to state our case calmly but emphatically, without fear, and also without flaw in our facts or in our logic.

We should be determined never to fear or flee from the truth, however agonizing it may be. For we cannot afford to be like those who, having eyes see not and having ears hear not. Quite to the contrary, we must seek to know the truth, the very worst, and to provide for it. It is my belief that in the English, and in certain other vernacular versions, the Mass has most probably been rendered invalid, and that what is performed in most Catholic churches today is, at best, on a par with the Protestant's "Lord's Supper" or "Communion service."

Our case is based on the principle of sacramental theology known as "invalidity through defect of form." We do not claim that the "English mass" is invalid because it is no longer celebrated in Latin, nor because the entire "New Order" has replaced the Tridentine Mass, nor because we feel that many priests simply no longer have the proper intention, or have largely lost their Faith. No, the sole basis for our position is not a subjective one, but a very concrete and objective one.

## OUR CASE IN THE BRIEFEST TERMS

In as few words as possible, this is our case. Always we were taught that the form, the necessary words, for a Sacrament must not be altered, or else the Sacrament is not produced. "In our Sacraments," teaches the Catechism of the Council of Trent, "the form is so definite that any, even a casual deviation from it, renders the Sacrament null." Concerning the sacramental form for the Holy Eucharist (the wine consecration at Mass), this same Catechism clearly states: "THIS IS THE CHALICE OF 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."

The "English mass" alters this form substantially, in several ways, but principally by using the words FOR ALL MEN instead of FOR MANY. In explaining that these words "for many" refer to the elect only, and not to all men, the Trent Catechism explicitly affirms: "With reason, therefore, were the words 'for all (men)' not used, as in this place the fruits of the Passion are alone spoken of, and to the elect only did His Passion bring the fruit of

salvation." And so we see that these very words "for all men" which, according to the resolute and clear teaching of the Catechism of the Council of Trent, must not be used, are in very fact being used in the "English mass".

There are many other details and aspects of our position, and other important principles of sacramental theology enter in. Many additional and very forceful pronouncements of the Magisterium, and of learned and holy theologians, such as St. Thomas Aquinas, can be cited to support our arguments, but the foregoing is the case condensed as briefly as possible.

During the past five and a half years we have encountered only five main counter-arguments that have been brought forth against our thesis. 1) That the words spoken in the Aramaic language by Our Lord at the Last Supper really meant "for all men" and not "for many". 2) That in Holy Scripture the word *many* is often to be taken as meaning *all*. 3) That Christ indeed died for all, and not just for many. 4) That in the consecration of the wine, the mere words "This is My Blood" are sufficient for a valid consecration, just as the words "This is My Body" suffice for the consecration of the bread.

## CHURCH TRULY COULDN'T HAVE APPROVED

Once these four counter-arguments have been decisively answered, and they are easily rebutted; and once logic, reason and sound theology have backed our opponents into a corner, invariably they will resort to the fifth and final argument, which is supposedly the very last word. All discussion must come to an end, so they suppose, when they solemnly proclaim: 5) "*It has been approved!*" And, needless to say, by inference we are being disobedient to lawful authority by daring to question what has "been approved."

How do we answer that one? Once again we have sound papal authority on our side. In the ensuing discussion we shall see proof that the altered form containing "for all men" cannot have been lawfully approved. It is important to bear in mind that we are referring only to the change in the Words of Consecration, and that the following evidence does not constitute a case for the Tridentine Mass as a whole, against the "New Order".

Now, on at least for separate occasions Holy Mother Church, speaking through her authentic Magisterium, or teaching authority, has positively declared that no one has the right or power to innovate anything whatsoever touching upon the substance of the Sacraments. By "substance of a Sacrament" is meant the matter and the form. Of these four clear-cut pronouncements let us, to serve the purpose, consider only the two most recent ones.

First, in the letter *Ex Quo, Nono*, of December 26, 1910, Pope St. Pius X declared: "It is well known that to the Church there belongs no right whatsoever to innovate anything touching on the substance of the Sacraments." Thus even the Church Herself has *no power or authority* to alter the words in the form of a sacrament.

The second ruling we will cite is that of Pope Pius XII in his apostolic constitution, *Sacramentum Ordinis*, of November 30, 1947. Said Pius XII: "As the Council of Trent teaches, the seven

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# The Church Has No Power To Change Substance

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Sacraments of the New Law all have been instituted by Jesus Christ, our Lord, and the Church has no power over the 'substance of the sacraments.'" The Church has no power! No bishop, no council, no pope, no one at all can change or even tamper with the essential matter or form of a Sacrament.

By the very fact that these pronouncements were made one thing is quite evident. It is evident that the Church, always guided by the Holy Ghost, envisaged and foresaw the possibility at least, that at some future time someone (or ones) calling themselves "the legitimate authority of the Church" - but in fact abusing authority - just might actually presume to attempt to change the form of a Sacrament. Now it might be thought by some that certainly our very shepherds, the ones whose chief business should be defending the Faith, would not and could not ever do such a thing. But if such a possibility were entirely out of the question, then St. Pius X and Pope Pius XII (both of whom we have just quoted) - and before them the Council of Trent and also Clement VI - would not have bothered to issue their solemn admonitions. *De rebus parvulis non curat lex*: the law does not concern itself with trifles, nor we might add, does it concern itself with impossible situations.

Therefore, this change "for all men" - a change in the sacramental form of the Holy Eucharist, the substance of that Sacrament - simply cannot have been made validly or legitimately. If you should tell me that all the bishops have approved this change; if you tell me that a general council has approved it; or if you should tell me that the pope himself has approved it, or even, yes, that angel sent from Heaven made this change, my reply will ever be the same. It will be in the words of St. Pius X: "It is well known that to the Church there belongs no right whatsoever to innovate anything touching on the substance of the Sacraments." Or in these words of Pope Pius XII: as the Council of Trent teaches . . . the Church has no power over the substance of the Sacraments.

Consequently any so-called "approval", regardless of the alleged source, must have been necessarily null and void at the very outset. And, moreover, null and void in a manner totally beyond the control or powers of any would-be innovators. And that is the firm and resounding stand we must take against those who would claim that it is we who are being disobedient! Name for me those who have made and "approved" this change, and I'll name you the disobedient ones.

## A BISHOP DID SPEAK OUT

At one point during this "for all men" controversy in the United States, Bishop Sylvester Treinen of Boise, Idaho, had a letter published in the *Homiletic and Pastoral Review*, a magazine widely read by the clergy. Bishop Treinen pointed out that there is no Scriptural basis whatever for this change. In the accounts of the institution of the Holy Eucharist, both St. Matthew and St. Mark record in the Gospels that Our Lord said "for many", and not "for all men".

Moreover, the bishop enumerated many Bible editions - Catholic and Protestant, very old editions as well as the newest

versions - and he claimed that there isn't now nor has there ever been a single edition of the New Testament that has those words "for all men" in this place. He might have added that this holds true not only in English, but in all the Greek texts, ancient and modern, in the Peshito Bible translated into the Syriac language in the fifth century, in the Latin Vulgate, and without doubt in all the Bibles ever printed in any language.

Clearly, then, there is a discrepancy between the "English mass" and Holy Writ itself. No one seems to deny that. Now perhaps the "Modernist" or "progressive" would claim that all those Bibles are deficient, and that now the I.C.E.L. has finally got it right! But the point is that no one will deny that there is indeed a discrepancy. Please bear that in mind while we ponder these words of St. Teresa: "The Holy Ghost never inspires anything that is not conformable to Holy Writ. If there were the slightest divergence, that alone by itself would prove so evidently the work of the Evil One, that were the whole world to assure me it was the Holy Ghost, I would never believe it."

## FACING UP TO UNPLEASANT REALITIES

As you know, there are those who do not agree that the "English mass" is most probably invalid. Some do not even concede that it might possibly be invalid. Consider, for example, the pamphlet entitled *Why The Tridentine Mass?* The author is at pains to assert most confidently that the "English mass" is certainly valid. The he does in at least three different places. Yet on page 25 he cites a decree from the Roman Missal which states: "If anyone removes or changes anything in the form of Consecration of the Body and Blood, and by this change of words does not signify the same thing as these words do, he does not confect the Sacrament." In short, this decree avers that if any words in the form are changed, and this involves a change in meaning, the Holy Eucharist is not produced and hence there is no Mass. Now, immediately after quoting this decree, the author of this said pamphlet goes on to say (and I certainly agree with him here) that the "for all men" change is "a most serious mutilation of the meaning of the words of the Consecration of the wine, at the very least." And in the very next breath he proclaims: "We must firmly reaffirm our belief that it does not, per se, make the new Mass in English invalid" (sic!). No further comment.

Tampering with the form of a Sacrament - and the Sacrament of the Holy Eucharist at that - is by far the most serious and the most audacious move the Innovators have undertaken thus far. Everything is at stake on this point. My friends, if we are willing to let them get away with this unchallenged, our other lesser battles are certainly fought in vain.

In all this strife and confusion, in all our efforts and our frustrations, we must, at all costs, avoid bitterness. When events don't shape up to our liking, when we seem to be getting nowhere, when all appears futile and hopeless, let us recall these lines:

*No more of comfort shall ye get,  
Save that the sky grows darker yet  
And the sea rises higher." †*

*Letters To The Editor***More Mass Locations; Latin Mass Source Of Unity****Reader Offers Additional Mass Location in NH**

Editor, The Catholic Voice:

Thank you for continuing to send "The Catholic Voice". In a recent issue there was a letter from Mr. McDonough in New Hampshire regarding the location of Tridentine Masses in his state.

I contacted him by phone and informed him of another one in Richmond, Cheshire County, near Keane in the southwest corner of that state. He was vaguely aware that there was one somewhere in that area, as he had met their priest, Father Michael Jarecki, at one time.

If any other people inquire about these Masses, please inform them of their whereabouts and their proximity to southern Vermont and northwestern Massachusetts. It is a small chapel dedicated to St. Michael and is at the St. Benedict Center on Fay Martin Road just off route 119 between Winchester and Fitzwilliam.

Many people drive great distances to attend these beautiful Masses offered by Fr. Michael. It is a blessing to that congregation to have him amongst them.

Even though the little chapel is always packed they welcome visitors with open arms.

Sincerely,  
B. M. B. Great  
Barrington MA

Editor's note: Thank you. Mass locations are one of the most elusive items we deal with. It's helpful when people find a Mass and let us know about it so that we can help others in the same area know of its existence.

†††

**Bishops Amaze Reader With Their Activities**

Editor, The Catholic Voice:

Please continue the good work. At some time God will answer our prayers. The existing Church is not providing for the spiritual needs of Catholics. The Catholic bishops are actually giving money to organizations that advocate and provide abortions. They are in trouble! Yours truly,

God bless, J. G.  
Millsboro, DE.

Editor's note: How true, there is little doubt that the novus ordo church is more a social gathering than a form of worship for our God in heaven. The logic of some of the bishops defies reality, and someday they will answer to a power greater than us about their activities in these black years of the church.

†††

**Proposes 'Voice' List Mass Locations By Region**

Editor, The Catholic Voice:

I am enclosing my donation to help continue printing "The Catholic Voice". Like so many others I am requesting a list of

locations in the Maryland, DC and Virginia area where the Tridentine Mass is offered.

Perhaps you might think of including locations in your publication, listing those in certain areas in different editions.

Continue your fine efforts. I look forward to receiving my next edition.

God bless you, G. P. E.  
Annapolis, MD

Editor's note: Thank you, we once listed Mass locations in the Voice, but found that because of inadequate information, we were unable to maintain a completely accurate list. That, coupled with several priests who objected to our form of listing forced a change in our policy. We now carry a list of Mass locations in our electronic Bulletin board (for the computer buff, the BB phone number is (803) 548-2931, or call on our voice line after 6 p.m. each evening. That number is (803) 548-2770.

†††

**One Mass, One Language, Gave Us  
A World-Wide Sense of Unity**

Editor, The Catholic Voice:

In the September 1994 Catholic Voice, I read with interest President Larry Martin's experiences on his business trips as it pertained to his attendance at Mass, especially in these days.

In reading the article it made me reflect back to many years before Vatican Council II when I was a radio operator in the Merchant Marine. As such, we visited numerous foreign ports even as far away as China. Whenever in port on Sundays, I never missed Mass. At the time, regardless of the country, the Mass and rubrics were precisely the same. I knew in my heart that this had to be the one True Church. What other religion could boast of such unity?

The "One, Holy, Catholic and Apostolic" Church was firmly imbedded in my young mind. We know today we can't even find the same Mass in the same church.

I would just like to close from a paragraph taken from Patrick Henry Omlor's book, *Questioning the Validity of the Mass* [a warning to] Catholic bishops of England:

"In adhering rigidly to the rite handed down to us, we can always feel secure; whereas if we omit or change anything, we may perhaps be abandoning just that element which is essential." (Vindication of the Bull *Apostolicae Curae*.)

Sincerely and God bless you all,  
A.J.C.

Bethlehem PA

Editor's note: Your comments express so precisely how important the need for a Mass said in one language, world wide is, especially to those who travel. And with the increase in travel today, it's even more important.

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## Readers Convinced That Our Cause Is Right

(Continued from Page 10)

### The Church's Downward Spiral Continuing

Editor, The Catholic Voice,

The Church seems to be continuing on its downward spiral, but your newsletter continues to improve. Hope this helps with your work.

B. C.  
Fulton IL

Editor's note: Your words about the church are true, about The Voice are nice. Thank you.

†††

### We Thought We Were Wrong, But Now Know We Were Right

Editor, The Catholic Voice:

Thank you for sending me "The Catholic Voice". Enclosed is a check to help defray the cost of printing and postage.

We finally got our own traditional Catholic Church in Richmond after many years of praying and begging. We thank God every Sunday for being able to participate in the true Latin Mass. For years I wondered if my husband and I were just refusing to accept something new when we attended Mass. Every church in every city or state we visited was more bizarre than the other, and we found ourselves apologizing to the Lord for being a part of such a service. It is so comforting to know now that we were not alone nor were we wrong in refusing to accept the Novus Ordo.

We have a parish now of about 200 families, many who come many miles every Sunday to attend Mass. It astonished us to see so many young members with lots of very small children attending the Latin Mass. We serve coffee, juice, soft drinks and doughnuts after Mass each Sunday. This is important so we can get to know each other.

Your articles are excellent and very informative. Keep up the good work, and keep sending us a copy.

May God bless you, Mrs. M. N.  
Richmond VA

Editor's note: Your parish sounds like an ideal setting for the many Catholics in your area. May your 200 families grow to 2,000 in the coming years.

†††

### Please Add These Names to Your Mailing List

Editor, The Catholic Voice:

I am enclosing a small offering with the request that STRC add the following names to the mailing list of the CATHOLIC VOICE. If possible, could you send each of them a copy of the July 94 issue, or at least a reprint of the article by the Vietnamese Catholics. It is so fantastic (and so true) that I wish all novus ordo Catholics could read it.

I happened to meet Mrs. ... via the telephone when I called the number on pg. 14 of the Sept. 94 edition. She had a priest there from time to time to say Mass, but not anymore. When

I asked if she would like to receive the newsletter she said yes indeed.

Sincerely, A. M.  
Grafton VT

Editor's note: We are glad to add the names you sent to our mailing list. But it is prohibitive for us to photo copy specific articles to send to your friends. Please, if you'd like them to see a specific article, have photo copies made, send them to your friends, and then suggest they can get future issues of The Voice if they write to us. We do ask that if you reproduce articles from The Voice, do not send them with our return address and without identifying your self.

†††

### Modernism Can Destroy The Human Side of the Church, But Its Spiritual Side Will Always Survive

Editor, The Catholic Voice:

If you would not mind one more letter to the editor, I would like to interject my thoughts on the subject of Novus Ordo vs. the Tridentine Latin Mass, etc.

First of all, it appears that we Catholics are having a clash between the traditionalists and the modernists. Let me point out to all the modernists (Novus Ordo admirers) that Pope St. Pius X condemned modernism and all its followers in his great encyclical *Pascendi*; therefore, we can logically assume that modernism has been rightfully disposed of as a heresy. Since the Novus Ordo is an offshoot of the modernist branch of the Catholic Church, we can also logically assume that it is heretical and therefore non-Catholic. What need is there for any further discussion?

The Catholic Church can physically fail from the pope on down to the very holy water you bless yourself with, yet the Mystical Body of Christ will continue to live on in the spirit.

It is the Mystical Body of Christ that guarantees that the Church will always exist, not the Pope, or all the bishops and priests in the world. And believe it or not, the Mystical Body of Christ can flourish and exist without one single priest! What is the proof of this? Let us examine the essence of the Sacrament of Baptism. A valid Catholic Baptism imparts to the soul an indelible mark. That mark is membership in the Mystical Body of Jesus Christ, not the Holy Catholic Church. It is the soul that is marked, not the flesh and blood.

Therefore, the human Catholic Church can totally fail and cease to exist — yet the Church founded by Jesus Christ would never disappear, as long as one soul on earth had that indelible mark of membership on the Mystical Body of Christ on it. What is the proof that the physical Catholic Church will fail? How about our Blessed Mother herself! Didn't the Holy Mother of God herself warn us: "One day through the Rosary and the scapular I will save the world" (said to St. Dominic). Ask yourself this. "Why do the Rosary and the Scapular have

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# Newsletter Helps Reader Understand Errors Of New Mass

(Continued from Page 11)

to save us, if we have valid sacraments and a valid Mass?

Because the Rosary and the Scapular are enough to bring down the sanctifying graces necessary for eternal life.

Yours in the Risen Christ, R. V. S.

Dubuque, Iowa

Editor's note: Because of space limitations, we had to shorten your very interesting letter. Your points are well made, and provide a different view on explaining the problems in the church today. However, the catechism tells us that sanctifying grace comes only through the Sacraments, and it is sanctifying grace that is necessary for eternal salvation. The sacramentals provide actual grace, and can lead us to a fruitful reception of the Sacraments. We must pray that the true Mass and Sacraments will always be available to everyone so that they can gain the graces necessary to eternal life.

†††

## I Didn't Like The Novus Ordo, Your Newsletter Told Me Why

Editor, The Catholic Voice:

A traditional nun gave me a copy of The Catholic Voice September issue recently. I have to say that until I read the response to N.N.'s letter which graced the front page, I felt pretty much as he did: that God would not permit the Mass to be destroyed.

All I knew, for sure, until I read your publication, was that I didn't like the new mass. It wasn't until we got this wildly liberal priest a couple of years ago that the distortions became obvious.

All of Fr. Gramkee's sermons deal only with goo-goo social issues. The Sunday before Thanksgiving, he gave a speech on thanking people - your neighbors, your spouse, policemen, politicians, the dog, the cat... Never once did he mention thanking GOD!

He has turned God's sacred house into a social club where people clap at the little plays put on by children and talk and mingle. A meeting house for the politically correct.

I've done a lot of reading in the last couple of years about Masons, and Zionists. I knew they were out to destroy the Church as evidenced by the desecration and ungodly slaughter of Catholics during the French Revolution. (Talk about a holocaust!!)

But I never really understood the changes in the Mass until I read your newsletter. Thank you for opening my eyes. I'm still struggling with the thought of not receiving Holy Communion [at the novus ordo] and I'm still searching for a traditional Catholic church in my area.

Please put my name on your mailing list. And if you can send me a few extra copies of Volume 10, No. 3. I've enclosed a small donation. Thank you, thank you for your good work.

Enclosed is a copy of a letter I sent to my local parish priest. If you're interested in using excerpts from it for a letter-to-the-

editor, that's okay.

May the Truth of Jesus be with you always, L. P.  
Seneca Falls, NY

P.S. Where can one find a pre-1962 daily missal?

Editors note: Check the used book stores in your area for a missal. And the Goodwill and Salvation Army thrift shops, too, or call us, and we can arrange for you to get a new one. Our phone number on the front page of the newsletter.

†††

## Here's Her Letter To Her Former Parish Priest

Dear Father Gramkee,

I don't consider myself a very good Catholic. But then again maybe I'm simply not a very good Vatican II Catholic.

I went to mass at St. Patrick's this morning for the first time in over a year. I thought I'd walked into the Baptist church by mistake. To find the choir on the altar, displacing the tabernacle which has been pushed off to the side, singing what can only be described as Protestant hymns, is a sacrilege to everything the Church has stood for through the centuries.

Since the late sixties I have longed for the old Latin Mass replete with Gregorian chants, bells, incense, votive candles and everything that made the Catholic Church the One True Church. Gone are the novenas, gone is the veneration and respect for Mary, Mother of God, and the Rosary. Gone are the sacred tools of prayer, usurped by what the Zionist infiltrators into the Vatican changed to de-emphasize Jesus and His mother. All in the name of "ecumenism".

What Christians, and in particular Catholics don't understand is that there is no compromise between those that believe in Jesus Christ as the Son of God and the secular Kabbalists — Zionists, Masons, New Agers, Hindus, etc. Any ecumenical compromise by the Catholic Church is an endorsement of their anti-Christian belief system and a denial of the divinity of Jesus.

The damage to Catholic values and morals is evident by the lack of parishioners, who stay away from Mass in droves, or join more evangelical churches. Have any of the American bishops or priests considered that serious Catholics today can't stand the sterilization of the Mass? Or is that their intent?

My grandparents, immigrants from Italy, were married in St. Patrick's Church. My mother, myself, and my children all received our Sacraments there. My grandmother went to church every day of her life. So I have a four generation love and respect for the old church. And it pains me to see it turned into some kind of Unitarian Universalist church of no beliefs.

As any black magician knows, if you change the words of an incantation you change the meaning. The words of the consecration of the wine have been changed — from 'many' to 'all' sins may be forgiven. My ears picked up on the word 'all'

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## Reader Shares Letter Of Concern To Parish Priest

(Continued from Page 12)

several years ago and I wondered why the words of Jesus, quoted from the New Testament, would be changed to include all, when all are not forgiven. Only those who ask for forgiveness are forgiven. I would guess that the Zionists who consider man a god would feel no need to ask for forgiveness from their non-existent God. But, heaven forbid the Pharisees shouldn't be included in a Catholic ritual — we'd be accused of anti-Semitism.

The Old Deceiver, Satan, is alive and well in the Catholic Church as the predictions of Revelations begin to unfold. I've read that Pope John XXIII was a Mason.

Make no mistake, the intent of the Masonic Talmudists is to destroy Christianity. You need only pick up a newspaper, go to a movie or watch the mind-numbing boob tube to see the deluge of anti-Christian propaganda put forth by the Atheistic media.

Since Vatican II the morals and religious beliefs of American Catholics have gone to hell in a hand-basket, thanks to what my evangelical brother defines as "secular humanism". Thanks to the liberalism of the American bishops.

But some things can be changed back to where they were before Vatican II. Moving the tabernacle back to the middle of the church would be one, and changing the hymns and responses from Protestant to the old Catholic hymns would be another.

But the core of the issue is the word "all" in the consecration of the wine. Since Vatican Council II was comprised of Masons dressed up as bishops and Protestant clergy, I would guess that it has no authority over Catholic liturgy. I can just imagine what would happen if traditional priests tried to rewrite the Talmud! The Rabbis of the Synagogue would never allow it. But Catholics, for the most part, meekly accept their meddling into our sacred rites.

If you polled St. Patrick's parishioners, and asked if they would welcome the return of the old Mass, the bells, the fasting, the confessional, etc., I think you'd be surprised at how many would answer in the affirmative.

I personally want back the Mass of my childhood. The Mass with the words of Jesus Christ that survived almost 2000 years of meddling. The most dramatic changes, the most unholy changes, however, have occurred in the last 25 years. The apostasy has begun.

Editor's note: Your letter to us, and the letter to the priest who headed your novus ordo parish explains very well why you (and other traditionalists) feel like they do. Thank you for taking time to write us, and for sharing your letter to Farther Gramkee.

†††

### People Seek Truth, Must Heed The Words of St. Paul

Editor, The Catholic Voice:

Whenever I read the Catholic Voice and the published letters I can readily see how our Catholic people are seeking

and searching for the truth. They will find it among the traditionalists wherever they may be.

St. Paul in one of his letters write, "Keep the traditions that you have been taught." I deeply regret that Vatican II was ever called, because of what Jesus said. "By their fruits you shall know them." What are the fruits of Vatican II? One that can easily be seen: An estimated 100 million Catholics have left the Church since the beginning of V-2. This is not the work of God but of Satan. I mean that.

Satan is a past master of diabolical deception and has caused millions of Catholics to lose the Faith through programs such as "Renewal". I am hopeful that more and more will join the churches where the Latin Mass is celebrated.

Sincerely, P. M.  
Pittsburgh, PA

Editor's note: Your letter was short, and made its very important point with a minimum of words. Thank you.

†††

### Mother Prays To See Her Sons Serve Tridentine Mass

Editor, The Catholic Voice:

This is the first time that I have been exposed to your wonderful newsletter. I have just read your volume 10, #2.

I am a 42-year-old traditional Catholic and only attend a Tridentine Rite Mass on Sunday which happens to be 75 miles one way. Even though the distance is great, attending this Mass is well worth the time and effort it takes to get there. I feel so peaceful after each Mass I attend. I never have felt that "peace" with the new mass.

I have two small boys - one age 3, the other 2, and fully intend to home school them and bring them up with the Baltimore Catechism. I just hope that some day they will both be able to serve as altar boys for the Tridentine Mass on a regular basis.

Please add my name and address to your mailing list. I enclose a small donation. Also, please correct my parents' address. I tried to include the label but could not get it off.

Sincerely, R. A. G.  
Watseka, IL

Editor's note: The fixes have been made, the names added to our mailing list, and we understand how you feel about your sons. Nothing is more rewarding than serving the Mass, except maybe having a son who is the priest saying the Mass. Who knows what the future will be for your sons?

†††

### Calendar, Catholic Voice Great, Help This Reader

Editor, The Catholic Voice:

Thank you for the lovely 1995 calendar. I find The Catholic Voice an excellent publication and I look forward to receiving future issues.

D. R.  
Oceanside, CA

(Continued on Page 14)

## Reader Wants Rules To Allow Traditional Mass In Area

(Continued from Page 13)

Editor's note: Glad you liked our calendar. We distributed one to every person who donated financially to our work in 1994, and the response has been wonderful. We hope to continue the same practice in future years, but will be able to do so only if we can afford it. For the many who wrote and asked for a second calendar, sorry, we're all out.

†††

### Wants Rules On Bishop "Allowing" Tridentine Mass Explained

Editor, The Catholic Voice:

First, I want to state that I agree with and support the goals and objectives of STRC.

Secondly, I would like to know the status of the Tridentine Mass. When and who in the Vatican ruled that the Tridentine Mass be offered? Was this on a "must" or "may" basis?

It would appear that this is a "may be" situation as some dioceses do and others don't. Do bishops make this decision: If they do, why isn't there uniformity?

What has been done to change negative decisions? Is there not an appeal process? What can be done to implement corrective changes?

Would not a well-planned organized action plan be successful? The CV has 4,000 subscribers and 15,000 readers. Wouldn't this be a solid base to build from? In an answer to a reader's letter there was a statement "the answer will come only with time and the time will be decided by God, not by us." Have we forgotten another truism: "God helps those that help themselves."

I look forward to your next issue with an in depth coverage of this matter.

Cordially, W. S.  
New Bern, NC

Editor's note: I'd most like to have a novus ordo bishop answer your letter on the whys and hows of where the Tridentine Mass should be said, but that's impossible, so I'll try. So much has been written about the right of every priest to say the Tridentine Mass, and the political relationship between the Pope, the bishops, and the so-called permission given to celebrate the old Mass that we have, over the years, devoted more than an issue to it. I will offer these points for review:

1. No pope, not John 23rd, nor Paul VI, nor John Paul I nor John Paul II, ever said priests were forbidden to say the Tridentine Mass. Quite the contrary, previous popes said that a priest could never be denied the right to say the Tridentine Mass. (In addition, previous popes said that no priest could be forced to say any Mass but the Tridentine Mass).

2. The "permission" that was supposed to be given was a figment of the imagination of the Bishops, who let a little bit of authority go to their heads. They are confusing the

"permission" they so generously quote, with the letter from the Pope that urges the local Bishops to generously support his (the Pope's) request that the Tridentine Mass be said in parish churches when requested by the people. They have taken that request for support of the pope's wishes to be a backward way of saying that if they were urged to support this increased use of the Tridentine Mass, they were, effectively in the right in saying that permission from them was necessary to say the Tridentine Mass. In fact, they had neither the right or the authority to say a priest could, or could not, say the Tridentine Mass. They overstepped their authority in trying to tell priests and people that the Tridentine Mass was not to be said or attended. They were wrong, and remain wrong, in the assumption that they can deny priests or people the right granted to them by a previous Pope. In short, they cannot forbid a priest to say the Tridentine Mass. They can deny him the right to use the churches to say the Mass. But that's a civil issue, not a religious one. After all, all the property in every diocese is owned by the Bishop. Just like you own your home, he owns all the churches, rectories, convents and schools in his diocese. Becoming a bishop makes him a very wealthy man, indeed.

Hope that clarifies once again the right and authority to say, attend, or participate in a Tridentine Mass. It is a right that the priest cannot be denied.

†††

### Man Thanks STRC for Guiding Him To Tridentine Mass

Editor, The Catholic Voice:

Thank you for the beautiful Traditional Catholic calendar. It is very much appreciated. A contribution to your important work is enclosed.

Much has happened since leaving novus ordo and coming to Immaculate Conception Traditional Catholic Church in Gilford, NH, thanks to STRC. I am consecrated to Our Lady's Immaculate Heart as recommended by St. Louis de Montfort. Served Holy Mass on Sunday, and now moved into the rectory and serve every day. I am also sacristan and not only that, a parishioner wishes to learn the Latin responses and the Pastor gave me that task of teaching the Latin. One of their boys 9 years old wishes to serve Mass, so I will be instructing him in that as well. This is a labor of love.

This is all in answer to my prayers. Since my wife died in 1992 I never thought I would ever be happy again. I think she must be helping me from above.

I've determined to live a celibate life dedicated to God and am happy and at peace.

I still have my house, furniture and all. I plan to sell it in the spring. I've asked St. Joseph to help out with that. From a 3-bedroom house to 1 room! It will all work out. Please change my address [accordingly].

(Continued on Page 15)

## More Mass Locations; Your Fight Is Our Fight

(Continued from Page 14)

Thank you, and God bless you and your important work.

G. R. M.

Gilford NH

Editor's note: You are in a spot many of us would envy. There are locations in the United States where no Tridentine Mass is available. God has been good to you. Your decision to serve him by working with the parish priest is a wonderful way to say thank you.

†††

### Traditionalists in Little Rock Have A Choice Of Three Mass Sites

Editor, The Catholic Voice:

My husband and I have thoroughly enjoyed your newsletter and are eagerly awaiting future copies.

In our area we have only three locations where we can enjoy the traditional Latin Mass as we were privileged to learn about from our first years at school. I am sorry to say that the attendance at these Masses is very small, although we have a 'good' Sunday from time to time. My husband serves the daily and Sunday Mass in this location.

If possible, we would love to have an extra 1995 calendar. it is beautiful.

May our Lord bless and keep you in your endeavor to keep the traditional Latin Mass in the forefront.

Sincerely, C. B.

North Little Rock, Ark.

Editor's note: You are indeed fortunate that you have 3 Tridentine Mass sites from which to make a choice. We thank you again for your support, and hope you receive the second calendar you asked us to mail. We were able to respond positively to most of the readers who asked for a second calendar, but sorry, our supply is now exhausted.

†††

### Your Fight Is Ours; A Donation Is Our Way To Help

Editor, The Catholic Voice:

Just a little check to keep us on the mailing list. We do enjoy the newsletter very much. It's nice to know we are not in this fight alone. I can't think of anything that could be more important than the fight for Holy Mother Church, and in doing so saving our souls.

May God continue to give all out there the strength to persevere and hold on to the true Faith. By doing so we know we are pleasing our dear Lord.

God bless, Mrs. R. L.

Uniondale NY

Editor's note: Thank you, for your support and your help, with a donation, and with your prayers.

†††

### Reader Proposes a Traditional Pilgrimage To Lourdes

Editor, The Catholic Voice:

If in the future you are sponsoring a pilgrimage to Lourdes, would you please write me and send me the brochures about it. I would appreciate it very much. Thank you.

Enclosed is a small check. Have a happy and prosperous New Year.

Sincerely, Mrs. F. R.

Scottsdale, AZ.

Editor's note: We'll certainly keep you posted if we ever sponsor such a trip, and if we find others who might be planning one, we will be sure to let you know.

†††

### Thanks, This Donation To Help You With Your Work

Editor, The Catholic Voice:

Thank you for the 1995 calendar. Enclosed is a little token, not much for the work you do in the love of God. Please accept it for whatever it can do for you. I pledge my support in your work and ask God's blessings in all your doings.

Again thanks. Yours in Christ and Mary, T. N.

Denton TX

Editor's note: Again, We'd like to say Thank you.

†††

### There Is A Planned Program To Destroy The Church But Our Traditional Values Will Win In The Long Run

Editor, The Catholic Voice:

Is it possible that the situation in the Catholic Church worsens each day? There must be a concerted effort within for this to happen as it surely does.

Your newsletter is informative and we do appreciate this, but isn't there ever some bit of good news? Hope does wear thin at times.

We are blessed in having the Tridentine Mass seven days of the week in Dallas, but who knows how long it will last. The priest pastor of the church where Mass is offered wants us to leave. The bishop will not give us our own church and so we go from day to day thanking God for each Mass. God will take care of it in His way.

Would it be possible for you to send us a copy of Patrick Omlor's article in the Sept 94 issue? We would appreciate it.

God bless you all, R. and M. S.

Dallas TX

Editor's note: You're right, there is little good news. But every now and then we have a positive message. Unfortunately, we must spend most of our time defending what we believe. But there is always a bright side, in this issue, for example, the letters tell of many instances where people are benefitting from the Tridentine Mass, have it available, and are convincing their friends to attend. Feel free to reproduce Mr. Omlor's article for further distribu-

**Statement of Purpose**

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

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

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

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

**Among The Saints We Honor**

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

- April 9 ..... Palm Sunday
- April 13 ..... Holy Thursday
- April 14 ..... Good Friday
- April 16 ..... Easter Sunday
- April 24 ..... St. Mark, Evangelist
- May 1 ..... St. Joseph the Worker
- May 2 ..... St Athanasius
- May 3 ..... Finding of the Holy Cross
- May 5 ..... St. Pius V
- May 6 ..... St. John Before the Latin Gate
- May 8 ..... Apparition of St. Michael
- May 11 ..... Ss. Phillip and James
- May 13 ..... St. Robert Bellarmine
- May 30 ..... St. Joan of Arc
- May 31 ..... Queenship BVM
- June 11 ..... St. Barnabas
- June 13 ..... St. Anthony of Padua
- June 18 ..... St. Ephrem
- June 21 ..... St. Aloysius Gonzaga
- June 24 ..... Nativity of St. John the Baptist
- June 27 ..... Our Lady of Perpetual Help
- June 29 ..... Ss. Peter & Paul
- June 30 ..... Commemoration of St. Paul

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