

The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

Post Office Box 13173

Charlotte, NC 28270-0077

Phone (704) 843-0648

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A Rebirth Is Needed In The Traditional Movement Now

by FR. KEVIN VAILLANCOURT
Editor, The Catholic Voice

Just what is the Traditional Movement?

I suppose there are as many answers to this as there are little pockets of tradition-minded Roman Catholics throughout the world.

The Traditional Movement, such as it is or was, began not long after the proclamation of the *Novus Ordo Missae* in 1969. But just who started it? This is a question that isn't so easy to answer.

There was no official start for the Traditional Movement. There were no meetings, no petitions, no group discussions. There were just hundreds and thousands of faithful Catholics throughout the world who were concerned that the faith of their forefathers, along with all of its traditions, and most especially the tradition of the Tridentine Latin Mass were being lost. They banded together in groups and as parishes to preserve what they held most dear: our traditional values and the Tridentine Mass.

At first there were many clergy members among the ranks of the tradition-minded. Priests, bishops and even cardinals all fought, through preaching, through writing, in sermons and by prayer -- they all fought to keep alive what the *spirit* of the Second Vatican Council was sweeping away. They were convinced that this spirit was not necessarily the Holy Spirit of God. And their concerns were not unfounded. Year after year following the Council, reports and surveys revealed a startling loss of faith among Catholics. Hundreds of thousands left the Church for some other form of spirituality, vocations drastically declined, and *liturgical reform* was the buzz word for many sacrilegious masses. Time claimed these faithful

shepherds of the flock, and they have been one-by-one called to their reward as good and faithful servants.

The clergy were not the only ones dedicated to tradition. Throughout the world pious lay people, men, women and children, took up the banner, and sought to rescue their faith from the false brethren who had taken over.

This was around 1970, a time when I was still a teenager. I was impressed by the dedication of so many people, my family included, to this cause, and I wanted to be a part of it. I really thought we could make a difference. In some ways we did; yet, in many more, we haven't done nearly enough.

Perhaps it was weariness in the fight, or maybe good people fought the wrong enemy and thus discouraged others around them. Whatever it might be, the Traditional Movement as it was known has become little more than a resistance fight where the soldiers have chosen to dig in and wait it out rather than fight to rid the enemy from their midst.

We can't keep this up. As new generations of young Catholics walk among us, a majority of them knowing little, if anything, of the richness of their heritage. They have succumbed to a neo-Protestant church that bears little, if any, resemblance to the Roman Catholic Church of all time. It is up to us to reawaken that fervor of old and to take up this fight for our traditional Faith and make it a movement again. We have identified the errors, and we have seen their results. Now let us all work toward a true restoration of the ancient values of our Church. If we don't rise up now, our resistance will fade and we may lose, not only the battle but the entire war. †

Priest Speaks Out In Defense Of The Traditional Movement

by FR. PAUL WICKENS
For The Catholic Voice

Frequently we see articles in some traditional magazines by priests who decry disobedience to ecclesiastical laws. Lots of sniper fire is aimed at the various traditional organizations of priests and bishops as well as the so-called independent priests. This attitude is so full of sophomoric inconsistency that we can hardly restrain our laughter.

These same priest-essayists have been consistently and flagrantly disobeying church regulations for the last two decades with many of their actions: female altar servers, communion in the hand or under both species, non-clerics giving the homily, non-scripture readings at Mass, leaving the sanctuary to give the sign of peace, improper purification of sacred vessels, Eucharistic ministers used in non-extraordinary circumstances, elimination of patens, adding prayers to the Mass, etc.

Yet, these are only minor transgressions compared with the heresy taught in the pulpits, the Modernist catechisms in the

schools, the erotic sex ed in the classrooms, the uncatholic RENEW and R.C.I.A. programs. And how about the subjectivism in morality so common in the confessionals? And how about the proliferation of General Absolution in parishes, at weddings, in funeral homes. And what about these hospital chaplains who give communion to everybody regardless creed? Yes, you may say, but our priest/essayists would not do any of the above. Do you wanna bet? They have all been a part of liturgies, parishes, schools, hospitals at which these flagrant acts of disobedience took place. They are guilty through association, through cooperation, and through silence.

Did these priest/essayists walk off the altar? Did they refuse to associate with a parish or diocese that is obviously disobeying Church Law? No way! Their salary and reputation might be endangered. So to feel good about themselves they criticize the uncompromising loyal priests who are willing to lose all for Christ. It figures! †

Go To Joseph!

Society Directions For 1996 Set At Annual Board Meeting

It was a busy Saturday afternoon in late February when the Society of Traditional Roman Catholics held its annual meeting. The meeting was divided in two parts to follow the plan of the Corporate Bylaws.

The first part of the meeting concerned itself with the action of the Advisory Board. These are a group of people who, through their contributions and other means, exhibit support for the STRC. The purpose of the Advisory Board is evident from its name: they advise the Board of Directors of certain projects to be undertaken, articles to be written in the newsletter and recommend the nominations of candidates to the Board of Directors. Most members of the Advisory Board were unable to attend, so their votes were handled by proxy. The recommendations of this board were taken up at the following meeting.

At the conclusion of the meeting of the Advisory Board, the Board of Directors of STRC met. Larry Martin was again elected to succeed himself as President and Treasurer of STRC. The elections being concluded, the board proceeded to further business.

Fr. Vaillancourt gave his report as editor of the newsletter. He noted that the subscription list has grown remarkably this past year and that very few names were removed from our list. Distribution of the newsletter in bulk is growing in traditional parishes around the country and in Australia. Of further importance are the continued positive comments we receive for our work. While many might feel we will run out of things to say since we keep the focus of our newsletter on the Holy Sacrifice of the Mass, this hasn't been the case. Father also noted that reprints of key articles from past newsletters are available in a brochure format.

Larry Martin reported on the work of the STRC computer bulletin board. Access to the BBS has slowed down recently, probably due to the rise of interest in the Internet. The STRC will explore the possibility of establishing a Home Page on the Internet to attract the increasing number of computer users. We will add our computer address site to a number of others that support traditional Catholic causes.

Dorothy De Piante reported on her efforts with Block Rosary. Affiliated with the STRC, the Block Rosary campaign works to educate people about the importance of the recitation of the Rosary. Political situations in Africa have caused the number of missionary requests for rosaries to decrease, so our prayers are needed for the Catholics suffering under social and political turmoil. A new booklet, entitled *Fifteen Minutes With Our Lady of Mt. Carmel*, has been printed and is available through Block Rosary (P.O. Box 13242, Charlotte NC 28270) for a \$2.50 per copy (postage included). It is a beautiful series of prayers for those devoted to the Virgin Mary under this title and who wear and promote her Brown Scapular.

Jim De Piante reported on the progress of our Altar Server booklet and cassette tape. A common guide for altar servers has been typed up and will be printed soon. A professional quality cassette tape with the Latin responses for Mass will be produced and sold together with the serving handbook.

Robert De Piante reported on our Pro Multis pin project. The number of pins distributed in 1995 has increased. The small oval design is the most popular, and will be the only design available in the future.

Mr. De Piante also wished to inform the many, many people who have sent in correspondence the past few months that the letters will be answered in as timely a manner as possible. He is still settling matters following the death of his mother in Pennsylvania and has also moved to a new house south of Charlotte. The premiums advertised in each issue have been mailed to all who requested them, and individual answers to letters will be forthcoming.

Additional projects:

The production of our traditional Catholic Calendar has been increasingly successful. We will continue this work and also provide a liturgical Ordo for those who use the traditional Roman Breviary.

The printing of a bumper sticker supporting the cause of the STRC and the traditional Latin Mass has been completed. They can be obtained for a donation from the STRC address. Please ask specifically for the bumper sticker when you write.

Father Vaillancourt also announced plans to begin a series of public lectures on the restoration of the Traditional Movement in cities throughout our country. These lectures will begin later on this year.

Discussions to employ those who volunteered their services to STRC from other areas of the country will continue. The Board is formulating a plan that can best utilize their help.

The Board of Directors wishes to extend its thanks to all who so graciously supported the work of the STRC in 1995. Increased contributions and words of encouragement have all helped to make the enormous tasks of this apostolate a little easier to bear. †

On another note:

This quarter's premium is a lovely booklet in honor of St. Joseph. He is the patron of the Universal Church and we have placed the continuing success of our apostolate under his care and guidance. To all who send in a minimum donation to the STRC, we will send this pamphlet filled with wonderful stories and inspiring prayers to the foster father of Jesus. May he be a model to all of us who work to maintain the traditions of our Holy Faith amidst such perilous times. He protected His foster Son from great danger; we can be sure he will give similar aid to His Church. †



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

A Column of Opinion & Personal Thoughts: What Have We Lost?

by ROBERT D. DePIANTE
Publisher, The Catholic Voice

I walked through the streets of the small town where my wife and I were born, where we went to school, married, and had the first two of our five children.

We come back frequently. In 1995, we made the 1,400 mile round trip 17 times.

The trip this time, though, carried a new topic of conversation in our small hometown. And among the Catholics, there was a new sense of despair. Since Vatican II, they had seen their Mass change, their church announce affiliation with organizations and churches that previously, they had been told, were dens of Satan. But this time it was different.

This was the day the people found out that the rumors were true. The Bishop was, indeed, closing five of the seven Catholic Churches in this small coal mining town of Shamokin, PA.

Slated for closing were those churches that had, for a century, served the various ethnic groups that had migrated to Shamokin looking for work in the coal mines. Ordered closed were St. Stanislaus, a church serving the Polish people in the East end of town; St. Stephens, a church serving the Polish people in the West end of town.

Gone are St. Mary's and St. Michaels. Gone too, is the small church that served the people in the community of Ranshaw, just 2 miles from Shamokin.

The churches were merged. But in what looked like a vendetta against the ethnic bent of those churches, even the names of the remaining churches were changed. St. Edward Church, where my wife and I were married, became Mother Cabrini. St. Joseph Church, where I went to church when a child, where I went to grade school, was wiped from the books. In its place, a new parish was formed. It would now be Our Lady of Hope.

But what of this change? Was it just the merger of several small churches with even smaller congregations, into one larger, more economically visible church?

True, it was. But it was more than that. It was the destruction of the ethnic centers that had been created by migrant laborers during the period from 1880 to 1925. It was the loss of those temples dedicated to God and replaced by churches that have lost their identity. Newer churches that will, within a few short years, lose their identity as Roman Catholic Churches, and will end up temples of the godless. Buildings for plays, concerts, where the center of attention will be the social functions, the comradeship of the members. The purpose for which those original ethnic churches were built, as temples to adore God, to thank Him for their safe passage to America, for their ability to find work, raise a God-fearing family, see their children, grand children and, yes, even great grand children Baptized, watch them receive their First Holy Communion, see them Confirmed and get married. Now all this is lost.

Yes, the ethnic churches are gone. What will happen to the stained glass windows, paid for with the sweat and tears of our grandparents? I often stood in front of one such window, it was of the Guardian Angel, and is at the front of St. Stephens, on the right hand side as you walk up the center aisle. It came from

Picture not available

This is a picture of St. Stephen's Church in Shamokin, PA, taken from an old postcard. It is one of five churches closed by order of the diocese.

money donated by my grandparents, money raised at the weddings of their children when collections were made to "help buy the window".

Today, that window sits in an empty building. It will soon end up in the hands of someone who will buy it. Maybe an antique collector, maybe another novus ordo church. But it will be gone from its place of honor, and family members will be denied the right to visit the church, sit under the window, and know that the inscription citing the people who donated the window, just as it says in the inscription, were Alexander and Anne Socklowska, their parents, grandparents, or great grandparents.

I doubt that mom and pop, as we called our grandparents, would ever have dreamed that their window, their church, their center of Parish life, would end up on the chopping block, and later, in all probability, on the auction block.

I have offered to donate \$1,000 to the church to have that window preserved in a spot of honor in my home. The offer was declined.

Let's see if, when they give it to some other church, or sell it to an antique dealer, will it get as much respect as we would have shown it? Or maybe worse, will they do as they did in

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Offertory Of Mass: Gift Of Jesus To Us And Us To Him

by FR. ARTHUR TONNE

From his book, "Talks On The Mass", 1950

In Kyoto, Japan, there is a magnificent temple. It cost over \$10,000,000, and took seventeen years to build. Everybody who could helped in some way or other. One strange feature of this temple is that in the courtyard before the main entrance, in a place of prominence, there is a coil of rope. On close inspection you will notice that it is a rope made not with hemp but with human hair.

There is a stirring story in that rope. Men, young and old, gave their labor to the building. The women and girls wanted to share in the work. They were not strong enough to raise the stones and beams into place. What could they do? News was spread that the men needed a long, strong rope to help lift the stones into position. What did those women do but get together, cut off their own hair, and braid it into a sturdy rope three hundred feet long and three inches thick. That is the rope in the courtyard entrance, a standing proof of the spirit of religious sacrifice of those Japanese women.

The same spirit should be in our hearts as we approach the Offertory. To understand this part of Mass we must go back to the first eleven centuries of the Church, when it was the custom for the faithful to come up to the altar and place all kinds of material gifts upon it. These material things were to provide for the divine service and for the clergy and poor of the parish. As they brought their gifts, the choir sang a sacred song.

Today the ushers take up a collection instead, and the choir sings just a part of that song -- the Offertory verse. Perhaps one purpose of that singing could be to put us in a joyful and generous disposition. We want to think about this as we are giving our gifts of love to God.

A gift represents the person who is giving. When I offer a gift to someone, I intend it to express my affection or esteem and good will toward the receiver. With my gift I give my heart, I give myself. It is in that spirit we should give to the Church. What we give at the Offertory, whether it be our tithe or our hearts, we want to do it with a spirit of generosity that shows our good will, our esteem and our affection.

Bread and wine, offered by the priest at this time, are symbols. They stand for something. Bread stands for our material sustenance. Bread is a special work of man, all men, throughout the world. By offering the bread with the priest we are offering the work that we do for God. The tithe we give at this time is also a special fruit of our labor. It is our compensation for our work, and we share it with God's Church so that His good works can still be accomplished.

Wine is made by crushing and pressing grapes. That stands for suffering. Who of us does not have to suffer, mentally or physically? Here is the time to offer that pain and ache with the wine of the Mass.

The Offertory expresses the unified spirit of the Church. Each brings his personal gift. Together these make one united offering. As it were, each of the faithful brings one grain of wheat. All the grains are put together and baked into one bread.

What a thought to unite all of us in sacrifice.

The bread and wine offered by the priest are purchased by our free will offerings. These gifts, our gifts, are to be changed into the Body and Blood of Christ at the Consecration, and will be received again by you in Holy Communion. What a profitable exchange!

Furthermore, like the bread and wine, you and I must be changed for the better by Holy Mass. We bring ourselves to Mass, at some personal sacrifice, it is true, to be transformed and improved. You must go away from every Mass a better man and a better woman. You must be re-formed in Christ.

The meaning of the entire Mass is summed up in the Offertory—it is the offering of one's self. It is the most costly and difficult offering, but it is also the most precious in the sight of God.

It is not merely an offering of one's self, it is a self-offering in union with the offering which Christ made of Himself. Just as the Catholics of the first eleven centuries laid their gift on the altar which represents Christ, so we lay our offerings along with those of Christ. The richest meaning of the Offertory is this: Christ's sacrifice is ours; our sacrifice is His.

Consider the prayers which the priest says:

A. He turns and greets you, "The Lord be with you." Each of the several times this is done during Mass, it is to call your attention to some special part.

B. He turns to the altar, extends his hands, bows his head and says: "Let us pray." He recites the Offertory prayer, which varies from one Mass to another.

C. The priest uncovers the chalice, takes the paten with the host upon it and says this beautiful prayer:

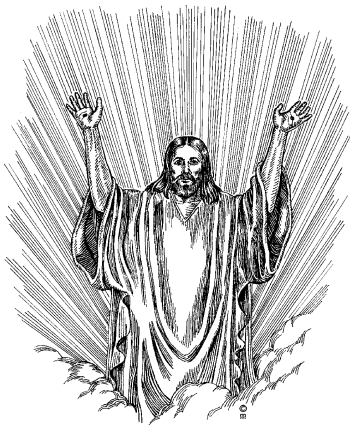
"Accept, O holy Father, almighty and eternal God, this spotless host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my countless sins, offenses and negligences; on behalf of all here present and for all faithful Christians living and dead, that it may profit me and them as a means of salvation unto life everlasting. Amen."

The priest makes a Sign of the Cross with the paten and host over the corporal before placing the host on the fore part of the corporal. This host is to be used for the sacrifice of the Mass which is the sacrifice of the cross. Hence the cross.

Review this ceremony briefly:

Who makes the offering? The priest who calls himself unworthy. To whom is the sacrifice made? To the living and true God. What is offered? This spotless host. For whom is it offered? For the priest, the congregation, for all Christians, living and dead. Why is it offered? To atone for our sins and to help us save our souls.

The women of Kyoto, Japan, offered their hair to help build their church. The Offertory gives you a chance to make a material and a spiritual offering. Everything you do for the parish can be offered to God along with the host which is offered at Mass. God will hear your prayer and build His great work on the cornerstone of your faith. Let us enter into the spirit of this series of prayers at Holy Mass.★



The Board of Directors and editorial staff of The Catholic Voice wishes all our readers a most grace-filled celebration of the feast of the Resurrection of our Divine Lord.

Replacement Churches Are Shrines To Spirit Of Secularism

(Continued from Page 3)

Detroit, and destroy those beautiful windows, altars, pews, and everything else that might remind us of our ethnic background, our families of many years, our religious heritage?

But even more frightening than my experiences in the church of my grandparents was the shocking realization that the church where I was married has ceased to exist.

St. Edward Church is gone. This center of Italian and Irish families, where the pastor once admonished the people that to be a “Molly” was a sin (Molly’s were a militant group of Irish miners who would make the brutality of today’s IRA seem like small potatoes).

In its place is a church called Mother Cabrini. (No, not called after her *sainted* name, St. Francis Xavier Cabrini, but after her *earthly* title). After all, referring to her as a Saint might offend the sensitivities of our Protestant brethren, and doing away with the term, Saint, will bring us one step closer to a reunion of the various religions, which, our priests now teach, are equal branches of the same tree.

Gone too, is St. Joseph Church. I went there through eight years of grade school, served Mass in the original second floor church above the school, got my backside spanked by a priest who caught us playing in the school yard and making noise while Mass was being said in the nearby convent (and we should have been at Mass in the church, he said).

Today, instead of all we grew up with, instead of parents and friends, priests and nuns, people who worked together to pay for family stained glass windows, we have the factions of the original Polish church and the original Irish and Italian groups quibbling over what songs will be sung at the Sunday services, what choir members will be the more important, who will control the social events.

Yes, my little hometown has two new parishes. Financially stronger? No doubt. More members in each parish? Yes, at least for a while.

But what have they lost? They lost the spirit that came with people attending “their” church. The people of St. Stan’s, St. Stephen’s, St. Joe’s, St. Ed’s, St. Michaels and St. Mary’s no longer have a church. They will, as they think good Catholics should, obey their pastors because in those small towns as in

small towns around the world, there is still a refusal, a fear, to question what “Father says we should do”.

But more important, as you talk to the people of Shamokin, they have lost their sense of what Catholicism is, what their church should mean to them. They now have bricks, mortar, even some stained glass. They have a big social hall, Monday night Bingo (even during Lent and Advent), they have travel clubs and dinner clubs.

Most important, however are the things they don’t have: They don’t have a church; they don’t have a sense of the true Catholic Faith; they don’t have a religious parish. They have a great social center, they do a little singing at the Sunday service, but a center of their religious life, a place to adore the God Who made them, to Whom they owe their life, their success, their pains, their sorrow, their joys and their happiness. Sorry, it’s gone.

As we move into more and more of these closings, (and there have been hundreds of Catholic churches closed in the past 20 years — 26 in Detroit, 31 in Chicago, 5 in Shamokin, and scores more throughout our nation) we will see a decline in the real purpose of having our churches. We will lose our sense of a place to honor and adore God, we will have instead, temples to Bingo.

May God forgive the priests and bishops responsible for taking these steps that are destroying the soul of our church, all the while it attempting to save the secular body of our churches and parishes. But doesn't our holy Faith teach that the soul and its salvation is more important than the body?*

TRC Spring Convention

Word came to us just as this newsletter was going to press about a convention scheduled by the Tridentine Rite Conference under the direction of Fr. Paul Wickens.

The theme is *The True Catholic Faith Must Be Preserved* and will take place May 2, 3 & 4 at the Ameri-Cana Resort and Conference Centre in Ontario, Canada. Lodging arrangements can be made by calling the resort at (800) 263-3508.

For information regarding reservations for the TRC Convention, please call Fr. Wickens at (201) 325-2233. *

Arming Ourselves Against The Novus Ordo Missae

Many of our readers have asked for a study which gives a basic comparison of the Novus Ordo Missae and the Tridentine Latin Mass. In the next five pages, we are publishing just such a section of the newsletter which will help with this work. It is also available in booklet form for ease of distribution. Please see the footnote on page 10 for more information. If you attend the Novus Ordo, ask your pastor to respond to the points made here. If a reply is given, please forward it to us for future publication.

There are two essential documents from the time of the Council of Trent which embody the papal directives expressive of our concerns. The first is **Quo Primum Tempore**, one of several papal writings that appeared in the front of every altar missal from the time of Pope St. Pius V. It was delivered by him in an attempt to stabilize the Mass against innovations that were becoming more prevalent. We will reproduce portions of it that are most significant to our purpose.

The next is a section from the decree **De Defectibus**. As the Latin implies, its purpose is to explain certain defects which could arise in the celebration of Mass. It is a reference source for priests as they offer Mass and is a tool used by the Church to maintain a unity of liturgical practice throughout the world. Some defects discussed in this document affect devotional practices, while one important section touches on the very validity of the Consecration itself. If anything would be done that would thereby change the meaning of Christ's intent as He offered the first Mass, then that Mass would be invalid and the Consecration would be null and void.

We also include with this study the reprint of an article that compares our traditional Catholic beliefs with what are presented in the modern church.

The case for the Tridentine Latin Mass as opposed to the Novus Ordo Missae rests on solid ground. The Innovators try to put questions in our heads to the contrary. As a conclusion to this special section, we will answer some of these basic questions.

QUO PRIMUM TEMPORE

by Pope St. Pius V, 1570 Pius Bishop, Servant of the Servants of God, *ad perpetuam rei memoriam*.

"Upon Our elevation to the Apostolic throne We gladly turned Our mind and energies, and directed all Our thoughts, to the matter of preserving incorrupt the public worship of the Church; and We have striven, with God's help, by every means in Our power to achieve that purpose.

"Whereas amongst other decrees of the holy Council of Trent We were charged with revision and re-issue of the sacred books, to wit the Catechism, the Missal and the Breviary; and whereas We have with God's consent, published a Catechism for the instruction of the faithful, and thoroughly revised the Breviary for the due performance of the Divine Office, We next, in order that Missal and Breviary might be in perfect harmony, as is right and proper (considering that it is altogether fitting that there should be in the Church only one appropriate manner of Psalmody and one sole rite of celebrating Mass), deemed it necessary to give Our immediate attention to what still remained to be done, namely the re-editing of the Missal with the least

possible delay.

"We resolved accordingly to delegate this task to a select committee of scholars; and they, having at every stage of their work and with the utmost care collated the ancient codices in Our Vatican Library and reliable (original or amended) codices from elsewhere, and having also consulted the writing of ancient and approved authors who have bequeathed to us records relating to the said sacred rites, thus restored the Missal itself to the pristine form and rite of the holy Fathers. When this production had been subjected to close scrutiny and further amended We, after mature consideration, ordered that the final result be forthwith printed and published in Rome, so that all may enjoy the fruit of this labor: that priests may know what prayers to use, and what rites and ceremonies they are to observe henceforward in the celebration of Masses.

Now therefore, in order that all everywhere may adopt and observe what has been delivered to them by the Holy Roman Church, Mother and Mistress of the other churches, it shall be unlawful henceforth and for ever throughout the Christian world to sing or to read Masses according to any formula other than that of this Missal published by Us; this ordinance to apply to all churches and chapels, with or without cure of souls . . .

"We specifically command each and every patriarch, administrator and all other persons of whatsoever ecclesiastical dignity, be they even Cardinals of the Holy Roman Church, or possessed of any other rank or preeminence, and We order them by virtue of holy obedience to sing or to read the Mass according to the rite and manner and norm herein laid down by Us, and henceforward to discontinue and utterly discard all other rubrics and rites of other missals, howsoever ancient, which they have been accustomed to follow, and not to presume in celebrating Mass to introduce any ceremonies or recite any prayers other than those contained in this Missal.

"Furthermore, by these presents and by virtue of Our Apostolic authority We give and grant in perpetuity that for the singing or reading of Mass in any church whatsoever, this Missal may be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may be freely and lawfully used. Nor shall bishops, administrators, canons, chaplains and other secular priests, or religious of whatsoever Order or by whatsoever title designated, be obliged to celebrate Mass otherwise than enjoined by Us. We likewise order and declare that no one whosoever shall be forced or coerced into altering this Missal; and that this present Constitution can never be revoked or modified, but shall for ever remain valid and have the force of law, notwithstanding previous constitutions or edicts of provincial or synodal councils, and notwithstanding the usage of the churches aforesaid, established by very long and even immemorial prescription, saving only usage of more than 200 years.

"Consequently it is Our will, and by the same authority We decree . . .

"Furthermore, in order that the said Missal may be preserved

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We Must Face Up To The Errors Of The Novus Ordo

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incorrupt and kept free from defects and errors, the penalty for non-observance in the case of all printers resident in territory directly or indirectly subject to Ourselves and the Holy Roman Church shall be forfeiture of their books and a fine of 100 gold ducats payable *ipso facto* to the Apostolic Treasury. In the case of those resident in other parts of the world it shall be excommunication *latae sententiae* and other penalties at Our discretion; and by Our Apostolic authority and the tenor of these presents We also decree that they must not dare or presume either to print or to publish or to sell, or in any way to take delivery of such books without Our approval and consent, or without express permission of the Apostolic Commissary in the said parts appointed by Us for that purpose. Each of the said printers must receive from the aforementioned Commissary a standard Missal to serve as an exemplar and agree faithfully therewith, varying in no wise from the first impression printed in Rome.

"But, since it would be difficult for this present Constitution to be transmitted to all parts of the world and to come to the notice of all concerned simultaneously, We direct that it be, as usual, posted and published at the doors of the Basilica of the Prince of Apostles, at those of the Apostolic Chancery, and at the end of the Campo dei Fiori; moreover We direct that printed copies of the same, signed by a notary public and authenticated with the seal of an ecclesiastical dignitary, shall possess the same unqualified and indubitable validity everywhere and in every country that would attend the display there of Our present text. Accordingly, no one whosoever is permitted to infringe or rashly contravene this notice of Our permission, statute, ordinance, command, direction, grant, indult, declaration, will, decree and prohibition. Should any person venture to do so, let him understand that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul."

DE DEFECTIBUS

The decree known as De Defectibus comprises several examples of defects that can occur in the celebration of Holy Mass. Some of these defects can render the Mass sinful if done deliberately; others can affect the validity of the Mass, particularly the Consecration. It is this section that we reproduce here:

From *De Defectibus*, Part V: "The words of Consecration, **which are the form of the Sacrament**, (emphasis mine - Ed.) are these: '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'. Now if one were to omit, or to change anything in the form of the consecration of the Body and Blood, and in that very change of the words the wording would fail to mean the same, he would not consecrate the Sacrament. If in fact he were to add something that did not change the meaning, it is true he would consecrate, but he would sin most gravely."

IF MODERN CATHOLICS ARE CORRECT, THEN CATHOLICS THROUGH THE AGES HAVE BEEN WRONG

Ever have someone ask you why you prefer the Tridentine Mass, why you want to attend a Traditional Chapel? The following essay, adapted from a brochure found in a small Traditional chapel, provides an excellent answer to those who question our traditional beliefs.

What do you notice when you first enter a chapel where Traditional Catholics attend Mass? Do you remark that there is an altar, and not a table? Do you notice the various statues of the Saints? What do you think of the little burning votive candles? Does it occur to you that the tabernacle is in the center of the Altar - in the most prominent place?

Perhaps it is the silence and the sacredness of the place that impresses you? Many visitors on entering a typical traditional chapel almost immediately notice the silence. What a striking contrast from their modern parish churches! In the modern churches people freely talk out loud, they do not genuflect, they do not make the sign of the cross, they lean over pews to shake hands, exchange waves, laugh aloud, applaud and even dance around the "table of celebration". Yet the people who attend traditional chapels will scarcely utter a word in church - speaking in hushed tones and only when necessary, otherwise greeting each other with no more than a silent smile and a nod of the head.

Silence Shows Respect

Why the difference? Why the formality? Are traditional Catholics just unfriendly? No, not unfriendly. Rather, they appear to be showing respect and reverence - as though they were in the presence of someone very important. In fact, our people believe they are in the presence of a King. They believe that in the tabernacle on the altar resides the Lord Jesus Christ, King of Heaven and Earth! Their attention is devoted to Him. Here in lies the reason why they keep silence in church. They come to church to Pray, that is, to raise their hearts and minds to God. And their silence is the great token of respect to Jesus Christ present in the Holy Eucharist. That is how all Catholic Churches used to be.

Now, the modern churches tend to be noises and full of socializing. Yet they, too, have what they call the "Eucharist" as the center of their worship. Why the difference then - in the layout of the church, in their liturgy at a table, even in the behavior of the people? The modern church speaks of Eucharist, true, but it does not mean the same thing. To the modern church, Eucharist is not the REAL PRESENCE of Jesus in the Blessed Sacrament, but rather a celebration of Jesus' spiritual presence in THE COMMUNITY, or the gathering of the people. That is why they clap and sing and shake hands and dance and make good "FELLOWSHIP". That, to them, is the Eucharist. They are celebrating Christ IN EACH OTHER.

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We Must Face Up To The Errors Of The Novus Ordo

(Continued from Page 7)

New Meaning Of "Eucharist"

One can find the answer in the general instruction published with the New Mass by the Sacred Congregation of Rites on April 6, 1969. It is the official commentary on the new liturgy, as the Congregation of Rites stated: "It is further decreed that the General Instruction of the Roman Missal, also approved by Pope Paul, should come into effect on November 30, with the Order of the Mass". And what does this original General Instruction say about the new Mass?

It says: "The Lord's Supper" is the assembly or gathering together of the PEOPLE OF GOD, with the priest PRESIDING, to celebrate the memorial of the Lord. For this reason the promise of Christ is particularly true of a local congregation of the Church: 'Where two or three are gathered in My name, there am I in their midst.' (1969 Gen. Inst. No 7) In this statement, there is no mention of the Real Presence of Christ in the Blessed Sacrament, only His spiritual presence in the people. The corruption of the idea of Eucharist is no accident or abuse - it is the whole point of the new liturgy: Eucharist is no longer to mean the real presence of Christ in the Blessed Sacrament offered at Mass as at Calvary, but rather the spiritual presence of Christ in the "gathering together of the people to celebrate."

Where Are They Taking Us?

Did the people originally demand this change? NOT AT ALL!

At Vatican II, the German-born Bishop William Duschak called for what he termed an "Ecumenical Mass" emphasizing the Supper. When he was asked whether his people had requested such a new liturgy, Bishop Duschak candidly replied: "No, I think they would oppose it, just as many bishops oppose it. But if it could be put into practice, I think they would accept." How right he was! About the time the new liturgy was published, (1969), men who had been influential experts at Vatican II were busy publishing a series of books on the changes that were to take place in the Church. The series was appropriately entitled "Concilium" (The Council). Its volume on the liturgical reform featured an article by a Benedictine Father Kilian McDonnell, O.S.B., entitled "Calvin's Conception of the Liturgy and the future of the Roman Catholic Liturgy". After criticizing the ancient Latin Liturgy of the Church and praising the liturgical inventions of the heretic John Calvin, the Benedictine priest makes his bold prediction about the Catholic Liturgy of the future: "The norm for the future within Catholicism will be the norm Calvin enunciated: 'Freedom Within Form.'"

In other words, the future Catholic liturgy is being patterned after John Calvin's ideas; the same Calvin who taught that the Holy Eucharist is just a symbol of Christ's spiritual presence in the congregation! A denial of TRANSUBSTANTIATION — is that what they are aiming for? There is no question but that the Real Presence of Christ in the Blessed Sacrament is secondary, at best, in the new liturgy. A recent parish conference in Cincinnati was conducted by Franciscan Father Thomas Richslatter, who is a seminary professor at the Benedictine Abbey of St. Meinrad, Indiana. Father Richstatter

told the people (as he no doubt teaches his seminarians): "Mass begins when two or three are gathered in My name. Unless WE transubstantiate this bread into the Body of Christ, there is no chance of doing anything to the bread."

The Catholic Telegraph of March 11, 1988, summarized Father Richslatter's message: "The Good Friday metaphor emphasizes sacrifice, the altar and the role of the priest, while the Holy Thursday metaphor stresses meal, table, food and abundance. The new metaphor shifts the emphasis from the PRIEST'S role in the reenactment of the Sacrifice at Calvary to the COMMUNITY'S PARTICIPATION in a shared meal". So that is the point of the new Liturgy: PARTICIPATION in a SHARED MEAL. In changing what Father Richslatter calls emphasis and metaphors, they have changed the meaning of Eucharist, the VERY HEART AND SOUL OF THE CATHOLIC RELIGION!

Not A Mass, But Rather 'On With The Show!'

That is why modern churches are often filled with the sounds of greetings and clapping and laughing - because that all fits in with their idea of Eucharist as a celebration of the spiritual presence of Christ in the congregation, principally through the social interesting entertainment. The entertainment is THEIR NEW FORM OF WORSHIP! Even the relatively conservative priests and bishops now feel free to joke and clown around and dance in church - drawing outbursts of laughter and applause from the audience even on the MOST SOLEMN OCCASIONS! And that is also why, in the modern churches, the tabernacle is customarily shunted off to the side - to a relatively obscure corner or back room or closet where it will not be in the way. This is not done so much as an act of reverence to the Blessed Sacrament, as it is done to leave the church free for the social interaction - in other words: "for eucharistic celebration." Even the way the hosts are distributed in the new liturgy is indicative of the modern idea of Social Eucharist rather than Holy Eucharist. Their communion is now distributed as an instrument of social and personal interaction, often layman greeting layman, hand to hand, with little or no concern for particles of the host being lost and trampled underfoot. There is little or no regard left for the sacredness of the Most Blessed Eucharist!

It's Really Two Different Religions

Given the divergent concepts of Eucharist, it is not surprising to find such striking differences in the way the churches are set up, the manners in which the liturgies are conducted, and the ways people behave inside those churches. So radically different are they, in fact, that they quite obviously constitute TWO DIFFERENT RELIGIONS! Were St. Francis of Assisi, the patron of many Monastery Chapels, to enter a Vatican II church of today, would he find the Roman Catholic Religion he knew? Would he find there the HOLY EUCHARIST he loved so intensely? Would he be proud of what he would see in today's mainstream Catholic Churches? The argument over which is better or more meaningful, the old or the new mass, is a senseless and a useless argument. The pressing question is

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Why Do We Uphold The Ancient Tridentine Mass?

(Continued from Page 8)

not which is better, but WHICH IS CATHOLIC! And about that, there can be no serious argument.

A Point We Should All Keep In Mind

We are what Catholics once were! We believe what Catholics once believed! We worship as Catholics once worshipped! If Catholics were right then, we are right now! If we are wrong now, Catholics were wrong then.

ANSWERS TO IMPORTANT QUESTIONS

The following is by no means an exhaustive listing of questions we are frequently asked regarding our preference for the Tridentine Latin Mass. A study of them will give sufficient answers to those who maintain that the Tridentine Latin Mass is of little or no importance.

Why do you choose to uphold the Latin Mass? Are you afraid of legitimate change?

A twofold question demands a twofold answer.

We make the choice for the Tridentine Latin Mass because it is the Mass established by Pope St. Pius V as the form of worship for Roman Catholics. As a sign of our universality, the Latin Mass was offered on all altars of the world and could be followed by all Catholics in the same manner everywhere, regardless of nationality. We have been robbed of this unity of worship with our fellow Catholics worldwide in favor of national efforts at religious expression. These national liturgical expressions can and do vary from place to place, even from parish to parish.

On the other hand, certain parochial decisions may demand changes from time to time, and these are not only allowable but spiritually profitable, following as they do, the needs of the people. However, the changes made in the modern liturgy were not only improper, but sinful and heretical. These were not *pastoral* changes but *doctrinal* ones. We are not afraid of change when the change will benefit all parties concerned; we oppose it when it affects the very heart of our Faith and the Sacraments.

Just what are the changes in the modern liturgy that you oppose?

To paraphrase a bit from Scripture, the number of changes in the modern liturgy are legion, for they are many. We could not list here the variety of abuses performed in our churches over the past 25+ years. The central change we vehemently oppose is the mutilation of the translation of the form of Consecration in the ICEL version of the *Novus Ordo Missae* of Paul VI, made official April 3, 1969. The words of Consecration were changed to be different from the words of Jesus Christ in the Scriptures as well as to violate the form of the Sacrament of the Holy Eucharist. As we remember from our

catechism, if there is any variation in the form of a Sacrament in its three essential parts (matter, form, intention) which would change its meaning or purpose, then that variation invalidates the Sacrament. In the case of the *Novus Ordo*, the modern Eucharistic Prayers embody a form for the Consecration that is not just different from the traditional practice of the Roman Catholic Church, but which has been declared in past ages as a form which invalidates the Sacrament. If we are a Church which teaches doctrine consistently since the time of Jesus and the Apostles, then either we were wrong for centuries about the form of the Holy Eucharist and the modern form is correct, or vice versa. All other changes and abuses in the modern liturgies pale in comparison to this important point.

What proof do you have to offer in your defense of the Latin Mass?

Our concern is not just for a Mass said in Latin, but in the celebration of the Holy Sacrifice of the Mass as codified by Pope St. Pius V and the Council of Trent. Ours is not merely a nostalgic defense of a more beautiful and meaningful liturgy, but of one which is certainly valid while the other is not.

Two formal documents of the Church, which are expressions of her infallibility, are our chief points of reference. The first is the papal Bull, *Quo Primum Tempore*, of Pope St. Pius V. The other is *De Defectibus*, emanating from the Council of Trent. Both of these documents were found in the front of all altar missals for easy reference by the priests offering Holy Mass. They were unceremoniously deleted from the ICEL version in 1969.

What is the significance of *Quo Primum Tempore*?

This document of Pope St. Pius V is very important to understand. In this Bull, the Holy Father explained his reason for normalizing the liturgical practice of the Church to protect it from potential abuses. He not only made illegal the celebration of a liturgy not in existence for 200 years prior to this document, but he established the Roman Mass, what we now know as the Tridentine Latin Mass, as the only form of Mass to be offered in all Roman Catholic churches throughout the world. He stated in there that no one, be he cardinal, bishop or priest, has the authority to change this decree. To do so, he said, one would incur the wrath of Almighty God and Ss. Peter and Paul, His Apostles.

And what is the significance of *De Defectibus*?

De Defectibus is a long document which discusses certain defects which could arise in the celebration of Mass. It is largely a point of reference in which the Church defined against any deviations in the celebration of Mass so that it would remain the same in all lands for all times. Defects were described in detail so that priests would always say Mass the same way and would overcome the effects in celebration in the same way. Most of the defects mentioned affected the legality of the Mass

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We Must Defend The True Mass Against Modern Errors

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and, if performed, would make the priest guilty of sin but not affect the heart of the Mass. One part (Section V) describes the very words of Consecration. The Church, in this decree, defined which are the words of Consecration that had to be said for transubstantiation to take place. This is the form of the Sacrament. The Church also defined that if anyone changed these words *so as to change the meaning* to be implied, *then no transubstantiation would take place*. In other words, changes in the words of Consecration similar to those of the ICEL liturgies are violations of *De Defectibus*, and these violations affect the validity of the Sacrament. In plain English, the ICEL versions of the modern liturgies are invalid. This is a most serious statement and one which cannot be passed over lightly.

But cannot one pope change what another pope has done?

In pastoral matters, yes; in matters of Faith, no. If a pope wished to abolish Lent or change the Friday abstinence, this would not affect Faith. We would be sorry if he did so, because it would give way to spiritual weakness, but such changes would not be in matters of Faith.

However, anything that has been defined by the Roman Catholic Church, her councils and her popes as certain (*de fide*) and which must be believed for salvation, cannot be changed from one pope to the other. They come to us from God Himself and admit of no change. If it were possible for the Church to change doctrines of divine revelation, we would not know what to believe as Catholics nor would we be certain of the infallible, consistent guidance of the Holy Ghost. Ours would *not* be an apostolic Church since we could easily change what the Apostles themselves taught on the whim of a new teacher, a false prophet.

What changes were made in the Consecration of the Mass? Did these changes affect the meaning, as *De Defectibus* warned about?

There are two changes about which we are gravely concerned. The first is the change of the very words of Christ Our Lord when He said that the chalice of His Blood was being offered “for you and for many”, so that sins may be forgiven. The Latin form is “*pro vobis et pro multis*”. The ICEL translation renders these words “for you and for all” (*pro vobis et pro omnibus*). **Many** and **all** do *not* mean the same thing, and the Catechism of the Council of Trent teaches that there are serious reasons why Our Lord used the words “for many” instead of “for all”. Besides, Jesus did not use a form of Aramaic in which the words He spoke have the double meaning of many/all, even though some modern teachers claim He did.

The other change is the removal of the term “the Mystery of Faith” (*Mysterium Fidei*) from the words of Consecration and placing it after the elevation of the chalice and host together in the modern liturgy. *Mysterium Fidei* is an essential part of the form, as taught in *De Defectibus*. To eliminate it is to alter the form of Consecration and to change its meaning.

What is this ICEL that you refer to? Did they not have the authority to make these changes?

The International Commission for English in the Liturgy (ICEL) was formed following the Second Vatican Council to implement change in the liturgical form. Many who sat on this Commission were not even Catholics themselves, but were Anglican ministers. The modern liturgy was rendered acceptable to Protestants because it closely parallels the Anglican Book of Common Prayer. It was the *Novus Ordo Missae* present in the Church today that came out of this Commission.

No one has authority in the Church, not even the pope or a papal Commission, to make changes that affect Faith. In 1910, Pope St. Pius X stated in *Ex Quo, Nono*: “It is well known that to the Church there belongs no right whatsoever to innovate anything touching on the substance of the Sacraments.” In 1947, Pope Pius XII taught in the apostolic constitution *Sacramentum Ordinis*: “As the Council of Trent teaches, the seven 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 words of Consecration touch on the substance of the Holy Eucharist, so the Church has *no right* to make innovations — novel changes — in this area.

Understanding all this, do we regard the *Novus Ordo Missae* as sinful or invalid? Should we attend it?

The *Novus Ordo Missae* is both sinful and invalid. It is not merely sinful, meaning that the changes were wrong but not invalidating -- it is a danger to Faith and a sin to say or attend because it is invalid. From what has been outlined above, the *Novus Ordo* is a contradiction of the infallible teachings of the Roman Catholic Church. It is not the true Holy Sacrifice of the Mass, but it gravely patterns the innovations of the Protestant Reformers Cranmer, Luther and others. Centuries ago Catholics went to death rather than accept the liturgies of the Reformers as valid and acceptable. Would that we could share some of their spirit!

We must continue to remind the priests, bishops and cardinals of the errors in the Novus Ordo Missae. They must return to us that form of the Mass which, of certainty, gives us Jesus in the Holy Eucharist, and not a counterfeit form of false worship.

These past few pages outline some very powerful arguments against the Novus Ordo Missae. It would do us no good to study them if we didn't wish to make others aware of the seriousness of our current situation. Feel free to photocopy these pages.

Reprints of this article in booklet form are also available from the Society of Traditional Roman Catholics for a donation. When corresponding with us, please mention the pamphlet "Defending The Tridentine Mass". We will send a copy to you.

*Bulk orders of this and other reprints of past articles of The Catholic Voice are likewise available. They can be used in passing out to family, friends, and to leave in church vestibules and pamphlet racks. Please write for further details and a catalog of our important reprints.**

Letters To The Editor

Is The Novus Ordo Consecration Of Doubtful Validity?**Is Modern Consecration Of Doubtful Validity?**

Editor, The Catholic Voice,

I am so fortunate to have become aware of The Catholic Voice which I'm now receiving to read and re-read. Please send a copy of *The Necessary Signification* by Patrick Omlor at your earliest convenience. Enclosed is a check to cover the cost and a little extra to support your apostolate.

Your recent title, "STRC Position on Novus Ordo Upheld: It is Invalid", as far as I can determine, is misstated. The position of the author of the books *The Great Sacrilege* and *Who Shall Ascend?* is that it is extremely doubtful that the novus ordo consecration is valid and that we as lay people and clergy are not in a position to determine its validity or invalidity, and only the Magisterium, in its authoritative role, can answer the question. Is your position really different from his? If so, how do you justify a different position? Isn't the novus ordo illegal and the consecration of doubtful validity? Isn't it appropriate for us, the remnant, to avoid the novus ordo like the plague because it is illegal, the consecration of doubtful validity, and the novus ordo and new church sacrileges to boot? How could our current plight not be the great apostacy predicted in Scripture and the tradition of the Church? It only makes sense to me by reason and in an attempt to save my soul that I can do this by only going to a traditional chapel where there is no doubt about receiving the Sacraments.

God bless our struggles for finding and keeping the truth.

R.W.

Neenah, WI

Editor's Note: Thank you for your kind comments about our work and we thank you for your support and your prayers.

We have deep respect for the work of the priest you mention and many other courageous priests who have chosen to stand and fight for tradition rather than give in to the Innovators. While the Church (i.e., the Magisterium) has not decreed *per se* about the invalidity of the Novus Ordo Missae of our times, She did speak out against the mass of Cranmer and other fraudulent changes that affected the meaning of the Mass. The decree *De Defectibus* gives us a clear teaching of the Church's position on the changes in the words of Consecration. To change these words, and thus change the meaning, invalidates the Consecration. This is definite teaching by the Church. A principle of sacramental theology is that a doubtful Sacrament is no Sacrament.

* * *

Elderly Reader Loves Her Faith Above All

Editor, The Catholic Voice,

I am sorry that I cannot send a donation at this time. I received your Catholic Voice. As always, I enjoy it and your lovely 1996 calendar. Thank you for thinking of me. As you know, I am a real Roman Catholic. I love my Catholic Faith of 90 years and will never love anything as I do my Catholic Faith. I am sitting here reading your Catholic Voice; I read it then pass it on to others to read. Keep up your good work for our true

Faith. Soon I'll send a donation for the work you are doing to keep our Faith alive. You will hear from me soon.

God bless you; keep up the good work.

R.M.

Cumberland MD

Editor's Note: Thank you for your prayers and support. Your donation, given as it is from your substance and not from your surplus, means much to us. May God reward your generosity.

* * *

Gone From Church A Few Years And Now Confused

Editor, The Catholic Voice,

I haven't written in a while or sent a donation. I feel bad about that. You have been so faithful in sending the Catholic Voice, which I would be lost without, and which renews my spirit. As I've said before, you are a breath of fresh air.

I go to church because I feel I've sinned if I do not go. I haven't been in years, but I was always say my Rosary. I went to confession and have been going to church for the last year, but boy am I confused: Altar girls, lay men and women giving out Communion, people actually touching the Host, which I promise you I never do. At one Mass the priest sat up on the altar and let the lay people give out Communion. Of course I did not receive, but I was horrified.

Could you please answer one question for me? Why do the priests and lay people bow before the main altar filled with flowers when the tabernacle is at the altar on the right? Shouldn't they bow before God, not flowers? It's so confusing. I pray each day for peace in the world and a return of the traditional Mass.

I am sending a small donation. If possible, may I please have a 1996 calendar? I'm 72 years old and appreciate it much.

May God bless you in the work you're doing. He's watching over you.

V. G.

Salem MA

Editor's Note: We are glad to send you a copy of this year's calendar. The answer to your question, we pray, will help you out of your confusion. The modern church has put God off to the side and over-emphasized, through its liturgy, the presence of man in the middle of things rather than God. You are confused because your Catholic heart and soul speak out loudly against what you see taking place in churches bearing the name of Catholic. Let us pray that more and more people will see the errors you do and help to put an end to this troublesome series of events.

* * *

Reader Agrees With STRC On Indult Masses

Editor, The Catholic Voice,

Please accept the small donation enclosed in appreciation for your efforts on behalf of the restoration of sanity in today's confused Church. I should also like a 1996 calendar sent if

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Newsletter Helps Readers Understand Errors Of New Mass

(Continued from Page 11)

possible.

I fully agree with your comments regarding the Indult Masses. While they certainly introduce many to the traditional Roman missal of St. Pius V, they tend to have a Jekyll and Hyde effect on one after a while. You find yourself half in and half out. Unless your bishop has given you your own parish (as the lucky souls in Richmond, VA, at St. Joseph Villa) where the Mass AND the Sacraments are according to the pre-Vatican II ritual, you are going to have an identity problem. We were attending the Indult Mass in Washington, DC, but found that we were suffering from a split personality syndrome and began going to a local traditional chapel.

I feel that with more changes to the Novus Ordo down the pike, many are going to be voting with their feet and the traditional cause stands to benefit. But we must be ready to receive them with open arms. If not, they will be lost to Evangelical Protestantism or Eastern Orthodoxy.

Keep up the good work! Sincerely yours in Christ,

WLM.

Centerville VA

Editor's Note: There are growing concerns regarding the Indult Mass and the compromise with the novus ordo that one must undertake in order to attend it on a regular basis. Compromise cannot be a word we allow in our Catholic vocabulary. We must be ready to resist error on every side.

* * *

Reader Says Newsletter Source of Spiritual Nourishment

Editor, The Catholic Voice,

Thanks for the recent issue of "The Catholic Voice." The spiritual nourishment derived from the articles written in this truly Catholic publication is really appreciated.

I am sending along a donation to defray the printing and postage costs. God bless you,

R&IA,

Buffalo NY

Editor's Note: Thank you for your kind comments and a donation. You will be remembered in our Masses and prayers.

* * *

Readers Join In Praying For Unity

Editor, The Catholic Voice,

My newsletter was a little late reaching me, but I hope this will reach you in time for me to receive the "Chair of Unity Octave" leaflet. As stated by others who have written you, my CHIEF concern is UNITY of ALL Traditional Catholics and the restoration of the Mass in the Traditional Latin Rite.

Here in Greenville, SC, we are really STUCK with the Novus Ordo: altar girls, a parade of lay people bombarding the altar at Mass, applause in church, people standing inside the church after mass carrying on as if at a social function — NO respect — even the attire of those attending mass isn't often times fit for a baseball game. During the mass, I read the Traditional

Mass from beginning to end from my Missal of 1958. However, every mass is a great suffering and a penance — let alone a real trial to get through. Most times tears cloud my eyes for the lack of respect for our dear Lord. He endured SO, SO much for us!

Could you please send me two other items? The Traditional 1996 Calendar (the Vatican II has left out 95% of everything and really is devoid of a true Catholic calendar) and the Pro-Multis pin? I have enclosed a small donation to cover expenses and I'd really appreciate it!

I subscribe to only traditional materials and periodicals, magazines, etc. The abuses we're asked to tolerate are insurmountable, apart from being totally unacceptable. There is a tremendous need for the re-education of most Catholics. Unfortunately, times since Vatican II have made everything SO easy and, subsequently, grave issues are left as unimportant, and many people are led astray to believe there isn't much they really NEED to know — just FOLLOW!

I deeply appreciate your newsletter. May God bless your work and enhance its growth.

Sincerely in Christ,

MC,

Greenville SC

Editor's Note: One of the sad byproducts of the novus ordo is a loss of the sense of the sacred. This sense teaches how we ought to conduct ourselves in church and at Mass, it indicates how we should dress, especially for Mass, and helps us appreciate our time at worship as an essential act we must perform as God's creatures. If we can but restore the Mass, we can restore, also, the single most important source of grace our world desperately needs.

* * *

Reader Happy To Return To Latin Mass

Editor, The Catholic Voice,

I'm so happy to have found out that the Novus Ordo mass is invalid. My husband and I are now attending the Latin Mass only. We have to drive 43 miles one way but feel so much more fulfilled. The graces that I get to fight off sin are so much greater.

The sad part is our children are grown and we raised them in the Novus Ordo church. I can only pray for them and be an example to them.

I just finished reading your December newsletter. I picked up four copies at church today. Please put me on your mailing list.

At the risk of sounding greedy, I'm asking you for a few things if possible. I would like a 1996 calendar, two Pro Multis pins, and the prayers for the Chair of Unity Octave (maybe these prayers will convert my children).

I hope the donation enclosed will cover the expenses. I have found a treasure in the Latin Mass. I feel richly blessed that Our Lord has opened my eyes so I could see the truth and believe. I thank God for this newsletter and for all the priests and bishops

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New Readers Are Happy To Share Joy In Finding Mass

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who are working so hard for our souls.

God bless you and your work,

ML

Jennings, LA

PS: If I could get a list of Tridentine Masses, I would greatly appreciate it.

Editor's Note: To know the answers that the heart and soul have been seeking for a long time is indeed a great joy. It is in this way that we are sure you say that you are happy to find the truth out about the novus ordo. We have a whole generation of children who need to be introduced to the tradition of the forefathers in the Latin Mass. It will take great strength for their parents to help them along this path.

* * *

Another First Time Reader Of Our Newsletter

Editor, The Catholic Voice,

I have for the first time read your newsletter. I got it from the traditional chapel where the Tridentine Latin Mass is said which I recently joined. I enjoyed it very much and hope you will put my name on your mailing list. I am including a donation for a Pro Multis pin and the prayer for the Chair of Unity Octave, and if it is not asking too much, if you have any calendars left, I would like to have one. On behalf of you and your staff, keep up the good work and may our Lord Jesus Christ and His Blessed Mother watch over you.

Yours in Jesus and Mary,

JL,

Jennings, LA

Editor's Note: A number of people from your area have written to express their pleasure in our newsletter and in attending the Latin Mass. We are happy to hear the Tridentine Latin Mass is offered in more and more places in our country. Let us pray, not only for its continued spread, but also for an increase in vocations to the priesthood to keep the Mass alive.

* * *

Another Reader Unhappy With Novus Ordo

Editor, The Catholic Voice,

I was given a copy of The Catholic Voice this week and I enjoyed reading it. I have always been unhappy with the novus ordo mass and felt it was more Protestant than Catholic, but since I felt I had no choice, I continued to go. When the Holy Father approved the Order of St. Peter, I was able to go to the Latin Mass twice a month, which was 72 miles away round trip.

Three months ago, I heard the Latin Mass was being celebrated daily in Lafayette, LA. I have been attending Mass at this parish for three months now. I no longer go to the novus ordo mass. It's so beautiful to be attending Mass again where reverence is shown Our Lord and you can kneel, without having to get permission.

I'm enclosing a donation for your work in promoting the Tridentine Latin Mass. I'm also including a donation for the

following items: three Pro Multis pins, the book *The Necessary Signification* by Patrick Henry Omlor, also "The Chair of Unity Octave" leaflet.

Please place me on your mailing for The Catholic Voice, and if you still have the 1996 calendar, I would appreciate receiving one.

God bless you and your work,

ZD

Jennings, LA

Editor's Note: Thank you for your donation. The material you requested has been sent.

* * *

Just How Many Modern Clergy Are Validly Ordained?

Editor, The Catholic Voice

Laudetur Jesus Christus! By an apparent accident, Volume 11, Number 2, of The Catholic Voice fell into my hands. I thank you for the superb orthodoxy and accurate theological expression. Is it possible to become a subscriber to The Catholic Voice? I found every article interesting and relevant, but the one re: validity of ordination was for me the most relevant because of the horrible reality nowadays, viz. that no one in the entire Church hierarchy really and accurately knows how many of our priests are validly ordained or how many of our bishops are validly consecrated. Surely, the shambles of the visible Church structure today implies a deficiency of sanctifying grace; and a scarcity of sanctifying grace must surely mean a deficiency in the Sacraments — the regular and only source of sanctifying grace. Surely, then, invalid masses (and therefore no transubstantiation and no Precious Blood and Body) and invalid confessions (incorrect formula, therefore, deficient form) underlie their dreadful shambles. I join with you in daily prayer for an ultimate reversal of this disaster.

MM

New York

Editor's Note: Thank you for your kind comments about our newsletter. Everyone who writes and who is responsible for the publication of our newsletter are very careful regarding the proper theological content. We maintain the highest regard for Catholic truth as expressed through the teaching Magisterium of the Church. It is from these doctrines that we derive the conclusions we teach here.

* * *

Student Volunteers To Help The STRC

Editor, The Catholic Voice,

Enclosed, please find my small donation. College students are always hard pressed for money so I apologize for the small amount. However, I know that it will help in some way.

I read the article about the need for volunteers to STRC. I am requesting that you and Father Vaillancourt consider me for any volunteer work for which you think I might be suited. I will be eager and glad to help the Society in any way possible.

(Continued on Page 14)

Readers Offer Their Time And Talents To STRC Efforts

(Continued from Page 13)

Again, I do hope that the Board will consider me for any volunteer position. I look forward to hearing from you soon.

Yours in Christ

JV

Cleveland, MS

Editor's Note: Thank you for your generosity in volunteering to help us at the STRC. In our last issue we requested the aid of volunteers for our growing work. Many have responded in the same way you did, and have offered suggestions to help us carry our load better. The next letter is another example of this:

* * *

Reader Makes Another Suggestion To Help STRC

Editor, The Catholic Voice,

Just got the latest edition of the Catholic Voice the other day. Have finished it and passed it on to others to read. I would like to make one comment concerning the time and work it takes to put out such a newsletter. I can well agree that it is quite a load for just three people to bear. In that regard, could we start a fund so that some help could be hired, even if just part-time help, to take some of the load off the present workers? I would like to start this fund off with my contribution of \$50. I'm sure that others will be willing to help in some way. Obviously most of us do not live close enough to Charlotte to pitch in with all the labors. But if we want such a newsletter, and we should or we are not very good Traditional Catholics, then we ought to be willing to support it, either with work or money.

I don't know if you want contributions of potential articles for the newsletter or not. Some of the letters are very well written, maybe there are some authors out there. Or excerpts from other newspapers, etc. Would this help? Anyhow, I hope that you consider the fund for paid help. If you don't think that this would work, then just put my check in the general fund. Keep up the good fight! Sincerely,

RC

Fulton, IL

Editor's Note: Thank you for the suggestions. The board has taken up these ideas and will inform you and others of the decision. In the meantime, keep up your prayers for the continued success of our work.

* * *

Reader Again Looks Forward To Sunday Mass

Editor, The Catholic Voice,

My brother gave me a copy of the Catholic Voice. I found it not only very interesting but also informative.

I drive 34 miles each Sunday so that I may attend the Latin Mass. For the first time in years, I have found myself once again looking forward to Sunday Mass.

Am sending you a donation so that I may receive The Catholic Voice. Keep up the good work. Sincerely,

RF

New Port Richey, FL

Editor's Note: We gain many new readers from the ranks of those who receive our newsletter second and third hand. It is hard for us to fully estimate how many people we reach with each issue, but we are sure that the number is growing.

* * *

Memoriam For the Departed Requested

Editor, The Catholic Voice,

The enclosed gift for the Society is in memory of my dear brother who passed away in August.

God Bless you for all the blessings you bring to many of us in hope and prayer that we all return to the true traditional church.

Wishing you God's choicest blessing in the New Year.

FB

Mooresville, NC

Editor's Note: We are happy to accept your gift in behalf of your departed brother. He will be remembered in the monthly Masses offered for the benefactors, living and dead, of STRC.

* * *

Reader Completes Another Journey Home To Mass

Editor, The Catholic Voice,

I started back to the Tridentine Mass on December 31, 1995, and January 1, 1996, at Our Lady of Fatima Church, Spring Hill, FL. I am so very happy to be back to the true Mass.

Please sign me up for The Catholic Voice and send me a Pro Multis Pin and the translation and true meaning of the pin.

Here is a donation for your great work and may the Lord bless you for your continued success. Yours in Christ,

GD

Spring Hill, FL

Editor's Note: Welcome home!

* * *

Novus Ordo Began As An Insult

Editor, The Catholic Voice,

I have read with interest your December '95 issue. The novus ordo mass was brought into being by an insult, when the priest turned his back on the Blessed Sacrament to face the people. This mass is a sadly watered down version of a Mass.

We have two private revelations where Our Lord gave His approval of the Tridentine Mass.

1. In the life of St. Gertrude, she was too sick to go to Mass, Our Lord then said Mass for her in her room. It was the Latin Mass of the 1300's. This Mass later was codified by Pius V.

2. When one day St. Theresa, the Little Flower, overwhelmed by God's goodness to her, asked Him what she could do in some way to repay Him. He said to her: "Attend one Mass." At that time the only Mass available to her was the Latin Tridentine Mass of the 1890's.

Am enclosing some other leaflets and a booklet on Fatima.

(Continued on Page 15)

St. Joseph: A Man For Our Day, A Man of Faith

Somehow, we, as human beings, have a very grave misconception of what a saint is. We think of them as more than human and convince ourselves that it is next to impossible to achieve what they achieved. In reality, they were made of flesh and blood, body and soul exactly like we are. They had faults and failings, weaknesses and temptations just like we do. What made them different was the fact that they used their free will to do all in their power to serve God to the best of their ability, and left the rest to Divine Providence.

In other words, they looked at things through the eyes of Faith, and with those eyes, one can accept all as coming from the Hand of God. Such was the case with the one whom we know today as the Foster Father of Jesus.

At first glance, we may look at his life and say, well it was easy for him, he knew he was taking care of God's Son.

Was it easy? To take a second glance, let me borrow the words of the singer Michael Card, "How could it be, this baby in my arms, sleeping now so peacefully, the Son of God, the angel said, how could it be?"

Yes, Joseph was told to fear not to take to himself Mary, to be his wife, for the child she carried was conceived by the Holy Ghost and was the Son of God. But what did Joseph see? He saw a baby like all other babies. He saw flesh and blood, hunger and thirst. He heard the infant cries. How could this be?

Yes, this is what he saw with bodily eyes, but he went one step further and gazed upon that Child with the eyes of his soul, the eyes of Faith.

With the eyes of Faith, how his human heart must have

suffered watching the little infant in the cold, how helpless he must have felt humanly, yet he saw the Hand and Will of God amid the lack of all a human father would have wanted to provide for his infant son. He saw beyond that baby, and saw his God.

How differently God looks at life. And if we are to become saints, we too must take a different look at our lives. Joseph's life was a life of sorrow, because it was a life of love. Love and sacrifice go hand in hand and there was no sacrifice too great for Joseph, when it came to caring for Jesus and Mary.

With earthly eyes, one would have thought that Jesus would have made His father's life easy, but with the eyes of Faith, we can see that in such a case, there would be no love.

Joseph gave God pure love, because he lived by pure faith.

We may be tempted to think, who am I? I am nobody, how can I do great things for God? Yet we see Joseph, a poor and simple carpenter, asked by God to raise a king, and not just a king, but the King of Kings. Joseph never counted the cost, he only bowed his will to the Will of God. A mere human became a saint. "There's no saint in heaven, St. Joseph quite like thee..."

Yes, we too, are called to become saints, just like Joseph. Let us, as we attend the Holy Sacrifice of the Mass and gaze upon Our Lord in the Sacred Host, look upon Him as Joseph did, with the eyes of Faith. Joseph saw no more than we do, yet he believed enough to count nothing as too much to sacrifice for that Child.

St. Joseph, who excelled in faith, obtain for us the gift of a loving faith in your foster Son in the Holy Eucharist.

Novus Ordo Started As An Insult To God And Worse

(Continued from Page 14)

Our last hope is to rush to our Blessed Mother's arms which have been open and waiting for us since Fatima in 1917.

RK

Crowley, TX

Editor's Note: Private revelations and other miracles given to us in historical chronicles all point to the devotion (if you will) of God Himself for the Tridentine Latin Mass. These are but additional proofs that we must continue our efforts to preserve the traditions of our holy Faith.

* * *

Reader Encourages Us To Work And Pray For Unity

Editor, The Catholic Voice,

I am so glad to learn of your organization. I am especially happy to learn that one of your purposes is to work for unity amongst traditional Catholics! As for me, I refuse to "cut off" any traditional Catholic, whether they attend Masses said by priests of the Society of St. Pius X, or of St. Pius V, if theologically they are followers of the Indult or are sedevacantists. (Though I may differ with them on various matters, we *all* agree on the traditional Catholic Faith).

I recently returned to the Faith six months or so ago, after an absence of 15 years. I had originally been a convert (at age

17), but left the novus ordo church because it was not the same church my mother (a pre-Vatican II lapsed Catholic) had told me about. When the True Mass was no longer available in my area, I wound up falling away (big time!) from the Church entirely.

Enclosed in a donation for Patrick Omlor's book, a Pro Multis pin and two Unity Octave prayer leaflets.

Thank you so much. Your newsletter is written with true Christian charity toward those you disagree with (examples: the articles about Adoremus and the reply to the Fraternity seminar in your December, 1995 issue)

May God bless you!

AR-F

Philadelphia, PA

Editor's Note: Thank you for recognizing the efforts of the STRC -- to work and pray for unity among all traditional Catholics despite the various groups they may fall in to. Sadly, what all too often separates us is not in matters of hard doctrine, but in personalities and interpretations of theological opinions that have even divided famous saints and theologians for centuries. Once we can learn to recognize this, and to learn to live above the fray, we can be sure we will make a difference in the Church and in the world. Let us all work and pray toward this end. *

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).

- March 31 Palm Sunday
- April 4 Holy Thursday
- April 5 Good Friday
- April 6 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 16 Ascension Thursday
- 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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