

# The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

Phone: (704) 843-0648

P.O. Box 13173  
Charlotte, NC 28270

FAX: (704) 843-0874

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## Ecumenism: Sad Results Of The Destruction Of The Mass

Pictue not avaiable

To the left is a picture of an ecumenical healing service which took place at St. Patrick's Catholic Cathedral in Charlotte late last year. Laying hands on people who attended the World AIDS Day ceremony were four bishops -- but they were not all *Catholic* bishops. Present were William Curlin, *Catholic*; Charlene Kammerer, *Methodist*; Norman Eitrheim, *Evangelical Lutheran*; Gary Gloster; *Episcopalian*.

An event like this displays a terrible trend. We see demonstrated that the purity of the Catholic Faith is betrayed by false shepherds. What is more, there is a tacit approval here of the ministry of women by allowing a woman "bishop" (of another religion no less) in the sanctuary of a Catholic church.

With the destruction of the Mass since 1967, far less grace is coming to the world than before. Errors for which many holy men and women in past ages went to death for rather than support, are now becoming common place. We explore two of these in this issue: the rise of the New Age philosophy and the real error in the heresy of Ecumenism.

Without the true Mass, any error is possible. Our efforts to restore the traditional Mass are more urgent than ever before. This is obvious in the following pages. †

Laying hands on attendees of the World AIDS Day ceremony were four bishops. Left to right: William Curlin, *Catholic*; Charlene Kammerer, *Methodist*; Norman Eitrheim, *Evangelical Lutheran*; Gary Gloster; *Episcopalian*.

## An Invasion From The East: New Age Afflicts The Church

*Editor's Note: We reproduce a letter from a reader as a feature article. The subject matter makes our decision to do this obvious, since it coincides with the theme of this issue. I received with this letter, a flyer from Epiphany Church in New York City. The parish is run by the Jesuits. I suppose nothing the Jesuits do today should shock us. However, this is not your ordinary change in the Church. We have been invaded with Eastern mystical spirituality, and this letter discusses just how far this invasion has gone.*

by J.B. KING

A reader of The Catholic Voice

Recently I received a flyer from a Catholic church in New York announcing its Advent Prayer Services. It was quite disturbing, to say the least, as it was promoting "Zen Meditation" as a "Christian Experience in the Eastern Tradition".

Zen Meditation is found in the occult religion of the Buddhist, so how could a true Christian find a "spiritual experience" toiling with Satan? It has been described, in this flyer, as "an attempt at union with God, rather than talking about or to God."

As Catholics, we were taught to talk about and to God, this was the definition of prayer the good Sisters taught us in grade school. It was the lifting of our minds and our hearts to God, in other words, talking to Him.

Zen Meditation leads one to the New Age Humanism which tells a person that there is no deity but humanity. So with what God are they attempting to unite Catholics, if not themselves? It is a glorification of self or reaching your "Higher Self" as the New Ager's put it, your "divine self". Man becomes equal to God, or, as they say, he is God.

I am writing to you because I thought your line of readers would find this quite alarming to see how subtly the devil is working his way into the Catholic Church under the guise of prayer and meditation. Most Catholics today may not be aware of the influence the Eastern Religions are having on the Church. Eastern Mysticism is rampant in the new techniques used in many of these so called "Meditation and Prayer" sessions.

Russell Chandler, an author on the New Age, once wrote: "If we look at the New Age Premise: All is One. We are All One. All is God. And we are God." Think about this, Catholics are being led to attempt at union with themselves rather than the one true God!

The New Age Religion is the ape of Christianity and although people may think it is new, it takes its philosophy and techniques from the Eastern Religions of Hinduism and Buddhism, Western occultism and the mystical oracles of ancient Greece and Egypt. To

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**Go To Joseph!**

# STRC Sets Goals At Annual Meeting, Announces Plans For 1997

By ROBERT DE PIANTE  
Publisher, The Catholic Voice

A National Conference on The Tridentine Mass will be held in June under sponsorship of the Society of Traditional Roman Catholics. Approval for sponsorship came at the board's annual meeting held in Waxhaw, NC, on March 1.

In other action, the advisory board named new directors to carry on the work of the Society. Directors named include James De Piante, Robert D. De Piante, Don Donadio, Lawrence G. Martin, and Father Kevin Vaillancourt.

The board then elected Martin as President and Treasurer, Robert De Piante as Assistant Treasurer and Corresponding Secretary, and Father Vaillancourt as Recording Secretary.

Two new positions were created. They include naming Robert De Piante as Assistant Treasurer and Larry Martin was given the additional duties as Director of Electronic Communication.

## **Projects Approved Will Increase Work of STRC** *The Catholic Voice*

Approval to continue publication of The Catholic Voice on a quarterly basis was given by the board. It was noted in a report from the editor and the publisher that the newsletter would be distributed from Greenacres, Washington. The change was made to facilitate the distribution of the newsletter from a point nearer to where it is printed. Correspondence would continue to be handled in the Charlotte offices of The Society, as would the subscription list.

### **Block Rosary**

A report on Block Rosary from its director, Dorothy De Piante, reflected continued growth in the numerous projects it undertakes. "We expanded the sale of the three books we have published as well as the medallion scapular," Mrs. De Piante said. The Society will continue its affiliation with Block Rosary in 1997.

### **Pilgrimage Planned**

A plan for a tour of Lourdes and Fatima by a traditional group was proposed. Under the proposal, the group would depart in early October, visit Lourdes and other shrines in France, travel by train to Fatima, and be there for the celebration in Fatima on October 13. The Tridentine Latin Mass will be offered each day. A final decision will be made sometime in June. It is important that we have some idea of interest in the tour, the board said, so those people who might want to go should contact the Society offices in Charlotte (704) 843-0648 for more details. The cost of the tour would be about \$1,700 per person.

### **Calendar Approved**

A new calendar was approved by the board for distribution for next year. There will be two changes in the 1998 calendar. It will be a 13 month calendar, and will start as the Catholic year starts, with Advent. In addition, it will be ready earlier than in past years and should be in the hands of readers for use starting with Advent.

The board also approved the new color pictures to be used on the calendar as well as the new cover sheet.

### **Advisory Board to be Restructured**

A new recommendation for formation of the advisory board was approved and the board directed the corresponding secretary to select the names of eligible people to serve on the board. The new advisory board will be selected over the next few months and members will be asked to assume their duties starting in 1998.

### **Electronic Bulletin Board Reactivated**

The electronic bulletin board will be reactivated. Larry Martin, who will operate the board from his new residence in Chattanooga, (Continued on Page 9)

### **Past Articles Of The Catholic Voice Available As Reprints**

Are you a new reader of The Catholic Voice? Do you want to know where we're "coming from"? Or, would you like more ammunition in the fight to defend the Tridentine Latin Mass? Whatever the case, we have begun to reprint several articles for those involved in the Traditional Movement. We now have these articles available:

#### **1. Defending The Tridentine Mass**

*Our case fully explained.*

#### **2. What Catholics Once Were, We Are . . .**

*A simple comparison of Catholics of old with modern-day Catholics and the way they worship.*

#### **3. Holy Mass Not Only Rite Changed**

*A traditional view of the modern ordination rite*

#### **4. The Sky Grows Darker Yet**

*Speech by Patrick Omlor. Good explanation of our cause.*

#### **5. Tridentine Mass Not Illicit!**

*An answer to those who try to keep people away from the Tridentine Latin Mass.*

#### **6. Has The Church The Right?**

*Does the Church have the authority to change the Mass?*

#### **6. The Ecumenist Heresy**

*The ecumenical movement is heretical and a danger to Faith. All of these reprints are available for a donation. Please request the article by name. For quantity discounts, contact us by mail or call us at (704) 843-0648. †*



The Catholic Voice is a publication of the Society of Traditional Roman Catholics, and is published quarterly. There is no subscription fee, but donations are requested to help us continue our work. Executive Board Officers of the STRC are Larry Martin, President and Treasurer, Robert De Piante, Secretary and Publisher of The Catholic Voice; Fr. Kevin Vaillancourt, Editor of The Catholic Voice. Unsolicited manuscripts are welcome, but are subject to the editorial policy of the STRC Board of Directors. There is no stipend paid for unsolicited manuscripts and material submitted cannot be returned. *Pro Multis* pins can be obtained from STRC for a minimum donation of \$3.00. Bumper stickers promoting the return the Tridentine Latin Mass are available for a minimum donation of \$1.50 each.

# Zen Meditation Used As A Form Of Modern Catholic Spirituality

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understand this new movement, one must recognize that its ancient roots are in the occult.

Zen and other forms of Buddhism are making a very strong impact on the Catholic Church. C.S. Lewis saw it clearly when he said, "The final conflict between religions would be Hinduism and Christianity." He said, "Hinduism absorbs all religious systems, and Christianity excludes all others, maintaining the supremacy of the claims of Jesus Christ."

What do we see today when we see Catholic Churches offering such meditation "services"? We are seeing a penetration of Eastern and occult mysticism into Western culture and into the very heart of the Church Christ founded.

In our area, we have seen offered such things as Transcendental Meditation, Reiki sessions, Yoga, Sensitivity Training, Values Clarification sessions and things that all aim right back to Eastern Mysticism. Where are these things offered? Yes, you guessed it, at the Catholic Church!

These things are threatening the very foundation of the Catholic religion, as one dabbling in such dangerous areas, begins to abandon the absolute truths of Christ's Church.

Take Values Clarification for example. After a person goes through this, he has no absolutes. Everything becomes relative. Moral, ethical and spiritual values become purely subjective in nature and not subject to any other meaning apart from the one the person gives it. As Walter Martin, an author on the New Age said, "The deification of man by the New Age Cult requires the abandonment of absolute truth, worship at the altar of relativism..."

Do you see what this does to the teachings set down by Christ for His Church? His truth does not change and if man is God, according to these new teachings, then everything changes according to his "values".

How easy one can do away with the thought of sinning against Almighty God. One could say something is mortally sinful, such as abortion, and another, whose values are different, may say it is not. God's values are put out of the picture and man's values become the most important thing. How terrible the conclusion we come to from such a belief.

In Walter Martin's book, *The New Age Cult*, we read, "In a sense there is no such thing as God, God does not exist. And in another sense, there is nothing else but God — only God exists...All is God. And because all is God, there is not God." This is only one example of the key doctrine of the New Age Movement, but it is the heart of the movement, man becomes god. How could this be? How could strong Catholics fall into a diabolical trap? How, you may ask, is it possible that Catholics could get involved in any of these areas, whether it be Zen Meditation, Reiki, Yoga or any other area of the New Age Religion?

I would answer you with a statement from a New Age activist, David Sutphen, rather than give my own opinion. The innocence of the New Age terminology makes the cult's basic ideas readily acceptable. David Sutphen once said, "One of the biggest advantages we have as New Ager's is, once the OCCULT, METAPHYSICAL, and NEW AGE terminology is removed, we have concepts and teachings that are VERY ACCEPTABLE to the general public. So we can change the names to demonstrate the power. In so doing, we open the door

to millions who NORMALLY WOULD NOT BE RECEPTIVE."

This is how Catholics are being taken in by their pastors and the nuns who are "renewing" their spiritual life through programs from the Eastern Religions such as Zen Meditation.

This New Age philosophy moves the soul from the supernatural realm, down to a very humanistic natural realm. A totally different spirituality than Christ taught.

Speaking of a different spirituality, an interesting thing to point out is a form of prayer popular today called the *Jesus Prayer*. What it actually has Catholics introduced to, under the guise of simple prayer, such as the Holy Name of Jesus, is *mantras*. This prayer was taught in a church I attended.

Mantras have a place in most of the popular Eastern Religions. A mantra is a "holy" word, phrase, or verse in Hindu or Buddhist meditation techniques. A mantra is usually provided to an initiate by a GURU who is supposed to hold specific insights regarding the needs of his pupils. The vibrations of the mantra are said to lead the meditator into union with the divine source within.

How sad that we see in some so called Catholic Churches, priests advising their parishioners to use the Holy Name of Jesus as their "mantra". In his book, *The Unicorn In The Sanctuary*, Randy England clearly brings this out. He says, "The Catholic seeker is often advised to use a "Christian" mantra, such as:

Jesus...Jesus...Jesus...Jesus...Jesus...

Jesus...Jesus...Jesus...Jesus...Jesus...

Jesus...Jesus...Jesus...Jesus...Jesus...

It would seem that the thrust is to "baptize" non-Christian behavior with sacred trappings in order to make them acceptable to Christians. Occult practices cannot be so sanctified, but rather the Holy Name is profaned instead."

What an outrage to the Holy Name! Yet some priests even go one step further and tell their people to chant such a mantra sitting down, legs crossed, with their hands on their knees, controlling their breathing and thinking about themselves. Such a position is called "Lotus Posture" that students of Yoga are taught. This is the traditional Hindu position for meditation. To meditate, their legs are intertwined, feet resting upon opposite thighs and spine erect. Once they are in this position, they begin to control their breathing as they are concentrating on their air flow.

How in God's Name could Catholic priests promote such things in their parishes?

When in the history of the Catholic Church were Catholics advised to adopt Hindu and Buddhist forms of meditation and prayer to help them pray? Catholics, wake up!!! Look into anything *NEW* your priest is introducing. Study your Faith! You, and you alone, must stand before God for your judgement. You cannot plead ignorance and blame your priest for walking out of the Church Christ founded and into the *occult* practices of the Eastern Religions, if you have not studied to know the truth.

I hope this brief letter helps some of your readers. I know that I, too, would have been swallowed into such things had I not taken the time to study and see that an invasion from the Eastern Religions was taking over the Catholic Church.

Study and watch, so that the words of Christ, regarding His Church, will come true, *The gates of hell will not prevail against It!* †

# Ecumenism: The Heresy Of The Certain Salvation Of All Men

by FR. KEVIN VAILLANCOURT  
Editor, The Catholic Voice

There is a phenomenon today in the conciliar church. Modern Catholics are tripping over themselves in an attempt to be more "ecumenical" than other Catholics -- more "tolerant" of the teachings of other religions, for, as they say, "we all worship the same God, don't we?". The conciliarists are more condemning of the Catholic Church and her "mean-spirited" attitude through the centuries of all who did not believe as they. The Second Vatican Council called for *Ecumenism* -- a new word coined to express this desire of the Innovators to prostetize the Church of Jesus before false religions. The desire of Christ "that all may be one" has been misinterpreted to mean that we are to unite all religions at any cost, even that of the sacred traditional teachings of the Catholic Church.

Perhaps if the Mass had not been destroyed by the same Innovators we would have had the grace to see this error for what it really is -- a heresy, the belief and promotion of which places one *outside* the Catholic Church.

But, were all Catholics lulled to sleep when the Council ended? No. Many devout members of the clergy, as well as a great number of lay apostles, made every effort to inform the bishops and cardinals of the error being promoted as the official teaching and pursuit of the Catholic Church. However, their voices were not heard. Or, if they were heard, they fell on deaf ears. It's not that hundreds and thousands of tradition-minded Catholics didn't pay attention. But they couldn't get their priests and bishops to listen. The conciliarist clergy was too active in change, and was not about to preserve Tradition.

The central error of Ecumenism is quite subtle. As soon as you say that the traditional teaching of the Catholic Church is that unity is to be achieved between the Church and all other religions by having these religions surrender their errors to the teachings of Jesus Christ as found in the Roman Catholic Church, you are confronted with the accusation that you are narrow-minded. As one conciliarist Catholic put it to me: "Father, haven't you paid attention to the liturgy? Don't you say every time that Christ came for 'you and for all' -- and this means that He died for all men, not just the Catholics!". Well, I don't say the *novus ordo*, so I don't say these prayers. Thus, I don't believe as the conciliarists do because I don't pray as they do. Christ died for *all men*, yes -- this is a truth of Faith. However, the application of His merits are for the *many not* all.

Nearly thirty years ago, the correct argument against Ecumenism was advanced by Patrick Omlor in one of his issues of *Interdum*. I mention this for two reasons: first, that Mr. Omlor has already written of this error in a manner much more succinct than I, and, secondly, because Mr. Omlor will be our keynote speaker at the National Conference on the Latin Mass to be held in Dallas, Texas, June 6, 7 & 8 of this year. Long ago, he and many other inspired writers wrote of this subject, but few people listened. We are giving people a chance to listen to him once again, in person.

The remainder of this article will be spent in reviewing Mr. Omlor's study of the error of Ecumenism as understood by the

conciliarists. A full reprint of *The Ecumenist Heresy* is available, as found on Page 2. This is an important reprint, because it calls attention to an entire way of thought that is anti-Catholic.

Mr. Omlor begins his study in this manner:

## IDENTIFYING A CENTRAL ERROR

"What we are up against today is not just an isolated abuse, nor an isolated heresy or error, nor even simply a whole series of abuses and errors, although no one can deny that never did abuses and errors abound the more. Rather, our battle is actually much more difficult and more complex than a mere campaign against abuses and errors; it is, in effect, a war against a whole frame of mind.

"It is probably true enough that the numerous abuses, errors and innovations we are witnessing — in short, the present upheaval — are part of, or at least are the result of, the overall plan for subverting and demolishing the Church — a plan "mapped out to the least detail" (to borrow the phrase of Pius XI used to describe the diabolical Communist program against "all that is called God"). Conceived by and nurtured by traitorous ingrates within her very bosom, the Modernists' program of all-out warfare against Mother Church was recognized in its incipency by Pope St. Pius X, who constantly warned against this satanic plan. Now at length it is in full bloom; and its coming to fruition was and is due largely, but not solely, to the patient labors of conscious enemies, both within and outside the Church

"It is most certainly true that the vast majority of Catholics, clergy and laity, are not consciously and deliberately — God forbid! — participating in this assault upon the Church. Many, however, through their tacit cooperation or their apathy are in fact collaborating with the enemy's cause. A certain frame of mind has gripped them. Small wonder that those who try to fight the abuses and the errors make no apparent headway, because this ubiquitous frame of mind, an insuperable obstacle, cannot even recognize as such the abuses and the errors!

"What is this frame of mind? It is impossible to define it rigorously, but some of its characteristics can be studied. In this article we shall confine our attention to only one of its facets, but possibly this one facet is the key to understanding the whole frame of mind. Although as yet subconsciously, perhaps, there is rooted deeply in their minds the belief or the "hope" that all men will be saved. Universalism is the name this heresy has been given.

"This error is an old one. In the history of theology it is called *apocatastasis*, the doctrine which teaches that a time will come when all free creatures will attain salvation; that is, a final restoration. Origen (b. 185 A.D.), an early Christian writer, fell into this error, and the Second Council of Constantinople condemned him for it and other errors.

"It (apocatastasis) was destined," says the *Catholic Encyclopedia* (the 1907 edition. - Ed.), "to be revived in the works of ecclesiastical writers . . . It reappears at the Reformation in the writings of Denk (d. 1527). Harnack has not hesitated to

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# Ecumenism Succeeds As A Certain Corrupt Frame Of Mind

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assert that nearly all the Reformers were apocastastists at heart, and that accounts for their aversion to the traditional teaching concerning the Sacraments . . . The doctrine of apocastastis, viewed as a belief in a universal salvation, is found among the Anabaptists, the Moravian Brethren, the Christadelphians, among rationalistic Protestants, and finally among the professed Universalists.” (V. 1, p. 600) The Universalists sect was founded in the year 1750 in London, having as its distinctive tenet the final salvation of all souls.

"Today's Innovators, I am convinced, are also apocastastists at heart. This central error, that all men are saved, undergirds much of the thinking behind the present upheaval. The entire series of novelties, following a pattern, appears to be designed for spreading this 'all men are saved' frame of mind among Catholics.

"But, you may ask, where has this error succeeded in gaining a foothold? Who is advancing such an idea that all men are saved? Although perhaps there are at present few Catholics who openly advocate it, the seeds of this doctrine are germinating in the minds of many. And this dangerous idea explains many of their actions. One reason this frame of mind is impenetrable is that, believing deep down that all mankind is to be saved anyway, no theological question is really worth discussing. This is why, incidentally, Catholic "social action" nowadays aims no higher than the (alleged) bettering of the material side of man.

"In analyzing this trend towards Universalism we will see that, given the assumption that all men are saved, out of this maze of endless innovations a discernible pattern emerges.

## A HERETICAL FRAME OF MIND

"To pick up the thread of continuity, we must review some of the general principles on heresy.

"A heresy involves two truths which, though distinct from one another, are related to one another in some way. The heretic begins by affirming one of the two truths, but this affirmation becomes so vigorous and emphatic that some aspects of this one truth gradually become exaggerated so that the other truth begins to be de-emphasized and then eventually altogether denied. Thus, heresies arise through disturbing the harmonious equilibrium existing between two related truths — affirming and then exaggerating one truth at the expense of the other. Two truths, intimately related to one another, that readily lend themselves to this scheme are : (A) Christ died for all men; (B) Not all men are saved, but only many.

## TRUTH A: CHRIST DIED FOR ALL MEN

"Christ died for all men" means that He redeemed mankind by His death on Calvary. Associated with this first truth (A), then, is the key word, Redemption, which means literally a ransom, or buying back, or paying a price for. The sin of Adam was a "sin of the race" in the sense that Original Sin is transmitted to all men; the effects of Adam's sin are felt by the entire human

race. Similarly, Christ's ransom — i.e. the Redemption — was, like Adam's sin, absolutely universal in its scope. Both were "race" acts having their effects — the one damaging, the other repairing — on the collectivity of mankind.

"Christ's death was sufficient remedy and ransom for all. The Atoning Act of the God-Man sufficed to repair sin's infinite outrage. To our first parents God promised a Redeemer for the human race. This promise and its fulfillment by His only begotten Son were manifestations of His infinite mercy. Not owing us anything on this score, God's justice was not involved here, but only His mercy. In summary, this first truth, that Christ dies for all men, has these related subconcepts associated with it: Redemption, human race, collectively, universally, infinite mercy and sufficiency.

## TRUTH B: ONLY MANY ARE SAVED

"Exploring the second truth (B), namely, that only many are saved, we encounter a different set of key concepts. First of all, Salvation. Not all men will attain eternal salvation, but only many souls will be saved. Salvation, therefore, in actuality does not pertain to the human race on a universal and collective basis, but it pertains to many individual souls on a particular basis. Even though Our Divine Redeemer paid the price for all men, there are some men who, through their perverse failure to cooperate with God's grace, thereby nullify for themselves the benefits of this Purchase.

"That is to say, Christ's death was sufficient for all, but it is effective, or has efficacy, only for those who avail themselves of the necessary graces God gives them for salvation. "But, though He died for all," says the Council of Trent, "yet not all receive the benefit of His death, but those only unto whom the merit of His Passion is communicated" (Session VI, Chap. 3).

"An infinitely just God will meter out eternal salvation or eternal punishment to every man. God's attribute which is most closely related to this second truth is His infinite justice. In summary, the truth that only many are saved has these related sub-concepts: Salvation, many souls, individually, particularly, infinite justice and efficacy." . . . .

## READ THE BOOK

With the number of topics we need to cover in each issue of our newsletter, it is impossible to reprint the entire article of Mr. Omlor on Ecumenism. However, what you have been able to read in this portion of the introductory part will help in understanding the nature of this error. We are battling a frame of mind that has settled in among many good, though deceived, Catholics. It is important that we read as much as we can on this subject so that we do not fall prey to the error ourselves.

If you wish to order this booklet, please request a copy of *The Ecumenist Heresy* when sending in your donation to our work. However, if you plan to attend our Conference in early summer, look for this booklet there. In fact, you can speak to Mr. Omlor yourself about this subject and receive a clear understanding of the danger of this heresy. †

## The Great Effects Of Receiving Holy Communion

*The lack of respect for our Blessed Lord in Holy Communion, the lack of belief in transubstantiation that is so pronounced in the novus ordo church, the handling of the host by everyone from the "eucharistic minister" to the woman who took communion to the sick by wrapping the host in a tissue and putting it in her purse, prompted us to look at some of our reference books, where we found the following article.*

**Reprinted from the Book:**

**"Catholic Miscellany" published in 1895.**

All the Sacraments confer grace, but of all, Holy Communion is the most excellent. The other Sacraments contain the gifts of God; Holy Communion is God Himself. The precious effects which the Blessed Sacrament produces in the souls of those who worthily receive it are manifold.

### **First Effect: Holy Communion Sometimes Remits Even Mortal Sins.**

For instance, if the communicant be unconsciously in mortal sin, and attrite only, that is, having only attrition for his sin, Holy Communion infuses into the soul divine charity and restores the soul to God's friendship. St. Thomas Aquinas says, "He who communicates when infected with mortal sin without being aware of it, receives pardon; because if he had not been sufficiently contrite at the moment of absolution, by approaching the holy altar with respect and devotion, he will receive in the Blessed Eucharist the grace of charity, which will perfect his contrition, and remit his mortal sin."

### **Second Effect: Holy Communion Remits Venial Sins.**

The Council of Trent says, "The Blessed Eucharist is the antidote that delivers us from venial faults." - *Sess. XIII.2*. The Catechism of the same Council adds, "It is beyond all doubt, that the Eucharist remits and entirely effaces the trifling faults called venial. And it restores to the soul by effacing them, all that she had lost by the heat of concupiscence in committing them." The very best among us sins very often. "The just man falls seven times," says the Sacred Scripture. And again, "In many things we all offend." - *James III.2*. "If we say we have no sin, we deceive ourselves, and the truth is not in us." - *1 John I.6*. Holy Communion is the sovereign remedy against all, it blots out and effaces those daily faults, and preserves the soul in youth and beauty. "This," says St. Ambrose, "is the daily bread which is eaten for the curing of our daily infirmities.

"Each time," adds the Saint, "that the Blood of Jesus Christ is spilled, it flows for the remission of sins; and since I am incessantly sinning, I ought incessantly have recourse to this remedy." Venial sins cool the fervor of charity, Holy Communion warms and increases divine charity in the soul. As corporal food restores to the body what it loses by natural heat and the exhaustion of the day, so the bread of angels gives back

to the soul what it loses by daily faults and the heat of concupiscence. May we be worthy to receive daily this living and life preserving food.

### **Third Effect: Holy Communion Removes The Temporal Punishment Due To Sin.**

The water of baptism sends the soul straight to heaven—remits all the temporal as well as the eternal punishment due to sin. Baptism of blood or martyrdom united with charity entitles the soul to the immediate possession of paradise. Perfect contrition and perfect charity results sometimes a part, sometimes the whole, of the temporal punishment due to sin. Now, Holy Communion—fervent Communion—infuses into the soul perfect contrition and charity, which cancel temporal punishment, and hence, free the soul, partly or altogether, from the pains of purgatory. We know not the amount of punishment in the other life our sins deserve. Our sins! So many and so manifold, sins in the very twilight of reason, sins in youth, sins in manhood, sins in old age, sins in thought, sins against our neighbor, sins against ourselves. How many sins every day, every month, every year?

### **Fourth Effect: Holy Communion Preserves The Soul From Mortal Sin.**

"The Blessed Eucharist," says the Council of Trent (Sess. xiv. c. 2), "is an antidote by which we are preserved from mortal sin." As material food preserves the body from death, so Holy Communion is the life of the soul. "Your fathers," says our blessed Redeemer, "did eat manna and are dead, if any man eat of this bread, he shall live forever."

"The bread that I will give you is my flesh for the life of the world." As the pure fountain refreshes the body by quenching the burning of thirst, so Holy Communion the fountain of living waters, cools and extinguishes the ardor of our passions. "If any of you" says St. Bernard, "does not experience such frequent or such violent motions of anger, of envy, or of lust, let him give thanks to the body of the Lord, which produces life in his soul." (Sermon *in Caena*). "There is no means," adds St. Gregory the Great, "more certain or more prompt to restrain the passions, to root out bad habits, to inflame us with the love of God, than frequent Communion."

"He who has a wound," remarks St. Ambrose, "seeks a remedy; our wound is sin, our remedy the heavenly and adorable Eucharist." Holy Communion is that life-preserving tree planted in the garden of Paradise; Holy Communion is the fountain of living waters glowing in the same lovely garden; they who eat of the fruit of that tree (the Body of the Lord), and who drink of the waters of that fountain (the Blood of the Lord), will be preserved from the death of the soul — mortal sin. May the Body and Blood of Jesus preserve our souls to life everlasting.

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# Holy Communion: Our Greatest Gift From God Himself

(Continued from Page 6)

## **Fifth Effect: Holy Communion Produces An Increase Of Sanctifying Grace, Insures Heaven To Us, And Inspires Courage And Strength To Fulfill All Duties.**

Holy Communion as a sacrament, by virtue inherent in it, containing God Himself, infuses into the soul an increase of sanctifying grace, of divine charity, of the love of God. This is, in a word, the great and principal effect of this Holy Sacrament. Holy Communion insures heaven to us, it gives us a right and pledge to the enjoyment of paradise. We have for this no less and authority than our blessed Redeemer Himself Who says, "If any man eat of this bread, he shall live forever." And again "He that eateth My flesh, and drinketh My blood, hath everlasting life, and I will raise him up on the last day." Writing on this subject, St. Bernard exclaims, "Rejoice you spouses, be in transports of joy ... You possess the pledge, you hold the earnestness of the spouse to whom you will be happily united in the celestial country." Ours then is heaven with all its glory, paradise with all its joy, God Himself with all His beauty, if we but make worthy Communions. May heaven grant it.

Holy Communion inspires courage and strength for all sacrifices, courage to suffer, nay, to die for Christ. The Bread of Life gives strength to bear with patience and even with joy, poverty, sufferings, humiliations, the most painful trials, the most cruel torments, and even martyrdom itself, for the love of God. "Nothing," says St. Jerome, "strengthens the soul so much as this bread of life;" and St. Chrysostom says, "Let us retire from this sacred table like lions full of ardor and terrible to the devils." What gives strength to the poor of Christ in their poverty, trials and privations of all kinds? Ask them, and they will tell you it is the table of the Lord. What gives strength to the tender maiden in the cloister to break the strongest ties that bind the human heart to this world, strength to lead in human flesh an angel's life, courage, whether on the battle field or in the fever hospital, to live and die for the suffering members of her Spouse? Ask her: she replies, "The bread of the elect and wine springing forth virgins." What gives courage to the missionary to bid adieu forever to home and country to win souls to Jesus? What fills his soul with joy in the burning sands of Africa, or the wild wastes of Siberia? Ask him: he replies, "The body and blood of Jesus in the holy sacrifice of the Mass.

"Even if I walk in the shadows of death, I shall fear not, because Thou art with me." What gives power to the priest of Jesus Christ to preserve himself unsullied amid the sins and abominations of a wicked world? The Body and Blood of Jesus Christ. What gave courage to the confessor to rejoice in his chains, and to the martyr to meet death in its most fierce shapes with serene intrepidity? The bread of angels. Fortified, nourished, animated by the Real Presence of Jesus Christ in the

Holy Communion, the dark dungeon, the rack, the gibbet, the amphitheater, the red-hot gridiron, the blazing pile, for them had no terror. This heavenly manna took from the tiger his fierceness, cooled the heat of the furnace, blunted the edge of the sword. O unspeakable effects of Holy Communion!

Besides these general effects, how many others known only to the devout communicant? How many to God alone? "Give me a lover," says St. Augustine, "and he will understand what I mean." In communing with her Lord, with Jesus in her heart, the holy soul finds tears of sorrow for past sins, confidence for the future, burning love for God, courage to bear up with trials and adversities, fortitude to live, yes, and if necessary, to die for Christ, and the peace and joy of a good conscience, which is a "Perpetual feast" —a paradise on earth. O the sweet, inexpressible effects of Holy Communion! May we all experience them in our souls.

Will not these holy effects induce us to frequent Communion, namely — 1. Remission of mortal sin; 2. Remission of venial sins; 3. Remission of the temporal punishment due to sin; 4. Preservation from mortal sin; 5. Increase of sanctifying grace; 6. A pledge, a right to heaven; 7. Courage to make any sacrifice for Christ; 8. Countless secret effects known only to the pious communicant and to God—will not all these induce us to frequent fervent Communion?

We shall conclude with a passage from a letter of St. Cyprian, Bishop of Carthage, to Pope Cornelius, to show that in the early ages Christians prepared for martyrdom by receiving Holy Communion. "Let those communicate," says St. Cyprian to the Pope, "who are in the state of grace, so that those whom we invite to exhort to martyrdom may not be naked and without weapons in the combat, but armed against the assault by the Body and Blood of Jesus Christ; and since the Eucharist is the shield of those who partake of it, let us provide with the succor of this celestial food those whom we wish to defend against the attacks of the devil."

### **PIOUS REFLECTION**

My soul! What infinite love of Jesus in Holy Communion, love manifested by its institution, by sweet invitations, by extraordinary promises and effects! Holy Communion is thine the Body and Blood of Jesus are thine, God and heaven are thine. Express thy gratitude in the following resolution:

### **RESOLUTION**

My loving Jesus in Holy Communion! I resolve all the days of my life to appreciate and esteem as the greatest gift of Heaven, Thy Body and Blood, and daily to thank Thee for this bread of angels. Dearest Lord, keep for me by Thy grace, this, my resolution. †

## STRC Computer Bulletin Board Is An Important Tool For Our Work

By LARRY MARTIN

President & Communications Director, STRC

The BBS (Bulletin Board [computer] System) introduced by STRC a few years ago has been relocated. With the Society President's move to Chattanooga, Tennessee, the BBS system went with him. While this may not be an important piece of information to all our readers, it is to a growing number of traditional Catholics who use computers and who find that accessing a computer bulletin board provides a real source of information. The STRC Bulletin Board is a very important *niche* in the work we do to provide people with the information needed to attend the Tridentine Latin Mass and to work for its restoration.

As with any move, changes are made. Those who use our BBS will find these changes significant. The first and most obvious change is the phone number. The new number is (423) 855-4318. But this is not the only change. We are proud to say that our line quality has improved dramatically. On my first try after bringing the BBS back on line, I got a 19200 connection, something I never saw at the last site.

We will continue to have on the STRC BBS our latest listing of Mass locations so that anyone can call in at any time to find a place where the Tridentine Latin Mass is offered. We also continue to ask those who learn of changes and new Latin Mass locations to let us know of these facts,

either by leaving a message on the BBS, or by calling us at our Charlotte offices, or by mailing us the information. Details to accomplish this can be found on page 15. We still believe that a BBS (or similar system - more on that later) is the only way to have timely information available. Mass times and locations change too frequently for printed lists; such lists are old before the ink dries, not to mention the time it takes for distribution. Information on our BBS will be kept current on a regular basis. While it takes work and perseverance to accomplish all this, we are committed to keeping our data as accurate and up-to-date as possible.

While Mass location information is the main goal of our BBS, the Society still hopes that members will find the system helpful in other areas. When our BBS service began, we had intended to have important articles found in *The Catholic Voice* on line. However, file conversion from our new publishing program was not easy. We have overcome this problem, and users of our BBS can find this and future issues on line. Some key articles from past issues can also be accessed.

The message forums on our BBS will continue to exist, but they did not really play a big part of our plan. Our BBS does not provide a "chat room" because it was never our intention to perform this function. Ours is an informational bulletin board. In that vein, we invite other traditional Catholic organizations to post information here which can be shared by all. Please address

this posting to me, the "Sysop", or systems operator.

We realize that a small to medium percentage of our current membership owns or has access to a computer. Yet, we are confident these numbers will grow. Furthermore, we are now studying the idea of having our information available on the Internet. To make our work possible in that arena, we need to keep our BBS up and running.

But, why the Internet, especially when we already know that a small percentage of our readers have computers? The answer to this lies in the availability of access to the Internet.

The Internet is available to most computer users. One major difference between the Internet and a BBS is that an Internet site can be accessed by anyone who can get "on the net". A program called a browser allows Internet access to all who are looking for a site. Using the search features on this browser, anyone interested in the Tridentine Latin Mass, let's say, can find it, even without knowing the specific address of the Internet site where such information can be found. A bulletin board is not

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*The STRC Bulletin Board is a very important niche in the work we do to provide people with the information needed to attend the Tridentine Latin Mass and to work for its restoration.*

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that simple. To access a bulletin board, one needs to know the phone number of the BBS, dial up that service (usually a long distance call) and then make the necessary connections to gather information. This BBS phone listing is usually only known to members of an organization who publish this information. A BBS is usually organizational membership driven, while an Internet site can provide information to those who are not currently aware of the existence of an organization. Just think of the possibilities here! Who knows how many people might be introduced to Tradition in this way? Our efforts at the restoration of the Tridentine Latin Mass will be truly global with an Internet site.

Computer technology is an important part of our lives. While all of us do not need to know everything about computers to live, each of us benefits from this scientific advancement in some way. So, if you have a computer and a modem, give us a call, if only to say hello and let us know you're there. If you are not on our mailing list, but are reading this article from a 'hand-me-down' copy of our newsletter, dial up the BBS and log in. When you reach the prompt, leave me a note that says you want to receive your own copy of *The Catholic Voice*. Include with this note your name and address and ZIP+4 postal code, if you know it. Once I have this message, you will be placed on our mailing list and you will start receiving our newsletter. It's that simple.

## STRC Establishes A National Latin Mass Conference

It is an idea whose time has come.

For over thirty years, the modernist Innovators have had their way in promoting the sacrilege known as the *Novus Ordo Missae*. In this period of time, a number of organizations, headed by worthy members of the clergy and the laity have come and gone. Some still exist, but many are a fragment of what they once were, torn asunder by a loss of focus: the restoration of the traditional Latin Mass. All these organizations have wished for the restoration of the Tridentine Latin Mass to all the churches of the world, and to varying degrees, each has been successful with this task.

It has always been the goal of the Society of Traditional Roman Catholics to work for the restoration of the Tridentine Latin Mass. While there are many other causes that could be undertaken in the name of preserving Tradition, our primary focus is on the Latin Mass, its beauty, inspiration and importance. As the various groups and organizations have splintered and/or become divided by personal opinions and motives, the STRC has added a secondary purpose of working for a union of these groups under the common banner of Tradition,

rededicated to the principles of the restoration of the traditional Latin Mass, and through this, the rest of the traditional teachings of the Roman Catholic Church laid waste by modernism and its many pawns.

As a means of furthering our goals, the STRC is sponsoring a National Conference on the Tridentine Latin Mass. We will meet in Arlington, Texas, (just outside of Dallas), from June 6 to 8, for three days of Tridentine Latin Masses and conferences which will educate and inspire all who attend. What is more, positive proposals for the restoration of the Tridentine Latin Mass will be reviewed. The cost is \$130 for the three days, with air fare and lodging on one's own. For further information, please see the flyer included with this issue of the newsletter, or write or call our Charlotte offices. Reservations are limited.

The National Conference is sponsored in conjunction with our affiliate *Block Rosary* and an apostolate of Fr. Vaillancourt's *The Catholic Research Institute*. Both organizations compliment the goals and intentions of the STRC and we welcome their support in this very important project. We hope to see as many of our readers as possible in Dallas this summer. †

## STRC Sets Ambitious Goals For 1997 In Work For Tradition

(Continued from Page 2)

Tennessee, cautioned that the bulletin board is to be considered an information center, not a chat room. People can access the board, get data on a variety of subjects related to the Catholic Church, and get Mass locations from two existing databases of Mass locations. The number for the new bulletin board is (423-855-4318)

In addition, the bulletin board will be an electronic source for every newsletter published. "We have the technology to convert the file so we can provide them to our bulletin board readers", Martin, said, "and starting with the March issue, we will put the entire newsletter on the bulletin board."

Mass locations are also available by calling Mr. Martin at his home: (423) 510-9106.

### Two New Mailing Lists Authorized

The board approved establishing a database for mailing The Catholic Voice to readers in foreign countries. Those interested in sending a newsletter overseas or to Canada or Mexico, should write the society for further information.

The board also approved establishing a mailing program that would send newsletters in quantity to various traditional locations where they can be distributed by pastors and other traditional leaders. Again, information can be obtained by writing to STRC at its Charlotte address.

### Board Rejects Union With UNA VOCE

The board declined an invitation to become a chapter of UNA VOCE. "We have established our own *niche* in the Traditional Movement," Martin said, "and we respect what UNA VOCE is doing, but we will function more effectively as a separate

organization in our work for the restoration of the Mass."

### Altar Server Tape Moves Ahead

A tape for altar servers, delayed because of other projects, will be completed within the next few months. The tapes will include a complete narration of the Mass to assist young men learning to serve. It will provide pronunciation of the Latin words, as well as an understanding of the rubrics for the server.

In his report on the project, James R. De Piante said materials have been gathered from the Internet for the tape, but circumstances did not permit the completion of it before this meeting. It will be available for the National Conference in June. Funds up to \$500 were approved to get this in production.

In summarizing activities in 1996, President Martin pointed to a larger audience getting The Catholic Voice, with distribution of more than 4,500 copies each edition and the addition of quantity mailings to Australia and Japan, as highlights of the year.

"We will continue to distribute the *Pro Multis* pin. We will continue our efforts to provide the tools and information for education of our readers, and we will continue to fight for the return of the Tridentine Mass for all Catholics. "

"Our goal for unity of all Traditional Catholics remains one of our working premises", he said. "We need, as individuals and as an organization, to foster a unity of the traditional Catholic people and groups and fight the common enemy, those who would destroy our Mass, our tradition and our Church with modernism."

The meeting was closed with a prayer and blessing by Fr. Vaillancourt. U

# Sunday Masses On Saturday: A Reverse Of A Proper Order

By FR. KEVIN VAILLANCOURT  
Editor, The Catholic Voice

Well, it's happened again.

Last night I received a phone call from someone in the neighborhood interested in attending Mass in my parish church. You see, my parish is smack-dab in the middle of a large *novus ordo* parish and I frequently hear from Catholics in the area who wish to attend the Tridentine Latin Mass. The conversation usually goes something like this:

"Good evening, Father," the caller says. "I'm calling to find out what time your Masses are on Sunday."

"Masses on Sunday are offered at 8:30 and 10:30 am.," I reply.

"Father, is there a Saturday Mass?"

"Yes. Mass on Saturday is at 8:30 am."

*Usually there is a brief period of silence here.*

"Father, is there no evening Mass on Saturday?"

"No, not one that fulfills the Sunday obligation. I believe that Sunday is the Lord's Day and that is the day we should be in church for Mass. Masses on Saturday are for Saturday, not Sunday."

"OK. Thank you, Father." (Click)

## The Saturday/Sabbath/Sunday Dilemma

The conversation depicted above occurs more frequently than most tradition-minded Catholics might imagine. I'm sure priests who adhere to tradition are probably shaking their heads in agreement with this right now. Catholics involved with the *novus ordo* are accustomed to the idea that they can go to church on Saturday night and that this will count for their Sunday obligation. How often does it happen that many who go to church on Saturday night are in church for the only time that week. Thus, instead of worshipping God on Sunday, it is Sunday that is the one day of the week that they are *not* in church.

Protestants and members of other religions with a Christian name often raise an objection when discussing the Saturday/Sabbath/Sunday dilemma. "Do you know," one minister said to me, "it is the Catholics alone, of any branch of Christianity, who go to church on Saturday and say it counts for Sunday? Now is Sunday the Lord's Day or not? And if it is, then why are people not in church on Sunday for worship instead of Saturday? Are Catholics just lazy, or is there a good reason for this?"

These are good questions. My reply to him and to many others is that, yes, Sunday, not Saturday, is the Lord's Day in the Christian Dispensation. The change in observing the worship of God on Sunday instead of Saturday occurred in apostolic times. "The practice of meeting together on the first day of the week for the celebration of the Eucharistic sacrifice is indicated in Acts 20:7, I Cor. 16:2; in Apoc. 1:10 it is called the Lord's Day." (*The Catholic Encyclopedia*, 1912, Vol. 14, p. 335) There were good reasons for this. Our Lord rose from the dead on a Sunday and the Holy Ghost came down on the Apostles on a Sunday. Most denominations bearing the name

Christian have followed the Catholic practice of having their services on Sunday as the Lord's Day. So do you wonder why many Protestants are upset at Catholics for observing the Sabbath of old *as well as* the Sunday? We look to them to be spiritually schizophrenic. But, is the *novus ordo* church catering to laziness in its members by having Saturday/Sunday services? Ah, that is a question that is best answered by the individual.

## Why The Change?

Canon 1248, 1 of the Code of Canon Law of 1983 says that "The precept of participating in the Mass is satisfied by assistance at a Mass which is celebrated anywhere in a Catholic rite either on the holy day or on the evening of the preceding day." But the change to Saturday/Sunday observance didn't start here. The law in the new Code was merely a statement of fact of something that was already in occurrence in many parishes in the United States by as early as 1968. But why the change? What is more, why have so many of the faithful gone along with it?

*Sacrosanctum Consilium*, one of the documents of the Second Vatican Council, made it a point to say that Sunday observance was supposed to receive higher notice than before. The new theme would center on the "Paschal Mystery" and, in effect, every Sunday would be like another celebration of Easter. It was recommended that the faithful would find more meaning for the Sunday if they prepared for it the Saturday evening before. So far so good. The thought was to encourage the faithful to read ahead for the liturgy of the following Sunday and to participate in Vespers or other prayer services in church on Saturday night. However, other "prayer services" soon led to liturgical rites, to masses and then to satisfying the question of the people: "If I'm going to church on Saturday night with the Liturgy, and the prayers are from Sunday, then do I have to go back to church on Sunday and hear the same thing?"

The principle of Saturday anticipation of Sunday comes from those who recite the Divine Office. Ordinarily, the celebration of Sunday or a major feast begins on the night before with Vespers. It is part of the solemnity of the day. However, it was never understood that with Vespers, or the celebration of Mass at that time, those observing these practices would fulfill the obligation of attending Mass on Sunday or the holyday. The holyday was always considered as beginning at midnight (not at Vespers) and ending the following midnight. Likewise, the precept of abstaining from servile work has always been traditionally observed from midnight to midnight of the day of obligation. Do those who observe the Saturday/Sunday practice abstain from servile work starting on Saturday evening, or on Sunday morning, or -- do they observe it at all, since the observance of which day is the Lord's Day is confusing?

Since nearly all tradition-minded priests and bishops do not observe the Code of 1983, for very weighty reasons I might add, their holydays are observed on the day of obligation, not the night before. This is but one more instance which clearly demonstrates that the conciliar church of Vatican II is a different church than that of the Catholic Church of all time. ☩

*Letters To The Editor***The Errors Of The Conciliar Church Are Hard To Believe****Thank You For Your Newsletter**

Editor, The Catholic Voice:

I live in Queens, NY, and I assist at Mass at the Ave Maria Chapel in Westbury, NY where Fr. Gomer DePauw offers Mass. I have been attending there for nearly a year. Prior to that I was going to an "indult" Mass beginning around July, 1995 (only because I didn't know about Fr. DePauw at the time). I said good-bye forever to the "novus ordo" 13 months ago.

I have read many of your articles in The Catholic Voice and was also pleased to see some material included on the *Traditio* website as well. The information concerning the conciliarists' "new" rite of Ordination was not a very pleasant thing to learn. That is to say, I didn't realize how different it was. I thought it was only the elimination of the Minor Orders (which in itself is bad enough). Their ordination rite seems to confirm beyond any doubt that the conciliarist church rejects the sacrificial Priesthood. Do you think a novus ordo priest who receives the grace to understand the truth and wants to leave the conciliarists could get a conditional ordination, the way people can get conditionally baptized or conditionally confirmed? A lot of my fellow laymen worry about the future, i.e., 'Who will ordain the priests'? But I try to trust in God and do not worry too much. I am extraordinarily blessed in that I am in an area where there are really quite a few true Masses within a reasonable drive, but it hurts me to think that there are Catholics out there in other parts of the country and the world who are hundreds and hundreds of miles away from the Mass.

I'm sure you hear this all the time, but I have to say it too: It is NOT an easy thing to hold to the True Faith these days, but it is surely a wonderful thing. During 1993/94 I can't tell you how many conciliarist churches I tried, and walked out on. I was bordering on despair at one point. I thought I was crazy, or something. Nobody else seemed to think anything was wrong! I am still alone as regards my family (not a traditional Catholic to be found among them), but thanks to the Internet I have many friends now around the country who feel the same way I do, and have made some friends from the Chapel too.

Well I just wanted to say hello and introduce myself. I would like to write something maybe, to send to the Catholic Voice, of my perspective as one who was born into the True Faith only to be unknowingly raised as a conciliarist and how I found my way back in spite of their indoctrination. How long has the STRC been in existence? I am very happy to have learned of the organization.

Please write back to me when you have the time, Father. Thanks for listening, and God bless you.

G.X.  
Queens, NY

Editor's Note: Thank you for your kind letter. The STRC has been in existence for nearly 12 years. From a fledgling foundation to serve the Catholics of North Carolina, we have grown to include an international apostolate to educate Catholics about the necessity of the restoration of the traditional

Latin Mass. Yes, we often hear (but never tire of it) that Catholics are finding their way "back" to Tradition. We are happy you have found a parish-home in which to pray. Be sure to pray for an increase in vocations to the priesthood so that you and other faithful Catholics may continue to be given the true Mass and Sacraments.

† † †

**Newsletter Has Many Uplifting Articles**

Editor, The Catholic Voice:

First let me thank you for the first uplifting day I have had in months. My husband passed away July 11th, RIP. He is truly missed, but in a much greater home.

A dear friend sent me an envelope of past issues of "The Catholic Voice" along with a few other newsletters. All so interesting and to the point. I simply couldn't put them down. We have been Traditional Catholics for 14 years, so you can imagine how delighted I was with how clearly you put all the questions asked of us by friends and family into so few words and to the point.

I hope the enclosed check will cover the cost of the literature I will be able to pass on to relatives questioning the validity of the novus ordo. Please enroll me in the STRC. May I also have a Pro Multis pin? May God Bless you all.

AU  
Florida

Editor's Note: Thank you for your donation. We are glad to offer reprints of past articles for our readers to use in defense of Tradition and the Tridentine Latin Mass. What amazes many new readers is that the arguments regarding the invalidity of the novus ordo are simply understood and that one doesn't need a Masters Degree in Theology to see the truth in them. Yet, why is that the many "learned" conciliarists do not -- or will not -- see the errors for what they are? We must continue to pray for them that they will accept the grace to understand the truth.

† † †

**St. Joan Of Arc: Patroness Of Our Cause?**

Editor, The Catholic Voice:

I really enjoyed your last newsletter of October, '96.

On page 13, I took special interest in a letter by A.R.F. in Philadelphia, Pa. He or she suggested making Saint Joan of Arc the patroness of the Traditional Movement. I don't know if he or she is aware that Mark Twain's greatest work is the biography of Joan of Arc. He spent more time on this book than any of his works. I wish every public library would have this book available. Mark Twain considers Joan of Arc "The greatest person the world has ever produced". Keep up your good work.

RM  
Charlottesville VA

Editor's Note: St. Joan of Arc is truly an inspiration for all time. May we all imitate her courage and zeal.

(Continued on Page 12)

## Newsletter Helps Readers Understand Errors Of New Mass

(Continued from Page 11)

### Mass Centers Located Through Help Of STRC

Editor, The Catholic Voice:

Enclosed is a donation to help you continue your important work. I hope I'm writing to you in time to receive a 1997 Calendar.

I received a call from a lady about our church of the Immaculate Conception here in Gilford, NH, asking where it was located etc. as well as locations of other traditional churches. I told her how you informed me about this church, and about the important work you do sewing good among all by being in the forefront of the Traditional Movement.

She was very impressed and wants to be put on your mailing list. I hope you have enough of this past issue to send to her. Perhaps you could also send her a calendar. Thank you for your dedication and all the good work you do putting together a truly "top-notch" publication.

My prayers are with you. Sincerely

GRM  
Gilford NH

Editor's Note: We are happy to refer people to traditional Mass Centers in areas they write about. Another good source for this is the *Traditio* web site on the Internet, maintained by Fr. M.E. Morrison. Thank you for your prayers and donations. It is your support -- materially and spiritually -- that helps us accomplish what we do.

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### A New Innovation: Bells Are No Longer Rung

Editor, The Catholic Voice:

In our church, they took away the bells and said it was not in the Mass. Is this so? We all felt it made us know the bread and wine was changed to the Body and Blood of Christ. People miss it terribly. Please tell us if it is true.

SC  
Comberland MD

Editor's Note: While the ringing of the bells at Holy Mass is not an essential item, it is a traditional practice. As you have said, the bells are rung to announce certain sacred times of the Mass, primarily that the miracle of transubstantiation has occurred and we should all gaze upon our Divine Lord, under the appearances of bread and wine, as He is raised by the priest for all to adore. Perhaps there is more to having the bells taken away in your church. If you have been attending the novus ordo, then Christ is not present on the altars at that service, so the bells would not need to be rung.

✠ ✠ ✠

### Should We Be Happy At Latin Mass In Modern Church?

Editor, The Catholic Voice:

It has been a long time since I made a donation to the good cause of keeping the Latin Mass alive. Enclosed is my donation.

At the moment we are lucky, for we are allowed a Latin Mass at a church not far from our home. There are several priests who teach at a near by University that alternate on

Sunday's saying the Latin Mass. To this we are thankful, but after reading the article *Declaration of the Mass*, by Fr. Roger Thomas Calmel, O.P. (December, 1996, issue), it left me wondering. Since the church we attend for the Latin Mass does have several other masses of the new order, would it change in any way if one of the priests said a Mass of the new order and also a Latin Mass?

A few of the priests are in their seventies. While talking to one of the priests, I said I thought that he was a monsignor. He told me that as long as he said the Latin Mass, he would never be considered for an elevation. So much for politics in the Catholic Church.

I would appreciate a calendar and 2 Pro Multis pins if possible thank you. God Bless all of you at the paper.

Mrs. JB  
Erie PA

Editor's Note: Long time readers of our newsletter are aware of our caution of attending Latin Masses in the same churches where the novus ordo is said. First, the Latin Mass is almost always said by an older priest. Once he has died, then there will be no Latin Mass to replace it. Secondly, there is a concern about the hosts used at Communion. Since there is grave doubt about the validity of the novus ordo, then the hosts left over from that service are not the Holy Eucharist. If you receive Communion at the Latin Mass, and the hosts distributed are taken from the modern tabernacle, are you sure that they we're consecrated validly? While there are tough considerations, we Catholics have always been known to take the tough stand when Truth is the consideration.

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### 1997 Calendar Received Gratefully

Editor, The Catholic Voice:

Thank you for mailing me the lovely Traditional Calendar for 1997. I am enclosing a small donation. I certainly look forward to each issue of "The Catholic Voice" and read it immediately! God bless you all in this fine work of helping to restore and keep our faith to its formal glory and reverence.

VG  
Buffalo, NY

Editor's Note: Thank you for your donation and your comments about our calendar. All those who attend the Tridentine Latin Mass must have a traditional calendar in their homes. The conciliarists have changed their calendars, so it is useless for us to display them.

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### Age Of Traditional Priests Of Grave Concern

Editor, The Catholic Voice

Thank you for the 1997 Calendar. Keep up your good work. Our Pastor is up there in age and if God should take him away, our chapel may have to lock its' doors.

AM  
Sun City Center, FL

(Continued on Page 13)

## New Readers Are Happy To Share Joy In Finding Mass

(Continued from Page 12)

Editor's Note: I am aware of your pastor and the good work he is doing for the faithful in your area. However, I do not believe that God will leave your church unprovided. However, this issue is one of grave concern in many other parishes throughout the world. Catholics of the Traditional Movement are bound in justice to pray for vocations to the priesthood, and that God will send into His harvest many good, holy and zealous priests. While we are at it, we should also pray for devout religious vocations as Brothers and Sisters. We must work to restore religious life to the faithful through them.

✠ ✠ ✠

### A Letter From One Of Our "Champions"

Editor, The Catholic Voice:

Thank you especially for your two recent articles on "The Council of Trent" (Krier), and "Prayers at the Foot of the Altar" (Tonne).

I have been a champion of "The Catholic Voice" for many years, and your "voice" was the only encouragement that I had for many years. I wish to thank you again for your great and grace-filled perseverance.

The good news is that I am particularly blessed with the opportunity of attending the Latin Tridentine Mass regularly three times a week at a conservative Roman Catholic Church, Nativity Catholic Church in Torrance, California. An older priest says the Mass for us. On Sundays we fill in (informally) for one of the "permitted" Masses of the month granted by Cardinal Mahony of Los Angeles.

The cardinal told me personally, four years ago, that he was granting the continuance of these Indult Masses on Sundays, one location each week, out of respect for the program initiated by his predecessor, Cardinal Timothy Manning. These details may not mean much to you back in Charlotte, but it does indicate that there is a growing nucleus of traditional Roman Catholics and families who are persevering on the West Coast.

Best wishes for the new year.

RB

Redondo Beach, CA

Editor's Note: Thank you for the details. While we are often concerned about the underlying agenda of those who permit the Indult Masses, it is nice to hear about the continued interest in the Latin Mass. Please God, the traditional Mass will be preserved everywhere without the inherent compromises necessary in attending the Indult Mass.

✠ ✠ ✠

### Another Couple Comes "Home" To Tradition

Editor, The Catholic Voice:

I am a 53 year old Roman Catholic. My wife of 26 years and I have not been happy in the modern church for many years. Six months ago, we were in Dickenson, Texas, and we found to our surprise the True Church alive and well.

The closest traditional church we can find is 6 hours (one way) away.

It is hard to find any information about what is going on within the Church. If you can help us with information, please do. If I can help you, please let me know.

MT

Panama City, FL

Editor's Note: While many people have to make the sacrifices you and your wife do in travelling a long distance to attend the traditional Latin Mass, we are pleased to recognize that the geographical distances between Masses is shortening. However, we are far from being "out of the woods" and prayers are needed that the availability of the traditional Latin Mass will grow.

✠ ✠ ✠

### Another Faithful Catholic Passes Away

Editor, The Catholic Voice:

I want to thank you for the book, *The Secret of the Rosary*, you sent to my wife. She passed away on December 8, 1996 with cancer. I will make good use of this book. Thank you again for December's newsletter and also the calendar. My prayers are with you and the Society every day. Enclosed is my donation.

CS

Delmar, MD

Editor's Note: We are happy you will make good use of this wonderful book. Your wife will be remembered in the prayers and Masses offered for members of the STRC.

✠ ✠ ✠

### Another Traditional Family Must Travel To Attend Mass

Editor, The Catholic Voice

Thank you for my recent issue (Dec, 1996) of the Catholic Voice. In your congratulations to Fr. Wickens, I thought: "What a privilege it is to have three Sunday Tridentine Masses to choose from." At home, we travel 12 hours each way to a 12:30 Mass. We miss a Latin weekday Mass, but know we are not alone in this need.

I appreciated the traditional calendar. Since I already had one, I'm sending it to my son and his family.

I loved all the articles and I always enjoy The Letters to the Editor.

Enclosed is a donation to keep on receiving the Catholic Voice and, please, could you send me a Pro Multis pin and two more of your December issues, if you can?

FF

Lynden, WA

Editor's Note: Our prayers are with you in your devotion to the Tridentine Latin Mass. Your sacrifices to attend Holy Mass are admirable, as is that of so many other people around the world. Those of us who have the opportunity to attend the Latin Mass each day would do well to learn a lesson of the devotion we should have. Unfortunately, for all too many, the graces of daily Holy Mass go to waste because they come for Mass only on Sundays or when they have to.

(Continued on Page 14)

# Novus Ordo Parish Pamphlet Quite Shocking To Read

(Continued from Page 13)

## Shocking Pamphlet Sent In For Review

Editor, The Catholic Voice

I enjoy every issue of The Catholic Voice. Thank you for sending them.

Enclosed is a church pamphlet with I received in the mail from our parish priest. I am 68 years educated in Catholic schools, and always thought going to church was "my time with God". Now, the article, "Talk Before Mass" says that is not so. Our little church is becoming more Protestant as time goes by. They just stopped giving the host and give you a big hard chunk of bread. I just make a spiritual communion.

Would like to know what you think of this pamphlet.

Enclosed is my donation. May I have one of those pins?

JC

Reno, NV

Editor's Note: Thank you for the letter and the pamphlet. My first reaction to it: Yikes! I knew things were bad, but not this bad. I have known that the novus ordo churches are quite lax in allowing talking and irreverence in the church, but I have never read that a pastor would actually encourage talking to one another before the "Sunday Liturgy (Mass)" (their phraseology, not mine) because "we come together as friends, happy to see one another, preparing to celebrate God's great gift with each other". While this is particularly disturbing, the next comment is as well: "Sunday Liturgy (Mass) is not the time for private meditation and contemplation between 'me' and God, but rather a time to celebrate with each other". Thank you for the "reality check" of just how bad it is getting in the conciliar churches. Our work to restore Tradition gets more urgent with each passing day.

✠ ✠ ✠

## Another West Coast Reader Is Pleased

Editor, The Catholic Voice:

A check for \$25.00 is enclosed. Please send me one calendar. The rest is a modest contribution. Wish I had more money to send.

The Catholic Voice newsletter is timely, interesting and edifying; one of the few beams of light in a darkening spiritual world.

Please keep me on your mailing list and many thanks for this excellent publication.

GS

Olympia, WA

Editor's Note: We have had an increase in letters from readers on the West Coast. We are always glad to hear from everyone. Your words of encouragement are greatly appreciated.

✠ ✠ ✠

## One Newsletter Finds Its Way To Many

Editor, The Catholic Voice

What an excellent article on the reasons for not attending the Indult Mass! I sent my copy immediately to my son and daughter-in-law. I would like a copy to keep for myself so will

you please send me an extra copy, and will you send a copy to a friend of mine? I'm sure she will subscribe. She and her husband have been in traditional chapels in Illinois and Indiana for 20-25 years. She is very knowledgeable and would love your magazine.

God bless you and your work.

CV

Tinley Park, IL

Editors Note: Here is a good example of how one newsletter sent out soon reaches two (and perhaps more) other people. By staying in constant communication with many readers in so many parts of the country, we are able to keep our articles "timely" and to the point. This is why they find so much enjoyment everywhere they are sent. Thank you for your comments and your work as an apostle for Tradition.

✠ ✠ ✠

## Priest Asks For Extra Copies Of Back Issue

Editor, The Catholic Voice

Please send me a Pro Multis pin and also as many back issues of the October, 1996, issues as the enclosed contribution will allow. I would like to distribute copies of this issue to as many people as possible. It was a superb issue.

I thank you in advance for your assistance.

Fr. HB

Gilford, NH

Editor's Note: Father, we will do all that we can to meet your request. Space and finances do not allow us to keep a large amount of back issues. We encourage our readers to make photocopies of them to send out to family and friends. May God bless you in your work to preserve the Latin Mass.

✠ ✠ ✠

## There is Proof About Stipulations For Indult Mass

Editor, The Catholic Voice:

The letter from Father Bolduc in the latest Catholic Voice was excellent and desperately needed. In the Editor's introduction, mention was made of the requirement that priests and lay people who attend the Indult must stipulate that the Novus Ordo is equal to the Tridentine. I heard this when the Indult was introduced but it has been downplayed.

Now people do not believe me when I tell them. They want proof. Can you direct me to where I could find verification of this stipulation?

RS

Texas

Editor's Note: Thank you for the e-mail. I really enjoy using this form of communication. The requirements for attending the Indult Latin Mass are found in the document *Ecclesia Dei* issued from Rome in 1988 following the consecration of bishops by the late Archbishop Marcel Lefebvre. In that document, and a few others issued after that in various dioceses, permission is given for the celebration of Mass, in Latin, and following the Missal printed in 1962. This Indult is an

(Continued on Page 15)

## St. Joseph: A Model For Every Walk Of Life

Each Christian may venerate St. Joseph as his own special patron. He is the model of all who labor, because of the diligence and skill with which he labored; the patron of carpenters because of his particular duty. He is Father of the poor on account of his extreme poverty. The dying may claim him as patron, because his was the holiest of deaths, as he passed from the arms of the Son of God on earth to the bosom of the Father in Heaven. He has been a consoler of the afflicted ever since his compassionate heart shared in the sorrows of Jesus and Mary. No matter who you are, St. Joseph knows how to help you; Joseph always helps, for he is the father of the Christ Who is "all things to all men."

Those in every walk of life may claim his patronage. To those in the single state he is a model of excellent holiness. He lived in solitude and interior silence for most of his life. He is the model of family life, for he was Head of the holiest of families, and fulfilled his role perfectly. To Religious brothers and sisters he is protector and father, for he lived a life of holiest chastity and was the worthy Guardian of the Immaculate Lily, the Virgin of virgins. Men called by God to the priesthood may find in him an example of fidelity to God's Will concerning his state of life, for he also was called to hold in his arms the living God, and minister to the needs of the Word made flesh. Even those who are seeking to know God's Will regarding a vocation -- or in doubt concerning any matter -- need only "Go to Joseph, and do all that he shall say to you!"

*This month's premium is a devotional book on St. Joseph. Be sure to ask for this when you send us your donation. U*

### PRAYER TO ST. JOSEPH THE WORKER

*Glorious St. Joseph, pattern of all who are devoted to toil, obtain for me the grace to toil in the spirit of penance, in order thereby to atone for my many sins; to toil conscientiously, putting devotion to duty before my own inclinations; to labor with thankfulness and joy, deeming it an honor to employ and to develop by my labor the gifts I have received from Almighty God; to work with order, peace, moderation and patience, without ever shrinking from weariness and difficulty; to work above all with a pure intention and with detachment from self, having always before my eyes the hour of death and the accounting which I must then render of time ill-spent, of talents unemployed, of good undone, and of my empty pride in success, which is so fatal to the work of God. All for Jesus, all through Mary, all in imitation of thee, O patriarch Joseph! This shall be my motto in life and in death. Amen.*

*-- Pope St. Pius X*

## Requirements For Indult Mass Cause Grave Concerns

*(Continued from Page 14)*

option for the bishops of the world to be used if they have enough requests for it. However, the bishop makes the final decision to implement it, and many bishops refuse.

When the Indult was first given, the only way the Latin Mass would be allowed was for the faithful to petition the bishop for the application of the Indult in their areas. While the bishop was free (according to the Indult) to accept or reject their petitions, a usual manner of allowing the Mass was to require all those attending to sign a document which gave their name, address, and a firm assurance that they were not attending the Indult Latin Mass because they thought the Novus Ordo Missae was invalid. This was a practice in many parts of our country, if not the world.

It was thought by the modern hierarchy, following the proclamation of schism on Archbishop Lefebvre, that the "Traditional Movement" would die out, as indeed it was doing, and that these requirements for the Latin Mass would scare people off. At the very least, it was admitted that this Indult would satisfy the old people, and that once they died off, they wouldn't need it again. Interestingly enough, we have this admission in writing from one of the cardinals on this point.

But this didn't happen, and there was (and is) a resurgence in the concerns for the Tridentine Latin Mass, so much so that the plans of the modern hierarchy started to come unraveled.

However, since they control organizations like the Fraternity of St. Peter. They find there is no longer a need to require the faithful to sign a document of acceptance because the priests of the Fraternity already profess that the Tridentine Latin Mass and the novus ordo of Paul VI are side-by-side equal in validity.

This is a rather lengthy reply to your question, but I hope it serves to give you a background to this thorny issue as well as give an intelligent answer to those of your friends who may not see this issue for what it is. Thank you for reading and supporting the work of our newsletter. †

### Want To Contact Us? Here's How:

**By Letter:** P.O. Box 13173, Charlotte, NC 28270  
**By Phone:** (707) 843-0648  
**By Fax:** (704) 843-0874  
**Our BBS:** (423) 855-4318

### For Publication in The Catholic Voice:

**E-mail:** depiante@charlotte.infi.net  
**U.S. Mail:** P.O. Box 13173, Charlotte, NC 28270

### For personal correspondence on e-mail:

**Bob De Piante:** depiante@charlotte.infi.net  
**Larry Martin:** 70214.2177@compuserve.com  
**Fr. Vaillancourt:** cri@sisna.com

**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 23 ..... Palm Sunday
- March 27 ..... Holy Thursday
- March 28 ..... Good Friday
- March 30 ..... 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 ..... Ascension Thursday
- May 11 ..... Sts. Phillip and James
- May 13 ..... St. Robert Bellarmine
- May 18 ..... Pentecost
- 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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