

# The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

P.O. Box 130 • Mead, WA 99021

Volume 18, Number 1

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

March, 2002

## What Happened In Campos Is A Betrayal Of A Promise

By FR. KEVIN VAILLANCOURT  
For The Catholic Voice

On January 18, 2002, Bishop Licinio Rangel and twenty-seven of his priests who form the Priestly Society of St. John Vianney in the diocese of Campos, Brazil, along with nearly 28,000 of the laity whom they serve, were involved in a ceremony of "reintegration," making them (as the documents say) "perfectly inserted" into the modern church. This was not a day for rejoicing, since Bishop Rangel and his priests were the spiritual sons of one of the early symbols of traditional resistance, Bishop de Castro Mayer (RIP). I feel confident in saying that this event would never have been accomplished if Bishop de Castro Mayer were still alive, for he would have made sure that those under him would have remained faithful to their 1982 public Profession of Faith against the modern errors, rather than publicly compromising with them.

This "reintegration" of Bishop Rangel and his priests into the camp of the Modernists is a cause of sadness in the Traditional Movement, but one of rejoicing among those whose agenda is to destroy the traditional teachings of the Roman Catholic Church. By signing the document of "reintegration," these clerics have publicly given testimony to the "validity" (sic) of the changes made in the name of Catholicism in the "spirit of Vatican II," for they have publicly proclaimed, through this document, that prior to signing it they were "outside the Church," and that by signing it they are now "perfectly inserted" within Her again. Nonsense! What desperate spirit could have possessed these men, and the laity with them, to be so anxious to be "under the jurisdiction" of those who promote every manner of error and heresy that the 1982 Profession spoke so loudly against? One does not compromise with error and still claim to hold the banner high for Tradition!

It seems that the proverbial carrot dangled in front of Bishop Rangel and his priests was that, upon "reintegration," their society would be given the novel status of an "apostolic administration," supposedly giving them wide latitude to maintain their "traditional" practices without interference from the local bishop. One has only to look upon the public declaration Bishop Rangel was required to make, and another joint statement between him and the modern Bishop of Campos, Roberto Guimaraes, to see just how much Bishop Rangel, his priests and laity, had to give up in order to gain this "privilege."



In his own personal statement, Bishop Rangel had to acknowledge, among other things, the validity of the *Novus Ordo Missae*, as well as his adherence to the proclamations of Vatican II (never mind that he added the phrase "in light of Tradition" — it won't mean anything). Later, a joint statement between Rangel and Guimaraes proclaimed "unity in diversity" as the theme for this great "reunion", reminding themselves of John Paul II's statement in *Ecclesia Dei adflicta* that "All pastors and other faithful must have a new consciousness,

not only of the legitimacy, but also of the riches that the diversity of charism, traditions, spirituality and apostolate represent for the Church . . ." Therefore it seems that Bishop Rangel, his priests and the laity who follow them have had to develop a "new conscience" toward the errors afflicting the Church since the Second Vatican Council, toward the validity of the *Novus Ordo Missae*, toward a compromise with error that Bishop de Castro Mayer would never have allowed, toward the concept that such grave errors have the legitimate right to exist (error and heresy have no such rights!), toward the "riches" of the "traditions" and "spirituality" of the "charism" of the modernist liturgies and the "New Evangelization." In short, these people have had to develop a "new conscience" toward error, trying hard to convince themselves that they will be able to "work from within" to combat the modern errors, instead of "holding fast to Tradition" by recognizing that the church of Vatican II is not the Roman Catholic Church.

It is interesting to note the reactions within the modern church toward this "reintegration." For instance, the Dominican, Fr. Georges Cottier, was quoted in ZENIT (January 20, 2002) as stating that: "At least now this little group will not be able to think [about the invalidity of the *Novus Ordo Missae*]. Little by little we must expect other steps: for example, that they also participate in concelebrations in the reformed rite (*Novus Ordo Missae* - FKV). However, we must not be in a hurry. What is important is that in their hearts there no longer be rejection."

No, the modernists will not be in a hurry to see the destruction of the Traditional Movement. They figure that as long as they hold on to the churches and the symbolisms of Catholicism that eventually all faithful Roman Catholics will come over to them, even if out of desperation. However, ours is an important battle, and we cannot grow weary in the struggle. Let us pray for one another to persevere in these sad times. †

**Parce, Domine, parce populo Tuo!**

## 2002 Calendars Still Available; Our Print Apostolate

The following are some important announcements of interest to those who support the work of the Society of Traditional Roman Catholics.

### 2002 Calendars Still Available

Copies of the 2002 Traditional Roman Calendar are still available. If you would like a copy, please write to to STRC at P.O. Box 130, Mead, WA 99021, including a donation to cover the costs of printing and mailing the calendar. We only have a limited supply left, so if you want a calendar, please get in touch with us as soon as you are able.

### Email Subscription

Visitors to our web site ([strc.org](http://strc.org)) are familiar with the downloadable copies of back issues of our newsletter via a format known as PDF. A link is provided on our site enabling those who do not have Adobe Acrobat Reader to obtain a limited version of it for free. As a means of saving postage, as well as helping with rising printing costs, if any of our readers (especially our foreign subscribers) would like a PDF version of the newsletter *in place of* the printed version, please email us at [strc@strc.org](mailto:strc@strc.org) stating this request. We will begin your "e-subscription" with the next issue. Your monetary donations are still requested to assist us with our work.

### What Is the Primary Focus Of STRC?

From time to time, some write in to ask why the work of the Society of the Traditional Roman Catholics, and the articles in *The Catholic Voice*, are focused largely on the Mass when there are so many other issues to address. Our answer to this is that, from its beginning, the Society of Traditional Roman Catholics, recognizing that our Holy Faith is being attacked from all sides (which is clear evidence of the heresy of Modernism at work), has chosen to concentrate its efforts in two important areas: educating Catholics about the Holy Sacrifice of the Mass (which includes catechetical instructions on the Mass and exposing the errors of the *Novus Ordo Missae*), and



How many more excuses can one make to remain in the modern church?

on the necessity of unity among Catholics in this time of grave crisis. Holy Mass is the central act of worship for Catholics, and there is always so much to write about on this topic. Catholics can never claim they know all there is to know about Holy Mass, for it is a source of infinite beauty and inexhaustible treasure. Unity among Catholics, especially among those of the Traditional Movement, is not just a pious watchword with us. We at STRC join with others of like mind to say that if Catholics will cease to be distracted about other issues, and will work together against our common foe, then an end will come to this current crisis, and Catholic values will rule in society. †

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

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

#### 1. Defending The Tridentine Mass

*Our case fully explained.*

#### 2. The Destruction of the Mass and some Historical Parallels

*The attempt to destroy the Mass was tried before.*

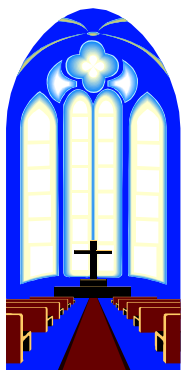
#### 3. The Ecumenist Heresy

*The ecumenical movement is heretical and a danger to Faith.*

#### 4. The Special Edition of The Catholic Voice

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

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



## Serving at the Altar

Learning to Serve a Low Mass with one Server

Available now for a \$11<sup>00</sup> donation to STRC.

Be sure to ask for it when you write in.



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

# The Fruits Of The Mass Come Through Good Preparation

By JAMES D. CALLAHAN, OSJ  
STRC Board Member

(Editor's Note: We are continuing a series of articles written by James Callahan for the purpose of increasing our devotion while assisting at Holy Mass and receiving Holy Communion.)

How can we assist at the Holy Sacrifice of the Mass, deriving from it our sanctification, if we do not prepare ourselves to assist?

If we look around us, we see constant preparations for other events. In the spring, the farmer prepares his fields for planting. The wild animals give birth in the late winter so that their young are fed during the spring and summer, preparing themselves for the coming winter. In the winter, the wild seeds are dormant, preparing to germinate in the coming spring.

If we work or worked, we had to prepare for our particular jobs. From the cook to the housewife to the ditch-digger, from the sportsman to the miner, everyone had to prepare themselves for their personal or immediate tasks. We even prepare ourselves to sin, either by placing ourselves in the path of temptation, or by committing a mortal sin with full consent of the will. Thus, preparation is not something foreign to us.

Let us look at our Blessed Lord Himself as an example of perfect preparation. He did not go out into His public life without first preparing Himself for thirty years in His private life to illustrate to us perfect preparation. How many times in the Gospels does He remind us to prepare? Mary would not have become the Mother of God if she had not prepared herself, earning and storing up grace upon grace, from her Immaculate Conception until the invitation by St. Gabriel the Archangel: "Hail, full of grace." St. John the Baptist, sanctified and thus moved by a visit from our Lady and the Holy Ghost, would not have become the Precursor of Christ without his preparation in the desert. And, the Apostles, who even after three years of intense personal schooling by Christ, had to make a retreat from Ascension Thursday to Pentecost to prepare themselves for the coming of the Holy Ghost in order to do the things which Christ commanded them to do. Can we expect to reap any graces at all when we come to Mass with little or no preparation?

Let us imagine that we are given a bit-part, a walk-on part without lines, in the Oberammergau Passion Play, which is seen by thousands and thousands of people. We would probably practice our entrance and exit mentally, *ad nauseam*, with exacting detail. We would make certain that our costume fit perfectly. This part would probably invade our every waking moment until the time came. What an honor! This play is staged every ten years, and now we are a part of it. Never mind that almost everyone else in town will be in the play! Never mind that we do not have one single word or solitary line to speak! We are totally and meticulously enveloped in our preparation. And for what? Our strut upon the stage is to impress our fellow townspeople and the many tourists attending the play: creatures all who, probably one week later, will have already forgotten even the scene we were in.

At Mass, however, during the Consecration and at Holy Communion, our Blessed Lord, the King of Kings, is Body and Soul before us and in us. Yet, do we scarcely remember Him even five minutes before Mass? Is His face so familiar that we would recognize Him after all the many visual distractions before Mass? If you did not prepare to meet Him, would you recognize Him when He approaches? He speaks so softly. If you did not prepare yourself in silence to hear Him, would you hear His voice when He speaks? Or, are your ears ringing with every distracting voice and noise you heard before entering the chapel? How many times has He tried to speak to us, and we could not hear Him? How many times did He want to fill our hearts, yet our hearts were filled with petty things, with no room for Him? Our hearts and minds are filled with things which, like soap bubbles, take up our attention for awhile, although they are empty and then fleetingly gone.

Let us suppose that we were scheduled to meet a very famous person. We would be in our best clothes and on our best behavior. Certainly we would never be late for such an appointment. We could not let this famous person wait. Nor would we allow others to distract us from our private rehearsal prior to this important meeting. We might even exhaust ourselves preparing for this momentous event. And why? To meet another human creature who, again, may or may not remember us ten minutes after the meeting. Even if we gave this person an expensive gift, or received one from him a short time after the meeting, we will probably be referred to as: What's-his-name.

Yet, when it comes to Mass, we make little or no preparation. It is interesting to note that when we can bring the focus of attention on ourselves and our tasks, then preparation knows no bounds. So, perhaps our failure in preparation for Holy Mass is found in the fact that we really do not know Our Blessed Lord. With the Mass, the focus of all our attention should be on Jesus, our Lord. Whether He is in the crib, or preaching to the people in His public life, or riding into the Holy City, or suffering His Passion and Death, He is present in the Mass, offering Himself to His Father — *our* Father — once again for our sins. Remember, it is He Who, from all eternity, ordained that "we may be made partakers of His divinity, who condescended to partake of our humanity" through our assistance at Holy Mass.

Let us ask ourselves some questions about our preparation for Mass. Do we, a day or two before assisting at the Holy Sacrifice of the Mass, ever ask ourselves where we are going on that eventful day? St. Francis Borgia would take three days to prepare himself for Mass. Are we ever amazed and excited and humbled that God has privileged us, giving us innumerable graces to assist at the offering of the Holy Sacrifice of the Mass, which so many others have turned away? Do we ever think, days before, that assisting at Mass is like going to Calvary? Do we ever ask ourselves Whom we are going to meet? A day or two before Mass, do we ever prepare some little things we will do for Him on that blessed day? Do we prepare some little things to say to Him? Do we wait for His answer? What will our first

(Continued on Page 15)

## Easy Comparisons Show Novus Ordo Missae Not The Mass

*Editor's Note: The following is the first of a two-part series. It is an article written sometime in the late 60's or early 70's for the purpose of educating Catholics about the gravity of the liturgical changes that were just starting to afflict the Church. It doesn't matter that this article was written nearly thirty years ago; the points made are timeless and quite necessary. As long as the Novus Ordo Missae is the form of worship that the majority of the world's Catholics are forced to attend, objections such as these will continue to be valid.*

Traditional Roman Catholics take time to study the progression of historical occurrences that have led to them to be burdened with the modern "mass." Most are familiar with the architects of these heretical changes, and how they have forced on the Catholic world a false form of worship that is not pleasing to God. To better understand the impact of these modern novelties on the public worship of the Church, we cannot just be familiar with the present history of these changes; we must also look to their true origins, and see that *they have happened before*. In a time when the Church was struggling against other foes, the forces of error introduced *similar changes* to the Church's liturgical life, but (thank God) they did not get away with it then. In fact, those changes were roundly condemned as heretical and Catholics were forbidden to take part in them. So what makes them allowable today? Is not truth constant in every age?

The problem we face today is that Modernism is running rampant in every area of the Church, and Catholics, both clergy and lay, are doing little to stop its advances. What is worse, many have succumbed to its evil influences, and so they see no problem with modern errors, even if the Church condemned them in years past.

To better strengthen ourselves against these errors, and to help family and friends (and maybe even members of the clergy) to see the true tragic scope of these errors, let us now go into some comparisons of the teachings of a "Catholic" Luther, or a "Catholic" Archbishop Cranmer under Henry VIII. Then, so that our historical knowledge of these evils will not be fruitless, we will compare them to the practices of the modern church, demonstrating quite clearly that the errors of the "Reformers" are identical to the errors of the "Innovators," and that if Catholics were forbidden to participate in the actions of these former heretics, then surely *the same condemnation applies today*. "Let he who has ears to hear, let him hear."

First, let us look at the "reform" of Henry VIII that led to the destruction of Catholicism in England and established the Episcopal church of Protestant Anglicanism, using the book on *Cranmer* written by that solid Catholic author, Hilaire Belloc. This book traces the fatal steps of "Catholic" Archbishop Cranmer and "Catholic" Henry VIII in overthrowing True Catholicism in England.

### COMPARISON #1

*CRANMER*: "Men should be given the impression that there was much debate and, therefore, confusion; that peace could

only be arrived at by some compromise and new arrangements — and all the time, it should be known that a revised version of the service was being prepared with the ostensible object of smoothing down differences and finding a common formula."

MODERN CHURCH: "This reform puts an end to uncertainties, to discussions, to arbitrary abuses." (Speech of Paul VI on November 19, 1969)

TRUE CATHOLIC CHURCH: "Let us recall, as well, the decree about 'Not introducing new forms of worship and devotion . . . the temerity and daring of those who introduce novel Liturgical practices..." (Pope Pius XII. *Mediator Dei*)

"It is one of the cleverest devices of the Modernists (as they are commonly and rightly called) to present their doctrines without order and systematic arrangement, in a scattered and disjointed manner, so as to make it appear as if their minds were in doubt or hesitation, whereas in reality they are quite fixed and steadfast." (Pope St. Pius X, *On The Doctrine of the Modernists*)

### COMPARISON #2

*CRANMER*: "Next, they must replace the Mass by something other; they must transform the service; the Rite which was the expression and the custom of the people's religion could not be merely destroyed . . . a new form of public worship must be found."

MODERN CHURCH: "We wish to draw your attention to an event about to occur in the Latin Catholic Church: the introduction of the Liturgy of the New Rite of the Mass . . . The Reform which is about to be brought into being . . ." (Speech of Paul VI on November 19, 1969)

MODERN CHURCH: "A new rite of the Mass: a change in a venerable Tradition . . ." (Speech of Paul VI on November 26, 1969)

TRUE CATHOLIC CHURCH: "...it must first of all be noted that the Modernist sustains and includes within himself a manifold personality; he is a philosopher, a believer, a theologian, . . . a reformer." (Pope St. Pius X, *On Modernism*)

### COMPARISON #3

*CRANMER*: "There had been a delay of two and one-half years before the Mass was openly transformed, by being changed in doctrine as well as in language, given a new name, and translated into English."

MODERN CHURCH: First came the vernacular by short introductions, then the table replaced the altar, leading to the use of guitars and other instruments, many corrupt supporting doctrines (such as false ecumenism — for *all* men), the call to stand to receive "the eucharist," etc.

### COMPARISON #4

*CRANMER*: "When that pretense had done its work (the doctrinal and language changes), and the measure of popular resistance taken, they could proceed to the second step and produce a final service book in which no trace of the old sanctities should remain." (Continued on Page 5)

# Modern Liturgy Similar To That Which Was Condemned

(Continued from Page 4)

**MODERN CHURCH:** "The liturgical books are to be revised as soon as possible . . ." (*The Constitution of the Liturgy*, Vatican Council II)

**TRUE CATHOLIC CHURCH:** The old liturgical books (of the Mass) revealed the sacrificial character of the Mass. The new "mass" denies this, and makes the "liturgy" a brotherly meal, a worship of error.

## COMPARISON #5

**CRANMER:** "...There had been again a long delay of more than three years before the next great step — the destruction of all savor of the Mass..."

"So now, the first new service In the place of the Mass must be of a kind that men might mistake it for something like a continuance of the Mass in another form . . ."

**MODERN CHURCH:** In 1967, the Canon of the Mass was perverted and invalidated; before much longer, it presented other heretical teachings. Yet, the majority still think it is the True Mass . . .

**TRUE CATHOLIC CHURCH:** In the Roman Catholic Church we hold to the Divine Doctrines of the Mass. In the Modern Church, Catholics emotionally hold on to the ceremonial externals. That's why they will accept any form of "mass" as long as it is done in the buildings by men they've known for years. Besides, a Divine Truth is not taught in stages; Jesus didn't promise to be with His Church gradually.

## COMPARISON #6

**CRANMER:** "But there were widely different things in which innovation was manifest: the first, of course, was the change in the language; the other was the change, by implication, in the doctrine."

**MODERN CHURCH:** The change in language is obvious, while the change in doctrine may be more subtle. If, for example, the modern Offertory prayers praise the "gifts" as the works of man, then, by implication, man becomes the center of the new liturgy, not God. It becomes a humanistic worship.

**TRUE CATHOLIC CHURCH:** Any changes that took place over the centuries in the Liturgy of the Roman Catholic Church was always to spiritually increase in it the external devotions and aids, *not* to change the substance of the Sacraments and the Mass: the very words of Christ Himself. The Modern Church changed the substance of the Sacraments. So, which one is the working of the Holy Ghost?

## COMPARISON #7

**CRANMER:** "Latin not only represented a mysterious sanctity, but it stood for the universality of the Mass. But for

those who were intent upon the political and religious revolution, the use of the vernacular in the liturgy was essential. It helped to destroy the sense of mystery."

**MODERN CHURCH:** How could the people come to believe the new lies, errors and heresies of Humanism if the Mass was still in Latin? They must be able to read and hear the corrupted changes before they can believe them.

**TRUE CATHOLIC CHURCH:** "...it has pained Us grievously to note, Venerable Brethren, that such innovations are actually being introduced, not merely in minor details, but in matters of major importance as well. We instance, in point of fact, those who make use of the vernacular in the celebration of the august Eucharistic Sacrifice; those who transfer certain feast days..." (Pope Pius XII, *Mediator Dei*)

"The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity as well as an effective antidote for any corruption of doctrinal truth." (Pope Pius

XII, *Mediator Dei*)

## COMPARISON #8

**CRANMER:** "...the use of the Vernacular was essential. It helped to destroy the sense of mystery. It made the New Religion national."

**MODERN CHURCH:** So now there is an American Church Dutch, Spanish, Italian, French, German, etc.

**TRUE CATHOLIC CHURCH:** Remember, before the Council, when we didn't have all this unrest among the clergy and the faithful, such rampant confusion, scandal, error and funny business? Great, wasn't it?

## COMPARISON #9

**CRANMER:** "Next, one little point after another would have to be introduced, gradually breaking up the Mass."

**MODERN CHURCH:** It started early. The Last Gospel was taken out. A reason was given. The Prayers at the Foot of the Altar were eliminated. Another reason was given. Then the Latin totally disappeared along with most of the genuflections, the rubrics, and the quietness of the Sacrifice which promoted meditation and adoration. Instead there came "participation" through more singing and visiting each other in church: before, during and after the ceremonies.

## COMPARISON #10

**CRANMER:** "Cranmer had already, in that new, separate English Communion of his, omitted those words which especially emphasized the Real Presence. In this new vernacular service,

(Continued on Page 6)

"But in all these matters, it is essential that you watch vigilantly lest the enemy come into the field of the Lord and sow cockle among the wheat....also, do not let a certain dangerous 'humanism' lead them astray, nor let there be introduced a false doctrine destroying the notion of Catholic Faith, nor finally an exaggerated zeal for antiquity in matters liturgical."  
Pope Pius XII, *Mediator Dei*

# Compare And See: Modern Rite A Violation Of True Mass

(Continued from Page 5)

he not only omitted whatever did emphasize the Real Presence, but also, the sacrificial quality of the Mass.”

MODERN CHURCH. The altar is out, because the notion of a sacrifice is gone. See an evaluation of IV Eucharistic Prayer (later in this work). The "mass" is a meal, and so a table — not an altar — must be used.

“Therefore we should not speak of the Consecration, as ‘The moment when: Christ becomes really present on the altar.’” (CCD Teacher’s Manual: *God’s Saving Mystery*, 1967)

“This is the Lamb of God who takes away the sins of the world. Happy are they who are called to this supper.” (Quote from the *Novus Ordo Missae*.)

TRUE CATHOLIC CHURCH: Read the *Catechism of the Council of Trent* and any traditional catechisms for the true definition of the doctrine of the Mass.

## COMPARISON #11

CRANMER: “...and most important of all, the formula for the administration of the Communion was changed to that definitely non-sacramental form, that overt denial of the Real Presence . . .”

MODERN CHURCH: Not only have the words denoting a sacrifice and the True Presence been changed, but now all must stand for “the eucharist” to receive “Christ, our brother.”

TRUE CATHOLIC CHURCH: There is no folk music surrounding the Liturgy, especially at the time for receiving Holy Communion. Catholics kneel to receive their God. Since Christ is not present in the modern “masses,” then folk music may be appropriate. However, there was no singing, dancing and “participating” on Calvary as Jesus died to take away the sins of the world.

## COMPARISON #12

CRANMER: “The altars were pulled down. In their place, plain “Communion” tables were substituted.”

MODERN CHURCH: There are tables everywhere!

TRUE CATHOLIC CHURCH: “But it is neither wise nor laudable to reduce everything to antiquity by every possible device. Thus, to cite some instances, one would be straying from the straight path were he to wish the altar restored to its primitive table form . . . (Pope Pius XII, *Mediator Dei*)

## COMPARISON #13:

CRANMER: “The new liturgical creed, consisting of forty-two articles, became law in 1553. To these articles were added the new *Code of Clerical Law*. It contained many innovations contradictory to the ancient Canon Laws . . .”

MODERN CHURCH: By 1969, a Vatican commission completed a revision of the Code of Canon Law in force since 1917. (It became officially promulgated in 1983.) 800 revisions were made to the 2414 Canons of the “old” Code. Why? Since the teaching facilities and the modern liturgies contained a new theology, the laws that support such novelties must be made to agree with them. Along with this “new” code came a new

calendar, with new feastdays, to add to the confusion.

TRUE CATHOLIC CHURCH: The Church of Jesus Christ would never redirect, rewrite or even eliminate its traditional laws of doctrine and discipline to sport a compromise with the world and its heretics.

We’ll continue this study using comparisons drawn from *A Popular History Of the Reformation* by Philip Hughes.

## COMPARISON #14:

*HISTORY OF THE REFORMATION*: “The whole collection of the Catholic liturgical service books was abolished — the *Missale*, the *Graduale*, the Breviary, the processional and the rest.

MODERN CHURCH: Note how many churches are throwing out all the reminders of the “old” religion. It hasn’t ended with the loss of so many books, and their replacement by those which teach the “new theology.” No, it has gone farther than that. Statues, decorations, architectural style — this is but a partial list of what modern Catholics have lost when the tide of Modernism swept through and destroyed so much in its wake.

## COMPARISON #15

*HISTORY OF THE REFORMATION*: “The Supper of the Lord and Holy Communion, commonly called the Mass . . .”

MODERN CHURCH: The Mass is redefined: “The Lord’s Supper or Mass...” (Introduction to the *Novus Ordo Missae*)

“The Mass is and remains the memorial of Christ’s Last ...” (Speech of Paul VI on November 19, 1969)

“This is the Lamb of God who takes away the sins of the world. Happy are they who are called to this supper...” (Prayer of the *Novus Ordo Missae*)

TRUE CATHOLIC CHURCH: “How can men with opposite convictions belong to one and the same federation of the faithful; those who accept sacred tradition as a source of revelation and those who reject it; . . . those who in the Eucharist recognize both Sacrament and Sacrifice, and those who say that it is nothing more than the memorial of the Lord’s supper...” (Pope Pius XI, *Mortalium Animos*)

## COMPARISON #16

*HISTORY OF THE REFORMATION*: “There still remained in every church, however, the silent reminder of the consecrated stone called the altar — the stone of sacrifice. In the course of the year 1550, the Reformers among the bishops began to order these to be taken down.” “Every parish was now to provide a table . . .” “The form of a table shall move the simple from the superstitious opinions of the Popish Mass into the right use of the Lord’s Supper. For the use of an altar is to make sacrifice upon it; the use of a table is to serve for men to eat upon.”

MODERN CHURCH: The “Reform” of Henry VIII is repeated:

“They should be instructed by God’s word and be refreshed

(Continued on Page 7)

# Doctrines Of Cranmer Being Taught In Churches Today

(Continued from Page 6)

at the table of the Lord's body;..." (*The Constitution of the Liturgy*, Second Vatican Council)

"For the goal of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God . . . and to eat the Lord's supper." (*ibid.*)

"The Liturgy of the Eucharist has a preparatory rite, the Offertory, which serves a purpose similar to that of the Entrance Rite. It prepares the people for the meal, since it is the setting of the table." (Confraternity of Christian Doctrine Edition, Teacher's Manual, Book 7)

TRUE CATHOLIC CHURCH: "...But it is neither wise nor laudable to reduce everything to antiquity by every possible device. Thus, to cite some instances, one would be straying from the straight path were he to wish the altar restored to its primitive table form:..." (Pope Pius XII, *Mediator Dei*)

What we have read thus far helps us to understand the affinity between Anglicanism and the liturgy spawned by Vatican II. To more completely demonstrate that the modern church is *not* the Roman Catholic Church, we will compare the affinity that exists between it and the Lutherans. The comparative source in the next few examples is the book *Here I Stand*, an exposé of Luther and his "reformation":

## COMPARISON#17

HERE I STAND: "Next came the reform of the liturgy, which touched the common man more intimately because it altered his daily devotions."

MODERN CHURCH: "Nevertheless these devotions should be drawn up so that they harmonize with the liturgical seasons, accord with the sacred liturgy, and are in some fashion derived from it..." (*Constitution of the Liturgy*, Vatican II)

TRUE CATHOLIC CHURCH: "Hence he would do something very wrong and dangerous, who would dare to take on himself to reform all these exercises of piety and reduce them completely to the methods and norms of liturgical rites." (Pope Pius XII, *Mediator Dei*)

## COMPARISON#18

HERE I STAND: "But since it was still all in a foreign tongue (Latin), they would hardly perceive that the idea of sacrifice was gone. The Mass, therefore, would have to be in German." (in the vernacular).

MODERN CHURCH: The vernacular is everywhere, and with this change to English came the corrupt translations of the ICEL which have changed the faith of Catholics, for "the law of praying is the law of believing."

TRUE CATHOLIC CHURCH: "The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity, as well as an effective antidote for any corruption of doctrinal truth." (Pope Pius XII, *Mediator Dei*)

## COMPARISON#19

HERE I STAND: "Then during his absence in 1521 and 1522, one innovation followed another with disconcerting rapidity. Priests married, monks married, nuns married. Nuns and monks even married each other." ... "The wine in the 'mass' was given to the laity, and they were suffered to take the elements into their own hands. Priests celebrated the sacrament without vestments, in plain clothes." ... "Vigils ceased ..." ... "Meat was eaten on fast days."

MODERN CHURCH: There isn't a nickel's worth of difference between the religion of the modern church and the forerunners of Protestantism.

TRUE CATHOLIC CHURCH: There NEVER was, in the entire history of the Latin Rite of the Roman Catholic Church, such universal error and corruption as there is in the modern church. Since its foundations are similar to that of the Protestants, then the modern church *cannot* be the Catholic Church.

## COMPARISON#20

HERE I STAND: "Secondly, the liturgical reforms had engendered chaos, because Luther was so averse to uniformity. Each village, and even each church, had its own variety. Soon within the very same city, the several churches exhibited diversity, and even a single church might vary in its practice."

MODERN CHURCH: "The unity of the Church does not demand uniformity . . . However, the principle of diversity is now widened in its application to the faithful of the Roman Rite. This is one of the most revolutionary Articles of the Constitution and is likely to have important effects, both in missionary countries, and at home . . . In some places and circumstances, however, an even more radical adaptation of the liturgy is needed..." (Footnote on the *Constitution of the Liturgy*, Second Vatican Council)

TRUE CATHOLIC CHURCH: "The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity..." (Pope Pius XII, *Mediator Dei*)

Have the Catholic people been so blinded and so ignorant and so hardened that nothing will awaken them? Have they held onto nothing of the beauty, holiness and truth of the True Faith? Is their Faith so emotionally wrapped up in the externals that they would deny centuries of truth or those practices that express them? God help us, it seems to be so!

## COMPARISON#21

HERE I STAND: "Most serious of all was Luther's reduction of Mass to the Lord's Supper."

MODERN CHURCH: "The Mass is and remains the memorial of Christ's Last Supper." (Speech of Paul VI on November 19, 1969)

"The Lord's Supper, or Mass, is a sacred meeting or assembly of the People of God, met together under the presidency of the priest, to celebrate the memorial of the Lord." (Instruction #7 of the *Instructions of the Novus Ordo Missae*)

(Continued on Page 8)

# Every Remnant Of Tradition Is Replaced With Novelty

(Continued from Page 7)

"This is the Lamb of God who takes away the sins of the world. Happy are those who are called to this Supper." (Communion prayer of *Novus Ordo Missae*)

"...We are deeply confident that priests and faithful alike will prepare themselves to share the Lord's Supper . . ." (The *Apostolic Constitution* of Paul VI, given April 3, 1969.)

TRUE CATHOLIC CHURCH: Pius XI condemned this notion in 1928 when he said: "How can men with opposite convictions belong to one and the same federation of the faithful: . . . those who really adore Christ present in the most Holy Eucharist . . . and those who say it is nothing more than a memorial of the Lord's Supper." (Pope Pius XI, *Mortalium Animos*)

## COMPARISON #22

MODERN CHURCH: "The social consciousness implied in the liturgical renewal is another great spiritual development of contemporary Catholicism." (*Constitution of the Liturgy*, Second Vatican Council, Footnote 27)

TRUE CATHOLIC CHURCH: "However, though they show also in an outward manner that the very nature of the Sacrifice, as offered by the Mediator between God and men, must be regarded as the act of the whole Mystical Body of Christ, still they are by no means necessary to constitute it a public act or to give it a social character..." (Pope Pius XII, *Mediator Dei*)

## COMPARISON #23

From: *HISTORY OF THE REFORMATION*: "The 'ancient Rite (Latin) was forbidden . . ."

MODERN CHURCH. "Priests who celebrate in Latin in private or also in public . . . may use the Roman' Missal until November 28, 1971." (Speech of Paul VI on November 26, 1969, quoting the Sacred Congregation for Divine Worship)

From: *HISTORY OF THE REFORMATION*: "... Attendance at the new service was made obligatory."

MODERN CHURCH: "... we wish to draw attention to an event about to occur in the Latin Catholic Church: the introduction of the liturgy of the new rite of the Mass . . . The reform which is about to be brought into being is, therefore, a response to an authoritative mandate from the Church. It is an act of obedience . . . to which all must give prompt assent . . . It is a law." (Speech of Paul VI, November 19, 1969)

"We wish these laws and regulations of ours to be firm and in force from now on, regardless of what our predecessors might have published in Apostolic Constitutions and regulations, even those worthy of special mention or exception." (Paul VI, April 3, 1969)

TRUE CATHOLIC CHURCH: "We determine and order by this Our decree, to be valid in perpetuity, that never shall anything be added to, omitted from or changed in this Missal . . . Specifically do We warn all persons in authority, of whatever dignity or rank, Cardinals not excluded, and command them as a matter of strict obedience never to use or permit any

## PRAYER FOR THE RESTORATION OF THE ROMAN MASS

O LORD JESUS CHRIST, Eternal High Priest and Immaculate Lamb of God, slain for us and for many on the altar of Calvary, and continually offered to Thy Heavenly Father in the clean oblation of Thy Eucharistic Sacrifice: grant, we beseech Thee, through the merits and prayers of Thy Saints Gregory the Great, Thomas Aquinas and Pius V, that the holy Roman and Apostolic Catholic Mass, ratified, expounded and perpetuated by them respectively, may be rightly restored to the altars of Thy Church throughout the world; that once again this most awesome, majestic and perennial rite may offer infinite worship and homage to the Most Blessed Trinity; the fullest fruits and consolation and spiritual nourishment to the faithful; an impregnable defense and counterbalance against the rising tide of evil; and a sure termination of the anguish, fear, doubts and profanations occasioned by its unsanctioned abandonment and replacement. O HOLY SAINTS of the centuries, who sanctified and nourished your souls with the perennial Roman Mass, and HOLY MARTYRS who shed your blood for it, grant, we pray in desperation, that we will no longer be bereft of it, and that we will, as you, commit ourselves to the Mass at all costs and to the last breath of our lives. O HOLY VIRGIN MARY, Mother of the Immaculate Eucharistic Victim, pray for us that we may bravely, prudently, diligently, and with sound doctrine and means pursue the rectification of the present encroachment on the Eucharistic Sacrifice, and secure with thy powerful maternal aid the restoration of our Roman Catholic Mass and the Reign and Order of the Kingship of Jesus Christ thy Son. Amen. *Fr. Lawrence Brey.*

ceremonies or Mass prayers other than the ones contained in this Missal . . . (This decree, in its entirety, is printed in every traditional Latin altar missal.) At no time in the future can a priest, whether secular or order priest, ever be forced to use any other way of saying Mass. And in order, once and for all, to preclude any scruples of conscience and fear of ecclesiastical penalties and censures, We declare herewith that it is by virtue of Our Apostolic Authority that We decree and prescribe that this present order and decree of Ours is to last in perpetuity, and never, at a future date can it be revoked or amended legally . . . And if, nevertheless, anyone would ever dare attempt any action contrary to this order of Ours, handed down for all times, let him know that he has incurred the wrath of Almighty God, and of the Blessed Apostles Peter and Paul. (Pope St. Pius V, *Quo Primum*)

From the *Syllabus Of Errors* of Pope Pius IX, on condemning the heresies of modern Liberalism. The following proposition is **condemned**: "#80. The Roman Pontiff can, and ought to, reconcile himself, and come to terms with progress, liberalism, and modern civilization." †

*End of Part I - Continued next issue*

# Knowing The Saints Of The Canon Of The Mass – Part I

By REV. NICHOLAS GIHR

From: *The Holy Sacrifice of the Mass*, 1918

All the redeemed constitute together the kingdom of Jesus Christ, among all these citizens, whether they have already happily reached the term, or are still combating on earth, or making atonement in the place of purification, there is a living communication, a reciprocal interchange; good deeds and sufferings, merits and satisfactions — in short, all the fruits of grace are common property from which each draws and to which each contributes. It is precisely at the celebration of Mass that we are reminded of the happiness and dignity of belonging to so glorious a community, that is, that we are “fellow-citizens with the saints and domestics of God” (Eph. 2:19). For after the priest has interceded for the Church militant and Her members, he endeavors to add greater weight and efficacy to his supplications by invoking the saints. His mental vision is enlarged and directed to the Heavenly Jerusalem. In happy consciousness of the relationship and intimate connection he enjoys with the glorified saints, he celebrates their memory, as though to invite them, as “kings and priests” (Apoc. 5:10), to offer the Sacrifice along with us, and by their powerful intercession and abundant merits to support our weak prayers, so that by the strength of their mediation we may experience God’s help and protection in all situations and necessities (*ut in omnibus protectionis tuae muniamur auxilio*). Whilst, therefore, the Church “comes to Jesus, the Mediator of the New Testament, and to the sprinkling of blood,” that is, to the Sacrifice of the Altar, She comes also “to the Church of the first-born, who are written in the heavens, and to the spirits of the just made perfect” (Heb. 12:22-24), that all her children may unite in the divine action and jointly with their Common Head, Jesus Christ, offer and be offered.

By name are mentioned: the blessed Virgin Mary, the twelve Apostles and twelve Martyrs; finally, all the Saints, at least in general.

a) “First of all” (*imprimis*), and, therefore, more than all, we honor the memory of the “glorious ever Virgin Mary, Mother of God and our Lord Jesus Christ.” As always, so also in this instance Mary is rightly named in the first place; she is Queen not merely of the Apostles amid Martyrs, but of all the Saints. Her name is not mentioned simply, but with honorable qualifications, that proclaim her grandeur, power and dignity. She is called “the glorious” (*gloriosa*); for as Queen of Heaven and of earth, she is elevated above all the choirs of angels and saints in eternal bliss and glory. She was taken up to Heaven in body and soul and transfigured in glory; there she wears the most beautiful crown of honor and power. As on earth she excelled all creatures by the fullness of grace, the wealth of virtues, so in the next life she surpasses all the citizens of Heaven by the splendor and magnificence of her glory. Because she was on earth the most humble, the most pure, the most devout, the most loving, the most sorrowful, therefore, she is now in Heaven the most glorious amid the most happy. — Then she is called “always a virgin” (*semper virgo*). This privilege is often commented upon. Even the Church acknowledges Her inability

to praise in a worthy manner Mary’s purity of heart, inasmuch as she exclaims: “Holy and immaculate Virgin, with what praises shall I exalt thee, I know not, since thou hast carried in thy womb Him whom the heavens cannot contain!” Mary is the Virgin of all virgins; she is the most venerable, glorious and wonderful Virgin, she is the model, guide, protectress of all virginal souls. By the virginity which she vowed to God, she was prepared to become the “Mother of our God and Lord Jesus Christ;” for assuredly it behooved the Mother of God to be and ever remain a virgin. The Divine Maternity was only the complete consecration and sealing of her incomparable virginity. Through the greatest and sole miracle of its kind, she united “the joys of maternity with the honor of virginity.” The Divine Maternity in its own kind is of infinite dignity; for Mary gave birth to the Son of the Most High. This maternal dignity of hers is the intrinsic reason why Mary above all other creatures was endowed with the plenitude of grace and holiness, of glory and power. As the Mother of God, she is the Queen of Heaven and earth; she reigns as mistress, with maternal power and love, in favor of our salvation. Hence so frequently we cry to her: *Monstra te esse matrem* — “Show thyself a mother;” that is, show that thou art not merely our Mother who loves us so tenderly, but that thou art also and still more the Mother of God, ever all-powerful by thy intercession.

Let us here yet briefly notice her connection with the bloody and unbloody Sacrifice of Christ. The Victim of the Cross and of the Altar was given to us through the Virgin Mother Mary; He is “the fruit of her most noble body” by the overshadowing of the Holy Ghost. The God-Man is “born unto us and given to us from Mary, the unsullied Virgin” (*nobis natus, nobis datus ex intacta Virgine*). She “stood by the Cross of Jesus,” and while her maternal tears were mingled with His blood and the sword of sorrow pierced her soul, she offered her Crucified Son for the redemption and salvation of the world. Great as the sea was then her sorrow; she was nailed to the Cross with her Son and she felt all the pain of His wounds in her heart. Hence she is justly styled “the Queen of Martyrs.” Her name, therefore, is inseparable from the Sacrifice of Christ; the remembrance of Mary must always be united with that of Christ at His sacrificial celebration. Christ’s holy Flesh and Blood offered in sacrifice on the altar come to us from the heart and bands of Mary; from Mary, moreover, we should learn, with priestly disposition and self-devotedness, to offer the Lamb of God and ourselves at the foot of the altar.

b) After the Virgin Mother of God, the twelve Apostles are named in the Canon; the succession differing somewhat from the records of the Apostles in Holy Scripture. The Apostles are those chosen messengers, to whom the Lord imparted full powers as teachers, priests and pastors, that, as His representatives, they might continue the work of the redemption. As the salt of the earth and light of the world, they were to establish in all places the kingdom of God, to extend and strengthen the Church. To prepare them for this, He vouchsafed

(Continued on Page 10)

## Remembering The Saints Is A Nourishment For Devotion

(Continued from Page 9)

to them more than to others His presence and intercourse, made them the immediate witnesses of His life, miracles and doctrine, of His passion and resurrection. For this He promised them His assistance and sent them the Holy Ghost from on high. In obedience to the commission of their Divine Master the Apostles went out into the whole world, to teach and baptize all nations, to bring to them the blessings of religion and together with it true earthly happiness. "Their sound has gone forth into all the earth, and, their words unto the ends of the world" (Ps. 18:5). Self-sacrifice was their office and calling, their life, and their death. "For Christ's sake we are put to death all the day long. We are accounted as sheep for the slaughter" (Rom. 18:36); but they rejoiced to endure shame and sorrow for the name of Jesus, and, after they "had fought the good fight and finished the course," they gave up their life by the bloody death of martyrdom, and thus planted the Church in their blood. The accounts of the fate and end of most of the Apostles are but few and obscure. In what follows we shall relate briefly a few characteristic traits from the life and death of the saints mentioned in the Canon, in order to afford some nourishment to devotion when repeating the names in question.

**Sts. Peter and Paul** inseparably combined in the liturgy — are named first. The birthplace of the Apostle Peter, who was previously called Simon, was Bethsaida on the western shore of the Sea of Genesareth. From his fishing-net, miraculously filled with fish, he was called to the spiritual fishing of the souls of men, and was soon afterward placed at the head of the Apostolic band. Jesus Christ made him the foundation of His Church, and invested him with the office and dignity of primate over the universal Church. As the visible representative of Christ and as chief pastor, he was with supreme power to feed and guide the lambs and sheep, the entire flock of Christ. Hence in the Gospel, Peter takes preeminence over the other Apostles, and there appears already by his whole conduct as the first of the Apostles. In like manner, after the Ascension of the Lord, he everywhere acts as head of the Church. After his seven years' episcopate at Antioch (36-42), the Prince of the Apostles transferred the field of his missionary labors to Rome, the capital of the heathen world. It is beyond all doubt, that Peter, having come to Rome, founded there the Roman Church, directed it as chief pastor and, finally, there underwent martyrdom. His episcopate at Rome lasted twenty-five years (42-67); but during this period he frequently left the city of Rome to work elsewhere for the propagation of Christianity. According to the most ancient tradition, Peter first lived in Rome beyond the Tiber, and near the house which was afterward replaced by the church of St. Cecilia. But after converting the family of the senator Pudens to Christianity, he withdrew into the senator's house, taking up therein his permanent abode. The fidelity and firmness of faith of the Roman community was already at that date celebrated throughout the whole world; in the bloody storms of persecution a great number of Christians suffered martyrdom at Rome. As its most noble victims fell, the glorious Princes of the Apostles,

Sts. Peter and Paul, at Rome on the same day, June 29, and in the same year A. D. 67, after they had previously been imprisoned together for some months in the Mammertine prison, beneath *Ara Coeli*, at the foot of the Capitol. On the Ostian road is seen the chapel where, according to the legend, the Apostles, when going to death, took leave of each other. To the west, beyond the Tiber, on the Janiculum Hill, where now stands the Church of *S. Pietro in Montonio*, and in sight of the Eternal City, as a faithful imitator of his Lord and Master, St. Peter died the violent death of the Cross; the humble disciple begged the favor of shedding his blood for his Lord with his head downward to the earth. His original place of sepulture was on the Vatican Hill, where the grandest and noblest mausoleum of the world, St. Peter's Church, has now stood for ages, lifting its lofty dome heavenward. After the tomb of Christ, that of the Prince of the Apostles is the most celebrated place of pilgrimage in the world; churches and altars that bear his name, are as numerous as the stars in the heavens. "Peter stands before us all as the man of lively faith, of unshaken hope, of the most ardent love of God and men, full of noble dignity, and, at the same time, full of the most profound humility, full of majestic zeal against injustice and untruth, against deceit and sin, and, withal, full of loving sympathy for all the spiritual and corporal sufferings of his fellowmen, full of peace and joy in his own sufferings," wholly penetrated with zeal for the glory of Jesus Christ and the salvation of souls redeemed by the Precious Blood of his Master, fully persuaded of the one great truth, that in no other name is salvation given to men, but only in the name of Jesus crucified and risen from the dead. Thus Peter stands forth in bold relief as the man of truth,, the man of fact, the man full of life — in all the traits of his character and in his whole personality, transformed by grace, a monumental figure, an exalted prototype, as it were, of the Papacy and of the Church herself, as from the days of Peter till now she passes on through the world and through the centuries." (*Humdhausen*)

**St. Paul**, formerly called Saul, was born in the commercial city of Tarsus and enjoyed the rights of a Roman citizen. At an early age he came to Jerusalem, where he became a pupil under the instruction of the most renowned teacher of the law, Gamaliel. Saul was greatly gifted in mind amid heart; being of an ardent temperament, he became a violent defender of the ancestral Jewish laws, and when the persecution against the Christians broke out in Jerusalem, his rage against the Church of God knew no bounds. By a miracle of grace he was converted and called by the Lord Himself to the apostolate. The Gospel, which he preached, he neither received nor learned from man, but he had it by revelation from Jesus Christ Himself. His whole life, abounding in labors and sufferings, presents St. Paul to us as an ideal Apostle. He made five great apostolic journeys by water and land; for the first three he started from Antioch, the fourth, as a prisoner from Jerusalem to Rome, and the last from Rome to other places. They occupied more than twenty years of his life; during that time St. Paul passed through

(Continued on Page 11)

## The Lives Of The Apostles – An Inspiration At Holy Mass

(Continued from Page 10)

about thirty different countries and islands, established and consolidated Christian communities in more than forty cities. All these journeys were incessant labors in the vineyards of the Lord and continual campaigns to rescue countries and peoples from the kingdom of darkness and sin, and to conquer them for the kingdom of Jesus Christ, the kingdom of truth and holiness. By word and writing, by sermons and epistles, St. Paul brought everywhere the name of Jesus, that is, truth and grace, light and life, the doctrine and salvation of Christ to the children of Israel as well as to heathen nations and rulers. The Apostle himself describes the labors, the captivities, the scourgings and the perils of death which he had to undergo.

But all his many sufferings he endured with patience, fortitude and joy, because he suffered for the love of Jesus and of his brethren. The end of his apostolic career found him in Rome. Being a Roman citizen, he was put to death by the sword, in the south before the gates of the city, on the road to Ostia. According to the legend, his head, after being cut off, striking the ground, leaped three times; whereat there sprang up three fountains of water, which are still flowing at the church erected over the spot, the church of *S. Paolo alle tre Fontane*. One half of the body of St. Paul rests in St. Peter's Church in Rome, the other half in St. Paul's church outside the walls, and his head is in the basilica of St. John Lateran. The Eternal City is highly favored in its possessing the grave and the relics of the two Princes of the Apostles; both apostles jointly guard and rule by their heavenly protection and assistance the Mother Church. "O happy Rome, consecrated by the glorious blood of the two Princes of the Apostles; dyed red with their blood, you shine more resplendently than all the glory of the world."

**St. Andrew** was the first to recognize the Messiah through St. John the Baptist, and full of joy he at once led his brother Simon Peter to the Lord. His arduous and successful missionary labors were first exercised in Scythia; he, at last, went to the city of Patrae, in Achaia, where he suffered an heroic martyrdom (Nov. 30, 62). The Governor Aegeas interrogated him; the Apostle made a solemn profession of the Sacrifice of the Cross and of the Altar; whereupon he was condemned to die fastened to the Cross. St. Andrew is the Apostle of the Cross. How magnificent is the prayer in which, filled with enthusiasm, he salutes the Cross as a boon ardently loved and long desired: "Hail, precious Cross, Thou hast been consecrated by the body of my Lord, and adorned with His limbs as with rich jewels. How long have I yearned for thee! At length thou art granted to my desires! Receive the disciple of the Master who hung upon thee; take me from among men, and present me to Him, who through thee redeemed me!" He remained on the Cross two days and a night, making of it a pulpit, whence he announced Christ crucified, preaching Him, not only by his sufferings and the example of his virtues, but also with earnest and moving words. Finally, a bright light encompassed him, and the Cross became for him the ladder to Heaven. Maximilla, a disciple of Christ, took the body down from the Cross and interred it. This

holy body is preserved in the cathedral of Amalfi, and his head is in St. Peter's in Rome. It is the common opinion that he suffered on a cross composed of two beams diagonally crossing each other; hence this cross bears the name of St. Andrew's cross (X).

**St. James**, called **the Greater** (*Major*), was a brother of St. John, both being sons of Zebedee. By reason of their fiery zeal and ardent character, they were called by the Lord "Sons of Thunder" (*Boanerges*). Peter, John and James were distinguished and privileged by the Lord above the other Apostles; for these three alone were permitted to remain with Him when He raised the daughter of Jairus to life, again at the Transfiguration on Mount Thabor, and, finally, during His agony in the garden. After the Ascension of Jesus, St. James preached in Judea and Samaria; then, according to an ancient tradition, he hastened to distant Spain, scattering there the first seed of Christian truth. Of all the Apostles, St. James the Greater was the first to drink the chalice of the Lord, as he was put to death by the sword in Jerusalem by Herod Agrippa only nine or ten years after the death of Christ. His holy remains were at an early date carried to Spain, and there they rest even now at *Santiago de Compostella*, the capital of the province of Galicia, which, besides Rome and Jerusalem, belongs to the most celebrated places of pilgrimage of all Christendom.

**St. John**, "the disciple whom Jesus loved," was more favored and privileged by the Lord than all the other Apostles. The Lord honored him, on account of his innocence and virginity, with His closest friendship and intimacy. *Hic est Joannes qui privilegio amoris praecipui ceteris altius a Domino meruit honorari* (*Responsory of the Church*). In that blessed hour, when Jesus, by the institution of the Holy Eucharist, gave to His own the greatest proof of His love, John was permitted to repose on the breast, on the Sacred Heart of Jesus, —thence drawing light and love in abundance. "The floods of the Gospel he drank from the fountain of the sacred bosom of the Lord; blessed Apostle to whom the heavenly secrets have been revealed!" Then when dying on the Cross, the Lord bequeathed and delivered over to His favorite disciple what to Him was most dear and precious, namely, His holy Mother. "Jesus loved John so tenderly," says the Church, "because the prerogative of chastity made him worthy of greater love; for chosen by the Lord as a virgin, he always remained a virgin. To the virginal alone has the Lord entrusted the Virgin, to the virgin disciple He has given the Virgin Mother." St. John first exercised his apostolate in Palestine; later on, history points him out to us at Ephesus, in which city, as the last surviving Apostle, and by reason of his exalted spirituality and sanctity, he exercised all along a powerful influence on the Church of Asia Minor, until he there died and was buried at a very advanced age. But is the glory of martyrdom wanting to St. John? By no means. Under the emperor Domitian, he was dragged to Rome, and there thrown into a caldron of boiling oil; but by a miracle he came forth from it purer, fresher and more vigorous than before. He

(Continued on Page 15)

*Letters To The Editor***May Our Prayers Be Heard; Letter To Novus Ordo Priest****May All Our Prayers Be Heard**

Editor, The Catholic Voice:

May all our traditional Latin Masses and devotions be heard for our country and for the world! They do not want to hear and admit the truth that all these evils are because of the demonic degradation our people are forced to submit to. May we all wake up to that fact, listening to the message of Our Lady of Fatima and come back to the True Faith, with the strength to live this Holy Faith until death.

D.D.

Louisville, KY

Editor's Note: The restoration of the Holy Sacrifice of the Mass to its rightful place on every altar of the world, and the restoration of the true teachings of Holy Mother Church from the pulpits and in the classrooms will come both by educating Catholics about the crisis being endured by the Church at this present time, as well as through the prayers and sacrifices of the faithful. We cannot slacken our pace in working and praying with every fiber of our being so that this crisis can be ended.

**"We Will Not Be Returning . . ."**

*The following is a copy of a letter sent in by one of our readers. It is an explanation to one of the priests at her former conciliar parish why he will not see her and her husband at that church anymore. It has been edited to delete certain personal information. Ed.*

Dear Fr. N.,

After our brief meeting this morning, I felt compelled to write you a letter. Please understand, Father, I was not, and am not attacking you personally, even though it could have sounded that way. As I stated to you, first and foremost I am concerned with my salvation. Eternity is a very long time to be wrong, and the thought of spending it in Hell is terrifying to me. It is because of this that I am a Catholic today.

Please bear with me as I may get a little verbose in this letter, however, the things in my heart cannot be edited for convenience sake.

As you well know, [my husband] and I converted to the True Faith several years ago. This came about because I was sitting in the same pew in the same building where I had been worshipping for twenty-one years, and I prayed to Almighty God for His guidance in my life. There was no doubt in my mind when I left church that day that I would never be back. I was very clearly guided to the Catholic Church. Please understand, Father, I . . . was only lukewarm in my faith. And you know what Our Lord says about the lukewarm. Every time that passage of Scripture was read, I would be more than slightly uncomfortable.

[My husband], on the other hand, was not as faithful to formal worship as I had been. He was not with me at the time of my resolve. When I came home, I told him that I was going to [a Catholic church] the next Sunday, and he said he would

go with me. That was the first Sunday of August, 1992. Since that time, our faith journey has truly been an odyssey. Because [my husband] was raised Lutheran, he had a pretty sound understanding of Catholic theology — even though he was taught it to prove where it was wrong. I, on the other hand, was raised by a single mother who taught me to respect all religions. [My husband] and I both struggled with what we were being taught in the RCIA program. It didn't fit with what either one of us knew to be Catholic teachings of the past. However, since we were being directed by God along this, we felt we had no choice but to persevere.

Shortly after being received into the Church, we met Fr. G. Because Fr. G. was attempting to hold on to the true Catholic Faith, what he was teaching and preaching was not exactly the same as what we were fed at St. N's. (I use the term 'fed' because our Lord told St. Peter to feed his sheep.) Because of his adherence to the faithful teachings of the past, it felt more reverent there. I realize feelings should not enter into this, but please understand, we had been Protestant for 45 years. When Fr. G. was away, we weren't sure what to do. We just knew we had to be Catholic, and we had to be obedient to the Church, and yet we knew we could not go back to that parish. Over the next few years, our odyssey continued, as we travelled from one parish to the next, searching for a haven of orthodox teaching and belief. At one point, we travelled a greater distance to attend a Latin Mass offered in another diocese according to the Indult. It was here, so far away, that we finally found some rest for our wearied souls.

It wasn't until the Fall of 1999, just about the time we met you, Father, that we realized our odyssey was not over. During a discussion with a very devout Catholic, where we were discussing the subject of "no salvation outside the Catholic Church," he used the new Catechism to help me understand this subject better, and to prove that the new Catechism was far different from the traditional Catholic teachings on this subject. What this did, Father, was to push me right out the door of the church you belong to and into the traditional Roman Catholic Church as has been handed down by the Apostles. You see, when I was received into the Church, I had to make an Act of Faith where I said I believed everything the Church teaches and believes. However, I couldn't believe what was being taught in the new Catechism, so my husband and I were in a fix!

This was a very emotional time for me, causing me much distress. The best I could tell from the teaching of the New Catechism, I was much better off a Protestant. The only recourse I had was to try as best I could to ascertain what the Catholic Church taught before Vatican Council II. Since you are very close to my age, you have the advantage of already knowing this. The first thing I needed was the "Denzinger" so I could read what other Popes and Councils had said. The more I read, the more I searched, and the more I knew I could not ever go back to the Indult Mass in ---, no matter how beautiful it was. The problem there was not the Mass, but the theology. We had

*(Continued on Page 13)*

## Holding Fast To Tradition A Mark Of True Charity

(Continued from Page 12)

the *old* Mass and the *new* theology.

Either the Church is Truth or She is not. Truth does not change with the times. If something was a sin in the first century, it is still a sin today. If the Church is to change with the times, doesn't that make Her a Church of Relativity rather than the Church of Antiquity?

Father, with all due respect, how do I know you are a priest? How do I know the "sacraments" you give are the true Sacraments? Why did the "theologians" after the Council feel it necessary to change the words of the Sacraments — Christ's own words? I don't know the answer to these questions, I just know that if there is any reasonable doubt in the validity of the sacraments, I can't be a part of it. So I am not . . . .

Please understand, I am not angry at you, but I am angry at the churchmen of our time who have brought in this movement to change the Faith. We are not being charitable to anybody if we are not willing to hold fast to the Truth. We are condemning both them and us to the lowest pits of Hell! They have to know that our Lord meant it when He said: "Unless you eat My Body, and drink My Blood, you have no life in you". We (the members of the Roman Catholic Church) are elitists, but we are not exclusivists! We are elitists because we are the only Church founded by Our Lord! THAT makes us better — it is not because of anything we have done, or that we could do. ANYBODY can become Catholic, it is open to all. As a matter of fact, this is what our Lord wants; however, it does not happen by compromise. All compromise does is bring about mediocrity.

So you see, what I was trying to say this morning is that it's about more than just bells, or even Adoration, as important as that is. It's about the True Faith. What does it matter if you have twenty-four hour Adoration of the Blessed Sacrament, yet because of the change in the words of Consecration, it's most likely not even Jesus Christ present there? Does this mean you are worshipping bread? Does that make you an idol worshipper? I am not saying that your consecration is invalid, for as a lay person I am not in a position to make that judgment, however can I know for sure it is, especially when what you say violates the past teachings of the Church?

If you have made it this far, thank you so much for your patience. Please know that I love the Catholic Church passionately and I cannot discuss Her without emotion. I pray for you, and all priests like you on a regular basis. We need holy priests, and we need you to teach us the TRUE Faith as has been handed down through the centuries.

One last thing about obedience. Please remember that the angels who left Heaven with Lucifer were angels that were subordinate to him. They, too, could say they were just following the orders of their superior.

In Jesus through the Immaculate Heart of His Holy Mother Mary,

Mrs. C.

Editor's note: Thank you for sharing this letter with us. Perhaps

its message will inspire some of our readers to make the necessary "break" from their modernist parishes without fearing that they are sinning or becoming schismatic in so doing. We also pray that your well chosen words will have some positive and grace-filled effect on the priest to whom you wrote.

✠ ✠ ✠

### Clearing Up A Puzzling Point

Editor, The Catholic Voice,

Just a note to clarify a puzzling situation which I hope you can help to resolve for me.

Just before this past Christmas, I happened to bring up the fact that Christmas Eve is a day of fast and abstinence. The person I mentioned this to (a traditional Catholic) looked at me in surprise and indicated she wasn't aware of this. I said I had verified it on two traditional calendars (one of which was yours), and both calendars showed a full fish.

It was right about this time I received your new calendar for 2002, and out of curiosity I looked at what was listed for December 24. Lo and behold I found no fish on that date! Has the traditional Church followed the modern church on this? Or, was this an oversight on the part of the printer?

W. B.

St. Paul, MN

Editor's note: Thank you for writing and allowing us to express a public *mea culpa* for the misprint on this year's calendar. Somehow the fish that should have appeared on December 24 swam away as the December pages came off the calendar, and we couldn't catch him in time before the calendar was sent out in the mail! Fortunately those who publish the calendar have a back-up system on the back page where a printed explanation of the laws of fast and abstinence, along with the days for these observances, are clearly printed. We have caught this fish now, and he will appear on next year's calendar where he should be.

✠ ✠ ✠

### Let's Follow Father's Advice

Editor, The Catholic Voice,

Enclosed you will find a donation and a thank you for your December issue. Hopefully many people (especially the clergy) will read what Fr. Vaillancourt had to say about the errors of the "New Evangelization," and put into practice the corrective actions he proposed. He seems to have hit the nail on the head this time, and has shared with us a very concise explanation for why Catholics cannot be involved in this modern method for the "conversion" of souls.

N.A.

Cincinnati, OH

Editor's note: Thank you for your kind comments and your donation. Far too many Catholics are being engulfed in a wave of error. This "New Evangelization" (a heretical means for preaching the Gospel if ever there was one!) is but a natural

(Continued on Page 14)

## Newsletter Represents Teachings Of True Catholic Church

(Continued from Page 13)

progression of the doctrine of false ecumenism that has permeated the novus ordo church since its foundation. It does not matter how pious sounding this doctrine may be, for when one compromises his or her Faith in an attempt to spread the Gospel of Jesus Christ, that individual does disservice to the Gospel, and even ends up promoting a false gospel instead. This "New Evangelization" is not what St. Paul meant when he wrote that he was "all things to all men that he might gain all."

† † †

### Two Letters, Same Topic: What About New Sacraments?

Editor, The Catholic Voice,

I've always enjoyed your publication, so for that reason I am enclosing a donation so that you can keep up your good work. Your articles are so informative as to what is current in the Church.

I also would like to know if our grandchildren have received the Sacraments validly in the novus ordo churches, such as Baptism, Confirmation, etc. If not, should they be given the valid Sacraments at one of the traditional chapels? One of my grandchildren questioned me on that possibility. I did not know how to answer her.

M.T.

Ship Bottom, NJ

Editor, The Catholic Voice,

Enclosed is our donation to your organization. I cannot express how much we appreciate *The Catholic Voice*.

If you accept ideas for future articles, I am very much in need of your opinion on the validity of the Ordinations done by a novus ordo bishop. I have stopped receiving Holy Communion at Latin Masses offered by priests who were ordained by the modern bishops. I even question the validity of the Confessions heard by these priests. The book by Dr. Coomeraswamy entitled *The Problems With The New Sacraments* is the only written source I have been told exists. It is unavailable at any supplier. If you have written about this in the past, I would appreciate a copy of that article.

J.C.

Little Rock, AR

Editor's note: The farther we advance in years from the time of the Second Vatican Council and the institution of a new system of religious belief and worship, the graver becomes the concerns of Catholics as to the validity of the rites of the modern church. While some gross errors may be present only in certain parishes, or in certain countries, the question of the validity of the modern rites affects everyone, everywhere. This is very, very serious.

Several years ago, we printed an article by Fr. Vaillancourt that demonstrates grave concerns about the validity of the modern rite of ordinations. It is available as a reprint on our web site ([www.strc.org](http://www.strc.org)) or in printed form from the Catholic Research Institute (P.O. Box 756, Greenacres, WA 99016). In short, when the concept of a sacrificial Priesthood is removed,

and the words of the form of the Sacrament are tampered with, then two of the three conditions necessary for the validity of any Sacrament (as we read in the Catechism of the Council of Trent) have been destroyed. As we have so strongly indicated when speaking about the *Novus Ordo Missae*, if anyone dares to tamper with Christ's own words that will affect the changing of the bread and wine in His Body and Blood, then how can such novelty be called valid? The same principle applies to all the Sacraments. This is not our *opinion*, but the solemn *teaching* of the Church! The ICEL rituals since 1974 have corrupted the form of each of the Sacraments (save, perhaps, Baptism), and such corruption (as Pope Leo XIII solemnly taught in his encyclical *On Anglican Orders*) vitiates, or invalidates the Sacrament. Modern Catholics are in terrible straights!

Your suggestion for a future article on this subject is well placed. It is "in the works."

† † †

### Some Clarifications Needed

Editor, The Catholic Voice,

The December 2001 *Catholic Voice* needs some clarifications: St. Augustine of Canterbury in all probability never baptized one Briton. The Britons had been Christians for over 500 years before he arrived to convert the pagan Saxons, Angles, and Jutes. He is known as the apostle to the English, not Britons. The Celtic Church in the British Isles came with the Roman occupation and was weakened when the Roman Legions withdrew, allowing the ravages of the pagan Irish, Vikings, and Saxons. The ravishes of the Irish lead to St. Patrick's mission to the Irish and his followers lead to the spread of Christianity to Caledonia (present day Scotland). When St. Augustine arrived, the Celts would not accept him as their Metropolitan, and continued their rites for the next five hundred years in Ireland and present Scotland. While he was landing in England, Irish monks, St. Columban and St. Gall were trying to convert the Swiss and Italians after the Germanic invasions of Western Europe. Sixty years after the conversion of the Saxons, they tried to reconcile with the Celts of the British Isles at the Council of Whitby (ca. 667) and get them to accept the newer Roman rite that had been changing to accommodate the newly converted Germanic tribes. See the History of the English Church by the Venerable Bede. What Germanic arrogance! Of all the various Christian rites the only one to disappear was the Celtic rite, which was close to the Eastern Church rites of Armenia, Coptic, Maronite, Melkite, Malabar, Greek, and Chaldean. Many of the latter are united with and recognized by the Pope. Those and the Mozarabic rite of Spain (still celebrated in the Cathedral of Salamanca) were allowed to exist in Moslem countries, only the Celtic was stamped out. L.G. †

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

By Letter:	P.O. Box 130, Mead WA 99021-0130 USA
By Phone for Mass locations:	(423) 510-9106
By Fax:	(509) 489-4060
By email:	<a href="mailto:strc@strc.org">strc@strc.org</a> Web site: <a href="http://www.strc.org">www.strc.org</a>

## Remembrance Of The Apostles; Cornerstone Of The Mass

(Continued from Page 11)

was then banished by the same tyrant (81-96) to the island of Patmos. The martyrdom which he underwent in Rome is celebrated by the Church on May 6, by a special feast under the title: "St. John before the Latin Gate." At the place of his martyrdom there is a church and chapel erected in his honor.

**St. Thomas**, called the *Twin*, was slow to believe in the Resurrection of the Lord; but he afterwards proved himself a fervent advocate and propagator of the faith among the Parthians in the East; on his way thither he is said to have baptized the three Magi. He penetrated as far as India, where, by the command of the king, he was killed by a stroke of the lance, or, according to another story, stoned and clubbed to death. As a spiritual architect, he is regarded as the patron of architecture and is, therefore, represented as holding a hewn stone or a square.

**St. James, the Less** (*Minor*), being a relative of the Lord, is called His brother. With Sts. Peter and John, he is designated by St. Paul as a "Pillar" of the Church. He is the only Apostle who did not preach the Gospel to the heathens; he was raised by St. Peter to be the first Bishop of Jerusalem. On account of his piety and austerity he was surnamed *the Just* and highly esteemed even by the Jews. Because of his courageous confession of the divinity of Christ, he was thrown down from the battlements of the Temple; he was still able to rise to his knees, but the rabble fell upon him with stones, and a fuller gave him the death-blow by hitting him on the head with his club, such as is used in dressing cloth (between 60-64). The fuller's club is his distinctive mark; his feast occurs on May 1 (transferred by Pope Pius XII to May 11 in favor of the feast of St. Joseph the Worker – *Ed.*).

**St. Philip** was the fourth of the fishermen of Bethsaida in Galilee called by the Saviour to the Apostolate. In the Gospel he is frequently mentioned with distinction. His touching supplication is well known: "Lord, show us the Father and it sufficeth us!" and the reply of Jesus: "Philip, he that seeth Me, seeth the Father also!" He exercised his apostolate in Phrygia, and died in Hierapolis on a cross, stoned to death by the enraged populace. The bodies of the holy Apostles Philip and James repose under the high altar of the Church of the Twelve Apostles in Rome, where quite recently they were exhumed and examined. Pictures

of St. James represent him with the instrument of his martyrdom, the cross, formed like a Latin T.

**St. Bartholomew** is probably the Nathaniel mentioned in the Gospel, who was led to the Lord by Philip. He preached in Arabia Felix, in India and in Greater Armenia, where at Albanopolis he was flayed alive and decapitated. Relics of his holy body are preserved under the high altar of the Church of St. Bartholomew, in the isle of the Tiber, at Rome. The Emperor Otto III brought them to this church built by himself. He is often represented with a knife in his hand, as the instrument of his cruel death.

**St. Matthew** is both Apostle and Evangelist. He was a publican when the Lord called him. Of his apostolic labors almost nothing reliable is known. Arabia and Ethiopia are specially mentioned as the field of his zeal. According to some authors he was burned alive, according to others he was killed with a spear. Since A. D. 930 his holy body has reposed in the metropolitan church at Salerno (a magnificent structure erected by Robert Guiscard), where he is also honored as the patron of the city.

**St. Simon, the Zealot**, is in the veneration of the Church connected with **St. Judas Thaddeus**, who was a brother of St. James the Less. Both consumed and sacrificed their lives by their labors in Mesopotamia and Persia, where Simon was cut in two with a sword and Judas was shot to death with arrows. Their holy bodies repose in the cathedral of St. Peter in Rome.

Here the record of the Apostles closes, that the holy number twelve, be not exceeded. For the number twelve is symbolical "of the universality of the Church of Christ, which extends to the four quarters of the world, in the unity of faith in the triune God. Hence the heavenly city Jerusalem, this figure of the Church of Christ in its completion, has four walls and in each wall three portals, the twelve entrances being built upon twelve precious stones which bear the names of the twelve Apostles of the Lamb" (Apoc. 21). The Apostles not only scattered the seed of the divine word, but they labored to bring it to maturity by watering it with the sweat of their brow and fructifying it by shedding their hearts' blood. Built and resting upon the chief cornerstone Christ, the Apostles have thus become the foundation of the Church, which is called Apostolic. † *To be continued.*

## Our Preparation For Holy Mass Must Become Habitual

(Continued from Page 3)

words to Him be when we receive Him in Holy Communion?

The night before assisting at Mass, before falling asleep, do we think of Jesus Christ and His Sacrifice for us? We, with the priest, will be going before the altar of God, ". . . who gives joy to our youth." This joy can be with us even on the night before Mass, for soon we will hear His voice as He speaks to us at the Gospel and while He is with us in Holy Communion.

Arriving at the church or chapel, are prolonged visits with others really necessary before visiting with Him? Won't prolonged talks or visits before Mass only add to the possible distractions during Mass? After all, should not the danger of *not* attending

Mass be that which is to be feared, and not the danger of missing one of our friends? The real dangerous cancer to be feared is attending Mass lukewarmly with the result that one is merely attending and not *assisting* in this Holy Sacrifice.

Our preparation, remote and proximate, before Mass must become habitual if it is to become meaningful. It becomes habitual only when we make it so. It becomes habitual only when we do it repeatedly, day after day, Mass after Mass, with lasting fervor. This method of preparation is habitual when, if we happen to shorten it or miss it for any reason that may occur, it becomes a fault to be sorry for, not out of pride, but out of love. † *To be continued.*

### Statement of Purpose

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

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

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

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

### Among The Saints We Honor

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

- March 7 ..... St. Thomas Aquinas
- March 17 ..... St. Patrick (*not observed — Passion Sunday*)
- March 19 ..... St. Joseph
- March 24 ..... Palm Sunday
- March 28 ..... Holy Thursday
- March 29 ..... Good Friday
- March 31 ..... Easter Sunday
- April 8 ..... Annunciation BVM *transferred*
- April 25 ..... St. Mark, Evangelist (Greater Litanies)
- 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 9 ..... Ascension Thursday
- May 11 ..... Ss. Phillip and James
- May 19 ..... Pentecost
- May 26 ..... Trinity Sunday
- May 30 ..... Corpus Christi
- May 31 ..... Queenship BVM

TO:

Change Service Requested

USA

Mead, Washington 99021-0130

Post office Box 130

The Society of Traditional Roman Catholics

FROM:

NONPROFIT  
U.S. Postage  
PAID  
GREENACRES, WA  
Permit No. 34

*Spare, O Lord, spare Thy people!*