

The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

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Is There Paranoia In Midst Of Traditionalist Movement?

Is there anything for us to learn from the media frenzy regarding the tragedies at Waco, Oklahoma City, and elsewhere? Let's stay above the political arena here. If, as St. Thomas says, "virtue is to be found in the middle ground between two extremes," then we must find out where our virtue is and see if the virtue of our work is suffering from either defect or excess.

The secular press is quick to pick up on the divisions found in any set of religious groups. They are looking our direction now. We, the ones known as "traditional Catholics", are being seen as the next source for potential danger in society. People afraid of the killing potential in religious and/or political zealots have now started to pick on traditional Catholics in the Midwest, in the Northeast and in other regions of our country. True, they may not understand all the nuances of Catholicism that are the watchwords of the Traditionalist Movement, but there are observers, from the outside, of less than Christian behavior amongst ourselves. We need to practice some self-examination here. Could these secular observations betray a spirit that is in us which is in need of correcting?

A worldly society cannot be expected to understand all things of the spiritual realm. Perhaps they want to. We can argue all we want about the details, but if we have scandalized others by our un-Christian spirit, we are at fault for the judgements made by other men. Those in the secular society are far from being edified by our actions. What they see in us

is confusion, doubt and paranoia. We are not, to them, the beacons of truthful light illuminating a sure path to salvation. We are characterized as spiritual cannibals who feed on our own religious opinions to the point that we may demonstrate an excessive militarism that has nothing connecting us as Soliders of Christ. The question is, how far from the truth are they? No matter how we try to justify it, we are wrong in our own infighting and we must stop.

There is a dangerous mentality among some tradition-minded Catholics that can be mistakenly predicated of the rest of us. There is an excessive militarism present, and it has the potential of being a dangerous spirit. Yes, we have had to fight for our Faith. And, yes, we are concerned about the moral dangers being presented in the modern atmospheres of church and state. But does our fight need to involve passionate rancor and calumny mixed with hateful and spiteful words? No, it does not, for such is not the spirit of Jesus Christ. We must give the example of future citizens of Heaven, a life that is not mixed with hatred and rancor. In starting a battle, we have lost the war, for we have failed to identify the real enemy. In the words of the old cartoon character, Pogo, we can say, "We have met the enemy, and he is us".

It is against these sad impressions that we must fight, and not amongst ourselves. If we don't do this, we run the risk of founding a religion of excess rather than preserving traditional religious practices of the Roman Catholic Church.

Another Dream Realized; Another Church Is Dedicated

"How holy and terrible is this place; it is the House of God and Gate of Heaven."

by FR. KEVIN VAILLANCOURT
Editor, The Catholic Voice

There is a line in modern prose that speaks, to the effect, of a mid-summer's dream. The dedication of Our Lady of Guadalupe Catholic Church this past summer has been a fulfillment of my dream, and that of all my parishioners.

I was raised in a small parish in one of Los Angeles' many suburbs. The church was dedicated to Our Lady of Lourdes. It was here that my family and I attended Mass and other ceremonies in the lovely stone church that used to be on the grounds. (I say "used to" because this beautiful church has since been replaced by a temple to the Age of Modernism. This is but another demonstration of the modern church's efforts to divorce itself from past values.) It was in that stone church I felt the first urgings to be a priest. In a moment of

boyhood dreams I said that not only did I want to be a priest but I wanted to be stationed in a church just like the stone church in which I grew up. Over thirty years later God helped me to fulfill this dream.

In early Christian times, many pagan and secular landmarks were claimed by the Christians. This was done largely to demonstrate that God and His Church were present on the earth to claim what was rightly His. What was once of importance in secular society now would be used for the glory of God. In an effort to reclaim a small section of land from the secular humanism of our day, my parishioners and I were able to purchase a stone church that was built in 1892, and which was used by every form of worship except that which God wanted. Here in the oldest active church in the

I Will Go Unto the Altar Of God!

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Another Traditional Church Set Aside For God's Service

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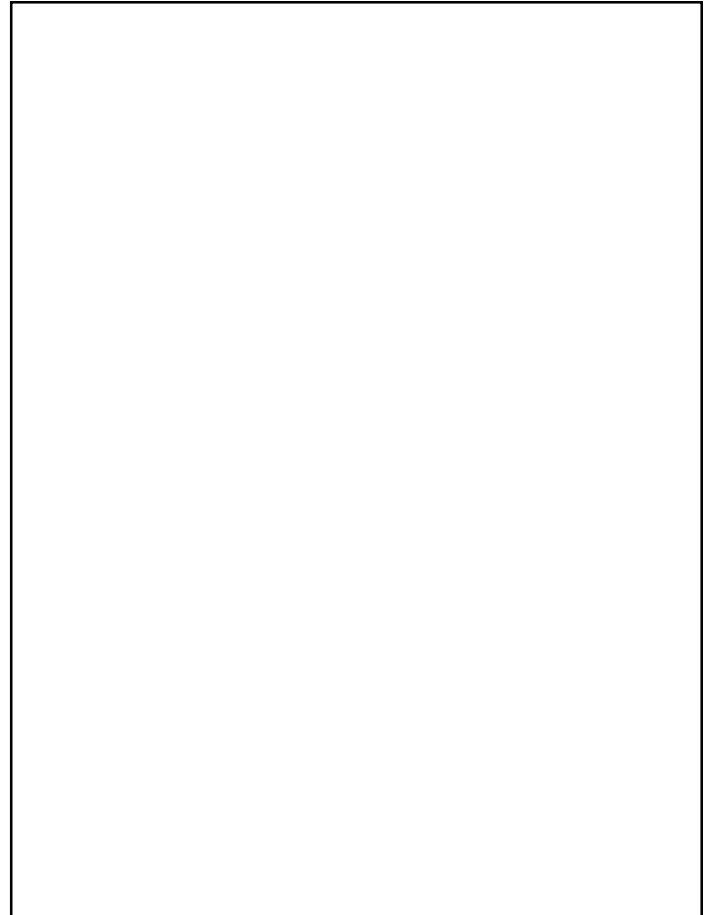
city, God wished to be honored and loved according to the traditional values of the Catholic Church. What is more, He wished to have this building set aside through the traditional ceremonies of the Dedication of a Church. By this an edifice of mortar and stone has been set aside exclusively for His worship and for no other purpose.

In this church building there will be no purely secular instruments, no concerts, no plays or social gatherings. In this building God will be worshipped as He has shown us He has wanted. Traditional Catholicism will be practiced, and prayerful reverence will be the watchword.

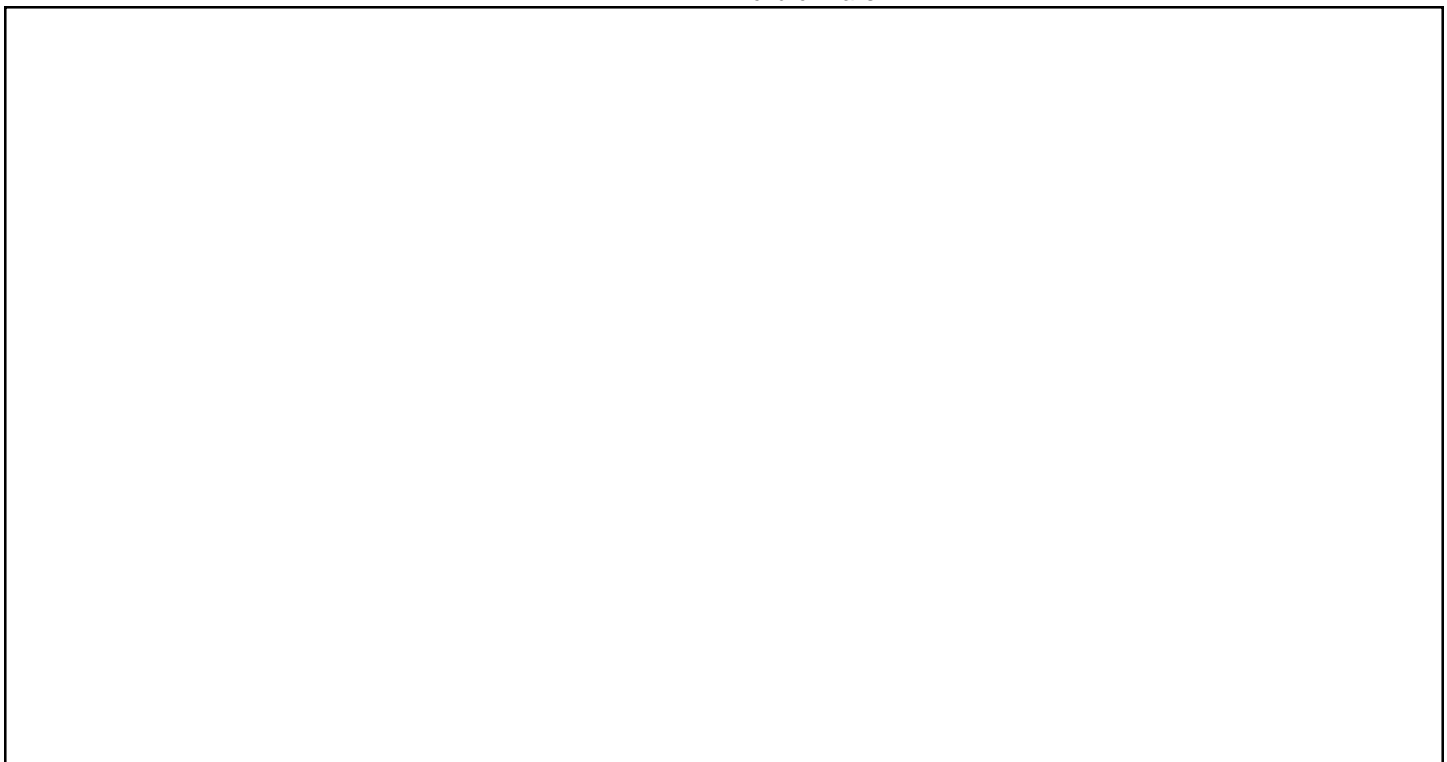
This church was originally built by and for the Indians of the Pacific Northwest. Large amounts of river rock and mortar are used in its superstructure, painstakingly brought there by members of local tribes. For this reason it is also fitting that the church be dedicated to the Blessed Virgin under the title of Our Lady of Guadalupe. She, the Madonna of the Americas, was also a chief reason for bringing the Indian civilizations of Mexico to the True Faith. If she could work such wonders in a land given over to paganism, can she not also win equal favors from God to save our citizens from the scourge of secularism, a tempest which is worse than ancient paganism?

I also feel singularly privileged to have a church dedicated to Our Lady under this title in our age. The single most important moral issue in society today is abortion, and Our

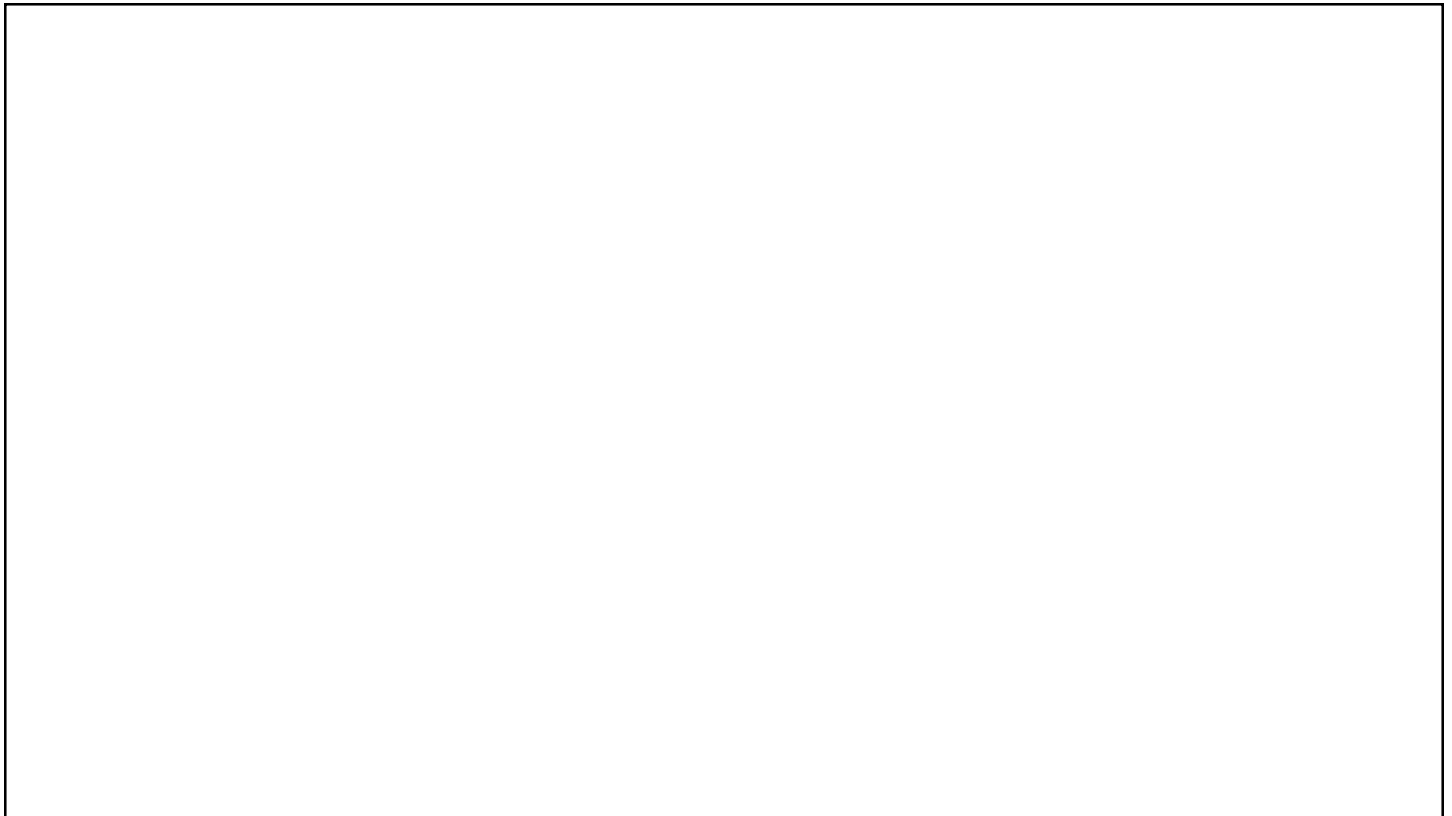
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The bishop applies Holy Chrism to one of twelve crosses on the church walls.



The exterior of the church. The ceremonies of the Dedication of a Church begin outside. The walls are blessed and the doorway is given a special blessing.



The interior of the church. In its sacred simplicity, the church offers to all who come a place of peaceful worship to attend the Tridentine Latin Mass.

With Prayers and Blessings, Another Church Is Dedicated

(Continued from Page 2)

Lady of Guadalupe is the patroness in the fight to stop this murder of the innocent unborn. Besides the loss of the traditional Mass, it is abortion that has contributed to the overwhelming darkness in men's minds. Here, in this church, we will work and pray for an end to this hideous crime.

Everyone in the parish pitched in according to their own talents and abilities to make this day possible. There was a lot of work to be done, and we finished hammering, painting and patching just a few hours before the ceremonies.

If you have never attended a church dedication ceremony, you should pray for the grace to do so at least once in your lifetime. It is so rich in ceremony and meaning. Every Psalm, every prayer helps to lift the heart and soul to appreciate God's House. The walls are blessed inside and out, and in twelve locations there are crosses and candles which adorn the walls. The crosses mark the spot where Holy Chrism has been used to anoint the building, and the candles burn as a reminder of this sacred rite. Our church is a sacred place now, and God has come to reside in it in the Holy Eucharist. Unlike the ancient temples which are patterns to this ceremony, churches of the New Law have God present in them physically. This is, indeed, the greatest grace of the day.

I am personally grateful to the traditional bishop who came to perform the ceremonies. Bishop Peter Hillebrand came to us all the way from Japan, in order to perform these sacred rites.

It was a long journey, made all the more difficult by the lengthy ceremonies of the dedication. His prayers and words of encouragement at the Mass of the Dedication of a Church added to the peaceful bliss of that day.

Unfortunately, there are many Catholics of the Traditional Movement who do not share this grace of having a church building, much less seeing it dedicated to God's service. They must be content to preserve the Tridentine Latin Mass in homes and halls in small town and large cities throughout the world. I know they can share in this joy, just as we can share in their spirit of faith which would have them worship God in spirit and truth even if it is not in a church building which has been taken over by the modernist innovators. I continue to offer my prayers for them in their struggle, first of all for their perseverance, and secondly for their patience; perseverance, because it is hard to "feel" one has worshipped God without the external marks of edification, and patience, because the reward of their faith will be to see God glorified in a manner such as I now have in my own church. It may seem like a long time before God hear's their prayers, but if they can be patient, they will find God will grant their request at a time when their parish will do more good for His honor and glory and for the good of the Church. May the struggle these good souls go through together serve to wax them strong in virtue and trust. It is in this united effort that their prayers will be answered. †

Why Are We Catholic? STRC President Reviews Reasons

by LARRY MARTIN

President, Society of Traditional Roman Catholics

(The following article was originally written as a letter to a Protestant relative of the author. It was adapted for The Catholic Voice. This is Part II of this letter.)

The tenet of Protestantism that once a person has affirmed Jesus as Lord and Savior and he has 'been saved' he is guaranteed entrance into heaven, cannot stand up against the test of consistency. Assuming that this is based on Romans IV:13-16; consider this: St. Paul received the entire revelation of Jesus Christ in an instant (Gal I:12), and then set out to preach it to the Gentiles, writing down some of what he preached, but mostly encouragement (the epistles) to follow what he had already preached. We, on the other hand, read what he has written and try to discern the message. Now keeping in mind that St. Paul believed first and then wrote, and considering the first point I made above: Could someone who believed "once saved, by Faith, always saved, regardless of deeds", be of sane mind and also write the following things?

"For we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. II Cor V:10 "...and though I had all Faith, so that I could remove mountains, and have not charity, I am nothing. And now abideth Faith, Hope Charity, these three, but the greatest is Charity. I Cor XIII "lest ...when I have preached to others, I myself should be a castaway. I Cor IX:27 Wherefore let him that thinketh he standeth take heed lest he fall. I Cor X:12

But isn't it Jesus's message we are seeking? What do the Gospels say that Jesus Himself said on this matter?

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (Matt V:20) [in no case, i.e. even if they believe!!] (Matt VII:15 -) "Beware of false prophets...Ye shall know them by their fruits [deeds]...Not everyone that saith unto Me Lord, Lord, shall enter into the kingdom of heaven; but he who doeth the will of My Father ...depart from Me ye that work iniquity [commit personal sin]. "If you love Me, keep My Commandments. Jn XIV:15 "For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works. Matt XVI:26

Now consider the Eucharist. The Catholic Church teaches that once consecrated it is the Body and Blood of Our Lord Jesus Christ, offered in sacrifice to the Father; the very same sacrifice of Calvary. Jesus states very clearly in the sixth chapter of St. John's Gospel that His Flesh is food and His Blood is drink. When many say this is too hard and turn away, He does not say, "But wait! I'm speaking only symbolically, it isn't really My flesh you'll eat". No, He only confirms it again, and asks even the closest twelve if they too will leave Him. Then, at the Last Supper, Jesus said, "This IS My Body!" IS MY BODY, not "is a symbol of" My Body. And it was clear then what He meant in Chapter VI. He answered all those wondering in amazement how we could eat His flesh and drink His blood. The Eucharist IS His Flesh and Blood!

But what it boils down to is very simple. You cannot read the

four Gospels and listen to the very words of Jesus and still believe that your own personal deeds do not matter. Such belief renders over half of what Jesus said in those 3 years pointless.

Basically all of Protestant theology rests on the finding of one man, Martin Luther. Consider two points relevant to that fact. Jesus' promised that He would send the Holy Ghost to guide and defend His Church from error. Martin Luther eventually changed the most basic ideas about the Church and salvation. If the Church is under the guidance of the Holy Ghost ever since Pentecost Sunday, how can Jesus' promise be true if she fell into error so drastically right away and remained there for 1500 years? Which scenario is more consistent with Jesus's promise, a Church in error immediately and continuing for 1500 years, only to be fixed by the arrival of an obscure monk in Germany; or a Church continuing in truth from the beginning and rising up in the splendor of yet another major council (Trent) to crush the teachings of yet another heretic?

One more thing about Luther. Is it not an immense pride which led him to believe that after all those years and all the Doctors, Popes, theologians, saints, and martyrs that had passed through the centuries with the same Faith deriving from the same Scriptures and teachings, he, yes HE had found something that everyone else had missed. HE would be the instrument by which the world would know what Jesus Christ the Son of the living God had REALLY meant all along (but had failed to adequately convey to His Apostles). For yes, it can be shown to anyone willing to look, that Luther contested the truths as taught by the Apostles, the very men Jesus Himself had chosen and instructed.

Protestantism would have us believe that the Catholic Church of today looks at the Gospels and interprets them, as Protestants do, from the very words standing alone, and that Catholics interpret them incorrectly. But that is not the case. The Church was preaching the message from the time before there even was a New Testament, and the message preached now is the same as it was then, with some clarifications provided through the years, by the guidance of the Holy Ghost, as Jesus promised it would be. Besides, arguing a point of Faith defined late by the Church, such as the Immaculate Conception or the Assumption, is absolutely irrelevant to the discussion of such basic points as salvation and the nature of the Mass, discussed in this article. First things first. If the Catholic Church has the only correct teaching on these major matters of Faith, then it alone must be the true Church, and thereby proves itself capable of making the latter pronouncements.

Jesus Christ, then, if He is truly the Son of God and our Savior, knows our hearts and minds and the ins and outs of mankind far better than we ourselves do. His Church, then, must be designed from the very beginning to withstand human weaknesses and imperfections. What does wisdom say? "Actions speak louder than words." Or a more recent poet? "Don't TALK of love, burning with fire,...SHOW Me!!" Or everyone knows what the derogatory term "lip-service" means Well, if you believe Martin Luther, you must think that Jesus Christ was quite naive as the Savior of Mankind, because He never knew any of this, and lip-service is fine by Him. †

STRC Project: 1996 Traditional Calendar Now Available

In continuing to fulfill the requests of so many of our readers, the Society of Traditional Roman Catholics has once again printed a Roman Catholic Calendar. With the mailing of this issue, all who have contributed to STRC through 1995 will receive a copy. They will be available to others at the minimum donation of \$7.50 each. We have a limited supply of these calendars, so all orders must be in by December 10, 1995. Orders received after that will possibly not be filled.

The format of the STRC calendar is again a traditional one. All the saints and feastdays are as they were before the Second Vatican Council. STRC has chosen to follow this format for a calendar because the liturgical norms prior to Vatican II are those in force with the missals most of us use at the Tridentine Latin Mass. One of the many changes of the innovators was to completely re-vamp the Catholic calendar. The modern one bears little resemblance to its predecessor. Just why were the ancient feast days of the saints turned about so much? What possible justifying reason could be given to have plunged our spiritual life in to even greater confusion by suddenly making us search for the new feast of a saint, and on a date that did not correspond with the missal of previous years? Never was this done before. The new church is not a follower of tradition, even in its calendar.

Besides this, the modern calendar was made to reflect the novus ordo missal and its ecclesiology. Instead of Sundays after Pentecost, one is said now to be in "Ordinary Time". Is this to be compared to "Extra-Ordinary Time"? What was

1996 Traditional Catholic Calendar Our Theme: Our Lady of Guadalupe

Those who receive this year's calendar from STRC will be delighted to view the full color picture of Our Lady of Guadalupe on the top piece. She was chosen because her words to the Indian Juan Diego are important to our age too. She told him that he had nothing to fear, because she was there as a Mother. He would need to look nowhere else for safety and refuge and a secure path toward Her Son. Our age needs her motherly care.

Besides this, Our Lady Of Guadalupe is known as the Madonna of the Americas. She extends to her loving care over all people of both continents. She has also been adopted as the Patroness of the Pro-Life Movement. We pray to her for the safety of the unborn innocent.

wrong with reflecting on the time after Pentecost? This is the season of the year when we pray with the Church, and understand the great Christian message of our adoption as Children of God. During this time we reflect on the power of the Holy Ghost and are witnesses once again to the miracles of Jesus which proved His Divinity. The *old* calendar helped us follow the traditional pattern of Epistles and Gospels, a pattern that was not governed by cycles and whims. We must be traditional in all aspects of our liturgical life. †

STRC News And Notes: Message From President & More

While the summer time is usually given over to catching up on many projects, we haven't been as successful in this endeavor as we would have liked. It has been a very busy summer for most of us involved in the Society of Traditional Roman Catholics, and we would like to share a little of this with you.

Readers of our last issue received a note saying that our Publisher, Mr. Robert De Piante, had moved. He did not leave the Charlotte, North Carolina, area, but has moved to an apartment as he and his wife awaited the completion of the construction of their new home. Ordinarily this might not be a cause for alarm or news, but it is in regards to the day-to-day operations of STRC. Bob De Piante does the lions share of the coordinating effort for STRC. Besides being Publisher of *The Catholic Voice*, he is also the Corporate Secretary, the one who answers the many Letters-to-the-Editor, and arranges to mail items to people who request them (*Pro Multis* pins, STRC premiums, and the like). He and his wife, Dorothy, also answer the many telephone calls that come in regarding STRC business and questions about our work. It is this last service that might have experienced a brief interruption at the beginning of summer. While his new telephone number was included in the small note last issue, many did not see it. His current phone number is printed at the top of page 1 of this

issue, so all who wish to reach Bob DePainte can call that number. By the way, the Post Office box number for STRC remains the same. The Publisher moved; our mail box didn't. In addition to all this, Bob has been quite occupied with the failing health of his mother who lives in Pennsylvania. Often he and his wife have driven from Charlotte to her bedside and back on the same weekend. So if there have been any delays in responding to requests from our readers, this might help to explain the reasons.

By way of another apology, we are sorry for all those who tried to access our computer bulletin board during August and couldn't. Larry Martin, the systems operator, had a computer hardware failure and was not able to fix it in time before leaving town. We wish to thank you for your continued support and patience in this regard. Those who have not accessed the STRC-BBS are encouraged to do so. The phone number is 803-548-2931. If there are any updates on Mass locations, please keep us informed so we can pass it on to others who access the BBS.

Lastly, we regret to announce that there will be no Tridentine Rite Conference meeting this year, and there is no firm plan for the date for the next one. We will stay in touch with Father Wickens and will announce the site and day as soon as they are determined.

The Forgotten Encyclical: Pius XII's *Mediator Dei* - Part III

by FR. KEVIN VAILLANCOURT
Editor, The Catholic Voice

It's hard to bring to a fitting conclusion a study of an encyclical that is so important to our age. Nearly forty years after its publication, it is easy for us to examine the counsels and warnings of Pope Pius XII and say that if only people had listened then, we wouldn't be in the mess that we are now. However, the Holy Father warned us of situations that were to come. He issued this paternal outpouring at a time that most of society, and nearly all the Church was not afflicted with serious concerns. Few would pay attention because there simply was no need. Others cast this encyclical aside because it wasn't fitting into a new sense of ecclesiology that was becoming more prevalent. But the Holy Ghost was at work through Pius XII. A new spirit was on the horizon, and only those who paid attention to his words would see that the new liturgical directions were of a doubtful spirit

Last issue we dealt with the heart of liturgical understanding. Holy Mass is a fulfillment of our most essential duty to God: public worship. It is not enough to worship God in our hearts; we must do so collectively in homage of His supreme dominion over us. Since the Sacred Liturgy (Holy Mass, the Divine Office, Sacred Music) is an act of worship, it falls totally under the jurisdiction of the Church. Liturgical experimentation by the laity and especially non-Catholics is forbidden. Yet this form of liturgical practice is what is in vogue in the modern church. Simply put, such liturgical experimentation is wrong. Let's conclude this study of this encyclical:

PARTICIPATION IN THE LITURGY BY ALL

Pope Pius XII encourages all who read his encyclical to understand the importance of participation in the Sacred Liturgy, particularly the Holy Sacrifice of the Mass. While all participate in Mass in different manners, still all are called to offer up Jesus Christ at each Mass they attend. "It is fitting, then," the pope declares, "that the Christian people should desire to know in what sense they are said in the Canon of the Mass to offer up the Sacrifice." (89)

"In this most important subject it is necessary, in order to avoid giving rise to a dangerous error, that we define the exact meaning of the word 'offer'. The unbloody immolation at the words of Consecration, when Christ is made present upon the altar in the state of a victim, is performed by the priest and by him alone, as a representative of Christ and not as the representative of the faithful. It is because the priest places the Divine Victim upon the altar that he offers it to God the Father as an oblation for the glory of the Blessed Trinity and for the good of the whole Church. Now the faithful participate in their own fashion and in a twofold manner, namely because they not only offer the Sacrifice by the hands of the priest, but also, to a certain extent, in union with him. It is by reason of this participation, that the offering made by the people is also included in liturgical worship." (92) He adds: "The whole

Indeed, though, We are sorely grieved to note, on the one hand, that there are places where the spirit, understanding or practice of the Sacred Liturgy is defective, or all but inexistent, We observe with considerable anxiety and some misgiving, that elsewhere certain enthusiasts, over eager in their search for novelty, are straying beyond the path of sound doctrine and prudence . . . and sometimes taint it with errors touching Catholic faith and ascetical doctrine.

- Pope Pius XII
Mediator Dei

Church can rightly be said to offer up the Victim through Christ. But the conclusion that the people offer the Sacrifice with the priest himself is not based on the fact that, being members of the Church no less than the priest himself, they perform a visible liturgical rite; for this is the privilege only of the minister who has been divinely appointed to this office: rather, it is based on the fact that the people unite their hearts in praise, impetration, expiation and thanksgiving with the prayers or intention of the priest, even of the High Priest Himself, so that in the one and same offering of the Victim and according to a visible sacerdotal rite, they may be presented to God." (93)

Pope Pius XII remarks that we must come to Holy Mass with the proper spirit. It is not a mere social gathering, but rather it is a renewal of the sacrifice of Calvary. Each one of us who attends Mass participates in this sacrifice. We, too, must have the attitude of a victim and participate at Mass with a sacrificial spirit. We must be willing to transform our hearts so that every trace of sin may be completely blotted out. "At this . . . altar let innocence be in honor, let pride be sacrificed, anger slain, impurity and every evil desire laid low, let the sacrifice of chastity be offered in place of doves and instead of young pigeons the sacrifice of innocence." To this extent we all become victims acceptable to the Eternal Father.

The use of the missal at Mass is one of the greatest ways we can participate in this Holy Sacrifice. By use of the missal we maintain proper attention of mind. It is by following the prayers of Mass, especially the Liturgy of the given day, that we will share more abundantly in the fruits of the Mass. All should be desirous of attending Mass with missal in hand.

There is another means of participation at Holy Mass that can bear much fruit. The faithful, united with the priest, may

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The Sacred Liturgy Is Our Best Expression Of Devotion

(Continued from Page 6)

pray together the very words and sentiments of the Church. "This can be done in more than one way, when, for instance, the whole congregation in accordance with the rules of the Liturgy, either answer the priest in an orderly and fitting manner, or sing hymns suitable to the different parts of the Mass, or both. . ." (105) The pope here speaks of what is called the "Dialogue" Mass. However, he also issues the warning that such participation, such as congregational participation in the responses with the server, may not be edifying to all. "So varied and diverse are men's talents and characters that it is impossible for all to be moved and attracted to the same extent by community prayers, hymns and liturgical services. Moreover, the needs and inclinations of all are not the same, nor are they always constant with the same individual." (107) To this end, the "Dialogue" Mass is not to be forced on those who find offense in such a manner of prayer at Mass. The pope does not command its usage, but only points out that it is a means that can be used in liturgical devotion. It has been left up to the bishop to understand the needs of the people in his diocese and to permit it if such congregational practice should prove to be spiritually beneficial. For the Innovators to force congregational practice on all the faithful in the manner of the *novus ordo* goes contrary to the very spirit of this encyclical.

HOLY COMMUNION

"The august Sacrifice of the altar is concluded with Communion or the partaking of the divine feast." (112). It is thus the pope begins his instruction of this section of the encyclical. In the first part, he once again reminds us that it is not absolutely essential to the validity of the Sacrifice that the faithful also receive Holy Communion. The faithful are called to share in the fruits of Mass, but their participation is not required. Thus, even a private Mass offered by a priest on a private altar is still valid even though there be no one else present to receive Holy Communion. "They therefore err from the path of truth, who do not want to have Masses celebrated unless the faithful communicate." (114)

The catechism definition of Holy Mass is once again brought forth. "Now it cannot be overemphasized that the Eucharistic sacrifice, of its very nature, is the unbloody immolation of the divine Victim, which is made manifest in a mystical manner by the separation of the Sacred Species and by their oblation to the Eternal Father." (115) The ICEL definition of Mass is far different from this. They maintain that "The Lord's Supper or Mass gathers together the people of God, with a priest presiding in the person of Christ, to celebrate the memorial of the Lord." (*General Instructions of the Roman Missal*, 1974, Chapter II). Whose words should we follow: that of the Holy Father or a commission of people who do not have the same authority in the Church as the pope?

The spiritual instruction of this section follows: "The Church, as the teacher of truth, strives by every means in her power to safeguard the integrity of the Catholic faith, and like

a mother solicitous for the welfare of her children, she exhorts them most earnestly to partake fervently and frequently of the richest treasure of our religion." (116) It is obvious the pope speaks here of Holy Communion.

It isn't always possible for the faithful to receive Holy Communion frequently. Either distance from the church and Mass, and/or time scheduling and daily routines make it practically impossible to attend Holy Mass each day. Since it is so hard for the faithful to receive Holy Communion everyday, how, then, will they find the strength necessary to be followers of Jesus Christ in the midst of a corrupt world? The Church, as a mother, recognizes this need. "She wishes in the first place that Christians -- especially when they cannot easily receive Holy Communion -- should do so at least by desire, so that renewed in faith, reverence, humility and complete trust in the goodness of the Divine Redeemer, they may be united to Him in the spirit of the most ardent charity." (116)

To be most fruitful, the reception of Holy Communion at Mass should be followed by a suitable thanksgiving. "When the Mass, which is subject to special rules of the Liturgy, is over, the person who has received Holy Communion is not thereby freed from his duty of thanksgiving; rather, it is most becoming that, when the Mass is finished, the person who has received the Eucharist should recollect himself, and in intimate union with the Divine Master hold loving and fruitful converse with Him."

Further honor can be given to the Holy Eucharist by spending time in adoration, whether in public or in private. This is done either by private visits to the Blessed Sacrament, or assisting at Benediction, solemn processions and public Holy Hours. "These exercises of piety have brought a wonderful increase of faith and supernatural life to the Church Militant upon earth and they are reechoed to a certain extent by the Church Triumphant in heaven which sings continually a hymn of praise to God and to the Lamb 'Who was slain'". (133).

CONCLUSION

Pope Pius XII concludes this encyclical with a discussion of other important matters which are part of what is known as the Sacred Liturgy. The Divine Office, usually recited only by the clergy, is another wonderful manner of participating in the liturgical life of the Church. Singing Gregorian chant or other spiritual hymns in choir is another means of participating in this glorious and fruitful life. Honoring the saints, particularly the Blessed Virgin Mary, helps us to keep alive this spirit.

It is obvious from these words of the Holy Father that there are so many ways for all of us to participate in the fruits of the Sacred Liturgy and thus gain great graces for our souls. We are always to be on guard against those who have a false zeal toward change, for we have been entrusted with the very heart of our Faith, the worship of God as He has shown He wishes to be honored. It is a sacred trust, and one which we must be serious in keeping. †

Novus Ordo Question Left Unanswered For Years

by FR. KEVIN VAILLANCOURT
Editor, The Catholic Voice

Moses taught the Chosen People to seek answers from the priests. Whatever their question, the priests would help them out. In the New Dispensation, this concept continued. Our respect for priests is such that we seek their opinion on a wide variety of subjects touching our daily lives. Most important, we turn to them when there is a question of Faith, knowing full well that they will give us solid doctrinal answers. There is one question, though, that has been put to the modern clergy for over twenty years and we still have not heard a definitive answer from anyone on the matter. The question: Under Pope St. Pius V, the mass of Cranmer in the Anglican Book of Common Prayer was declared invalid since the words of Consecration were destroyed and the thought of transubstantiation was eliminated. The novus ordo parallels quite uncomfortably the liturgy of the Anglicans. In fact, it is nearly the same. How is it that what was declared *invalid* by the Church in the 1500's can be *valid* today? Isn't the Church supposed to be consistent in her teaching for all ages?

There we have it. In its basic simplicity, this is the theological question that very few of the modern clergy wish to tackle. Rather they either ignore the question altogether, or else they divert the person asking it to another subject. For well over twenty years this question has remained unanswered.

It doesn't take much knowledge of the human condition to see why our question is unanswered. There is a certain element of fear here. To attempt to answer it by appealing to the continuity of the Roman Catholic Church through the centuries is to condemn everything that is established in the modern church. The modern church is not only out of sync with the past, its liturgy is a total break with the past infallible teachings. Thousands of bishops, priests and lay people went to death in England rather than assist at the mass of Cranmer. Rome approved their actions and raised most of them to the heights of the altar through canonization. To say that the novus ordo of our time is valid when the liturgy these martyrs would not attend was declared invalid -- and the two are practically the same -- is to spit on the graves of these holy men and women of past ages.

Thomas Cranmer, the first Protestant Archbishop of Canterbury, noted that the power of the "great Harlot, that is to say, the pestiferous See of Rome" lay in "the Popish doctrine of transubstantiation of the Real Presence of Christ's flesh and blood in the Sacrament of the Altar (they call it) and of the Sacrifice and Oblation of Christ made by the priest for the salvation of the quick and the dead."

Cranmer felt it his religious duty to destroy the Roman Catholic concept of Mass. In his liturgy he framed a system of belief opposite that of the Roman Catholic Church. He said, "the eating and drinking of Christ's flesh and blood is not to be taken in common signification, with mouth and

teeth to eat a thing present, but with a lively faith in heart and mind to digest a thing being absent." The new rite he established devised this belief: "the administration of the Holy Supper" must have nothing in it which could be twisted to resemble "the never-to-be-execrated Mass". Anyone who held that in the Mass there is a sacrifice of Jesus in an unbloody manner offered to God was found to be guilty of heresy and worthy of death.

Cranmer accomplished his diabolical plan in three ways: he replaced the Latin with the vernacular, substituted the altar with a table, and made changes in the wording of the Canon of the Mass. These changes, I repeat, are similar to the ones foisted on the Catholic Church in the late 1960's. The Anglican Book of Common Prayer's rendering of the prayers for the Church Militant was found centuries ago to be lacking in the expression of faith regarding transubstantiation. It was said to be heretical and the mass of Cranmer was looked upon as invalid. It even rendered the priest of the Anglican Church invalid (according to Pope Leo XIII) since the concept of a sacrificial priesthood was obliterated. This same Anglican prayer is used in Eucharistic Prayer II, the one that is chosen ordinarily to be in use and from which the catechetical instruction of the young is required to be established. Anaphora II is heretical according to the teachings of the past, but not according to the teachings of the present. For arguments sake, even if Prayer II alone has this problem and the others do not, we still have the evident contradiction in that the Church in modern times has permitted a declared heretical form to be used in her public worship thus submitting to the faithful heretical teachings in place of valid ones. The situation is all the more serious since all four of the Eucharistic Prayers use the invalid form of words of Consecration of the wine (from *De Defectibus*), so even if three of the prayers do not embody the Cranmerian heresy, they all are still in error and sinful to use.

When Pope St. Pius V enacted *Quo Primum* on July 19, 1570, he established *in perpetuity* that the Mass we know as the Tridentine Latin Mass be everywhere said and that it was forbidden to be changed. This was done to safeguard the faith of the people as well as to insure that transubstantiation would always be confected. At that time Cranmer's liturgical aberrations were declared invalid and all Catholic faithful were forbidden to attend it. On April 3, 1969, this all changed. Past censures about changing the words of Consecration were cast aside and Cranmer's version of prayer (although not officially called that) was approved. Our question still stands: How can that form of liturgical prayer which was declared *invalid* in an infallible manner by Pope St. Pius V be declared *valid* in the Apostolic Constitution *Missale Romanum* of Paul VI? What will be the next infallible teaching of the Catholic Church to fall under this form of change?

This is a serious question that demands an answer. Perhaps our readers will attempt to get it answered. If you do, please let us know what the answer is. †

Prayers Of Preparation At Beginning Of Mass

Adapted from the book,
Order and Ceremonial of the Mass

Holy Mass is the most sacred of all actions at which we can assist. Because it is so holy, we ought to prepare for it in a holy manner. The Church bids the priest do this as he begins the Mass. The Prayers at the Foot of the Altar have been composed so that priest and faithful might prepare their hearts well. A short reflection on these prayers will help us to see this.

The Mass begins with the Sign of the Cross. From the very first ages of Christianity, the Church has begun her liturgical function with this holy Sign. At the end of the second century Tertullian wrote: "At every moving from place to place, at every coming in and going out, in dressing, at the baths, at table on lighting candles, going to rest, sitting down, in whatever action we are engaged, we sign ourselves on the forehead with the Cross."

The first prayer to be recited is Psalm 42 with its accompanying antiphon. *Antiphon* means a song response. The word is used by the Church to denote short verses prefixed and added on to the Psalms, and frequently taken, as in this case, from the Psalm to which it is joined. The antiphon is a key to the intention of the Church in using a particular Psalm. It unlocks the treasures of grace that we can gain by proper meditation and reflection on the words. The antiphon also draws our attention to that part of the Psalm or prayer that the Church wants to particularly emphasize.

Let us look at the opening Antiphon as an example of this. The priest first says, "I will go unto the Altar of God," and the response from the server is, "To the God who gives joy to my youth." We may regard these words as a spiritual encouragement to the priest to proceed. Renewal of spiritual strength is the great end of the Holy Eucharist, and its effect is felt on every rightly prepared heart. There is a singular propriety and beauty in reminding the priest of this quality of Almighty God as the renovator of youth at a moment when, like the publican of the parable, he is "standing afar off," holding himself aloof from the altar, as if waiting for encouragement to carry his desire into effect.

Some of the faithful remark that the servers at Mass generally say their part rapidly, leaving little time for reflection. This might be true in some parishes, yet it should pose no problem as long as the responses are not said in an irreverent manner. First of all, Holy Mass is a continuous action. There must be a certain "flow" or "meter" to it. There should be no real speed to the Mass except that which is set by the priest himself as keeping with the reverence proper to the August Sacrifice. Likewise, slowing down and speeding up at Mass, even for what might be termed devotional reasons, has no place at the Altar of God. The priest acts as the representative of Jesus Christ, and he is directed by the Church to leave his private devotions and prayers aside as he renews the Sacrifice of Calvary. Understanding this point we can see that the priest must continue Holy Mass at a

proper pace and not pause for reflection of the words. However, through constant recitation of the words, inspirational thoughts will cross the mind in an instant which will be suitable for the occasion.

Psalm 42, which begins "Judica me, Deus", is a most fitting beginning for Holy Mass. This is the same Psalm used for the preparation of the altar in the Old Law. In these words the priest pleads with God for deliverance from his spiritual enemies. There is a theme of hopeful prayer that runs throughout the lines of this Psalm. This is most obvious in the words "Spera in Deo", which means "Hope in God". The grounds for His hope and confidence rests in God and not on the feeble and fickle promises of men. Assured of this hope, he concludes the Psalm with the verse of triumphant adoration: "Glory be to the Father, and to the Son, and to the Holy Ghost."

Confidence tempered by humility always brings with it a humble confession of sins. The priest and server alternate the recitation of the Confiteor. The priest makes a public confession of his sins, praying to ascend to the Altar of God with a clean conscience. Likewise the server, on behalf of the people, prays for similar peace of mind, heart and soul. The Blessed Virgin Mary and all the saints and angels of the heavenly Court are called to witness this act of repentance and sorrow for sin. They are also asked to enlist their prayers in our service.

The Confiteor is likewise a confession of sins between priest and people. This public act of humility is a sure strength against further falls. This is in compliance with the words of St. James: "Confess your sins to one another, and pray one to another, that you may be saved." (5:16).

Does the dignity of the priestly office suffer when he makes himself as one of the people, confessing with them and even to them, and asking for their prayers? Far be this from the truth! The dignity of the priestly office is strongly secured in the eyes of both priest and people by the whole ritual of the Church, and by the tenor of his dealing with his flock. On the other hand, it is most important that he should remember how *he* is a sinner like others and that *they* should be moved to compassion and self-abasement by seeing one whom God has "set among the princes of His people" humbling himself in such a public way.

Following the Confiteor are prayers of forgiveness and renewed confidence in the mercy of God. As the priest ascends the altar steps, he stops before the middle to bow and kiss the relics present there. By this he does honor to the holy martyrs whose sacred remains are entombed in the altar stone. Fortified in this manner, he can now begin the Prayers of the Mass.

In future issues we will continue our reflections on the other prayers of Holy Mass. In this manner we will all learn to appreciate the Tridentine Latin Mass more fully, and see in its prayers a true source of grace and strength. †

Lessons From Old Book Demonstrate Importance Of Latin

By FR. ARTHUR TONNE

From His Book, "Talks On The Mass", 1950

A customer once asked a pharmacist why doctors write their prescriptions in Latin and not in English. The pharmacist told him because Latin is more exact and definite than English. He explained that Latin is a dead language, which means that it does not change, as English so often does during one short generation.

The pharmacist showed his questioner that a large number of drugs are obtained from flowers and herbs. He even showed the man his pharmacopoeia, the official and standard book which describes drugs, chemicals and medicines. He pointed out many scientific names -- all in Latin. In fact, two thirds of all drugs have no English name at all. They have a name only in Latin and hence could not possibly be written in English.

The man who mixes medicines gave another reason: "Suppose a doctor did write out in the vernacular a prescription, and his patient was uneducated. Suppose the patient lost the prescription, but thought he remembered what it said. And then suppose, for example, the doctor had ordered iodine of potassium, but the patient thought it was cyanide of potassium. A sick person could take ten grains of the first and it would not kill him. But one grain of the second drug will make him a corpse."

The man behind the counter gave another reason: "Latin is a language used by scientific men all over the world, especially in medicine. No other language is used. You can get a Latin prescription filled in any real drug store in the world."

"The other day I filled a prescription which we made up right here several years ago. Since then the patient has been travelling almost around the world. That prescription has been stamped by pharmacists in London, Paris, Rome, Berlin, Constantinople, Cairo, Tokyo and Shanghai. What good would an English prescription have been in Shanghai?"

For similar and higher reasons the Catholic Church prescribes Latin as the official language of her public ceremonies, particularly of Mass.

1. First we must know that Latin is not used in all Masses in the Roman Catholic Church. Right in Southern Italy the Italo-Greeks have said Mass in Greek for over a thousand years. Arabic and Greek are used in Syria, Palestine and Egypt. The Byzantine Rite uses fourteen different languages, but the Mass is the same in all. With these exceptions aside, the Mass is said in Latin. Why?

2. The use of one common language in the liturgy makes for uniformity in public worship. In the great majority of countries a Catholic will feel right at home while hearing Mass. Just suppose that the language of the Mass was to be the language of that particular people, with the idea that everybody in church could hear it and understand it. That would mean churches would be no larger than a fair-sized hall. The altar would have to be in the middle and the priest

would have to shout in order to be heard and understood by all. We could not celebrate more than one Mass at a time in the same church because of distractions. There could be no organ playing or singing.

Furthermore, if each country had its own missal in its own language, we would have to have as many kinds of missals as there are kinds of tongues. Most languages change constantly; the missals would have to be revised repeatedly.

An English priest saying Mass in Paris would have to carry his English missal along, and then his Paris congregation would not understand him. What would missionaries do in countries where there is no written language? What would they do in places like China where it takes years of painstaking study before they can speak or preach in their language?

True, these are negative reasons, but they are sound ones, for the use of a single, universal language, especially in public services.

3. A positive reason is that Latin does not change. The words mean today exactly what they meant to the Apostles. Other tongues change the meaning of words often in just a few years time.

4. The main reason is that unity of language makes for unity in the Church. There is little or no danger to Faith creeping through the language. The Catholic layman, though he travel the world, can find a church somewhere nearby where the Holy sacrifice is offered in the same words he heard at home. Everywhere the meaning is the same.

5. Furthermore, that meaning is made clear to the intelligent, up-to-date Catholic in every country by means of translations into the vernacular or language of the people, of the prayers and ceremonies of the Mass. That is why we urge you to secure and use a Latin/English missal. In many places priests explain the prayers and ceremonies to help everyone understand the Mass they are attending.

6. Again, we must always remember that Mass is a sacrifice, and action, and that people can take part in the Sacrifice of the Mass without understanding the words in their literal meaning.

When you hear 35,000 people of all tongues and races and nations joining in the singing of a plainchant Credo in Latin, as I heard in the great home church of the Pope's in Rome, you realize the beauty and value of one common language.

Latin helps doctors and pharmacists in their important work. It helps the Church in its works too.

(Editor's Note: Latin has always been the official language of the Church until the changes came following the Second Vatican Council. This little sermon demonstrates why it is important to have a universal language. Without it, confusion and error reign supreme, as we can see in so many sectors of the modern church. We need to pray for more to realize this important fact.) †

*Letters To The Editor***Latin Mass Brings Back Many Good Memories****Latin Songs Bring Back Memories,
But Latin Mass Would Do More**

Editor, The Catholic Voice,

I have enclosed a small contribution in order to continue to receive your informative newsletter. A few weeks ago we went to the outdoor Mass at Our Lady of Lourdes Shrine in Euclid, OH. Although they do not have a Latin Mass, they did play a few songs in Latin and it was like going home for me. Not that I ever understood much of the music as a child, but I did understand that Latin was universal in the Church and it was a great comfort to once again hear the beautiful sounds.

I have enclosed an address of a person who I would like included on your mailing list. Although not a born Catholic, she is a far better Catholic than I will ever be and has taught me a great deal about our faith. She also told me of our radio station 1260 AM here in the Cleveland area, a station devoted to Catholic listening. I truly feel that some who have left the Church for various reasons would make an attempt to come back if they could have a choice of the Latin Mass as opposed to changes and formats that are very foreign and do not work to communicate a deep sense of prayer and devotion.

Sincerely,
J.H.

Willowick, OH

Editor's note: Thank you for your financial support, as well as the prayers you offer for our success. You are, of course, right, and many people did leave the Church in disgust with the changes that have been made in the last 25 years. Unfortunately, there are fewer and fewer of us who remember what our Church was and what it meant to us. It was more than a social club and was truly a religion. Today, our Church is more socially oriented than religiously based and offers little in depth and meaning.

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Story on Monastery Reports on a Modern Miracle

Editor, The Catholic Voice:

The June issue of "The Catholic Voice" came today. Your paper is so very encouraging and heartwarming to many, many of us, who are parched and starving for our REAL Mass and all the treasures of our Faith. Your published letters are an incentive to all who continue working for our dear Lord's proper place in the Church, and the sad world.

Thanks be to God for Abbot Leonard, OSB, and all who aided his endeavor for the Church. What a grace! Thank you for the wonderful coverage you gave "A New Monastery Church to Preserve the Mass" and the great Benedictine Order. You can't imagine what it does to read about such a miracle. When you find space, it would be good to supply the Abbot's full address.

I plan to have copies made of your June '95 issue for friends.

A small offering is enclosed for your great work. When your 1996 traditional calendars are available, please send me two. Many blessings, dear publisher, for your new home. Dedicate it to the Hearts of Jesus and Mary! Thank you.

Respectfully,
M.C.R.
Kenmore, NY

Editor's note: The importance of the Monastery at Cullman is just one great step by people associated with our organization. In this issue Father Vaillancourt reports on the church his small parish acquired. It, too, is a story that shows the growth of our Traditional Movement. Many of us are still without daily Mass, without regular Sunday services, but with perseverance, it will come. Here's Abbot Leonard's address.

Abbot Leonard Giardina O.S.B.
Christ the King Monastery
PO Box 1616
Cullman AL 35056-1616

†††

We're Fighting The Same Battle, Reader Says

Editor, The Catholic Voice:

I have just received the June issue of the newsletter and am devouring every word. It helps very much to know so many of us are fighting the same battle for the return of the one True Mass. A small donation is enclosed. Will you please send me two Pro Multis pins. Thank you and God bless your work.

D.R.

Oceanside CA

Editor's note: You should have received the Pro Multis pins. Hope you continue to like our newsletter. We try.

†††

Wants Another Dozen Issues Of The Catholic Voice

Editor, The Catholic Voice:

Praised be Jesus, Mary and Joseph!

Enclosed you will find an offering. I would like 12 copies of the June 1995 edition of "The Catholic Voice".

And I would like to give you two new names for your mailing list. Thank you.

Kind regards,
Mrs. R.M.
Minot, ND

Editor's note: We added the names and hope these new readers enjoy The Catholic Voice. Thank you for your donation.

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(Continued on Page 12)

Is A New American Church Started By Bishops?

(Continued from Page 11)

Is A New American Catholic Church Being Started by US Bishops?

Editor, The Catholic Voice:

Enclosed is a check for \$5.00 donation and a \$6.00 check for two Pro Multis pins. The news of the monastery and new abbey church for the celebration of the Tridentine Mass was consoling -- but — the story about the bishops' actions in the Carolinas is disgraceful. Shame on them! I see it as the start of the American Catholic Church. The American bishops have been aiming toward this end, and I for one am disgusted. I will be 82 before the end of the year and I have been trying to hold my finger in the dike for the last five years, alas, to no avail.

I hope before I die to attend the Traditional Catholic Mass regularly. However, if I can't, my God knows my heart and mind and no bishop can that take from me.

I applaud your work and am sorry I won't live to see its complete success. However, we all know what the end must be . . . a complete success before God.

Sincerely,

Mrs. I.S.

Longmeadow MA

Editor's note: It's hard to determine exactly what the American bishops want. They seem to be in favor of anything that will confuse us, and destroy our Church. You must continue to be strong. You are right, no one can take it from you.

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Thank You, But What Happened to Our Pins?

Editor, The Catholic Voice:

Thank you for your recent newsletter. As yet I have not finished reading it. We always look forward to it and are never disappointed with any of the articles.

We have never received the two new Pro Multis pins we requested. Hope they have not been lost in the mail. With all you have to do, it could be an oversight.

God bless you!

M.S.

Dallas TX

Editor's note: You should have received your pins. Sometimes, when we get busy, our work falls a little behind. There are only a few of us who handle our work and maintain our connection with you. We are sorry that our response was delayed.

†††

Will The Church Continue To Compromise The Truth

Editor, The Catholic Voice:

Thank you very much for sending me information about the STRC and some copies of your newsletter "The Catholic Voice".

It is encouraging to know that there are still those in the Catholic Church not interested in this continuing process of compromising and dismantling 2000 years of values, truths and traditions in order to conform to popular "zeitgeistian" dictates.

Please keep me on your mailing list and send me a copy of your new calendar when it is available.

Thank you.

DJ.

Willmar MN

Editor's note: In this issue there's a story about our 1996 Calendar, and we will, of course, send you one as soon as they are received.

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Priest Often Condemns Traditionalists Without Cause

Editor, The Catholic Voice:

Enclosed please find a cash gift which I hope you can use to continue the work of the Society.

Enclosed also is an article from my diocesan newspaper regarding a young college student (I myself will be a freshman at college this fall). Her mother writes to Fr. Dietzen for advice on various Catholic organizations and clubs which are present on her campus. The portion of this article which struck me is highlighted. [The article mentioned condemned traditional Catholics and recommended against any activities that would foster the traditional Catholic point of view]. It disturbs me that a man like Fr. Dietzen speaks of his fellow pre-Conciliar Catholics in this way.

Another thing that disturbs me is the fact that people such as we are often either condemned for or dissuaded from joining organizations like STRC by our pastors and bishops.

I thought you might find this little bit of local info interesting and perhaps helpful. I look forward to receiving the up-coming issue of "The Catholic Voice" and any advice or comments you or Fr. V. may have on this little topic of concern.

Have a safe and blessed summer.

Sincerely,

J.J.V.

Editor's note: All too often, priests in the novus ordo church consider themselves so much smarter than the rest of the world. They also assume that people will not question what they say, and they base their advice on half truths and the misguided information that resulted from Vatican II. They speak out of fear of what our Traditional Movement means. What can we do? Besides prayer, we can and should study the rules and regulations that governed our Church for nearly 2,000 years. Remember, our Church is based on the traditions of the Apostles and our teachings go back in unbroken history to the time of Jesus Christ. Many have died to preserve these teachings inviolate, and to see them so rudely

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Priest Contradicts Himself In Sermon; Readers Enjoy Voice

(Continued from Page 12)

dismissed in such a manner as you describe is sad. The modern church is quickly identifying itself as a new church which is uninterested in the saintly ways and teachings of the past. Priests who speak as you have mentioned do a disservice to the sacred history of the Roman Catholic Church in what they say

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Visual Aids During Sermon Contradict What Priest Says

Editor, The Catholic Voice:

Just wanted to drop you a letter and tell you of a recent experience I had at a so-called Novus Ordo Mass. I was visiting upstate New York. When it came time for the Our Father in the Mass, the Protestant version — forgive us our debts as we forgive our debtors — was recited completely without interruption into the “for thine is the kingdom,” etc. Locally, after we get to the “deliver us from evil” the priest recites a short verse and then we continue with the “for thine is the kingdom....”.

The irony of the whole Mass there in NY was that the priest in his sermon was using charts of the marks of the Catholic Church. i.e. one, holy, Catholic and Apostolic. There certainly is no oneness in this Church anymore. Everyone is doing something different. Every time I go to a Mass somewhere I don't know what to expect.

Enclosed is a little something towards your cause.

Sincerely,
B.C.

Tamaqua PA

Editor's note: Too often, people who understand what the Mass truly is, find that attending a novus ordo service is not only distasteful, but makes one sick to see what has happened in our Church. But your experience was remarkable. For that priest to try and convince the people of the value of what he was saying, and then completely contradict what he said with the charts he used, shows his lack of sincerity and realization that someone out there knew he was wrong.

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I'm Getting Older, And Still Praying

Editor, The Catholic Voice:

A small donation to help with your expenses. I'm getting older and older and praying and praying. Still they don't get it.

God bless.
H.G.

Medina OH

Editor's note: It is easy to get discouraged by not seeing results from our constant and insistent prayers for the return of the traditional values to our Church. Yet, as we have also learned, it is important that we keep praying, no

matter how long it takes. The lesson of Job in the Old Testament is that, no matter what the difficulty, we must remember to recommend it all to God constantly. In His time we will see an end to it.

†††

What Happened, I Miss My Catholic Voice?

Editor, The Catholic Voice:

It is July 1995 and I have not heard from “The Catholic Voice” since Christmas '94. I did receive the Block Rosary information. I have been meaning to tell you that we have had more than our share of trouble with the Post Office. Tons of mail have been found in closets, car trunks and elsewhere months or years later. We have had two days in 1995 when mail was not delivered at all. Nothing is done to these mail carriers, which is a sign of the times. Otherwise, the only thing I can think of is that an issue of “The Catholic Voice” has not been sent out in 1995.

Perhaps my first letter to you asking the price of a subscription to your newsletter wasn't so far-fetched after all? I would get my newsletter for sure and you would get your funding for sure.

Sorry to bother you at this time. It is over 90 degrees here and the air conditioning is working overtime. But I did want to find out if I am still on your mailing list.

Sincerely,
S.G.

Arlington Heights, IL

Editor's Note: Yes, we have been publishing The Catholic Voice this year. In fact, this is our eleventh year of publishing and working for the return of the Tridentine Latin Mass. We're sorry that you haven't received these issues. You can be sure that you are on our mailing list, and we hope that you receive this and future issues.

†††

At 80, The Changes Are Hard to Understand

Editor, The Catholic Voice:

Some friend gave me a copy of “The Catholic Voice” and I enjoyed it very much. So I am sending a check; please add my name to your mailing list.

I am 90 years old and love to read about the changes in the Catholic Church although I do not approve of the novus ordo. I go to church every Sunday and do not enjoy all the new changes.

Sincerely yours,
A.P.B.

Biddleford ME

Editor's note: Thank you for your kind words and your offering to help us in our work. At 90, you well remember the days of the Church when it was the Church, and the only change was when the bishop sent a new assistant pastor to teach him how a parish operates. Those days,

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Newsletter Is A Good Work; Pray For Traditionalists

(Continued from Page 13)

of course, are gone, and we pray not forever. Now we must study each change and make sure it's not a move to weaken our religion and our Church.

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Keep Up The Good Work, Your Newsletter The Best
Editor, The Catholic Voice:

Keep up the good work. When I read your newsletter I have hope. Your newsletter is the best thing that happens to me. God bless you and all your work you put into it.

Here is a small donation.

Thank you again.
C.M.

Williamsville NY

Editor's note: Glad you like our newsletter. We try, and hope it helps others as much as it helps you.

†††

I Agree With You, I Pray Daily For
All Traditional Catholics

Editor, The Catholic Voice:

I get so many requests for donations for worthy causes, but I need to remember STRC. Enjoy your magazine which I agree with about 98% Too bad we traditional Catholics are so divisive.

I pray for traditional Catholics daily. Please remember me and mine. I am the only traditional one in our family of eight.
M.E.T.

Indianapolis IN

PS Thanks be to God for Fr. Quinn, who has been coming here to say Mass once a month for many years.

Editor's note: Unity in our efforts is essential. The way traditional Catholics seem to find the smallest difference to magnify things out of proportion is a major problem. If there is anything we should pray for, it's for all traditional Catholics to quit quibbling, and fight the common enemy, the leaders of the novus ordo church who have made our Church the newest Protestant denomination.

†††

Thank You, For Your Newsletter And For
Publishing My Letter

Editor, The Catholic Voice:

Good morning. I hope all are well. I am sending you a donation to keep up the good work. And thank you for putting my letter to the editor in your little magazine, "The Catholic Voice". I've had a few people tell me how much they enjoyed it.

Please send me the premium for this issue; I am looking forward to receiving it.

I read all the books and magazines I can get my hands on pertaining to the traditional Catholic teachings. Thank you for "The Catholic Voice".

I have two names, friends of mine, who want to receive "The Catholic Voice" I pray daily for you and do keep up the good work. We all need it very much in today's world.

Yours in Jesus through Mary,
Mrs.R.M.S.
Ocala FL

Editor's note: Reading is an excellent way to find out about the changes in the Church. It's always interesting to compare the wording of prayers from before Vatican II and how they are worded today. In many instances, the wording invalidates the prayers and makes a wishy washy bunch of words out of what once was a beautiful petition to Our Lord or God the Father. Just look at the prayers of the Mass.

†††

Thank you, Every Donation Helps Us
Continue Our Work

Editor, The Catholic Voice:

Today, I received your June issue and read where there is no paid staff. I feel terrible! I've been a free-loader for years! I know this wee donation is like a grain of sand in the desert when you compare it with the money you are worth—you've been so very generous and have never received a "thank you" from me, so "Thank You and God Bless You"..There!! I said it.

I wish I could show my gratitude in the manner it really counts. I am 77 ½ and can't work—health and memory are both no good.

You've opened my eyes to so many things; I can't thank you enough.

I hope circumstances will change for me so I can donate regularly. My house is way older than I am and it doesn't have health insurance. Every week I have a man repairing this or that and my social security can only go so far. If I give up this home, (husband deceased) my children's children won't have a big old house to hoot and holler in. (They have free rein)—my furniture is early goodwill and needs very little care, but the house needs repairs!

As long as I've started this sheet of paper I'll jump back to religion for my next hundred lines. I always thought it was sacrilegious to receive Holy Communion in the hand and twice my upper teeth fell when receiving the Host and the startled look on the face of the priest discouraged me. My teeth are very old and don't fit so I believe lots of old people are receiving the modern way because of false teeth. And this chewing it drives me crazy. The priest in the next town where my grandson serves as an altar BOY found a half-eaten host in a pew after mass. Think that's bad? How about getting a telephone call from a woman lector who brings communion to shut-ins and she threw away the leftover hosts! She asked me if I thought it was okay. Can you beat that?

It used to be (I was told, my formal training in Catholicism

(Continued on Page 14)

The Rosary: The Solution To The Evils Of Modern Society

By a Dominican Priest

From the pamphlet "The Rosary Crusade"

Our Country was dedicated to Mary Immaculate in 1846 -- that is to say, the Holy Ghost, through the voice of the American bishops united in Council at Baltimore, gave to this nation the Mother of God as its principal patron.

In times of crisis, a mother rushes to her offspring. A mother bird appears on the scene when her nest is approached. A mother beast defends her young with life itself. A human mother darts into a burning home to save her child. So Our Lady, Mother of mankind, will protect those who have recourse to her through her favorite prayer, the Rosary.

Our blessed Mother is stronger than an army in battle because Our Lord, the Lord God of Hosts, refuses His Mother nothing. It is Our Lady's will to bring us peace with Our Lord. He came into the world through her. The hearts of men must first be converted to charity and justice by a crusade of prayer and penance. That is the purpose of a Rosary Crusade to Our Blessed Mother. "When we have once found Mary, and by Mary, Jesus, God the Father, we have found all good things," says St. Louis de Montfort.

A Rosary Crusade will bring spiritual victory to our stricken world, if Our Lady's requests are fulfilled. Those requests were given in the year 1917, when our heavenly Mother, at Fatima, repeatedly bade the shepherd children to

say the Rosary, to preach a crusade by word and example, in order to procure blessings for the world. She assured them that she would obtain peace and the conversion of sinners if men would heed the lessons of the Rosary.

Since human ills are caused by unbelief, selfishness, immorality and revolt against God, a spiritual weapon is needed. That weapon is the Rosary, a very powerful armor against hell. The Rosary will foster religion, humility and personal purity in these days when weak souls lose faith in God. The sight of the misery of nations and the horrors of war will cause people to abandon themselves to unbelief and immorality as a means of escape or as the consequence of evil example.

The Rosary is a map of life, a social pattern, a compendium of Christian theology, capable of inspiring faith, hope and confidence as a heavenly antidote for moral confusion and doubt. It will substitute, in hearts, the love of God for the love of the world.

The word *rosary* is derived from the Latin word *rosarium* meaning a garden of roses, and was used as far back as the thirteenth century. Pray that these fair gardens will sanctify every Catholic home during these difficult modern days. Remember the stirring words of Pope Pius XI: "Give me an army of men of prayer, and with it I will overcome all my foes." Please join us in our Rosary Crusade. †

Reader Asks: Can Communion Be Received Twice A Day?

(Continued from Page 14)

is extremely limited) one could attend 2 or 3 Masses a day, but could receive our Lord only once. Recently our former pastor had an anniversary (50 years) and we were told that even if we received at an earlier Mass we could receive again.

Our church now has several altar girls and when I see them walking down the aisle I can't help thinking that the devil is smiling.

God bless you all.

C.F.

Pittsfield MA

Editor's note: The lack of respect for the Blessed Sacrament detailed in your letter and shown by the woman who distributes what they call the Eucharist, is typical of the lack of respect shown by even the clergy in the Novus Ordo church. But remember always, the validity of the host distributed by the people in the novus ordo church is at best questionable, and probably invalid, simply because of the words of Consecration. I guess, then, what we can assume is that if the host was consecrated by a novus ordo priest, using the form of consecration found in the novus ordo worship service, the woman is really tossing a wafer of bread away, not the Body of Christ.

You are right on the other points you made. The traditional practice is to receive Holy Communion only

once a day. Altar girls are more than just a disappointment. They are a total break with tradition and with the words of Scripture which outline that it is not a woman's place in the sanctuary of the church. This is how it has been from Apostolic times. Events as you describe only serve to convince us that the modern church is more and more departing from the ways of the Catholic Church of all time. It is quickly becoming a different church, or maybe it already is.

Thank you for finally writing. Write again. †

Further Information

The Society of Traditional Roman Catholics publishes The Catholic Voice four times a year. It is distributed free of charge. A small donation for our expenses is gratefully appreciated.

The STRC also offers for a donation the *Pro Multis* pin. It is a visible sign of our support for the Traditional Movement and is worn to show others our desire to see the Tridentine Latin Mass restored. These pins are available to all who send us a donation to cover the cost of manufacture and shipping.

Letters to the Editor are encouraged. When published they help us share our support with the thousands of others who need our encouragement. †

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).

- September 15 Seven Sorrows BVM
- September 20, 22, 23 Ember Days
- September 24 Our Lady of Ransom
- September 26 North American Martyrs
- September 29 St. Michael the Archangel
- September 30 St. Jerome
- October 2 Holy Guardian Angels
- October 3 St. Therese of Liseux
- October 4 St. Francis of Assisi
- October 7 Holy Rosary BVM
- October 11 Divine Maternity BVM
- October 13 Our Lady of Fatima
- October 15 St. Teresa of Avila
- October 18 St. Luke
- October 24 St. Raphael the Archangel
- October 28 Sts. Simon & Jude
- October 29 Christ the King
- November 1 All Saints
- November 2 All Souls
- November 15 St. Albert the Great
- November 21 Presentation BVM
- November 27 Our Lady of the Miraculous Medal
- November 30 St. Andrew
- December 3 First Sunday of Advent

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