

The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

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No Matter What Is Said, All May Attend The Latin Mass

By **BRIAN KASPAR**
For The Catholic Voice

“That priest isn’t even Catholic” “That Mass does not fulfill your Sunday obligation”, “That parish is outside the Church.”

I’m sure you have heard these phrases. They are uttered almost every time a novus ordo cleric hears that an ex-parishioner is attending the Tridentine Latin Mass. Such statements are scary and confusing to tradition-minded Catholics, especially when they are said by priests or bishops.

Instinctively, however, you know that these statements cannot be true. How could attending a Latin Mass be anything but advantageous to your soul? How could the piety and devotion you find in traditional parishes be anything but praise worthy? And yet what solid, doctrinal justification do you have for your instincts? What exactly does the Church teach?

The answer to that question, unfortunately, depends greatly upon which “Church” you are speaking of: the pre-Vatican II (traditional) Church or the post Vatican II (conciliar) Church. Each will give you a different response. Fortunately for us,

however, both the pre-and post-Conciliar Churches grant us clear and unambiguous permission to attend Latin Mass.

The traditional Roman Catholic Church was quite clear on the matter. Very soon after the Protestant Revolt in the mid-1500’s, His Holiness, St. Pope Pius V, granted to every Catholic eternal permission to celebrate the Latin Mass freely, licitly and without scruple of conscience in his infallible Papal Bull *Quo Primum*. In this Bull he wrote:

“...Now therefore, in order that all everywhere may adopt and observe what has been delivered to them by the Holy Roman Church, Mother and Mistress of the other churches, it shall be unlawful henceforth and forever throughout the Christian world to sing or to read Masses according to any formula other than that of this Missal published by Us:

“...All other churches aforesaid are hereby denied the use of other missals, which are to be wholly and entirely rejected; and by this present Constitution, which shall have the force of law

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Our Work For Tradition Must Include Praying The Rosary

By **ROBERT DE PIANTE**
Publisher, The Catholic Voice

The editor and I were talking about the October issue of The Catholic Voice. We had already selected the premium, one we considered extremely important, and one we thought our readers would find worth reading. It is “The Secret of The Rosary” by St. Louis De Montfort. We felt our choice was the right one. After all, October is the month of the Rosary of Our Blessed Mother. Because it was October, we decided on two stories, one from a priest who writes for us, telling of the importance of the Rosary to his priestly life. This story appears on page 4. The other, a profile on Block Rosary, an with which STRC is affiliated.

BLOCK ROSARY GROWTH COMES IN UNEXPECTED PLACES

It was ten years ago, in October of 1986. An article on the Block Rosary appeared in the Traditional Publication *From The Rooftops*. From that seed, planted when a young man in Nigeria received a copy of the booklet, and later aided and nurtured by the head of Block Rosary in Charlotte, NC, a movement in Nigeria has grown to a size that most of us in the United States would think impossible.

In their most recent Block Rosary National Congress, held in April 1994, a crowd numbering in the tens of thousands

gathered under the Block Rosary banner to honor the Mother of God, Our Blessed Virgin Mary.

It took two years to get the information on the national Congress to the United States. It came via a video tape mailed from The Netherlands just a month ago. A tape two hours long, highlighting the three day congress with a theme that encompassed the famous words “Son, Behold Thy Mother”. It was a meeting that unabashedly was designed to honor the Blessed Virgin Mary: Crowds in the tens of thousands, talks on Mary by three Nigerian bishops, prayers and hymns, all inter-twined with special devotions in Mary’s honor.

There were even T-Shirts announcing the Marian Congress.

A procession patterned after the easily recognizable processions of Fatima closed the Congress. It used the familiar words of the Fatima procession, ending with the famous tones of Ave, Ave, Ave Maria. The Rosary procession ended with Benediction, with the words of hymns common to Benediction sung in Latin and in English.

How did it all happen?

The article in *From The Housetops* was spotted by a young man named Peter Ali. He wrote to Charlotte, asking the head of the local Block Rosary, Dorothy De Piante, for information on

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I Will Go Unto the Altar Of God!

Block Rosary Is Spread In A Wonderous Way In Africa

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how to organize the Block Rosary in his parish.

Mrs. De Piante was happy to oblige this, at first, simple request. As she has done so many times for others, Dorothy gathered together rosaries, booklets and other information on this devotion and sent them to Nigeria. No sooner had the material arrived than this apostolate of Peter Ali spread throughout the nation of Nigeria. Even he was amazed at the success of his undertaking and how many people couldn't wait to sign up as devotees of Our Blessed Mother. Peter's efforts were endorsed by the clergy of the nation, including the bishops. The Block Rosary - Nigeria had become a national organization. No one in America was aware of this great success.

On May 11, 1991, Peter Ali was killed in an automobile accident. Ironically, the word of his death came on the day Mrs. De Piante was in the post office mailing Peter another box of rosaries and booklets. She read the letter, from an associate of his, as she stood in line with the box.

It seemed like a crushing blow. Peter was such a zealous Apostle of the Rosary in Nigeria. Could the Block Rosary movement survive his absence?

Despite the loss of Peter Ali, the Block Rosary in Nigeria continued to grow. Others who were equally inspired with love for Mary stepped in to take up his cause, and a new national director was named.

Block Rosary continues to grow, at least in Nigeria. The 3 day meeting in April, 1994 is testimony to the growth of the Block Rosary, and the faith of the people involved in spreading this devotion to Our Lady and her Rosary. In a land that has little of western sophistication, simplicity of life cannot keep these people from a pure and devoted love for the Mother of God.

But what about us, you and me? Right here in the United States, in the other countries where The Catholic Voice is distributed? How are we doing? How important is our personal recitation of the Rosary in our efforts to preserve traditional Catholicism?

Reports come to the Block Rosary in Charlotte that organizations are working in other lands. The Philippines and other countries are happy to announce the increase of people in accepting the concept of the Block Rosary. We need to hear from other lands. Just a few dedicated individuals, powered by the Holy Ghost and a wondrous faith, can work wonders in any land, no matter how backward or advanced it may seem.

The beauty of the Block Rosary movement is that it is so simple to organize. It involves gathering together friends and neighbors to pray the Rosary.

To make it successful, certain guidelines in practice for a number of years should be followed. Zealous souls who have undertaken to do this apart from the practical guidelines of the

Block Rosary have found little success in their efforts until they put the guidelines into faithful practice.

The chief guideline of the Block Rosary movement is simplicity. Friends and neighbors should gather each week for the single purpose of saying the Rosary and other related prayers associated with the Block Rosary. The focus must remain on the Rosary and not on the gathering as a mere social get-together.

The gatherings are held at a different home each week, and if there is a statue of Mary, it should reside for the week in the home in which the Rosary was said. There is no socializing. The Block Rosary meetings lasts only for the length of the Rosary.

The Block Rosary concept doesn't have to be done only in homes and neighborhoods. People have organized the movement in elderly care facilities, in parish churches and at schools. There are so many people who are willing and anxious to pray the Rosary, that one will be amazed at how easy it is to get the whole thing going.

For information on the history of Block Rosary, a copy of the guidelines and how you can organize one in your city or town, please send a self-addressed, stamped envelope to:

Block Rosary

P.O. Box 13242

Charlotte, NC 28270-0079 †

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 reprinting several articles for those involved in the Traditional Movement:

1. Defending The Tridentine Mass

Our case fully explained.

2. If Modern Catholics Are Right . . .

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

3. Mass Not Only Rite Changed

A traditional view of the modern ordination rite

4. The Sky Grows Darker Yet

Speech by Patrick Omlor. Good explanation of our cause.

5. Tridentine Mass Not Illicit!

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

6. Has The Church The Right?

Does the Church have the authority to change the Mass?

All of these reprints are available for a donation. Please request the article by name. For quantity discounts, contact us by or mail or by calling (704) 843-0648. †



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

STRC Project: 1997 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 in 1996 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, 1996. 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 into 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

1997 Traditional Catholic Calendar Our Theme: Sacred Hearts of Jesus and Mary

Those who receive this year's calendar from the STRC will be delighted to view the full color picture honoring the Sacred Heart of Jesus and the Immaculate Heart of Mary.

Set in the style of traditional Spanish art, this calendar will be a welcome addition to all Catholic homes. What is more, we are sure that many more calendars will be ordered as gifts for friends and loved ones.

In a time when Catholics will more readily place secular art on the walls of their homes, there has never been a greater need for a calendar honoring Jesus and Mary to have a place of prominence. It will serve as a reminder of our traditional Catholic values. †

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. †

Excommunication In The Heartland: What Is Our Response?

Several months ago, an astonishing thing happened in the conciliar church. Bishop Fabian Bruskewitz of the Lincoln, Nebraska, diocese excommunicated Catholics who belonged to certain organizations which would be a danger to the Faith. This is astonishing because such action is quite rare in the conciliar church.

Among the forbidden organizations are the ones directly associated with Freemasonry and/or which promote decidedly anti-Catholic philosophies. Thus, Catholics were told they should not belong to organizations such as *Planned Parenthood* (pro-abortion advocate), the *Hemlock Society* (supports euthanasia, physician-assisted suicide and cremation), *Call To Action* (supporters of a female priesthood, contraception and other issues not open to debate), and *Catholics For A Free Choice* (pro-abortion lobbying group).

Our response to the preliminary reports was: What took you so long? After all, long before the New Code of Canon Law was promulgated in 1983, it was a matter of excommunication for Catholics to belong to any Freemasonic organization. However, the New Code of 1983 has taken away these excommunications. This was a dangerous sign.

Up to this point, we have agreed with Bishop Bruskewitz and his "Lincoln List". But he added two organizations which have nothing to do with any of the others: the *Society of St. Pius X* and the *St. Michael the Archangel Chapel* (run by Society of St.

Pius X). By adding these names to his list he has threatened with excommunication not only those who are members of these two organizations, but all who embrace traditional Catholicism in opposition to the conciliar church.

We object to and are surprised at the actions of Bishop Bruskewitz. While showing a willing hand to maintain tradition even while violating the New Code of Canon Law, he has sought to side with the Innovators and the Modernists who are frightened by the growth of the Traditional Movement. By adding these names to his list, he has become a willing pawn in the quite serious game the enemies of tradition are playing. He has chosen to call schismatic and heretical all us who choose to hold on to traditional teachings, the traditional Mass and traditional Roman Catholic values.

Further articles in this issue will discuss this quite serious charge: that those who adhere to the Traditional Movement are schismatic and/or heretical. We have listened to these buzz words long enough, and have proven time and again that they are false and meaningless. However, many a Catholic is squeemish whenever they hear them.

It is our hope and prayer that we can clear convince tradition-minded Catholics once and for all that they are not disobedient or on the pathway to Hell if they attend the Tridentine Latin Mass. We cannot let faithful Catholics be branded with such falsehoods any more. †

The Rosary Of Mary: Our Weapon Of Spiritual Warfare

by FR. JAMES KOSEK
For The Catholic Voice

Reading books has always been a passion of mine, ever since I was a child. My favorite books were adventure stories, science fiction stories, and, oddly enough, stories about the lives of the saints. To enjoy reading the lives of the heroes of our Faith of itself isn't odd, for these stories are much more real and adventuresome than any adventure could be. To this day, it never ceases to amaze me how these heroic individuals fought so gallantly for their Faith, in the face of overwhelming opposition. Their commitment to Almighty God, and their cooperation with God's grace, gave them the ability to overcome the enemy and defeat him.

These soldiers of Christ fought in the army of God against the enemies of God. They were trained for battle in the basic training camp better known as our Holy Mother Church. Their training manuals and exercises for spiritual combat against the enemy were the Gospels and teachings of Jesus Christ, the catechism of Holy Mother Church; attending the Holy Sacrifice of the Mass, the reception of the Sacraments and daily prayer. In order to give these soldiers every possible chance at victory, they were also given training in the use of spiritual combat weapons known as sacramentals.

One of the most important of these sacramentals is the Most Holy Rosary of the Blessed Virgin Mary. This treasure of spiritual gifts and blessings was given to St. Dominic by the Blessed Virgin Mary. It is a tremendous weapon against the enemies of God.

The wealth and beauty of this devotion is unveiled as we journey through the Joyful, Sorrowful, and Glorious Mysteries. From the Annunciation by St. Gabriel, to the Coronation of the Blessed Virgin Mary as Queen of Heaven and earth, each mystery gives us inspiration and strengthens our faith and love for Almighty God.

Praying the Rosary with love and meditation is like drinking cool water in the midst of our spiritual desert. Because of this, the very presence of those who are devoted to reciting the Rosary instills fear into the hearts of the enemies of Christ. In fact, the Holy Rosary is feared to such a degree, that the forces of evil have gone out of their way to try to erase this holy devotion from the minds of Roman Catholics all over the world. The chief agents carrying out this task have been the humanist-modernists of our time. Not being content with tampering with and destroying the Mass, they have even taken it upon themselves to alter the words of the Our Father and the Hail Mary.

Since the novus ordo reformation of the Second Vatican Council, modernists all over the world have attacked the devotion of the Most Holy Rosary the only way that they could do it and get away with it. They have ignored this beautiful devotion instead of propagating it.

One would think that the modernist clergy would do everything in their power to please the Mother of God instead of ignoring Her Holy Rosary. How can this be? An answer might be found in a quotation from one of our great popes, Leo

XIII. This holy Pope wrote much on the devotion of the Holy Rosary to the point that history remembers him as "The Pope Of The Rosary".

Regarding the importance of the Rosary, Pope Leo said, "We have elsewhere brought it to the attention of the devout Christian that, not least among the advantages of the Rosary, is the ready means it puts into his hands to nurture his faith and to keep him from ignorance of his religion and the danger of error."

Now it becomes clear why the modernists do not want to propagate the devotion of the Holy Rosary. If, as Pope Leo XIII said, "it will keep him from ignorance of his religion and from the danger of error," how can the modernists succeed with a flock of well-informed sheep that refuse to follow them into error? As long as the Holy Rosary is being said, people saying it will receive the grace they need to avoid error and seek out God's Truth.

We, as Roman Catholics, have an obligation entrusted to us by the Holy Mother of God. She placed this most powerful weapon into our hands. She wants us to use it in spiritual combat to defeat the enemy. We need to keep up the devotion of the Most Holy Rosary and spread this devotion as far as we can.

We should never forget that we are at war! Our whole life is combat, and we can't rest from it for a minute. We need all the spiritual weapons we can use to defeat the enemies, and the Most Holy Rosary of the Blessed Virgin Mary is one of the greatest weapons we can use in the fight for salvation and eternal life. Let's make sure to take up this weapon of the Mother of God and shake it in the face of the devil and his minions. Acting thus, in a fearless manner, we can be sure we will gain the victory. Nothing is more powerful than prayer, and the Rosary is our sure prayer of victory after Holy Mass. †

Want To Learn More About The Rosary?

In this issue we have read in this issue of the importance of the Holy Rosary of the Blessed Virgin Mary. To best understand its value in God's plan for the salvation of mankind, we need to do two things: pray the Rosary so that we can learn by personal experience the value of Our Lady's Psalter. And, we should read more inspirational material on this subject. Good books about the Rosary will inspire us to deeper confidence in its spiritual power. The catechism reminds us that the greater our confidence in the use of a sacramental, the more powerful will be its effect.

To help our readers, we are offering an excellent book entitled *The Secret Of The Rosary*, written by St. Louis Marie De Montfort. Although written a few hundred years ago, its message has never lost its timeliness.

When you send in your donation for the work of the STRC, please mention you would like a copy of this book. We will be happy to send one along. †

No Matter What Is Said, All May Attend The Latin Mass

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in perpetuity,... We specifically command each and every patriarch, administrator and all other persons of whatsoever ecclesiastical dignity,... not to presume in celebrating Mass to introduce any ceremonies or recite any prayers other than those contained in this Missal.

"Furthermore, by these presents and by virtue of Our Apostolic authority We give and grant in perpetuity that for the singing or reading of Mass in any church whatsoever, this Missal may be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may be freely and lawfully used,... We likewise order and declare that no one whosoever shall be forced or coerced into altering this Missal and that this present Constitution can never be revoked or modified, but shall forever remain valid and have the force of law, ...Should any person venture to do so, let him understand that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul."

The mind of St. Pius V and of Holy Mother Church could not be more clear: you have the absolute right to attend the Latin Mass. Few would dare to argue with a canonized Pope.

But what does one say to a *novus ordo* priest who does not care for "old" or "outdated" documents such as the infallible *Quo Primum*? What does one say to a priest who thinks that papal bulls hold very little weight?

For him, you can use an altogether different approach. You can show him that the 1983 Code of Canon Law specifically permits you to attend Latin Mass. (I guarantee you will surprise him when he realizes it is true).

Challenge him to disprove you.

Just recently, I made such a challenge to the monsignor at my mother's *novus ordo* church, who, incidentally, is Chairman of the Theological Commission of his diocese. I did so because he had told my mother that I could not attend the Latin Mass in his area. I knew that such a statement was not true, and I was curious to present my arguments to him on how the 1983 Code of Canon Law actually permits me to attend *any* Latin Mass. Perhaps, I thought, this theologian knew of some obscure law that I didn't. Perhaps I was wrong in my understanding of the new Canon Law.

I was not.

I respect this monsignor's integrity, and I do not think he was being dishonest when he told my mother I could not attend the Latin Mass — I just don't think he'd ever been presented the argument I laid out to him. I have never heard this argument myself — even from traditional Catholics — mainly because most traditional Catholics are wary of the orthodoxy of the 1983 Code of Canon Law and prefer the 1917 Code instead. I feel the same way.

The argument I laid out was as follows:

While the 1983 Code of Canon Law is remarkable for its departure from traditional teachings, and many of its canons are of grave concern to traditionally-minded Catholics, **one Canon**

gives us tremendous flexibility to attend Latin Mass, when it states...

Canon 844(2)

"Whenever necessity requires or a genuine spiritual advantage commends it, and provided the danger of error or indifferentism is avoided, Christ's faithful for whom it is physically or morally impossible to approach a Catholic minister, may lawfully receive the sacraments of penance, the Eucharist and anointing of the sick from non-Catholic ministers in whose churches these sacraments are valid."

Following this Canon, we can safely assume that if...

1. "a genuine spiritual advantage commends it", and
2. "the danger of indifferentism is avoided", and
3. "we find it "morally impossible to approach a Catholic minister" then we may receive the Eucharist from even *non-Catholic* ministers in whose churches these sacraments are valid.

The first condition is simple. Assisting at a Tridentine Mass certainly gives us a spiritual advantage, as does associating with traditional Catholics who unabashedly adhere to all of the Church's teachings and dogmas.

The second is as easy: no person attending a Latin Mass would be in danger of indifferentism, which is the heresy that all religions are equally advantageous to souls and that all religions can, in and of themselves, lead to salvation. Many attendees at the Tridentine Latin Mass, in fact, are there precisely because indifferentism is being implied—or worse, taught—from the pulpit of their local *novus ordo* parish.

For the third condition there is a litany of reasons why one will find it morally impossible to approach a *novus ordo* catholic minister, many of which are presented every month in this newspaper. For me, it is the change in the words of Consecration, the open questioning of Church dogma and the error of indifferentism that I find repugnant in the *novus ordo* church. While there are certainly orthodox *Novus Ordo* priests who boldly assert and teach the dogmas of the Church, it is far too hard to find one. I, for one, have never found such a priest.

Those conditions being met, I may attend a *valid* Latin Mass.

So, the question, it appears, is whether the Tridentine Latin Mass is actually valid.

According to Catholic theology, a Mass is valid if it has the proper form (mostly, the words of Consecration along with other prayers and ceremonies), proper matter (the bread and wine) proper intent (the priest must intend to turn the species into the body and blood of Christ), and if it is being celebrated by a valid priest.

If we look at these three conditions, we can see that all Latin Masses offered around the world are valid. Let us look at:

FORM. We know for sure that the Latin *liturgy* is valid as it is still used by the Church in many dioceses.

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RIP Martin Kupris: STRC Co-Founder Will Be Missed

By JAMES DE PIANTE
For The Catholic Voice

Martin Anthony Kupris, past President and co-founder of the Society of Traditional Roman Catholics, died at his home, unexpectedly, of natural causes, on August 16. He was 42.

Mr. Kupris contributed tremendously to the formation of STRC in 1984, and was instrumental in making the Society's goals known to the Church hierarchy, both in the United States, and in Rome. He served as president of the Society for its first 2 years, guiding it through those early times. Mr. Kupris remained on the Board of Directors until 1986, when, his term having expired, he did not seek reelection.

Mr. Kupris was a close friend of many of the Directors and officers of the Society, and he will be sorely missed.

And now a personal note: A quote from St. Thomas Aquinas fits in here quite well: *Of all one's external goods, a friend takes the first place...*

By the grace of God, Martin Anthony Kupris was my friend. He was known to my three sons as "Godfather." He was, in

fact, godfather only to my oldest, but he treated all three of my sons as his own charges. He was dear to me, to my wife, and to my boys, as well as to many others in STRC.

Marty loved God, the Blessed Mother, and the saints. He loved the Tridentine Latin Mass, and he loved the Divine Office, which he recited daily. He loved Gregorian Chant long before it was the "in" thing. In short, he loved Tradition --- he loved the Faith. Marty loved all that we love, and we loved Marty. Friends, true friends, good Catholic friends, are truly a gift from God. Marty was such a friend, and we thank God for the gift of that friendship. His passing has left a void in our earthly existence which faith helps to fill.

Marty was a kind and patient soul, but I can tell you that he had no patience whatsoever for the notion that it is no longer necessary to pray for the souls of the Faithful Departed. He was particularly devoted to the Holy Souls in purgatory, praying for them constantly. I would like to ask you, please, to pray for the repose of his soul. Marty, I'm sure, would thank you.✠

There Is No Valid Law Against Tridentine Latin Mass

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MATTER. We know that the unleavened bread and wine are proper matter to be used. They have been used for centuries.

INTENT. I don't know that anyone is questioning the intent of priests at Tridentine Latin Masses to actually turn the host and wine into the Body and Blood of Our Lord.

The only question, then, is whether the priest offering the Mass is a valid priest. Any priest who has been ordained by a valid bishop, with or without diocesan or Vatican approval, is a valid priest. Russian Orthodox priests and Greek Orthodox priests, for example, while they might not be approved by Rome, are still valid priests and still possess the ability to transform bread and wine into the Body and Blood of Christ in their Masses. While they may be *unlawful* (ie. illicit), they are still *valid*, and any Mass they offer has valid Sacraments. This has always been the teaching of the Church. (That is, provided a compromising form of the Sacrament, similar to the *novus ordo*, is not used.)

For three lively and pleasant hours, this *Novus Ordo* monsignor and I discussed theology and Catholic dogma (he was a gentleman and very generous with his time). We also discussed the above arguments for attending the Tridentine Mass under the 1983 Code.

By the end of our three hour discussion, he reluctantly admitted that I could, indeed, attend the Latin Mass - despite the parish's theological position --- and still be in conformity with the 1983 Code of Canon Law. I was putting myself in a rather 'irregular' position by doing so, he said, but my attendance was certainly permissible.

I left his office quite content. After having spoken with this professor of theology, I now knew I had the right to attend the Latin Mass on two separate bases. I had found myself to be in a "win-win" situation. It was not that I was ever in any doubt about attending Masses offered by traditional priests who are

labeled as illicit, schismatic and disobedient. I now had a modern professor of modern theology forced to admit that, in reality and by their own laws, they could not prevent me, or anyone else for that matter, from attending the Tridentine Latin Mass.

You see, if the *novus ordo* hierarchy is right and the New Mass is valid, I have the right to attend the Latin Mass under the New Canon Law. And if the most adamant traditionalists are right and both the New Canon Law and the New Mass are invalid, then I have the **obligation** to attend the Latin Mass. Either way you look at it, no one can forbid another to attend a Tridentine Latin Mass under the guise of it being a schismatic act.

One would think that, by the force of these arguments, modern clergy would stop talking about traditional priests and the Masses they offer as being invalid, illicit, sinful or whatever. But, they won't. They are still quite afraid of the growth of the Traditional Movement as well as the possibility (reality) that the *novus ordo* masses they are saying are, in truth, invalid and sinful. The modern church hierarchy knows exactly which buzz words to use against traditional Catholics, and especially against those who are new to the Traditional Movement. They use scare tactics against them and demonstrate their (the modern clergy's) true fear of the truth. They hide behind their "authority" even though their adherence to error makes their "authority" questionable.

Undoubtedly, this is a new way to argue with the modern clergy and that they should have no objection to our attending the Tridentine Latin Mass. It may not be an argument all can use with success, but it is one other weapon in our arsenal against the *novus ordo* church and the unreasonableness of the position they take against tradition-minded Roman Catholics.✠

Brian Kaspar is a dedicated tradition-minded Roman Catholic. He, his wife and family attend Mass at traditional parishes in the Pacific Northwest.

There Is A Pastoral Duty To Defend the Truth And Tradition

by FR. KEVIN VAILLANCOURT
Editor, The Catholic Voice

Being a pastor of souls is not easy in this age. Yet, I'm sure priests of old had similar serious problems to face as they protected and nourished the flock of God.

Consider, for a moment, the duties that a parish priest of today faces: Besides the usual duties of offering Holy Mass and dispensing the Sacraments, sick calls and visitations to the sick and elderly, counselling the doubtful, preparing couples for marriage and tending to the mundane affairs of the parish, there are real evils that must be combatted. A pastor must protect the faithful against the inroads of modernism, of secularism and of indifferentism. He must instruct the faithful of the errors of Protestantism and the myriad of other religions present in modern society. A tradition-minded priest must see that the time-honored decrees of Holy Mother Church are followed and that the faithful are instructed as to their value and importance. He must also be on his guard to preserve the faithful from the irreverences and errors of the modern church, maintaining all the while the "Sense of the Sacred" at Mass and in church.

A priest of today must be a man of prayer as well as a man of studies. He has to be alert to danger, and, if God would grant it, possess a sixth sense which will warn him in sufficient time of certain errors and/or pastoral difficulties which may occur. He usually knows at which front the enemy will attack, and he must prepare himself and his flock for these dangers.

There are two dangers that are hard to prepare for: vicious personal attacks from uncharitable "friends in the Faith" and continuous verbal assaults from the modern clergy against traditional priests, parishes and the unwary laity.

The first of these attacks goes against our bond of unity. We see the Traditional Movement torn asunder by many "spiritual" people hell bent on maintaining "tradition" according to their own interpretations while engaging in personal and calumnious assaults on clergy and laity alike. They maintain an air of religious gossip (as if this somehow justifies their actions), working hard to destroy others, not necessarily on grounds of religion, but even descending to sins, real or imagined (more often the latter) of the person of a priest or lay person. One wonders if these people, who are the agents of evil, are aware that slander and calumny are sins? Frequent communicants that most of these people are, how long will they continue to be unresponsive to God's grace in their souls? And no, couching the terms of slander in religious ideals doesn't somehow sanctify gossip.

The second of these attacks surfaces without warning. Perhaps it is not totally without warning, for our work in the Traditional Movement is diametrically opposed to the naturalism and indifferentism promoted by the *novus ordo* church. Where it comes without warning is the excessive personal concerns suddenly exhibited by the modern clergy toward those who attend the Tridentine Latin Mass.

I don't mean to say by this that *novus ordo* priests don't have any pastoral care. They do show by their actions that they do. Yet, their pastorship extends to new bounds, not when a

member of the parish is influenced by atheism, or Protestantism, or joins up with the abortionists or those who say we have a right to die -- no, they don't invite themselves over for dinner, or stop people after services to talk about these things -- rather, they go out of their way to help people who have become tradition-minded. My only guess for this flip-flop of pastoral care is because they have yielded in compromise to these anti-Catholic forces and do not wish to be reminded of where their true duty really lies.

A key to understanding this fear of the conciliar clergy lies in the labels they use against those of the Traditional Movement. Indeed, labelling the actions of someone with powerful buzz words are sure indications that those who choose such action are afraid to confront those whom they label. Either they feel their argument is weak and they have no hope of winning, or they secretly doubt the validity of their own position but are afraid to make it known lest they lose position or finances, or they are just immature and are afraid to talk with others -- all these and more are common reasons for fear. Those familiar with debate courses know that using labels as a defense without something substantial to back up these labels is an improper form of debate. It has as much value as the *ad hominem* argument, that is, the style which attacks the personal characteristics of the opponent rather than debating the substance of the matter.

The Use Of Labels

The use of labels is quite common. We use them in daily life: conservative, liberal, pro-life, pro-choice, and more. The label used indicates a set of ideals espoused by the person or people indicated. More often than not, the use of a label is backed up with valid points to substantiate the claim.

The Church, too, has used labels from its beginning. People, one or many, have been labelled as heretical, schismatic or apostates depending on the degree of departure from the Faith. There are also various degrees of heresy, and even more terms (labels) are used to point out the error. Once again, whenever the Church has used these terms, a reason has come forth, based on authority and tradition, to show the error and the corresponding truth that has been either denied or perverted. They were set up as warnings to the faithful to avoid those in error and to offer their prayers for them.

That the conciliar church uses the common labels of Catholicism -- the labels that strikes fear of separation from salvation in the hearts of every living and believing Catholic -- is our problem. The modern clergy knows just which words to use to keep the faithful loyal to conciliarism. In this case, they use traditional terms, but they use them in error. They are using them to keep the faithful in adherence to a host of modern errors which they (the clergy) will do nothing to correct. As we of STRC and many others who are faithful to the whole body of Catholic teaching, especially that found in tradition, have pointed out for 20+ years, these errors are contrary to Church

(Continued on Page 8)

Modern Labels Against Traditionalists Are Wrong

(Continued from Page 7)

teaching and no one can pass off as approved what the Church has already condemned. Thus, they use these labels in error, and by all laws of simple debating, we should pay no heed to them. Unfortunately, those weak in faith pay attention to these terms and cower in fear from the Masses offered by tradition-minded priests. What they need is "the rest of the story" which will put a lie to efforts of the modern clergy.

Schism: A Definition

I had a parishioner approach me several weeks ago to say that he was being ganged up on, in sorts, by local, modern clergy to warn him against attendance at Mass in my parish. Among other things, they told him that I, and those who attend Mass at my parish, are "just like the Russian Orthodox". Since I do not use Russian at Mass, I have to assume that what these men meant was that we are schismatic just like the Russian Orthodox are. I disagree with this line of reasoning on several points. These will be made clear further on in this article.

If we are going to talk about schism, we must first start with a definition. Since being called "schismatic" is a serious accusation, our definition must be one that is common among all Catholics and which the Church herself has even used. Moreover, rather than quote from some obscure theology book that is not readily available to all who wish to research this matter, I am using for my definition *The Catholic Encyclopedia* -- the 1910 version. That voluminous work, published after Vatican II, and which bears the same name, is incomplete and tainted

Under the heading **SCHISM**, we find this definition: "Schism is, in the language of theology and Canon Law, the rupture of ecclesiastical unity either by the act of one of the faithful . . . or to the state of disassociation or separation which is the result of that act." It is usually achieved through separation from authority and, as St. Irenaeus writes, by separating from "preserved Apostolic tradition". Thus, to determine if one is schismatic, it must be seen if he is disobedient to authority and if he has departed in error from the traditional teaching of the Church. Our definition assumes, then, that the one in authority is making efforts to preserve Apostolic Tradition. Departing from tradition will make one depart from wuthority. So, is it possible for the conciliar church, which has departed seriously from the tradition of the Apostles and the Sacred Councils, to call us schismatic in the true *Catholic* sense of the word? Do they have the *authority* to say this? I think not.

Conciliar Schismatic Acts

If anyone, or group of people, is to be labelled schismatic, it must be the clergy of the conciliar church and its tenacious adherents. Thirty years of experience shows us that what sprung from the ambiguities of the Second Vatican Council is a schismatic (and even heretical) organization which uses Catholic terms, occupies Catholic buildings, but is, in spirit and

in fact, separated from the traditional Roman Catholic Church. While we cannot expect the modern clergy to make this judgment on themselves, we must constantly point out to them the error of their ways and pray that they see the seriousness of what they have done to the unity and sanctity of the Church of Jesus Christ. While it is possible for someone to be a schismatic in good faith, this good faith attitude only persists up until the time he or she is educated about the error that is being promoted. If Catholics of the Traditional Movement would take more time to point out to the modern clergy the grave errors against faith they have committed, we would have less time to fight among ourselves over matters which are often quite trivial. We would see greater success in our labors. But this has all been mentioned before.

To be other apostles of the Traditional Movement, we need to be well armed and confident in our position. Don't worry, we can be both, even when these modern schismatics throw their labels at us.

We must first of all understand that the conciliar church holds the schismatic mentality and not we of the Traditional Movement. Here are some examples of how the conciliar church, the organization which has given us a corrupted liturgy and a forced spirit of modernism and indifferentism, is schismatic in spirit and in fact:

1. A grave departure from Tradition. Examples are becoming quite numerous that the spirit of the conciliar church is based on the Second Vatican Council and very little on the traditions of the past. When the *Novus Ordo Missae* was introduced in 1969, the instructions stated that a new concept of the liturgy was coming forth, "previous decrees notwithstanding". These instructions make some token references to past popes, but showed that, no matter what their decrees, they were being swept away in favor of a new ecclesiology (a new, non-traditional term). Among the decrees so cavalierly set aside were *Quo Primum* and *De Defectibus* which affect the validity of the Mass.

Likewise, this departure is evidenced in the new catechism issued recently by the conciliar church. Over 60% of the catechism makes sole reference to the interpretations of the Second Vatican Council. This is not the catechism of the Roman Catholic Church, but it is a book of justification for the conciliarists. They couldn't quote from Tradition because this new volume smacks squarely against the centuries of *consistent* Catholic teaching.

2. The use of the condemned liturgy of Cranmer. It takes little research to understand that the *Novus Ordo Missae* bears striking resemblance to that which is in the Anglican *Book of Common Prayer*. Should we be surprised? Six Protestant clergymen were among the members of the ICEL who gave us the modern mass. From its foundation, the Innovators have used the *Novus Ordo* as a catalyst for change. If, as St. Augustine remarks, "The law of praying is the law of believing", modern Catholics are praying in the spirit of naturalism and

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Conciliar Church Makes Grave Departures From Tradition

(Continued from Page 8)

humanism and are adapting that form of spirituality for themselves. The worship of the cult of man is quite obvious in the language of the *Novus Ordo*. This is a grave departure from the traditional Holy Sacrifice of the Mass.

3. *Wrongful changes of the matter and form of the Sacraments.* The Church was given by Jesus Christ great power in heaven and on earth. However, the Church has no authority to change that which affects the validity of the Mass and the Sacraments. Tradition has given us those things which constitute the matter and form of each Sacrament. The conciliar church has taken upon itself to make changes that affect the validity of these important sources of grace. By doing this, they have set themselves up as different from Tradition, and thus in opposition to it.

4. *The modern church and collegiality.* The foundation of the Church on St. Peter is one of our most important Apostolic traditions. This means that Peter and his successors have the primacy of authority. According to modern thought, the pope is an equal among equals, meaning that while he is a more glorified bishop than all others because he is the Bishop of Rome, in fact he has no more authority than what all the other bishops of the world give him. According to modern terms, a pope cannot speak infallibly unless he first consults and receives the approval of all the bishops. This is contrary to Apostolic Tradition and the decree on Infallibility from the Vatican Council of 1870. This is a basis for their new theology that past dogmatic decrees of the Church can, and oftentimes, should be changed.

5. *The New Code of Canon Law.* In 1917, Pope Benedict XV issued the first source which brought together in one volume the chief laws of the Church in matters of discipline. This compendium volume is known as Canon Law. In 1983, a new version of Canon Law was introduced. It was not an updating and addition of decrees from 1917 until then. Rather, it introduced radical change in the teachings and discipline of the conciliar church. It gave us one more proof that the conciliar church is decidedly against tradition. Here are some striking changes in theology and worship:

The penalty of excommunication is lifted for those Catholics who join Freemasonry or any of its offshoots. Freemasonry has not changed its opinions of the Church, rather, the Bride of Christ has become a modern harlot toward error. But note, if you belong to the Traditional Movement, you are to be considered excommunicated in some places.

If a non-Catholic approaches a priest for "the eucharist", and that non-Catholic gives evidences of piety, the priest must give that person "the eucharist", even though he or she has not been baptized. All Catholics know what the traditional teaching of the Roman Catholic Church is in this area. . . .

6. *The use of a table instead of an altar.* An altar is used to offer sacrifice, but a table is needed for a meal. Ripping the traditional altars out of the church in favor of a table in the midst of the people, and without the Communion Rail, falls right in line

with the new definition of the mass: "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 . . ."

Nowhere in Tradition do we find a similar definition of the Mass. Likewise, we cannot find anywhere in Church history the concept that a table was the preferred piece of furniture in the churches of the world. The table was needed so that the priest/presider/actor could perform before the people of God rather than having the priest/*alter Christus* offer sacrifice to God within the church facing toward this august act of worship.

This new definition of the mass incorporates a new definition of the priesthood. The priest is a presider of an assembly of people and not a priest who offers sacrifice, which is the traditional meaning of the word.

7. *The spirit of Ecumenism.* Volumes could be, and should be, written on the spirit of false ecumenism which has taken over the conciliar church by storm. Ecumenism is a new definition, and it is supposed to outline an effort for all people of the world to be one in faith and religious practice. Modern efforts are geared more toward a compromise with other religions of the world as if we, as Catholics, must apologize for our traditional teachings. Among other teachings of the Church which can be cited as contrary to ecumenism, the chief is the infallible papal encyclical by Pope Pius XI on the subject. In this encyclical, the pope clearly condemns as dangerous to faith such efforts which would lead to a compromise of truth with error.

What Is Our Position?

The above listing is but a few of the departures from faith and tradition evidenced by the conciliar church. I would encourage Catholics to research these things I have outlined and see for yourself the extent of this schismatic attitude in the modern church. Our times are serious, and we must safeguard ourselves against the possibility of compromise with error.

While none of us in the Traditional Movement has authority in the Church to label the conciliarists as schismatic with all the penalties that go along with this name, nothing prevents us from making the decision in conscience to avoid the conciliar church as an organization that has set itself up as counter-Church and of a different understanding of Faith. In this, the conciliar church is truly schismatic to us and our faith and we must avoid it.

In addition, we can be sure that no one in the conciliar church can label us as schismatic with all the penalties attached to it either. Schism can only be declared in light of tradition, and the conciliarists are anything but traditional or evidence any love for the traditional teachings of the Roman Catholic Church.

Let us pray for and show great charity towards those who are confused by the conciliar use of strong labels. Let us be beacons of truth for them. Our actions will show that is not we who are in error; rather it is the conciliarists who are wrong. †

Altar Furnishings Are Symbols Of Sacredness Of Holy Mass

By FR. ARTHUR TONNE

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

I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth. Psalm 25:8.

A wealthy Chinese merchant decided to leave his thriving business to one of his three nephews, his only living relatives. He told them:

"One of you shall inherit my business. I have a problem. He who solves it best shall be my heir."

He handed each youth a coin, with this direction: "This is a large room. Go buy something that will fill this room as full as possible, but spend no more than the coin I have given you. I shall be waiting for you at sunset."

All day long the trio walked through the market-place. As the shadows lengthened they returned to the house of their uncle, who asked to see what they had purchased.

The first youth dragged a bale of straw into the room, and untied it. The pile hid two walls of the room. The others complimented him. The second brought in two bags of thistle-down, which filled half the room. They cheered him. The third was silent a moment before he said: "I gave half my coin to a hungry child. With what was left I bought a flint and this small candle."

He struck the flint and lighted the candle, which filled every corner of the room with its light. The old man blessed him and turned over to him his entire business.

Nobody knows how many candles are being lighted this morning on the thousands of Catholic altars throughout the world. Each of those candles is bringing light into the world, yes, into every corner of the world! The candle stands for Christ, the Light of the world. That is why every altar where Mass is said must have candles. Holy Mother Church has other requirements for the furnishings of the altar besides candles. Let's look at a few of these:

1. The altar on which Holy Mass is offered must be covered with three white linen cloths, blessed by the bishop or a priest who has the power. The practical purpose of these cloths is to absorb the Precious Blood should any of it be spilled. They remind us of the linen towels which shrouded the Body of our Savior in the tomb.

They also represent the three-fold mystical Body of Christ — in heaven, in Purgatory, and on the earth — the Communion of Saints. On Holy Thursday they are stripped from the altar to remind us of the shameful stripping of Christ's chaste Body during His sacred Passion.

2. On every altar there must be two candles for a Low Mass; and six for a High Mass. In the catacombs these candles served for light. They were even used, by God's order, in the Old Testament. Candles are a very important part of our worship of God.

But the candle is above all a figure of Christ, the Light of our life. The pure wax represents His pure Body. The bright flame

represents His divinity shining forth in everything He did and said.

Furthermore, the burning, active flame is a symbol of our active faith, burning itself out for the love of Christ on the altar. It is a symbol of hope and love. The flame reminds us of God's ever presence and is a symbol of our dedication to Him.

3. The chief requirement of each altar is the crucifix, which reminds priest and people that the Mass is the continuation of the death of Christ on Calvary. To this glorious standard the priest looks repeatedly during Mass. You, too, should look at the crucifix and remember that you are present at the Holy Sacrifice, just as if you were on Calvary that first Good Friday.

4. In many churches relics and images of the saints are placed between the candle-sticks, and are honored along with the altar. Eloquently they remind us that the Holy Mass was the principal means for making the saints what they were.

Likewise, Holy Mass is offered on an altar stone in which are embedded the relics of martyrs. Jesus was ready to die for our salvation, and so many of his servants showed their love of Him by dying for the Faith. We have a glorious heritage and the memory of the martyrs is held in high esteem.

5. On the altar must be a Missal or Mass book on a stand. There must be at least one altar card. Usually there are three. These are for the convenience of the celebrant.

6. To decorate the altar with flowers is also an ancient, devout and praiseworthy custom. By their lovely colors and their pleasing fragrance they draw our attention and our hearts to the altar. They show the beauty and glory of God in some small way.

Flowers also speak. They tell us of the graces and virtues which we must bring as we approach the holy of holies. They tell us that virtue blossoms best in the atmosphere of the Eucharistic King. They tell us to make our hearts gardens for the God-man to enter.

The old Chinese uncle of our story turned over his business to the youth who lit a candle and lighted up a large room. God will share His riches with us who not only help to light the candles upon the altar, but who also, by our contributions and our efforts in parish affairs, help to decorate the altar of God with linens and Mass book and crucifix and flowers.

During this Mass look up to the altar and remember its beautiful meaning and the purpose of its decorations. Look up at the crucifix and remember that this is the Holy Sacrifice of the Cross continued. Look up at the candles and remember that Christ, the true Light, is present here upon the altar. Look up and notice the linens. They enfold the very Body of Christ present upon that holy altar during Mass. Look up at the flowers and remember that you must bring virtues to honor Christ in the Eucharist. Let the light of this knowledge fill every corner of your heart. Amen. †

*Letters To The Editor***Traditional Priests Are Not Excommunicated From Church****Commends Work Of STRC For Tradition To A "T"**

Editor, The Catholic Voice:

I must commend you on your excellent publication, 'The Catholic Voice', especially your March issue. It covered the reason of this Traditional Movement to a 'T' in terms that everyone can understand.

We here are having the same experience that Mr. De Piante had. Our city has five Catholic churches. Bishop Dupre and church officials decided to close three of them, (talking stages) Notre Dame (French), Incarnation (Irish), Holy Family (French), leaving St. Francis (Irish) (Larger) and St. Anthony (Italian) (Newer). All services will be consolidated to these two churches. We were nicked and dined to death to build these monuments, now told that we do not own them they are the property of the bishop?

The Dean of the diocese was sent to lay the ground work in getting this done. He told us that he never heard of a city our size having five Catholic churches. Seeing that there is a shortage of priests, we will be allowed only three priests, like it or not. We are spoiled, he continued, in having fifteen Masses on the week end. So, in the future, we will have only one Mass at each church on a Sunday. We are supposed to make arrangements to get to the one that suits our needs. Another message came through loud and clear: Money is the name of the game, and our appearance is incidental. We are to bring our pocket books and not bother the clergy. What a mockery!

I've been boiling ever since he spoke. I am amazed to see how calmly our parishioners are taking all this. We are letting them do this to us!

I talked to the pastor of St. Anthony's Church, about having a priest who says the traditional Latin Mass come in and help out. He told me that these priests have been 'excommunicated'. How could this be? I mentioned that Fr. John J. Keane has three chapels going full force and a mission parish which is open in the summer months. The pastor said he was doing all this on his own.

I do not trust what they tell me any more, so I checked with Fr. Keane. He explained to me that he and priests like him who continue to offer the Tridentine Latin Mass in defiance of the novus ordo church are not excommunicated and that no one should tell us any differently, even if he be a priest. Anyone who wants to verify this may call him and he will explain it to them.

The truth is that the novus ordo church does not want to accept these holy men, who are truly devoted to their cause. They are bringing people back to God and doing His work while the modern clergy are doing their best to dismiss the people and discourage proper attendance.

I've enclosed some literature from our church. There is nothing in our literature racks like your publication. Please have this issue of The Catholic Voice on hand to send to all new subscribers. It will help them understand the Movement better.

May God bless you for the many sacrifices needed to make people aware that the Traditional Movement is still alive and

growing.

Please send me another copy of this issue, as I gave mine to one of my friends. And thank you for the lovely calender. I have enclosed a donation. God bless you all.

GM

North Adams, MA

Editor's Note: Thank you for your detailed letter. We have heard from many people of the closures of the churches in all parts of the country. If only the modernists would return to tradition, then they would see people return to the churches in great numbers. The issue you recommend has been reproduced in pamphlet form and can be obtained from our Charlotte office.

**Novus Ordo Is The Great Destroyer Of The Church**

Editor, The Catholic Voice:

I am glad to see that there are still some "Holy Roman Catholics" around. We live in a spiritual desert with few true friends in Christ that we can turn to. Our Dear Lord and His most Immaculate Mother have given us fair warning that the faithful are going to be few and far between, especially amongst the religious. Your publication and the letters from so many in all parts of the country give me hope.

I always thought the attempted destruction of the Church would be by Fire and the Sword. I don't see it that way now. The rottenous starts from the inside, the Judases are taking over the True Faith in the same manner as the Sadducees and Pharisees took over the Jewish Faith. The Holy Sacrifice of the Mass has been turned into a travesty by these "Catholic" socialist scoundrels. The Nazis and Communists could never do the damage to the Church as the modernist innovators do. They think more of saving the body and disregard the soul. They are no better than pagans.

We have had eighteen years of "Catholic" Socialism. I hoped that the new archbishop would reverse the down hill slide and let those new-do-wells go someplace else. But, it hasn't happened.

God bless you on the good fight.

P.S. Salve Regina Church has only the Latin Mass of St. Pius V in the area. The priests are Franciscans from Russia.

TC

Colma, CA

Editor's Note: Calling the novus ordo innovators and modernists "scoundrels" is a quite appropriate term. The modern church is afflicted with this scourge, and it is up to us, by our prayers and other efforts, to see that God lifts it.

**Praises STRC For Standing Up For Truth**

Editor, The Catholic Voice:

A retired Navy shipmate of mine from Carrolton, GA, sent me a copy of "The Catholic Voice." Being a pre-Vatican Council II traditional Roman Catholic, your newsletter was warmly

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Reader Offers A Prayer For Return Of Tridentine Mass

(Continued from Page 11)
received!

It's great to see individuals and organizations (such as yourselves), that have the courage to stand-up, and sound off in conscience on religious matters. VIZ. the truth!

Please continue to publish your most informative newsletter. Also, please place me on your subscription mailing list. Enclosed is my donation to cover costs. Thank you.

JC

East Boston, MA

Editor's Note: We're glad you enjoy our publication. We are quite glad to put you on our mailing list. Thank you for your donation.

† † †

Reader Offers Prayer For Return Of Latin Mass

Editor, The Catholic Voice:

I am sorry that I have not sent a donation before this. I have been in the hospital. Enclosed is my donation. Sorry I can not send more. I thank you for the Catholic Voice. Here is a prayer I say three times each day:

Mary Mother of God, Mary Queen of Heaven, Mary Mother of my Savior Jesus. Please bring back to us the Most Holy Sacrifice of the Mass to all of our churches throughout the world. That is the traditional Tridentine Latin Mass, the Mass of all time which is offered for the honor and glory of God and for the salvation of souls. Amen.

Let all join in this prayer.

CS

Delmar, MD

Editor's Note: Thank you for this inspiring prayer. We are sure many will wish to join you in reciting it often.

† † †

Our Work Likened To That Of Crusades

Editor, The Catholic Voice,

I received the Catholic Voice subscription from my sister as a gift and I enjoy it very much. I read all traditional magazines and newspapers, so I've been well informed since 1960 in all the changes. As the Crusaders restored the Faith in their time with sword and shield, so it will be it restored through the Cross and Rosary by trusting in the words of Our Lady. In due time, her Immaculate Heart will reign.

I will be most grateful for the Pro Multis Pin, Chair of Unity of Octave leaflet and last but not least, a pamphlet on St. Joseph, Patron of the Universal Church. If all Catholics want our Faith to increase, they should all ask for this increase of God's Love to spread all over the world. As Our Lord said, ask and you shall receive. If we give it all we got, we can turn the tide around. This I'm sure of. There is strength in numbers through prayer.

P.S. Please remember my children, family and me in your Masses and prayers. The Lord keep and bless you. Do you have a brochure? Hope this donation will help some.

MJ

Otisville, NY

Editor's Note: Thank you for the encouraging words. There is so much work for all of us to do, and we need to encourage each other in the great possibility of success. God will see us through the more we have been of faith like you to help us.

† † †

Thankful To Discover Novus Ordo Is Invalid

Editor, The Catholic Voice,

A friend of mine gave me a copy of the Catholic Voice that they received from you. Also he loaned me several audio tapes from the Tridentine Rite Conference held in May, in Ontario, Canada, under the direction of Fr. Wickens.

In the newsletter and on the tapes the validity/invalidity of Novus Ordo (or, as I refer to it, the "New (world) Order"-- I refuse to call it a Mass or Missae) is discussed. In view of the evidence put forward that the new order travesty is not valid, and there is no consecration, my mind is put at ease. For the last nine years I have hoped that this was the case.

While I was working as custodian at my home parish, Fridays were the day that I would buff the sanctuary floor. On two successive Fridays I found about twenty spots or drops of something I couldn't identify. Initially I thought it was candle wax that had been walked on by the altar boys, but the texture did not seem right. Then on the Sunday after the second Friday my wife and I remained after the new order thing to say some prayers of thanksgiving. Lo and behold I looked up towards the sanctuary and there were two "eucharistic ministeresses" carying the "cups" upside down and waving their arms whilst strolling across the sanctuary floor and talking as if they were walking through the mall. That is when it clicked, the substance that I found was, what I thought at the time, the Precious Blood... Alleluia, now I really understand, that it was just wine after all. I would be very sad to know that the Precious Blood of Jesus was desecrated in such a bold manner. However, since transubstantiation did not take place, there has been no actual desecration of the Blood of Christ. Still, despite this, what these women did was wrong!

One question: Since we are required to know our Faith, are we guilty of the mortal sin of missing Mass on Sundays and not worshipping our Creator on the day set aside by God, on all those Sundays we attended the new (world) order thing?

Please bear with one other question, To your knowledge is there a fund for the support of independent priests in existence?

Please accept our donation, also put us on your mailing list for "The Catholic Voice"

MD

House Springs, MO

Editor's Note: Often we hear from new readers that they are glad to come to the understanding that the novus ordo mass is invalid since Jesus does not come down on the altar through transubstantiation. After witnessing desecrations similar to what you describe, they are happy for God, so to speak, that He really isn't there to be treated in such an irreligious manner. They offer their Masses and Communion at the Latin Mass in

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Financial Support Of Traditional Priests Is Critical

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reparation for these continuing sacrileges.

To answer your question, God does not hold us guilty of serious sin until we come to the realization of the extent of the error of our involvement. Even though attending the novus ordo cannot be said to be assisting at Mass on Sundays as we should, we can be sure we are not guilty of wrongful attendance until we know it.

To our knowledge there is no special fund to support tradition-minded priests. The support of priests needs to be given to them individually, at their chapels and Mass centers. Never has it been more important for all Catholics to live up to their responsibility of contributing to the support of the Church through assisting these priests with donations. This obligation rests on all, and it is a matter of serious sin for anyone to neglect this support. This is a lesson that must especially be taught to our youth.

✠ ✠ ✠

Readers Thanks Friend For Subscription To Newsletter
Editor, The Catholic Voice,

Our thanks to a good friend for putting our names on your mailing list. We enjoy "The Catholic Voice" and only wish every novus ordo Catholic could read it. Many would flood to the traditional Catholic Churches. We have been attending the traditional Latin Mass for many years. The only time we attend any service at a Novus Ordo church is to attend a funeral or wedding and then we truly feel out of place.

We enclose a small donation and would appreciate Pro Multis Pins and a copy of *The Wonders of Holy Mass*. May God bless you and the work you do.

Mr. & Mrs. K.
North Little Rock, AK

Editor's Note: The items you requested have been sent. We are always happy to include the names of family and friends on our mailing list, especially those who will be interested in our work.

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Suggestions Offered For Traditional Work
Editor, The Catholic Voice,

I just received your latest newsletter (July, 1996), and as usual, it's superb. I constantly find myself vigorously nodding my head in agreement as I read your newsletters!

I wanted to put forth several suggestions as far as terminology we use, as Traditional Catholics, and I hope this proves to be food for thought. I try to avoid the term "Latin Mass" (or worse yet, "old Latin Mass"). The use of the term "Latin", I find, serves to reinforce the misconception many N.O.'s have, that our primary concern is the language of the Mass. Don't get me wrong; I love the Latin language and Latin liturgy. I fell in love with the language during the few years I had learning it in public (!) school. In fact, my love of Latin helped lead me to the True Church as a young adult. But I think we do a disservice when we use the terms "Latin Mass" and "old Latin Mass". The term "old" Mass implies there is a "new" Mass. As we all know,

there is only ONE Roman Catholic Mass in the Latin Rite, and it is the one we often refer to as Tridentine. The bogus ordo is no Mass at all.

I also appreciated your words about the various factions in the Traditional Movement ("STRC President's Message: Are We Serious About Unity?") It is indeed obscene that there is such division within the only Movement that can help lead the Church back to sanity. And although I am in principle a sedevacantist, I regret the fact that much of the division within the Movement has been triggered by other sedevacantists. This is why I try very hard to promote unity amongst ALL Traditional Catholics — even if some may reject me for holding sedevacantists views, and even if it bothers me to assist at Traditional Masses said by priests who are not openly sedevacantist. I feel that Christian unity among Traditional Catholics is far more important than my own personal opinions concerning whether we have a true Pope or not. After all, as your article said, the Church has not ruled *de fide* on this and certain other questions. I recognize that as long as we fight each other, the enemy wins. The modernists come together when necessary, even though they have differences. We need to do the same.

I'd also like to ask if anyone ever considered making Saint Joan of Arc the patroness of the Traditional Movement? Anyone intimately familiar with her story cannot fail to be amazed at the similarities between what we endure from our Bishops, and what she endured. When asked whether or not she felt she owed allegiance to the Church, the Bishops, etc., (especially since the Church was officially telling her that her visions were "not from God"), she replied, "Yes, but God must be served first!" She was excommunicated by corrupt Bishops, and condemned to be burned at the stake as a heretic, witch and schismatic. Yet in 1920, the Church declared her a canonized Saint. In my grief over what is going on in the Church, I gain much strength from St. Joan of Arc, and I think she is definitely a Saint for our times.

Thank you again for "The Catholic Voice". Never before have I found a Traditional publication that I enjoyed so much — not only because of what you say, but also, for the charitable way in which you say it.

ARF

Philadelphia, PA

Editor's Note: Thank you for such a wonderful letter. We feel exactly as you do in the area of unity. Membership in the STRC is open to all who love the Tridentine Latin Mass and who are willing to fight and pray for its return. That which is theological opinion is discussed, but not cussed, so to speak, and will not be a source of division among us. In fact, among the members of the STRC and its board can be counted those who express every theological opinion regarding the heresies of our day that has been taught for centuries, even by saints and Doctors of the Church. Until the Church rules on an opinion, it is still that -- opinion -- and acceptable as long as it is not inherently anti-Catholic. Are we better and more learned than Holy Mother

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Newsletter Is A Good Work; Pray For Traditionalists

(Continued from Page 13)

Church in this area? Remember, even the great Doctor of the Church, St. Thomas Aquinas, taught *against* the Immaculate Conception. He was not branded as a heretic because the Church did not rule on that matter until over 700 years later!

Thank you for the suggestion of honoring St. Joan of Arc. I hail from French/Irish ancestry and was raised with a devotion to *Sainte Jeanne d'Arc*. Unfortunately, the modernist/feminist movement also uses her as a patron. What a tragedy, for she was neither modernist nor feminist.

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Newsletter Helps Readers Find Traditional Church

Editor, The Catholic Voice

I'm truly indebted to you and The Catholic Voice for locating my church here in Phoenix.

After years of floundering in the early sixties and falling away, I tried coming back through a priest at a Passionist Monastery. He was an elderly and with a scope of understanding I love. He heard my confession, after many years, and told me to accept what I can and disregard the rest. I went for awhile with this trend of thought and everytime I went to a modernist church, I left aggravated. What right has anyone to take my faith away? I never accepted Vatican II or any spin-off thereof and refused to accept any teachings contrary to my upbringing. I was fortunate to be raised up in a Roman Catholic home of a European background and schooling of same. This strong home and teachings helped me to seek out through you and your paper and find a truly Roman Catholic church in my city.

I was in awe at the first Mass. Attending Mass there helps me truly know the Church lives on. The feeling of God present on the altar was overwhelming. I was brought to tears and knelt down to thank God. It was no coincidence. The Lord has been in control of my life and He brought me there.

No one is perfect, Father, we all are sinners and I back-slide but return with the thought - I have a Church to worship where the Lord lives - steeped in Tradition.

We all must pray and ask Jesus to return all of us Catholics into one family. *Tradition is the only way*. Prayer, reverence, respect and following the teachings we were taught are important values. What was wrong in 1950 is still wrong today - Time does not change this.

Satan must be removed from the churches we once occupied and our priests and nuns must be brought back from this horrible degradation. God will not desert us!

JP

Scottsdale, AZ

Editor's Note: Thank you for your story. All too many who are returning to the Church after the turbulent 60's and 70's are not finding peace in the modern church. Stories like your help point the way to them. Let us pray that these people will find their way into traditional Latin Mass centers.

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Reader Wants To Help In Voice Work

Editor, The Catholic Voice:

Enclosed please find a small donation to help defray the cost of this newsletter. Its continued circulation is very important in spreading the Tridentine Mass and its availability among the faithful.

Sincerely,

Mrs. VG
Buffalo NY

Editor's Note: We will continue our work, and the effort we put into it, as long as there are people like you who want to get our newsletter and offer us your support and prayers.

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Didn't Know Your Publisher Was a "Coal Cracker"

Editor, The Catholic Voice:

I've been meaning to drop you a donation for a few months now. Between a harsh winter and a few colds I didn't get around to it. Wanted to again express thanks for the 1996 traditional calendar.

I just received your latest edition of "The Catholic Voice". I wasn't aware that you, Mr. De Piante, were a native of our coal region. I enjoyed reading your article about the closing of the churches in Shamokin. I do family research and recently I was up near Shamokin to visit St. Joseph's Cemetery behind the church in Locust Gap. That church is also closed and up for sale. Sad to see; it's such a beautiful setting for the church.

Perhaps you attended Our Lady of Lourdes High School. I attended Marian High School and for years those schools were a big rivalry in sports.

From time to time, I like to comment on things that bother me with the novus ordo church. I attended a funeral a few months ago in a new rural Catholic Church near Allentown, PA. The church was modern in all aspects. The first thing I noticed (or I should say almost didn't notice because of its location) was the tabernacle in a cove-like area off to the one side, and a good distance back and away from the "altar". Behind the "altar", where the tabernacle should have been, were several artificial trees and shrubs. Just above these trees, hanging on the wall, was something that bothers me very much in these newer churches. That something was a cross on which was mounted the figure of a risen Christ. So many of the newer Catholic Churches have this or just the figure of our risen Christ on the wall to the rear of the "altar". What is happening to the Crucifix once present in all Catholic Churches? The Crucifix has always been there as a reminder of what the sacrifice of the Mass is all about. The true meaning of everything is being distorted in this new order. A risen Christ on a Cross is not even historically correct. Christ rose from a tomb after being buried. He did not resurrect from a Cross. He died on a Cross. As Catholics we must never forget that, and we should constantly be reminded of it with the presence of a Crucifix.

(Continued on Page 14)

Reader Takes Issue With STRC Position On Novus Ordo

(Continued from Page 14)

My other recent observation was in a local church on the feast of St. Blaise. For the first time ever I saw a lay person blessing throats. What next? How much longer before we see a lay person offer the sacrifice of the mass?

Well, I must close for now. Keep up the good work. May God bless you and bless us all.

BJC

Tamaqua PA

Editor's Note: Thank you for your kind words. It certainly is shame that we had to use the closing of the churches in Shamokin as a means of you getting to know something about our publisher. Mr. De Piante came to Charlotte 24 years ago and has been active in the Traditional Movement for at least eight years. He was one of the founders of STRC, and was editor of *The Catholic Voice* until last year. He turned over part of his duties to the present editor some 18 months ago, but is still very active in writing, and assisting in the process of selecting material for *The Catholic Voice*. Amazingly enough, there were several other people who recognized either his name or the name of his church in Shamokin or the town itself. Among them, Patrick Henry Omlor, whose family also has roots in Shamokin and attended the same churches as Mr De Piante. Mr. Omlor has long been recognized as one of the leading defenders of the Traditional Movement, and in recent months, has been contributing articles to our publication. It truly is a small world.

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Questions Position of STRC on Novus Ordo's Validity

Editor, *The Catholic Voice*:

Until your last issue I was not aware of your public position that the novus ordo mass is invalid. If this is true, then this leaves the overwhelming majority of good Catholics in the world without Holy Communion, and amounts to abandonment of us by Our Lord.

No matter how distasteful the novus ordo mass is, and I find it repulsive, transubstantiation does take place during it, as God would not deceive (forsake) the faithful 'even if a Mother should forsake her child', which is a pretty good description of what the AmChurch is doing to us.

As for the changes in the consecration formula, those certainly violate the correct form that, with correct matter, intent, and person, would bind God to His promise to do as the Church binds Him in matters of faith. However, God can turn stones into His body if He wants to. He may also transubstantiate the bread and wine at a novus ordo Mass in spite of our errors, and that is precisely what I believe a God Who is truly Good and who made the above quoted promise would do.

There are many good Roman Catholics who attend novus ordo in good faith, and whereas men might, God would not feed them stones. Rethink your position or cancel my subscription.

JB

Abilene TX

Editor's Note: Thank you for your letter. Your words, and those

of many who write to us expressing similar thought are always food for thought. The truth is that we cannot re-think our position to the point of changing it without violating the teachings of Catholic Church in this area. We will honor your request and take your name from our mailing list, unfortunate as this is. Perhaps you will not be able to see this response to your letter, but others will.

The will of God is immovable toward error. We witness this in our daily lives. God has loved us all so much that He died for us and gives us all the graces we need to attain salvation. Yet, through His great love for us, He does not take away the chance of Catholics from falling into personal sin and thus being condemned to Hell. But how could a loving and gentle God even dare to do such a thing? It is because of our free will. Heaven must be earned, no matter who we are.

This is true of Holy Mass. The words of Jesus at the last Supper are unchangeable. Transubstantiation only take place when the words of Christ are used, but the novus ordo us a form in which the words of Christ are changed in an essential way. Men, not God, have invalidated the modern Mass. Do we think God will step in and be a party to error out of some kindness and gentleness when He expects us all to stand up against error and darkness. No, the curse of men withdrawing from God is for Him not to be as available to everyone as He once was. God has not abandoned us; men have turned from God.

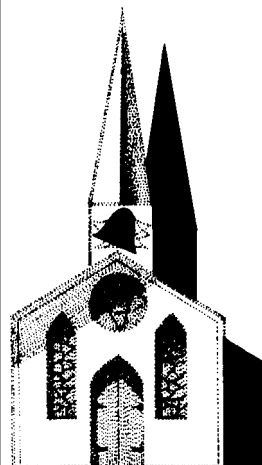
Your letter is an expression of the same fear that came over good Catholics in the 70's. Once people came to a realization of the seriousness of the changes brought on by the *Novus Ordo Missae*, most of them became afraid and adopted a wishful thinking theology. It's because it's easier to invent a story about the impossibility of the fact of error than to accept the truth for what it is. Too many Catholics became lazy in their faith and would do little to fight and preserve it whole and intact. We cannot and will not fall into the same trap of the devil as he laid before good people over twenty years ago. The novus ordo is wrong and we must let all know this. ✠

EVIL FRUIT OF VATICAN II

Pastor & Parish

Of 220,117 parishes worldwide, 60,350 are without a resident pastor.

55,542 - non-resident priest pastor
3,373 - entrusted to permanent deacon
116 - entrusted to religious brother
1,109 - entrusted to woman religious
1,474 - entrusted to lay people
1,736 - entirely vacant



From 1994 data reported by 95% of Catholic dioceses worldwide

Source: Statistical yearbook of the Church, 1994

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).

- 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 4 St. Charles Borromeo
- November 11 St. Martin of Tours
- November 15 St. Albert the Great
- November 16 St. Gertrude
- November 21 Presentation BVM
- November 27 Our Lady of Miraculous Medal
- November 30 St. Andrew
- December 1 First Sunday of Advent

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