

The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

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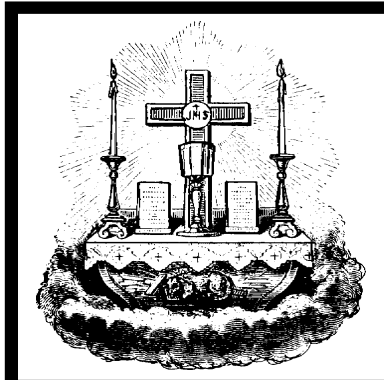
September, 1998

Faithful Traditional Priest Passes On To His Eternal Reward

As this issue was being prepared, word came from Florida of the death another priest/pioneer of the Traditional Movement, Fr. Andrew Bonet. He died on July 27th at the age of ninety-three.

Traditional Catholics living in central Florida are going to sorely miss Fr. Bonet's wonderful example and apostolic zeal. Many wondered just how long he could keep up his tiring schedule of offering Mass, not only in his own church north of Spring Hill, but also at the "mission chapels" he drove to each Sunday so that the faithful could have Mass and the Sacraments. It was inspiring to witness his deep faith, demonstrated through his love for Holy Mass. This was not a mere one time lesson, but one he so readily taught week by week. Even though he had a busy schedule on Sundays, Fr. Bonet always found

time for those who asked for aid at any time. The only place a zealous priest can truly rest is in eternity.



Eternal rest grant unto him, O Lord

Father was an inspiration to all, especially to traditional priests of any age. When the liturgical revolution began, Father knew he had a choice to make: Tradition or Modernism. He chose Tradition, even though it meant hardship and misunderstandings. No matter what lessons a priest is taught in the seminary regarding zeal for souls, the greatest lesson is the example of older priests.

Please remember this good priest in your prayers and ask God to send future laborers into His harvest who will imitate his generosity and zeal. How well the Scriptures tell the story:

"The harvest is great, but the laborers are few". Yes they are, and now they are even fewer . . . †

The Path Of Faith: Restoring Our Love For The Hol(y)days

By JAMES DE PIANTE
STRC Board Member

Editor's note: The following article was excerpted and adapted from a talk given at the Restoration Conference '98 held last June in Los Angeles, CA.

We have lost the Liturgy.

We have ceased to live liturgical lives.

It's common, these days, to hear folks lament the commercialization of Christmas. Indeed, Christmas has been commercialized, secularized, and perverted. But that is only one manifestation of a larger problem. Christmas, like the Mass, is a part of a larger whole, a part of the Liturgy. Our problem lies in the fact that we have ceased to live liturgical lives. Our every day should be quickened by the Liturgy. Our every thought throughout the year should flow from the wellspring of the official prayer of the Church.

The Liturgy has been taken from us

But the Liturgy has been snatched from us. The first blow came with the reformation, when monasteries and churches throughout Europe fell to the ax of the so-called reformers. But even in countries that remained Catholic, the Liturgy was weakened by the rationalism that emphasized action over prayer. The final blow came with the liturgical revolution that also featured the Novus Ordo Missae. So we are left essentially without the Liturgy. It no longer overflows from the monasteries and Churches to fill our entire lives.

The problem and the antidote

What is the problem? If we are to understand the solution, we must first understand the problem. In fact, there are five distinct aspects of the same problem.

- 1. Those Holy Days that have survived the onslaught are slowly but surely being secularized and perverted.

Among these, of course, we include Christmas, Easter and Halloween.

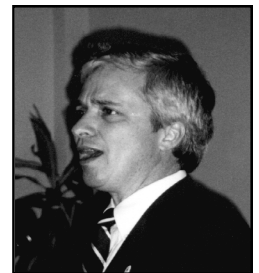
- 2. New, secular, quasi-religious feasts have been introduced that serve as poor substitutes for genuinely Catholic Holy Days. These include Mothers' Day, Fathers' Day and Thanksgiving, among others.

- 3. Entirely secular or even pagan feasts have been introduced that celebrate things that are not Catholic in the least. Independence Day, Presidents Day and Earth Day belong in this group.

- 4. Countless Holy Days, fasts, feasts, seasons and traditions are completely forgotten or ignored. Some examples are the Ember Days, Rogation Days and various Saints' feast days.

- 5. The fifth and certainly the most far-reaching aspect of the problem is that the most important and frequently recurring Holy Day, namely Sunday, has lost its meaning in the modern

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JAMES DEPIANTE

Confirm, O God, that which Thou hast wrought in us!

Success Is Achieved In Distributing Material On The Mass

Small Group Of Traditional Catholics Making A Difference In Southern California

The past few weeks we have been getting updates from a group of people in Southern California who are distributing, with great success, material available from STRC. Copies of the *Special Edition of The Catholic Voice* and our latest reprint *The Destruction of the Tridentine Latin Mass and some Historical Parallels* are being handed out to novus ordo parishioners after their "masses" on Sundays. These people take the material home and read it. We are sure of this because some have now come back to the Tridentine Latin Mass, leaving the conciliar church behind.

This project started when a couple of people took material available at the STRC booth at the Restoration Conference '98 held recently in the Los Angeles area. They announced to everyone in attendance that they planned to use the material for distribution in the modern churches. Each piece of printed material is stamped with a local phone number where people can call and get information to attend a Latin Mass in that area.

Here's how they do it: After attending an early Mass at their traditional Chapel, the small group goes to nearby conciliar churches and stands outside, passing out literature as the people either enter or leave. Over 500 copies of the *Special Edition* and about 100 copies of the pamphlet on the destruction of the Latin Mass have been passed out so far. The plan is to fan out and get to as many conciliar churches as possible in the Los Angeles region. They also have plans to be present at an upcoming charismatic conference where an estimated 15,000 Catholics deceived by pentecostalism will be in attendance. Their hope is to get the financing to purchase enough material for everyone there. This zeal is quite admirable.

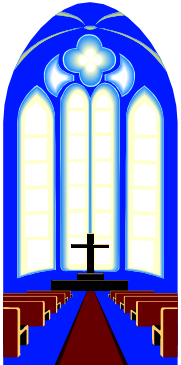
The success of a small group of people (it started with just 2) should give courage to everyone who reads this newsletter. Many write in to tell us how sad and discouraged they get when they hear of growing atrocities among the conciliarists. They often ask, "How can so many people be deceived?" and, "When will they leave the novus ordo?" Often they remain because they do not know how serious the errors in the modern church are and that there is an alternative: a local Tridentine Latin Mass. If more people would imitate the zeal of these traditional Catholics in California, then we could be sure that our work -- our *movement* -- would start to make a difference once again.

The printed material mentioned above is available for sale in small quantities and in bulk orders. We ask a minimum donation of \$25.00 for 50 copies of the *Special Edition* or 50 copies of the pamphlet on the Destruction of the Mass. The price includes postage and handling costs. If you desire larger quantities, please write in for a price.

The pamphlet on the Destruction of the Mass is being

offered as our premium gift to all who contribute to STRC following this issue. It has been specially written to target conciliar Catholics who are not aware of the Traditional Movement and/or the great sacrilege: the Novus Ordo Missae. The message is powerful and quite convincing.

If anyone is unable to help distribute material in an active way, you can still do this by mailing a few newsletters to interested family and friends. Or, for the "shut-ins", those who are sick or elderly, prayer for the "active" apostles is always needed. Thus everyone can do his or her part in working to restore the Latin Mass and the traditional Catholic Faith. †



Serving at the Altar

Learning to Serve a Low Mass with one Server

**Available now for a \$10⁰⁰
donation to STRC.**

Be sure to ask for it when you write in.

Past Articles Of The Catholic Voice Available As Reprints

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

1. Defending The Tridentine Mass

Our case fully explained.

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

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

3. The Destruction of the Mass and some Historical Parallels

The attempt to destroy the Mass was tried before.

4. The Real Liturgical Movement

There is a true liturgical spirit that does not destroy the Mass

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?

7. The Ecumenist Heresy

The ecumenical movement is heretical and a danger to Faith.

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



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. Board Officers of the STRC are Larry Martin, President and Treasurer, James De Piante, Don Donadio and 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 Offers 1999 Traditional Roman Catholic Calendar To Donors

With the printing of this issue of the newsletter, the Society of Traditional Roman Catholics is pleased to make available a lovely calendar for 1999. It is uniquely liturgical — the first page of the calendar marks the beginning of the season of Advent, 1998, and it concludes with December 1999. It encompasses the entire liturgical year.

Our theme this year is to honor Our Lady of Guadalupe, the Madonna of the Americas. Our Lady's apparition in Mexico over 475 years ago brought the graces needed to overcome the savagery of paganism in that land. We call upon her to help us with those same graces as we approach the end of another century. Her message of hope is one we need to listen to today.

This title of our Blessed Mother is also used by members of the pro-life movement, calling her the Patroness of the Unborn. She is designated in this way because her image is that of a woman wearing an Aztec maternity belt. She proved to the Aztecs that she is the Mother of the all-powerful True God as she stood on the moon and eclipsed the sun, deities worshipped by the Indians.

Our traditional calendar follows the rubrics of the liturgy and the dates for feasts with those in practice before the Second

Vatican Council. Not long after the Council, a new calendar was introduced. This was not a calendar with a few changes in feasts and classifications of liturgical ranking. No, it was an entirely *new* calendar, to coincide with new religious practices and a new liturgy, and it bears little resemblance to the one in use by the Roman Catholic Church for centuries. What is surprising is that it appeared so quickly after the Council. Great efforts were made following Vatican II to institute a calendar that not only appeared different than the old (for instance, Sundays of "Ordinary Time" -- what part of Tradition did this term come from?), but which changed the celebration of a majority of the Christian feasts. A new liturgy needed a new calendar. Those regularly attending the Tridentine Mass know this, for it is hard to worship in the traditional way while following the modern calendar.

Those who have donated to STRC over the past year will receive our 1999 Calendar as our way of saying "Thank You". Others who would like one should send us a donation to cover printing and the cost of postage soon. We have a limited number of extra copies available. †

To Restore The Traditional Liturgy, Live It First At Home

(Continued from Page 1)

world. It is routinely desecrated and is practically indistinguishable from the other 6 days of the week. Likewise the Holy Days of obligation are ignored and desecrated. The Liturgy of the Church has been thoroughly supplanted by a secular and diabolical anti-liturgy.

The solution is in the restoration of the Liturgy.

The restoration of Christendom will not happen apart from a restoration of the Liturgy. But don't hold your breath waiting for your local ordinary to hold a great procession through the streets of your city the next time the Rogation Days roll around. And don't expect that any time soon the monasteries will begin to fill with pious young men who will once again take up the Chant of the Church. And hell will likely freeze over before the secular authorities do what they ought to do and declare that as a Nation, we will conform the patterns of our lives to the Liturgy of the detested Romish Church.

It will have to begin in the home.

No, don't look for a solution where it won't be found. Don't look for a solution beyond the walls of your own home. Year in, and year out, our secular, our pagan, our anti-Christian world will have its celebrations, its feasts, its commemorations, which constitute this anti-Liturgy. And what will we do? Will we renounce it? Will we renounce it in favor of the celebrations, the feasts, the commemorations, the Liturgy of the Church?

Holidays teach.

It is natural to man to celebrate. And it is likewise natural to man to use his celebrations to teach. Holidays are didactic. They instruct. They teach you. They teach me. They teach our

children. You and I must decide which lesson plan we will use - which curriculum will form the basis of our instruction.

There is no such thing as secular.

Our genuine, Catholic Holy Days have been destroyed. They must be restored. Our genuine, Catholic Holy Days have been supplanted by secular, and therefore unchristian, and thus, necessarily, anti-Christian festivals. It is Our Lord Himself who tells us that we are either for Him, or against Him. There is no middle ground. Nothing is secular. Secular is a myth. Secular is a lie. Secular is not for Christ. Secular is against Him. These so-called secular feasts must either be baptized and made Christian, or they must be eliminated from our homes and our lives.

We must change.

Change is the buzz word of the modern world. We are constantly reminded that everything must change. That change is the only constant. Well things did change. The destruction of the Liturgy, the destruction of Christendom took change. And their restoration will take change too. And to change will take courage. It must begin with us. With the resolution to change. With the resolution to restore Christ first to his rightful place in our hearts, and then in our homes. A.M.D.G.

*An audio cassette copy of Mr. Depiante's complete speech is available from STRC for a minimum donation of \$17.00 (postage included). Included with this tape is an aid in living the liturgical life as part of family life: a copy of the recently re-printed book **Religious Customs In The Family**, by Fr. Francis Weiser, S.J. The Restoration will come sooner if families once again return to a liturgical observance in the home. The tape will be sold individually for \$8.00 †*

77 Graces To Be Derived From Attending Holy Mass

(Editors Note: These graces and fruits to be derived from devout attendance at Holy Mass came from Cochem's Explanation of the Holy Sacrifice of the Mass by Father Martin von Cochem [1625-1712]. The Imprimatur, Michael Augustin, Archbishop of New York, June 24, 1818.)

1. For thy salvation God the Father sends his beloved Son down from heaven.
2. For thy salvation the Holy Ghost changes bread and wine into the true Body and Blood of Christ.
3. For thy sake the Son of God comes down from heaven and conceals Himself under the form of the sacred host.
4. He even abases Himself to such an extent as to be present in the minutest particle of the Sacred Host.
5. For thy salvation He renews the saving mystery of the Incarnation.
6. For thy salvation He is born anew into the world in a mystic manner whenever Holy Mass is celebrated.
7. For thy salvation he performs on the altar the same act of worship He performed when on earth.
8. For thy salvation He renews His bitter passion in order that thou may participate in it.
9. For thy salvation He mystically renews His death, and sacrifices for Thee His precious life.
10. For thy salvation He sheds His blood in a mystic manner, and offers it up for thee to the Divine Majesty.
11. With this Precious Blood He sprinkles thy soul and purifies it from every stain.
12. For thee Christ offers Himself as a true burnt-offering, and renders to the Godhead the supreme honor which it is due.
13. By offering this act of worship to God, thou dost make reparation for the glory which thou hast failed to give Him.
14. For thee Christ offers Himself to God as a sacrifice of praise, thus atoning for thy omissions in praising His Holy Name.
15. By offering to God this oblation which Christ offers, thou givest Him greater praise than do the Holy Angels.
16. For thee Christ offers Himself as a perfect sacrifice of thanksgiving, making compensation for all failures on thy part to render thanks.
17. By offering to God Christ's act of thanksgiving, thou dost make ample acknowledgment of all the benefits He had bestowed on thee.
18. For thee Christ offers Himself as the all powerful victim, reconciling thee to the God Whom thou hast offended.
19. He pardons thee for all thy venial sins, provided thou art firmly resolved to forsake them.
20. He also makes reparation for many of thy sins of omission, when thou didst leave undone the good thou mightest have done.
21. He removes many of the imperfections attached to thy good deeds.
22. He forgives thee the sins, unknown or forgotten, which thou hast never mentioned in confession.
23. He offers Himself as a victim to make satisfaction for a part at least of thy debts and transgressions.

24. Each time thou hearest Mass thou canst do more to pay the penalty due to thy sins than by the severest work of penance.
25. Christ places to thy credit a portion of His merits, which thou mayest offer to God the Father in expiation of thy offences.
26. For thee Christ offers Himself as the most efficacious peace-offering, interceding for thee as earnestly as He interceded for His enemies on the cross.
27. His Precious Blood pleads for thee in words as countless as the drops which issued from His sacred veins.
28. Each of the adorable wounds His sacred body bore is a voice calling aloud for mercy for thee.
29. For the sake of this propitiatory victim, the petitions proffered during Mass will be granted far sooner than those that are proffered at other times.
30. Never canst thou pray so well as whilst present at Mass.
31. This is so because Christ unites His prayers to thine, and offers them to His heavenly Father.
32. He acquaints Him with thy needs and dangers to which thou art exposed, and makes thy eternal salvation His particular concern.
33. The angels also, who are present, plead for thee, and present thy poor prayers before the throne of God.
34. On thy behalf the priest says Mass, by virtue of which the evil enemy will not be suffered to approach thee.
35. For thee and for thy everlasting salvation he says Mass, and offers that holy sacrifice to God Almighty.
36. When thou hearest Mass, thou art thyself in spirit a priest, empowered by Christ to offer the Mass both for thyself and others.
37. By offering this Holy Sacrifice, thou dost present to the Blessed Trinity the most acceptable of all oblations.
38. Thou dost offer an oblation precious indeed, of greater value than all things in heaven and earth.
39. Thou dost offer an oblation precious indeed, for it is none other than God himself.
40. By this sacrifice thou dost honor God as He alone is worthy to be honored.
41. By this sacrifice thou dost give infinite satisfaction to the Most Holy Trinity.
42. Thou mayest present this glorious oblation as thine own gift, for Christ Himself gave it unto thee.
43. When thou hearest Mass aright, thou dost perform an act of highest worship.
44. By hearing Mass thou dost pay the most profound reverence, the most loyal homage, to the Sacred Humanity of Our Lord.
45. It is best means whereby to venerate the Passion of Christ, and obtain a share in its fruits.
46. It is also the best means of venerating the blessed Mother of God, and increasing her joy.
47. By hearing Mass, thou canst also enrich thy soul more than aught else in the world.

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Attendance At Holy Mass Is Productive Of Many Graces

(Continued from Page 4)

48. By hearing Mass devoutly, thou canst give greater honor to the angels and the saints than by reciting many prayers.

49. For this in act thou dost perform a good work of the highest value.

50. It is a signal exercise of pure faith, which will receive a great reward.

51. When thou dost bow down before the Sacred Host and the Sacred Chalice, thou doest perform a supreme act of adoration.

52. For each time thou doest gaze reverently upon the Sacred Host thou wilt receive a recompense in heaven.

53. Each time thou dost smite thy breast with compunction, some of thy sins are remitted to thee.

54. If thou hearest Mass in a state of mortal sin, God offers thee grace of conversion.

55. If thou hearest Mass in a state of grace, God gives augmentation of grace.

56. In Holy Mass thou doest spiritually eat the flesh of Christ, and drink His blood.

57. Thou art privileged to behold with thine eyes Christ hidden under the sacramental veil, and to be beheld by Him.

58. Thou dost receive the priest's benediction, which is confirmed by Christ in heaven.

59. Through thy diligence in hearing Mass, thou wilt also obtain corporal and temporal blessings.

60. Furthermore, thou wilt be preserved from many misfortunes that would otherwise have vanquished thee.

61. Thou wilt also be strengthened against temptations which would have otherwise have vanquished thee.

62. Holy Mass will also be to thee a means of obtaining grace of a holy death.

63. The love thou hast shown for Holy Mass wilt secure for thee the special succor of angels and saints in thy last moments.

64. The remembrance of the Masses heard in thy lifetime will be a sweet solace to thee in the hour of death, and inspire thee with confidence in the divine mercy.

65. They will not be forgotten when thou dost stand before the strict Judge and will incline Him to show thee favor.

66. Thou needest not a fear a long and terrible Purgatory if thou hast already to a great extent atoned for thy sins by frequently assisting at Holy Mass.

67. One Mass devoutly heard will do more to mitigate the pains of Purgatory than any act of penance, however difficult of performance.

68. One Mass in thy lifetime will be of greater service to thee than many said for thee after death.

69. Thou wilt attain a high place in heaven, which will be thine to all eternity.

70. Thy felicity in heaven will, moreover be increased by every Mass thou hearest on earth.

71. No prayers offered for thy friends will be as efficacious as a single Mass heard and offered on their behalf.

72. Thou canst amply recompense all thy benefactors by hearing Mass for their intention.

73. The best help, the greatest consolation, thou canst afford the afflicted, the sick, the dying is to hear Mass for them.

74. By this same means thou canst even obtain for sinners the grace of conversion.

75. Thou canst also earn for all faithful Christians saving and salutary graces.

76. For the suffering souls in Purgatory thou canst procure abundant refreshment.

77. And if it is not within thy power to have Mass said for thy departed friends, thou canst by devout assistance at the Holy Sacrifice release them from the tormenting flames.

To omit hearing Mass merely from carelessness or indolence would be proof that we were either ignorant of, or indifferent to, the divine treasures it contains. God grant that those who read this may, in the future, appreciate more fully this pearl of great price, value it more highly and seek it more diligently. †

How Old Is Your Religion (attn: Novus Ordo)

If you are a Lutheran, your religion was founded by Martin Luther, an ex-monk of the Catholic Church, in 1517.

If you belong to the church of England, your religion was founded by King Henry VIII in the year 1534 because the Pope would not grant him a divorce with the right to re-marry.

If you are a Presbyterian, your religion was founded by John Knox in Scotland, in the year 1560.

If you are a Protestant Episcopalian, your religion is an offshoot of the church of England and was founded by Samuel Seabury in the American Colonies in the 17th Century.

If you are a Congregationalist, your religion was founded by Robert Brown in Holland in 1582.

If you are a Methodist your religion was started by John and Charles Wesley in England in 1744.

If you are a Unitarian, Theophilus Lindley founded your church in London in 1774.

If you are a Mormom (Latter Day Saints) Joseph Smith started your religion in Palmyra, NY in 1829.

If you are a Baptist you owe the tenants of your religion to John Smyth who launched it in Amsterdam in 1606.

If you are of the Dutch Reformed church you recognize Michaelis Jonce as founder because he originated your religion in New York in 1628.

If you worship with the Salvation Army, your sect began with William Booth in London in 1865.

If you are a Christian Scientist, you look at 1879 as the year in which your religion was born and to Mrs. Mary Baker Eddy as its founder.

If you belong to one of the religious organizations known as "Church of the Nazarene", "Pentecostal Gospel", "Holiness Church", or "Jehovah's Witnesses", your religion is one of hundreds of new sects founded by men within the past 100 years.

If you are a Novus Ordo Catholic, your religion was founded over a 20 year period, starting in the mid 60s following the second Vatican Council, when the Mass and other sacraments were changed. The changes were made starting with Pope John XXIII, and included changes made by his successor, Pope Paul VI and the present leader of the Novus Ordo church, John Paul II.

If you are a Roman Catholic and a member of the True Church, you know your religion was founded in the year 33, by Jesus Christ, the Son of God, and that it has not changed since that time. †

An Evil Spirit Drove The Efforts Of Vatican II "Reforms"

BY FR. KEVIN VAILLANCOURT
Editor, The Catholic Voice

The Nature Of The Liturgy

Not long ago I had a discussion with an apologist for the changes in the liturgy following the Second Vatican Council. He told me that what was done by the International Commission on English in the Liturgy (ICEL) was a normal progression of human spirituality, that the ones who promoted the "reform" were good and holy men, and that they had nothing but the best interests of the Roman Catholic Church at heart. I could not agree. As I prepared to offer him proof of my concerns, he cut me off by saying that I was "judging" those who brought about the "reform" -- judging them uncharitably and without cause. "Do you know them?," he asked.

Interruptions and an appeal to "charity" are the usual tactics of the defenders of the *Novus Ordo Missae*, so I proceeded to take a book off the shelf in my office and asked him to review with me the writings of the chief architects of the new liturgy in their own words. I knew I could not make a *subjective* judgment about their state of holiness or goodness, nor about the concept that maybe they really believed that what they were doing was good for the Church. Since I didn't know any of these men personally, a subjective argument such as the path my guest was attempting to take me down would lead our discussion awry. An *objective* study of the real issues, through the writings of these men, was, and always is, our best plan of attack. Interestingly enough, at the end of the review of the material I had, my guest had to admit he did not know of these writings before and that reading them put the spirit under which these neo-reformers labored in a new light. He promised to look into it further. That was all I could ask.

A basic part of the discussion that we had that afternoon is what I will share with you below. I will quote from the writings of several self-styled "leading liturgists" at the time of Vatican II as found in the two volume book, *The Liturgy of Vatican II*, (LVII) edited by William Baruna, O.F.M. and published by Franciscan Herald Press in 1966. Remember that this book was published at a time when the neo-reformers were emotionally drunk with the new power they had to change, not only the liturgy, but the very spirit of the Church herself. Having a *carte blanche* approval after the Council to make a new liturgy, they couldn't wait to put into practice the innovations that had been whispered for decades behind closed doors in seminaries and monasteries throughout Europe and in parts of America. They are rather bold in their opinions -- opinions which became the exact pattern of the new teachings of the conciliar religion. What is of more concern is the spirit of contempt that permeates these writings: contempt for Tradition, for Rome and for the discipline imposed by the Church on liturgical worship. Verbalized often is the utter contempt for the prayers of the Roman (Tridentine Latin) Mass itself and how "that Mass" keeps Catholics separate from the Protestants and the schismatics. One cannot believe, after reading the anti-traditional, vehement writings of these liturgists, that their plan bore any resemblance to the legitimate Liturgical Movement given papal approval long before the Council.

Before proceeding to review the evil spirit which possessed the liturgical reformers, let's firmly grasp the beauty and holiness of the Catholic Church in her liturgical acts, most specifically the Holy Sacrifice of the Mass.

Elsewhere in this issue we reprint an older text which lists numerous graces and benefits to be gained by one's attendance at Holy Mass. To this I will add one more thought: Holy Mass, as defined by the Church, is a *sacrifice*. What this means, as Fr. Tanquary remarks, is that "Sacrifice is prayer in action . . . Whoever enters into this stream of liturgical prayer with the required dispositions is sure to obtain for himself and others the most abundant graces." (*The Spiritual Life*, p. 140) Thus, the Holy Sacrifice of the Mass is an important means of sanctification because it glorifies God in a perfect manner by offering to Him prayer, adoration, thanksgiving, petition and reparation for sin. Fr. Tanquary also remarks: "Let no one say that this (Holy Mass) has nothing to do with our sanctification. The truth is, that when we glorify God, He is moved with love toward us, and the more we attend to His glory, the more He attends to our spiritual concerns." (*S.L.*, p. 139)

Besides being a sacrifice and a means of our sanctification, Holy Mass is also an expression of our Faith. Here we enter into an important consideration, having often heard the quote from St. Augustine, "The law of praying is the law of believing". Pope Pius XI says the same when he declared in his apostolic constitution *Divini Cultus* that by the Liturgy "we proclaim our Faith". The same Pontiff taught in the Bull *Inter multiplices*: "The missals have always been considered of great importance as monuments of Christian piety and of remote antiquity, in which the Church affirms its living faith". Pope Pius XII taught in *Mediator Dei* how the norm of liturgical discipline must conform to the consistent teaching of the Church: "The integrity of faith and morals should be the characteristic norm of this sacred discipline, which must conform absolutely to the most wise teachings of the Church."

This sets the stage for the thrust of this article. Holy Mass is just what we have seen -- it is *holy* in itself, and it gives a living expression of our apostolic Faith. Because of this, novelty and experimentation, as well as the notion that the liturgy should adapt to "local cultural expressions" are errors. Holy Mass is a universal means of sanctification, while expressing the Faith of the entire Catholic world. Novelty and experimentation do not lead to holiness, and cultural expressions of a certain locality have no place in the universal worship of the Church. The doctrine of the Mystical Body of Christ speaks against this.

A New Spirit Which Emphasizes False Teaching

"A grandiose work, which nobody would have dared imagine a few years ago, has been happily completed. A springtime, which began to bud a half century ago, and which has come to full bloom everywhere, has found its fulfillment in a rich harvest. A great gift of God has been placed in our hands. It is a gift of God, but at the same time it is also a work

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New Ecumenism Presents A Danger To Traditional Faith

(Continued from Page 6)

shaped and created by human hands, an undertaking which has emerged from the hands of man . . ." (Josef A. Jungmann, S.J., *LVII*, Vol. I, p. 66).

I could find no better quote than this to begin our study. Jungmann is the darling of many today, not just among the novus ordo crowd, but also among the "conservative" novus ordinarians. His review of the Mass is the primary source of education in some "traditional" seminaries and adult courses on the Faith. Jungmann is the most subtle, yet most forceful of the promoters of the new spirit of the liturgy, for he is careful to frame his joy at the innovations as being "a gift from God" while repeating that it is also the work of "the hands of man". Jungmann often chants the mantras of the innovators: the liturgy is changeable, there is a universal priesthood of the believers which calls for active participation, and we must renounce the idea "of a liturgy that is strictly uniform for all countries". Jungmann's works have lulled Catholics to sleep these past few decades and should have no place among the studies of traditional Catholics.

While Jungmann may be more subtle in his push for change, others are not. In fact, there is a spirit of anger which pervades the writings of the modern liturgists. They are angry with the Roman Catholic Church for not bending in her liturgical practices and being more free and expressive like the Protestants. Likewise, there is not enough of a variety in scriptural readings, leading people away from a liturgy which is "Word-based", forcing on them prayers composed by the Church centuries ago. They are angry that the Roman Rite maintains a strict adherence to a form of the words of Consecration that is different from other rites, especially the schismatics. Their anger rises more when they tell us that their concept of unity has not been heard. The Church has erred, they say, in its teachings about not worshipping with other religions, and it has done this chiefly by the use of an antiquated centralized liturgy which came from that most despised of meetings, the Council of Trent. It was this Council that rejected the notion of a universal priesthood of the faithful, a teaching maintained by most Protestant sects. "How can there be active participation of the 'People of God' without this concept?", they sneer. Lastly, they are angry at the constant reference to a sacrifice, which is such a "negative" thought in the spiritual lives of the People of God. Rather, the new liturgy should be known simply as the *eucharist*, the liturgy being now a paschal meal of thanksgiving and praise, not of petition and reparation for sin. The emphasis is not now on the saving death of Christ on the Cross, but rather on His Resurrection and His coming. The word *Holy Eucharist* should not be used, because that's not what other churches do.

Have I made all this up? I wish I could say yes, but such is not the case. The modern liturgists tell us they had been "on trial" (Constantine Koser, O.F.M. *LVII*, Vol. I, p. 225) for nearly a century, and the "Roman" Church was standing in their way. Whenever local bishops would write to Rome for a decision

regarding the novelties of the false liturgical movement, the Sacred Congregation of Rites (established by the Council of Trent to safeguard the purity of liturgical practice) or the popes would respond (Pius XI's *Divini Cultus*, or Pius XII's *Mediator Dei*) and the "movement" would have a set back. There was anger and a spirit of vengeance in the mind of the innovators; all that was sacred and traditional must feel their wrath.

Of particular concern to the innovators was the Roman Canon. It was too long, filled with "too many interruptions" (Adrien Nocent, OSB, *LVII*, Vol. II, p. 99). The addition of the Prayer of the Faithful would eliminate such "breaks" in liturgical actions as the *Kyrie* and other prayers of intercession. The private prayers of the people would be more efficacious and meaningful than the ancient formularies of the Church. Nocent also rejoices in the addition of the Sign of Peace for, among other things, by this sign "we underline the assent of the faithful to the celebration of the Eucharist" (*op.cit.*, p. 98), an assent necessary to emphasize to the Protestants that Catholics accept the notion of the universal priesthood of the believers.

Speaking of the Protestants, the International Episcopal Committee in 1963 gave a mandate to the ICEL that "the collaboration with other Christians interested in the liturgical use of English should be developed after the first meeting of the Advisory Committee. At least the principal churches should be consulted. Mention was made of the Anglicans (Episcopalians), Lutherans and Prebyterians" (From Vatican Documents, *LVII*, Vol. I, p. 63). Ecumenism was underway.

A Major Concession To The Protestants

While there are numerous examples that should be cited, there is one total break with Roman Tradition in the words of the Canon of the Mass that I will emphasize here. It is the removal of the words *mysterium fidei* from the form of the wine-consecration and placing them after the modern form of consecration as an affirmation of the faithful saying, "Let us proclaim the mystery of faith: Christ has died, Christ is risen, Christ will come again."

By taking the words *mysterium fidei* (which are a necessary part of the form) away, the sense of the words is also changed. While part of the wine-consecration form, the "mystery of faith" refers to the Blood of Jesus Christ, then being consecrated, and which was shed on Calvary for the redemption of mankind. The unbloody renewal of Calvary was fully accomplished by the Holy Sacrifice of the Mass. Removed from there, and placed before an innovative "proclamation", the "mystery of faith" now refers to Christ's death in general, as well as His Resurrection and coming at the end of the world. The saving Blood of Christ, shed for the *many* (not "all", as is found in the ICEL form of consecration) who would accept His teachings and that of His Church, is no longer singled out as being the mystery we worship. We are no longer humbled at the thought that God would come and give His life Blood for us sinners. Likewise, since the blood offered in sacrifice in the Old Testament dimly

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Change In the Canon Was A Concession To Protestants

(Continued from Page 7)

foreshadowed the mystery of the shedding of the Blood of Christ in the New, Christ's Blood is in this Sacrament in a hidden manner as a "mystery". Thus says St. Thomas Aquinas in his *Summa Theologica* (Part III, Q. 78, art. 3)

Few modern liturgists dared to speak of their "problem" with *mysterium fidei* in the wine-consecration. Oh, don't get me wrong, they wanted to speak about it, but what good would it have done before? How could they get it removed? You see, to them, the presence of these words formed a barrier to the schismatics because in most of their liturgies (which, in the innovators' minds, were of equal, if not greater value than the Roman Rite because they were not influenced by Trent), the words *mysterium fidei* were not present. The Romans were also missing a reference to the Holy Ghost in those prayers, which became another defect the liturgist bewailed. So, on April 3, 1969, convinced by the liturgists that an ecumenical gesture was appropriate, Paul VI promulgated an apostolic constitution, the "Revision of the Roman Missal", which, among other things, took out the words *mysterium fidei* from the wine-consecration, with very little discussion on the matter as a means to justify it. Paul VI wrote: "The words *Mysterium fidei*, now taken out of the context of the words of Christ, are said by the priest as an introduction to the acclamation of the faithful." Read nearly every piece of literature at that time which explained the "reforms", and you will find very little, if any discussion about the reasoning behind this change or how the clergy were to explain it to the faithful. But, as Jungmann remarked, every aspect of the Mass was to be reformed, and the sacred words of Consecration were no exception. In fact, this action gave way to the next ecumenical concession, which occurred a few months later, the changing of another of Christ's words: *multis* (many) into *omnibus* (all). After all, having gotten away with it once, and without complaint, shouldn't they try it again?

Mysterium Fidei And The Words Of Christ

Some people have remarked: the removal of *mysterium fidei* from the Roman Canon did nothing more than equalize it with the Canons of the other rites, the schismatics as well as those united to Rome. It was something that needed to be done anyway. "Besides," they say, "it didn't affect the validity of the Consecration until the change of *pro multis* came along." Such comments demonstrate an ignorance of Catholic teaching, an ignorance forced on the average Catholic for a long time.

One thing that caught the eye of the Holy Office in 1958 was how the innovators were already tampering with the removal of *mysterium fidei* during their experimental liturgies. In a *Monitum* (warning) dated July 24, 1958, the Protectors of the Faith put these modernists back on trial with these words:

"It has been made known to this Supreme Sacred Congregation that in a certain translation into the vernacular of the New Order of Holy Week the words 'the Mystery of Faith' have been omitted in the form for the consecration of the Chalice. Furthermore it has been reported that certain priests

omit these same words in the actual celebration of Mass.

"Wherefore, on this account, this Supreme Congregation warns that *it is nefarious* (emphasis added) to introduce changes into so holy a thing and to mutilate or to falsify editions of liturgical books. (There then followed a reference to Canon 1399, 10 of the 1917 Code of Canon Law.)

"Let the bishops, therefore, see to it, according to the intention of the *Commonitio* (reminder) of the Holy Office of February 14, 1958, that the prescripts of the Sacred Canons on divine worship be strictly observed and let them be diligently vigilant *lest anyone dare to introduce even the minutest change into the matter and form of the Sacraments* (emphasis added).

"Given at Rome, from the Palace of the Holy Office, on the 24th day of the month of July in the year 1958." (A.A.S., Vol. 50, p. 536)

That this innovation attracted the attention of the Holy Office (and not the Congregation of Rites) is serious. The Holy Office (now removed and downgraded since Vatican II) is concerned with doctrinal matters, not points of liturgical discipline, like the Congregation of Rites. Thus, the removal of *mysterium fidei* was considered **an attack against the Faith** and not just a point of liturgical impropriety. Nearly 11 years later, this didn't seem to matter to Paul VI.

But, how do we explain the presence of these words in the Roman Canon and not those of most other rites? Are we sure Christ said the words *mysterium fidei*? If He did, shouldn't they also be present in *all* the rites of the Church? In 1202, the Archbishop of Lyons asked Pope Innocent III these same questions. In reply, the Pope wrote the doctrinal letter *Cum Marthae Circa* which settled this dispute once and for all. He said: "You have asked (indeed) who added to the form of words which Christ Himself expressed when He changed the bread and wine into the Body and Blood, which are in the Canon of the Mass that the general (Roman - Ed.) Church uses, but which we find expressed by none of the Evangelists . . . In the Canon of the Mass that expression, *the mystery of faith*, is found interspersed among His words . . . Therefore we believe that the form of words, as is found in the Canon, the Apostles received from Christ, and their successors from them." Thus, the entire form of the wine consecration, with *mysterium fidei* in it, binds the Roman Rite as coming from Christ through the Apostles. (For more on this subject, see *De Defectibus* and read Patrick Omlor's work: *No Mystery of Faith, No Mass.*)

This brief study of the removal of *mysterium fidei* is but one example of the bad spirit which drove the innovators in changing the Sacred Liturgy to fit their designs. This is why a visible restoration of the Mass and the Catholic Faith cannot include a "reform of the reforms", as some call for. The "reforms" which came from Vatican II were in error from the start and are not an expression of the Catholic Faith since apostolic time. No, a restoration must include nothing else but a full return to the Tridentine Latin Mass, abandoning all novelties. This is done in traditional chapels already; we must work and pray that it will soon be practiced everywhere. †

A Number Of Missals Available For The Latin Mass

by ROBERT DEPIANTE
For The Catholic Voice

Ever wonder where you can get a new missal to use when attending Mass? In the past half dozen years, at least four publishers have produced missals, all made from plates that were originally produced before the changes of Vatican II.

The missals are not of the same quality as the originals were, and because of the kind of paper used, are somewhat thicker than the originals. But the prayers, the text of the Mass (in Latin and English) the calendar, the feast days, all follow the calendar as we remember it, the calendar before the changes that came as the result of Vatican II.

All are readily available. Here's a look at the missals we found in our search. And there might be more, so if you hear about a new missal being published, let us know, we'll be glad to review it and add it to our list so that people can buy it if they desire.

THE NEW ROMAN MISSAL: *By Father F.X. Lasance.*

Father Lasance was responsible for publishing a variety of missals and other religious books (among them, *A Catholic Girls Guide*, and *A Young Man's Guide*) The missal selected by Omni Publications for reprinting was the 1945 version. It has 1,852 pages, and the reproduction is quite good. It is a thick book, (as were all the Father Lasance missals, even back in their original printings). This one is 2 1/4 inches thick, the book measures 4 1/2 inches by 6 3/4 inches in size, and is bound with a leatherette cover, stiff but still flexible enough to make handling easy. The page edges are of gilded.

The book may be purchased at several sites, but we offer one where we know the books are readily available. Write to Omni Publications, P.O. Box 900566, Palmdale, CA 93590. Their phone number is (805) 274-2240. The cost \$39.95 plus \$2.00 shipping and handling. Omni, like many small organizations, does not accept credit cards.

THE NEW MARIAN MISSAL: *By Sylvester P. Juergens, S.M.*

A handy daily missal, it is the same dimensions (4 1/2 by 6 3/4 inches) as the Fr. Lasance missal, but somewhat thinner. It has 1,445 pages and is slightly under 1 3/4 inches thick. This missal has one advantage over all the others we reviewed. The first two editions of this reprint, which have been available since 1989, were produced in black type. When the third printing took place, red ink was used to designate the instructions and footnotes in the part of the missal devoted to the Ordinary of the Holy Mass. This change, which is faithful to the original, helps as you follow the Mass and adds a nice touch to the book.

Veritas Press (P.O. Box 1704, Santa Monica, CA, 90406) is to be commended for their work, for this was the first Latin/English daily missal for the Tridentine Latin Mass to be printed since the changes in 1969. The Liturgical Calendar has been updated to include the major feasts until 2003. The cost of the missal is reasonable: \$29.95, plus \$3.00 for shipping/handling. As with all the missals we reviewed, this one has prayers for all occasions, as well as the texts for all daily Masses.

MY SUNDAY MISSAL EXPLAINED: *By Rt. Rev. Joseph Stedman.*

This copy of the ever-popular Father Stedman missal was reprinted under the direction of Father Francis LaBlanc of Our Lady of the Sun Shrine. His address is: 12546 W. Peoria Ave., El Mirage, AZ 85335. It's much smaller than the other missals we reviewed, being only 350 pages, (3 1/4 inches by 5 1/4 inches, and only 1/2 inch thick). But, with the smaller size, we lose some of the features of the larger *daily* missals. This missal is for use only for Sundays and Holy Days of Obligation.

In the original Father Stedman missal, the publisher worked toward production of a book that would fit into the coat pocket or purse, and would be handy for use on Sundays and Holydays. They succeeded in this goal, and the reproduction of the Missal in this edition (published in 1992) is equally as handy.

The new Father Stedman Missal can be purchased directly from Our Lady of the Sun Shrine or from from CRI (Catholic Research Institute), P.O. Box 756, Greenacres, WA 99016. The cost is only \$11.00 (plus shipping/handling), much less than the larger daily missals

ST. ANDREW DAILY MISSAL: *By Dom Gaspar Lefebvre, O.S.B..*

This missal has been out of print since 1962, and the version reprinted in 1998 was originally published in 1952. As well as the full text of all daily Masses, it contains the full rites of Holy Week before their abridgement and modification in 1956. It has 1,904 pages, has a semi-hardbound black cover and measures 4 1/2 inches by 6 3/4 inches. It is a veritable treasure-trove of riches about the traditional Roman Rite, and, as with our other missals, contains both the Latin and the English for all of the Mass.

The traditional liturgical commentary available in English for each Sunday and Feastday is excellent, and liturgical and doctrinal notes are provided for every season of the year.

The most expensive of the missals we reviewed, it sells for \$42.00 plus \$4.50 shipping. It can be purchased from St. Bonaventure Publications, 324 Central Avenue, Suite 105, Great Falls, MT 59401-3114, or phone: (406) 452-5452.

It is encouraging to see the printing of so many missals for the Tridentine Latin Mass. This means that the desire for this Mass is not falling away, as the conciliarists would have hoped. Rather, it demonstrates a stronger hope that Catholics will abandon the conciliar church once and for all. †



The Society of Traditional Roman Catholics is now online! You can view our new web site at the following address:

<http://www.strc.org>

We have many plans for this web site, including important reprints from past issues of *The Catholic Voice*, links to other Catholic sites, and more. You can e-mail us directly at our new address: strc@strc.org.

Reader Shares An Open Letter To Ecclesia Dei Official

Open Letter to Monsignor Camille Perl,
Secretary of Ecclesia Dei

Dear Monsignor:

I have read with a combination of sadness and amazement your second response to the Catholic who in good faith could not accept the New Order Mass. You say essentially that we ought to “trust you” (the Holy See). Trust you? Every statistic shows that the Catholic Church is very sick, from plummeting Mass attendance, plummeting belief in Catholic dogma and the Real Presence, and plummeting vocations, to skyrocketing annulments. It is rotten from within, displaced and corroded as a public institution in the eyes of secularists and as the True Religion in the eyes of godly men. You know that from countless cries for help from the faithful, from your own studies, and even from the Luciferian secular media. You knew that we were being led away from the True Faith, from the Sacred Traditions of the Church, to an alien religion that would not be recognizable as Roman Catholic by the Church Fathers. What would be the response of the great, holy popes of the past, from Pius XII on back to Peter? Yet you have done nothing to stop the snowballing catastrophe. Your idea of religion is to abandon seminarians and women entering the convent to heretical and sometimes perverted teachers, and to abandon the faithful to dissident and even immoral bishops and cardinals. And then you stand by and watch as Rome burns. You have thrown the most innocent, young schoolchildren, to the wolves, to a wrecking ball of hedonism, feminism, and gay pride, teaching them to be orgasmic rather than good. You have directed Catholic homeschoolers, who were taking it upon themselves to protect the virtue of their children, to submit to the control of liberal monsters. You have gutted or bulldozed our Sacred churches and replaced them with whitewashed walls. The altars were jackhammered, and the tabernacles, confessionals and statues were trashed, having been replaced with the “Renew” program.

The New Church you speak of consists of trial balloons and smokescreens. The New Catechism, for example, was a trial balloon, issued first in unofficial vernaculars, and later changed in approximately 100 points of doctrine in the official Latin edition to suit reader tastes, interests, notions, and predilections. Whereas, the old Catechism of the Council of Trent was written by a saint (St. Charles Borromeo) and promulgated by a saint (Pope St. Pius V). And the great Baltimore Catechism was derived from it, the original meanings intact. Has therefore the Church, dear Monsignor, somehow just begun in 1965? I would say yes, but it is a New Church, a New Order Mass, a church in eclipse where the Buddha and other gods can replace and be worshipped instead of the Good Lord in the Tabernacle (Assisi, 1986), a church in which the Holy Father can sit under an eye in a triangle rather

than under a crucifix, a church which conforms to the New World Order, a church which is the handmaiden of those who modernize and sanitize, a church which covers up the secrets given by the Most Holy Virgin, a church which forgets Her, the angels, the saints, and relegates the role of the Good Lord to “subsisting in” it.

Now regarding the New Order Mass and any “continuity with tradition”, you refer the Catholic to books written by Vatican II men. Why not refer him to the greatest work on the subject, by two scholar clergymen whose names are held in the highest esteem, i.e., what is known as The Ottaviani Intervention. Heroes of the Faith, their Eminences, Cardinal Ottaviani and Cardinal Bacci explain quite clearly (and clarity is essential to true Church teaching) that there is no link between the New Order Mass and Tradition. Among other points they state that the New Order Mass “has much to gladden the heart of even the most modernist Protestant”. They explain that “the definition of the Mass is reduced to a ‘supper,’” that “the altar is nearly always called the table”, that “the instruction recommends that the Blessed Sacrament now be kept in a place apart... as though it were some sort of relic”, and that “the people themselves appear as possessing autonomous priestly powers”. As a former evangelical Protestant, Monsignor, I can tell you that these changes would most certainly gladden the heart of that heretic Martin Luther. And therefore, does it not gladden the heart of the dragon, that ancient serpent?

Schism? Dear Friend, while you call the Society of Saint Pius X and the independent churches schismatic (untrue; those clergy and religious are most certainly heroes of the faith, and I say this before God), while you call all of us schismatic, the New Church kowtows to the Eastern Orthodox, Russian Orthodox, Protestants, Jews, Buddhists, Shintos, Animists, and the like. Schism! Why then have Roman cardinals and canon lawyers said no, there is not schism and even, that it is questionable whether Archbishop Lefebvre, and his brother bishops, were excommunicated, even by the New Code of Canon Law? Good Monsignor, I am a poor layman (although a liberal priest told me recently that I too, can consecrate, and I have heard of a liberal bishop who is instructing laymen to be “ministers”). I await the day when the True Faith is restored so that I don’t have to write any more of these letters.

Sincerely,

Edward J. C., PhD
PH7W, 630 W 168th Street
New York NY 10032 USA

*Letters To The Editor***More Requests For Newsletter Come From Outside U.S.****Thank You For Back Issues**

Editor, The Catholic Voice,

Praised be Jesus and Mary. Amen!

Thank you for the March issue of the newsletter of STRC. It is very informative. You have made me aware of more things that all Catholics should know.. The back issues you sent me were all given to a priest, hoping to keep him well informed of the real score in the real Church for he is a product of the new liturgies. The Novus Ordo seminarians seem to forget what a real vocation to the priesthood is. I am praying for more graces for you to strengthen your apostolate.

N.M.

Catbalogan, Samar, Philippines

Editor's Note: We are always glad to hear that our newsletter is shared with others, especially those still holding on to the conciliar church. Say a prayer each time you give it out to be read, that way the graces needed by those who read the material will be there for them to understand it and take it to heart.

† † †

Reader From Bombay Asks For More Material

Editor, The Catholic Voice,

Thank you very much for the packet containing copies of Catholic Voice, I received yesterday. The articles are excellent and with your kind permission, I will make copies and circulate. Thank you for publishing my letter. Just a small favour, when space permits, kindly print my address so your readers could read The Catholic Voice, pass on to me, and also send me their back dated copies as well, to help us combat the menace of heresy and pagan worship here. Do be assured of my humble prayers.

United in prayer,

Mrs. Anne D'Souza,
"Ashish",
Plot 6B, 18A Road,
Khar, Mumbai,
Bombay 400010 India

Editor's Note: STRC has always extended permission to anyone to copy and distribute The Catholic Voice as long as nothing substantial is changed and our address is included. Our interest is that the message in our newsletter is spread to as many Catholics as possible. Our foreign readers find it less expensive to have the copy they received photocopied in their countries and then distributed in that manner. Our requests for international mailing is growing, and that is why the donations we receive are so important so that we can continue to meet these requests.

† † †

Glad To See That Some Catholics Are "Waking Up"

Editor, The Catholic Voice,

I recently finished reading the June 1997 issue of the Catholic Voice. Please put my name on your mailing list as I am so glad that some Catholics are finally waking up to what is

happening in the Church. I am referring to the article on Cardinal Ratzinger -- it was wonderful. I am enclosing a donation to help in printing the newsletter.

ML

Maple Heights, OH

Editor's Note: Than you for your donation. It is good to know that our back issues are being circulated and that you could find some value in them.

† † †

Disagrees With Position On Novus Ordo

Editor, The Catholic Voice,

I would like to ask you to take my name off of your mailing list. I have read your position on the potential validity of the Novus Ordo, and I came to the conclusion that, although I support the basic aims of your organization, I cannot in good conscience be associated with it. The most definitive and clear testimony the Church has ever offered on the central point is found in the Saint Pius X Catechism, which states: "The form of the Sacrament of the Eucharist consists of the words used by Christ Himself: 'This is My Body; This is My Blood'" (The Eucharist A.5). I will give a Catholic that he may question the validity of the form of the new mass, I will give that the new form is a grave abomination, even if valid, and I will even give that many new masses are in fact invalid because of the rampant heresy among priests concerning Transubstantiation and the nature of the Sacrifice, but I will accept this approved definition until Rome clears this up, because it is the clearest statement made by Rome on this issue.

Bishop Williamson correctly stated that, "There will always be disunity amongst traditional Catholics until Rome comes to her senses. This is because Our Blessed Lord provided only one measure of Christian unity, the Pope, as long as he uses his authority to build up the Church." . . . These questions can be authoritatively answered only by the Holy Father. So I wholeheartedly disagree with your hope that your organization, a mere human organization, will even temporarily ensure unity in the Faith by dialogue. The Protestants have been teaching us for almost 500 years that unity comes not through discussion, but through obedience.

Please be assured of my prayers, and support on other stands. To me, it makes little difference to those who are not ignorant of the problems with the new mass whether or not it is always invalid. Surely the Masonic plant, abomination, and underminer of the Faith that it truly is, is more than enough to keep any Catholic who is not ignorant away. Let us pray for our ignorant brethren, but if you feel compelled to positively deny, as opposed to question, the validity of the new mass, leave me out. After my conversion to the Faith, in my abjuration of my former errors, I swore to "true obedience to the Roman Pontiff, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ. Besides I accept, without hesitation and profess all that has been handed down, defined, and declared by the

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Invalidity Of Novus Ordo Missae Is Not An Opinion

(Continued from Page 11)

Sacred Canons and by the general councils, At the same time, I condemn and reprove all that the Church has condemned and reprovved." All else is only opinion until it has been formally decided by Rome. I will not presume to what measure Rome will anathematize the new mass, because I do not want to jeopardize my filial obedience when that most necessary day comes. Until Rome comes to her senses, I will await "working out my salvation with fear and trembling". I do not accept your opinion as an absolute, although I do accept it as a horrifying possibility. I also do not accept your plea for a united traditional front in these times, except by praying for each other and supporting one another. Please keep me in your prayers and I will surely keep you in mine.

JD

Lackeswana, NY

Editor's Note: Thank you for your letter. It is often too bad when people ask to be taken off the mailing list that they do not get a chance to read our reply. The catechism definition cited above is not a "definitive" expression of the Church's teaching on the form of the Sacrament of the Holy Eucharist (the word "Holy" was missing in your copy of the catechism, a device of the innovators whose deliberate removal of that word itself de-emphasizes the sacredness of this Sacrament), for too often the catechisms of the past 50 years have added to our modern confusion by abbreviating the form for the sake of not over "theologizing" it. The teachings of the popes and the Councils, as your abjuration stated, is our true source for *definitive* teaching. Our "opinion" on the invalidity of the Novus Ordo Missae is based on Church teaching which condemned this false form of worship *even before it was proclaimed*. We are not so much concerned with the "form" of the novus ordo itself (and this is a wrong use of this term), but the wording of the form -- the substance -- of the Sacrament itself as found in the words of consecration. Consider this:

- Pope Innocent III, in his doctrinal letter *Cum Marthae Circa* in 1202, settled the question of the form of words of consecration for the Roman Rite when he stated that the entire form as found in the Missal are Christ's own words delivered to the Apostles and through them to us. The entire form is what Christ spoke, so the entire form is necessary.

- Pope Eugene IV stated the same thing in 1441 while the Council of Florence was in session.

- St. Thomas Aquinas, in his *Summa Theologica* (Part III, Q. 78, Art. 3), matter of factly comments on the use of the entire form when he says: "The Church, instructed by the Apostles, uses this form".

- The Council of Trent (Session XXI, Ch. 2) levels an anathema against anyone who would violate the substance (the form) of the Sacraments . . . any Sacrament.

- *De Defectibus*, found in the front of every altar missal before Vatican II, dogmatically defines that the entire form of words is necessary to validly confect the Holy Eucharist.

- Pope St. Pius X taught that the Church doesn't have the right to change the form of a Sacrament (*Ex quo nono*, Dec. 26, 1910), and Pope Pius XII taught that the Church (pope,

cardinal, bishop, etc.) doesn't have the power over the substance of the Sacraments (*Sacramentum Ordinis*, Nov. 30, 1947). So no one can argue that the Novus Ordo is valid because it is approved -- no one has the power or the right to make the changes we see in it.

All of these points are reviewed in material offered by STRC on page 2 of this issue: *Has the Church the Right?* (Omlor) and *Defending the Tridentine Latin Mass*. So, you see, explaining the invalidity of the Novus Ordo Missae is not our *opinion*, it is the Church's *definitive* teaching *before* it happened.

Lastly, I'm sorry you don't agree with the necessity for unity in the Traditional Movement. Until this is achieved, we will get nowhere. The very lack of "dialogue" (your word) is what keeps us divided and opinionated, especially among the clergy.

† † †

Words Of Encouragement From A Priest

Editor, The Catholic Voice,

A little donation to help with your work in publishing the truth about the situation in the Church. You are one of few who do not compromise. God bless you and your work.

Rev. H.B.
Gilford, NH

Editor's Note: Father, you have always been a generous supporter of our work, and that was before you sent us a donation. We know the financial sacrifices most priests today must make, so we appreciate your donation -- and most especially your prayers.

† † †

Not the Same In Any Sense

Editor, The Catholic Voice,

I telephoned you to request a subscription to your newsletter. As I mentioned, I found it buried beneath a pile of reading material at the traditional chapel where I attend Mass. I came to attend there, but God's mercy is abundant. I am still an organist in a Novus Ordo church, but I do not participate nor receive "communion". Enclosed is my donation and an order for each of the reprints found on page 2.

I am enclosing a page from the Latin Liturgy Association's Fall, 1997, newsletter (p. 15) with a quote by a Fraternity of St. Peter priest that is, to me, utterly blasphemous and reveals them as the liberals they are. The quote is from Fr. Karl Cleaver, FSSP, on the sense in which the old Mass and the new mass are in one sense the same but in another sense quite different: "You can take flour and beef and water and make Beef Wellington. Or you can make a Big Mac." LLA's editor's comment: "He's right: exact same ingredients, and a world of difference in the experienced result."

JC, N. Olmstead, OH

Editor's Note: As we noted above, there is no comparison between the novus ordo and the Roman Tridentine Latin Mass, no matter how you care to "experience" it. The *substance* of the two is completely different. The Church tells us so.

(Continued on Page 13)

If Novus Ordo Is Invalid, Then What About Communions?

(Continued from Page 12)

If New Mass Is Invalid, Then What About . . . ?

Editor, The Catholic Voice,

I have a question: If the new mass is not valid, then what about the hours spent in adoration before Our Lord? I go to a Holy hour once a week, but if the Mass that consecrated Our Lord is invalid, then what?

Also, I went to Mass every day for 2 years, and what about my First Friday and First Saturday Communions? I go to a new mass for these days, and I go to a Tridentine Latin Mass every Sunday. Please let me know about this.

JR

Westlake, LA

Editor's Note: Long time readers of The Catholic Voice know our continued position on the novus ordo: The consecration prayers of the new mass do not bring God down upon the altar, so what is "worshipped" at holy hours is mere bread. God will no doubt hear the prayers you offer, but they should not be said to honor Jesus Christ in Whose physical presence you *are not* when in a novus ordo church. This is why we say that Catholics should not go to the novus ordo churches for any reason, especially for holy hours. With regard to the First Friday/First Saturday Communions, talk to the priest where you attend the Latin Mass and ask him about transferring your obligation to a Sunday if you cannot attend Mass there on those days. It is allowable under certain conditions.

✠ ✠ ✠

How Could This Happen? I Can't Believe It

Editor, The Catholic Voice

I just finished reading your December 1997 issue. I can't believe what has been planned for the Roman Catholic Church, nor can I believe that this has been proposed without input from the people it will affect. This is nothing but the Communist Manifesto relived. How could the so-called "heads" of the Church propose to wipe out the foundation of the Catholic Church? It looks to me like the devil is having a field day. How could God allow this? This information was never given to the average Catholic.

Enclosed find a list of priests and people I would like to have you send this issue to. In their hands you will reach more people and perhaps awaken a sleeping giant. Please keep up the good work by spreading the news to wake up Catholics before it is too late. My donation is enclosed.

JH

Banks, OR

Editor's Note: Thank you for your donation. Your newsletters have been sent. Our newsletter is just one source of information in the Traditional Movement to help inform Catholics of the seriousness of our times and thus encourage them to work and pray for a resolution to this crisis. The only way we will achieve a Restoration of the Roman Mass and the teachings of the Roman Catholic Church is by prayer and effort. This will make our work a *movement* again, coming from the same sleeping giant you refer to that has been "dozing off" for over 25 years.

Person "Converted" To The Wrong Church

Editor, The Catholic Voice,

I've received the latest issue (June 1998) of your newsletter, and I have read it cover to cover. I was very impressed with all the articles, and I especially enjoy the Letters to the Editor. I found the article on *A Testimonial: Why I Celebrate The Tridentine Latin Mass* to be inspiring. How beautiful the Oath against Modernism is that Fr. Keane writes about. I can't figure out why, if all the priests took the same Oath, that most of them are not faithful to it. It seems like most of the modern ones I have met don't know Latin at all.

I've been corresponding with a woman from Boston, and she said she just joined the Catholic Church, and is impressed with all the sacraments and mass in English. When I wrote back, I told her that she joined the wrong church. She disagrees. I've told her many times about how beautiful the Tridentine Latin Mass is, but she says she will pray for my conversion to the Catholic Church with the English mass, and that there was no salvation outside of this mass. I replied that she should not pray for my conversion to a false church, but that I will pray for hers to true Catholicism. Please send me a copy of *Defending the Tridentine Latin Mass* found on page 2. I want to send it to her.

RS

Ocala, FL

Editor's note: The article you requested has been sent. Your story can be multiplied many times over. Many people seek the Catholic Faith only to be caught up in the conciliar religion. We now have to pray them away from the protestantized beliefs of the conciliarists and to the path of truth found in the traditional teachings of the Roman Catholic Church. Yes, it can be confusing to them at first, but grace can fill their hearts once they attend the Latin Mass, and God will take over from there.

✠ ✠ ✠

Catholics In Florida Living The Gospel Parable

Editor, The Catholic Voice,

We're in a very difficult position in the Diocese of St. Augustine which is situated in northern Florida. Faithful Catholics are living the parable of the Prodigal Son. We represent the steadfast older brother, while our bishop dedicates himself to his homosexual younger son who, unlike his biblical counterpart, has not ceased or repented his sins. There is one Latin Mass in Jacksonville which is offered by an independent order. Our bishop is horrified by the thought of anything traditional.

You give us hope. Please send us a copy of the small missal that you are offering.

MS

Gainesville, FL

Editor's note: The time has come for Catholics to cease being afraid to attend the Latin Mass said by a priest who is labelled "independent". This label often means that they are "independent" of the local "bishop" and are offering Mass without his approval. One thing we can be assured of, a priest independent

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Tough To Crack; The Seriousness Of Heresy In The Church

(Continued from Page 13)

of the local conciliarists will most likely be maintaining Tradition, and that is why he is not "approved". Traditional Catholics have nothing to fear from this. By the way, among traditional Catholics, the term "independent" also means that a priest is not affiliated with any special group or religious order.

† † †

A Tough Nut To Crack

Editor, The Catholic Voice,

Boy, those modern bishops are a tough nut to crack. When I was growing up (I'm 75 now), we looked up to the bishops. They cared for all of us, not just those who pleased them. When will they wake up and see that Satan is sitting on their shoulders. Obviously they possess no fear of the Lord . . . won't they be surprised at Judgment Day. Enclosed is a donation, and my thanks for being there.

HG

Medina, OH

Editor's Note: Thank you for your donation. Don't get discouraged in trying to compare the bishops of old to the conciliarists of our time. They don't compare. They are living examples of the hireling Our Lord warned about in the Scriptures, for they seem to be more concerned about the social gospel than the Gospel of Jesus Christ.

† † †

Needs Help Getting Decree Of A Council

Editor, The Catholic Voice,

I have spent weeks trying to get a copy of the works of the Eighth General Council of the Church (IV Constantinople) from the Catholic University. No luck, however, I did get this little excerpt which I include. The theologian, Fr. Sanz, said that the Eighth General Council stated that a heretical pope must be deposed. Now, Father A. said that no one can judge a pope. I'm sure that is true as far as morals and private opinion goes. He can commit any sin he wants to and not lose his powers. But heresy, where millions of souls can be lost, is another matter. I mentioned what I understood of the Council to Fr. A., but he ignored it. If I can get it in writing, I promise you he will not ignore it again. So, I am asking you a favor. I have no clout with the Dean who said that if I wanted a full copy of what the Council decreed that I would have to wait until the students return. He said it made no difference if I paid for it or not. Can you get this for me?

LG

St. Mary's, KS

Editor's Note: I'm afraid that STRC has about as much clout with a modern Catholic University as does the average person. They won't help the traditional cause in any way. Perhaps one of our readers has access to this information and can send it to us. We will pass it on to you.

IV Constantinople, however, dealt with the issue of the heretic Photius and his being deposed as Patriarch in favor of Ignatius. At one point, Photius had excommunicated the pope

for what he determined as heretical and tried to get other bishops to join with him. They did not. This seemed to come on the heels of an even greater controversy which took place two hundred years earlier where Pope Honorius I was posthumously condemned by the Sixth General Council (III Constantinople) not so much for teaching heresy himself, but for failing to condemn it, allowing Monophysitism to spread. The excommunication was later lifted. When the doctrine of Papal Infallibility was being debated during the Vatican Council of 1870, the case against Honorius was a main point of discussion. The whole issue of heresy and its effects on the hierarchical office is one of the most hotly debated topics in the Traditional Movement (as it has been over the centuries by Doctors and theologians). In a future issue of the newsletter we will treat of this point as it affects Catholics in our age.

† † †

God's Providence Always Provides For Mass Attendance

Editor, The Catholic Voice,

I can't tell you how much I have enjoyed The Catholic Voice through the years. Since the Novus Ordo was forced on us, I've travelled miles to attend the Tridentine Latin Mass, and the Lord has always seen to it that we could find one. The conciliar bishop in Phoenix does not allow it, but there are a number of places where we can go. I now travel to Prescott -- 140 miles round trip -- thanking God all the time.

LB

Sedona, AZ

Editor's Note: Thank you for your support. We are glad that Providence continues to provide for your needs, as well as those of other faithful Catholics in our country and throughout the world. Continue to pray for vocations to the priesthood so that more men can be ordained to offer the Latin Mass and provide the traditional Faith.

† † †

So Few Willingly To Stand Up For The Mass

Editor, The Catholic Voice,

Thank you for the free copy of The Catholic Voice. Your articles are very useful in explaining and defending the Truth to others.

So very few people are willing to stand up for the True Mass. Friends who consider themselves "conservative" have commented that Traditionalists are being selfish and abandoning friends and family by attending the Tridentine Latin Mass, and that we need to stay in our own parishes in order to promote change. Imagine! Just because I cannot bear the abuses to Christ by His very own Church, I am the selfish one?! I guess I find it hard to understand the logic behind attending an "illicit at best" liturgy in order to effect a return to Tradition. Why can't these well-meaning people realize that the Truth cannot change and that blind obedience to anti-Catholic authority within the hierarchy will only send a message of acceptance of a heretical church that seems to have been founded only 33 years ago (I

(Continued on Page 15)

The Holy Rosary: Our Weapon For The Restoration

The perfect imitation of Jesus Christ is living up to the teachings of the Church He established. This Church is our vehicle of salvation, and the devil will want nothing more than to see it destroyed and its teachings diverted.

In times past, the forces of evil have attempted to destroy the Catholic Church. In fact, the Rosary was given to the Church by Our Blessed Mother to combat error. St. Dominic received this powerful spiritual weapon at a time when it looked like the Albigensian heretics could never be converted. Every method available was used to stop this heresy -- a system of thought which taught (among other things) that there were two gods: one of good and one of evil. Likewise, it renewed the age-old heresy of denial of the divinity of Christ. While it might seem that Catholics would never fall for such error, many did. Preaching, fasting, even the might of armies at war could not stop the spread of this dreadful teaching. To St. Dominic it seemed hopeless: the Church could not survive such a powerful onslaught. But the promise of Christ that He would remain with His Church is stronger than any attack of the devil. The Mother of God appeared to our saint and gave him the Rosary -- Our Lady's psalter. She told him to go forth and preach the Rosary. "Be confident in this," she said, "the heretics will be converted."

And so it was. St. Dominic and his spiritual sons went forth and preached the Rosary everywhere. In every land they went, the heresy was stopped. Even when it happened that these Dominicans came upon those possessed by the devil, they would not only show them the Rosary, but even put it around their necks. The touch of the Rosary on the bodies of the

A Powerful Means Of Praying The Rosary Together

An important organization affiliated with STRC is *Block Rosary*. It is an international effort which encourages Catholics to come together once a week to pray the Rosary in each other's homes. To find out more about it, write to: **Block Rosary, P.O. Box 13242, Charlotte, NC 28270**. Or, visit the web site at <http://www.blockrosary.com>.

possessed caused the devils to flee and never return.

At another age in the Church where heresy was on the rampage and the unbelief of many seemed to be triumphing over the Church of Christ, God chose another saint to bring peace to the faithful and to overcome evil through the power of the Rosary. With these sacred beads in one hand and the crucifix in the other, St. Louis De Montfort travelled throughout France thundering against the heresy of Jansenism and its attack on the love and mercy of God. In every place where the Rosary was prayed faithfully and devoutly, heresy was vanquished.

We live in an age of similar hopelessness. How many traditional Catholics are weary of the fight and are ready to "hunker down" and look for the end of the world? Too many. Have we forgotten the promise of the Rosary? Communism was stopped in Brazil by the praying of the Rosary, and the forces of Modernism can be stopped by it too. All it will take is people of faith who, Rosaries in hand, will pray fervently and live faithfully. The Restoration will come about, but it will take people of prayer to make it come quickly. †

Living Message Of Fatima Will Lead To Peace In Church

(Continued from Page 14)

feel this number is very significant), and which masquerades as the Catholic Church.

It is very difficult to be among the small remnant which is the true traditional Church, but I feel stronger day by day through prayer, the Rosary, the True Mass and publications like yours.

JK, Merrimack, NH

Editor's Note: Imagine the loneliness felt by the Apostles after the sufferings and death of Christ on Calvary. We can share somewhat in what they went through. However, we have the benefit of Church history which reminds us of past times of serious crisis and the Church made it through. No matter how hard our struggle is to obtain the restoration of the Mass and our Holy Faith, we cannot lose hope. God and His holy Mother will see us through these tough times.

† † †

Why is Fatima Not Preached More?

Editor, The Catholic Voice,

Please find enclosed a donation for your splendid Catholic newsletter. It is excellent. I would like to request a large favor from you -- please promote the message of Fatima much more. When the Mother of God spoke as the Lady of Fatima in 1917, she gave a command from God, for she was merely His messenger.

She promised a period of peace. "Peace" means to me: no more war, and no more protestantation of the Catholic Faith in our modern times. Lucifer's plan is to destroy God's Church on earth. I firmly believe that God will not stop the mess in the world until it is consecrated to the Immaculate Heart of Mary and all live according to that consecration in their daily lives.

WM, Petersburg, VA

Editor's Note: Thank you for your note. That we don't mention something of the message of Our Lady of Fatima in each issue is because the primary apostolate of STRC is to promote a deeper appreciation for and a return of the Roman (Tridentine) Latin Mass. However, our fall theme often includes the encouragement to pray the Rosary as a sure weapon against the modern errors. There are many other fine organizations and publications which promote Our Lady of Fatima's important message. We join our prayers with theirs for this cause of World Peace and the triumph of Mary's Immaculate Heart. †

Want To Contact Us? Here's How:

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By Fax: (509) 489-4060 **Our BBS:** (423) 855-4318
Web site: <http://www.strc.org>
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Larry Martin: 70244.2177@compuserve.com
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Statement of Purpose

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

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

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

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

Among The Saints We Honor

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

- September 3 Pope St. Pius X
- September 8 Nativity BVM
- September 12 Holy Name of Mary
- September 15 Seven Sorrows of Mary
- September 26 North American Martyrs
- September 29 St. Michael the Archangel
- 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 16 St. Gerard Majella
- October 24 St. Raphael the Archangel
- October 26 Christ the King
- October 28 Sts. Simon & Jude
- November 1 All Saints
- November 2 All Souls
- November 15 St. Albert the Great
- November 21 Presentation BVM
- November 27 Our Lady of Miraculous Medal
- November 29 First Sunday of Advent

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