

# The Catholic Voice

(Under the patronage of St. Joseph)

Newsletter of the Society of Traditional Roman Catholics

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## Conciliar Attempts At Outreach To Traditional Catholics

Over the past several months, our readers have supplied us with information regarding the attempts of the modern hierarchy in Rome to "reconcile" with the traditional Catholics of the world. Using Jubilee 2000 as an reason for their ecumenical outreach, several Vatican officials have voiced a desire to "heal the schism" of the traditionalists quickly because "time is running out". In reviewing this material, any Catholic who desires to remain faithful to the apostolic Traditions of the Roman Catholic Church — the Traditions which were alive prior to the Second Vatican Council — must reject this overture from the conciliarists as something that is far, far short of where we need to be to end this crisis in the Church. A quick review of the details will easily demonstrate this.

### The "Olive Branch" Is Extended

In a reaction to the dialogues being conducted between modern Rome and the Orthodox schismatics, the Protestants, the Jews and the Muslims, discussions took place about attempting a similar "reconciliation" with the "traditionalists". Vatican officials have demonstrated their desire for unity in this manner:

- April 4 & 5, 2000: At an address before a meeting of CIEL (International Center for Liturgical Studies), Archbishop Camille Perl, Secretary of the Pontifical Commission *Ecclesia Dei*, made it clear that Rome wishes to end this "schism" of the "traditionalists" (particularly of the "Lefebvrist") quickly. After referring to the use of the 1962 Missal and that traditionalists want to preserve a Church "without flaws," Perl stated: "All who are faithful to Christ, whether bishops, priests or lay people must understand that time is running out. Now is the time to reunite all the living forces of the Church." He said Rome wants to embrace with paternal affection "all who have preserved and who want to preserve their Catholic faith without flaws."

Why the urgency? Perl's reply: "In order that we may be able to respond together against religious indifferentism which is increasingly spreading among Catholics. Now is the time to overcome liturgical quarrels by giving everybody the chance to live their faith and liturgy in whatever forms the Church has endorsed." So that the "traditionalists" can have greater access to the traditional liturgy, Perl tells us: "It is about time to work out the necessary juridical provisions already called for in the *Motu Proprio (Ecclesia Dei)* 1988 that provided the traditionalist faithful the guarantee of a normal life within the Church, where they can and must participate in the new, hoped-for Evangelization."

- June, 2000: In an interview with the Austrian newsmagazine *Profil*, Cardinal Dario Castrillon Hoyos, head of

the papal commission charged with overseeing the use of the pre-Vatican II Latin Mass, stated that he favors wide-spread freedom to celebrate the older rite, hoping that Rome will issue a general permission for priests to celebrate (the older Latin Mass). "Is it a problem to give wider permission today to celebrate the Latin Mass, which for so long was the norm?" Castrillon-Hoyos asked. "I believe that people who take pleasure in the old rite have a sense for the holy and for the mystery of the Mass, and a respect for custom. Why not, therefore, give people the freedom to celebrate the Mass?"

- July 2000: In pre-publication publicity for Cardinal Joseph Ratzinger's new book *The Spirit of the Liturgy*, it is reported that Ratzinger suggests that priests should turn away from the people in order to face East during portions of the Mass, and that he supports the tabernacle being placed in central locations in churches with a "renewed appreciation" for kneeling.

### Do They Really Get It?

As much as these statements may demonstrate a "paternal affection" and a desire for "reconciliation," the traditional Roman Catholic still wonders if those in the Vatican really understand the true issues at hand. For example:

1. We do not love the Latin Mass just because it is Latin and more beautiful and filled with mystery than anything else. These are all secondary to the fact that the *Novus Ordo Missae* is doctrinally incorrect (see another article on this point starting on Page 4) and that Catholics should not, *in conscience*, attend a service which the Church previously condemned centuries ago. Modern Vatican officials have chosen to ignore this point.

2. There is more to the Catholic Faith than the Latin Mass. Catholics are becoming indifferent today, not because of the "split" with the "traditionalists", but because modern Rome has been promoting this indifferentism through false ecumenism. This, too, was solemnly condemned less than a century ago, and the modern hierarchy chooses to ignore this fact.

3. Roman Catholics should not be forced to participate in this "new Evangelization" which incorporates an unholy compromise with Modernism, another condemned doctrine.

So, until modern Rome wishes to "dialogue" on these, the *real* issues which divide Catholics today, then we cannot hope for any true "reconciliation." Traditional Roman Catholics must remain firm in their convictions, knowing we have the force of constant Church teaching on outside. We will forward a copy of this issue of *The Catholic Voice* to Archbishop Perl, asking for his response, while expressing a desire to discuss this further. We will let you know what he says, if anything. U

**Queen of the most Holy Rosary, pray for us!**

# STRC President Explains Last Issue's Survey Response

By **LARRY MARTIN**  
President, STRC

We at the Society for Traditional Roman Catholics want to thank all those who returned the survey that was found in the last issue of *The Catholic Voice*. We received over 350 responses, and many included the information we were seeking, such as address corrections and chapel information. Of those, almost 180 reported attending a traditional Mass regularly. Also we want to thank you for your generosity; many of the responses included donations. While 350 sounds like a lot, and it is, we hope to continue to receive them.

We mail over 4200 newsletters each issue, so the response to our survey was less than ten percent. We get many returns for inaccurate addresses each mailing, and that costs us from fifty cents to over a dollar per return. We know that there will always be some corrections due to moving and the like, but we get returns on addresses we have had on file for years. Suddenly, the post office claims there is no such address, and our mail is returned. These things continue to puzzle me, and we hope the survey will cut these returns way down. I think the survey has proved enough of a success that we will probably do it once a year to keep our mailing list "cleaned up."

Incidentally, we received a few responses from people who told us to remove their names from our list. We appreciate that response as well, although they won't be able to read this to know that. Our goal is to identify as many traditional Catholics as possible and mail *The Catholic Voice* to those who want to receive it. We would hope that all traditional Catholics would want to receive our newsletter, but experience tells us otherwise. The primary mission of the newsletter is to inform traditional Catholics of the issues surrounding the Tridentine Latin Mass: devotional as well as doctrinal. It is hoped that once our readers are better informed on these issues, they will be able to speak with others — in person, one on one — explaining the beauty of the traditional Latin Mass and the dangers the modern errors pose to them. If a novus ordo Catholic should happen to pick up our newsletter and understand these points so as to cease

attendance at the conciliar churches, then GREAT, praise be to God. However, this doesn't always happen unless that soul is more disposed to grace. So, please, do not send us names of Catholic friends or family you HOPE to convert. Discuss it with them, offer them your copy; and then if they want to receive our newsletter, have them return the envelope asking for it.

One more bit of business : A few have written to ask about donations made during February through April of this year. To them, and to everyone wondering why the check sent in hasn't cleared, I can truly say: "It was lost in the mail."

When I moved from the Charlotte, N.C. area to Chattanooga, TN, a few years ago, the STRC Board tried to keep as much of the day-to-day operations the same as usual. Among other things, we kept our bank in North Carolina (the home of our corporation). Our banking was done by mail (the way many people do it) and I had been mailing our deposits to the North Carolina bank for about two years with no problems at all . . . until now. That one deposit which contained the donations of several months is hopelessly lost (I had a check of my own in it, too). After phone calls to the bank and the post offices at both ends, it is evident that the envelope containing that deposit is gone and will never be found. Since most donations in that deposit were in the \$5 to \$25 range, I would suggest that the cost of stop payment is not worth the effort, for I believe that the chances of anyone attempting to clear those checks is virtually nil. We have changed banks, and I will be making all future deposits in person, not by mail. My apologies to all those affected by this mishap. We will be better stewards of your donations in the future. Thank you all for your continued generosity. U

## Past Articles Of The Catholic Voice Available As Reprints

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

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

*Our case fully explained.*

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

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

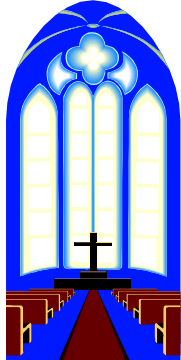
### 3. **The Ecumenist Heresy**

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

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

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

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



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## Some Important Reasons To Pray Daily For A Priest

It is surely a great joy to do something very wonderful for God and for the world. Were we rich we might found a charitable institution for the poor, the sick or the aged, or we might build a beautiful Church or monastery. But we are not rich. There is, however, something much greater, that will please God more and confer greater benefit on the world that *each one* of us can do. What is it? It is to offer to God a holy priest. One holy priest can do more for God than a thousand who are not holy.

Few know what a priest can do. A priest says Mass daily. Every Mass is identical to the Death of Jesus Christ on Calvary. Every Mass has identically the same value and gives the world the same oceans of graces as the Sacrifice of Calvary did. Let us try to understand this.

It is a great miracle to raise a dead man to life. The priest works a wonder in the Mass incomparably greater. He changes a particle of bread into God Himself. When he says: "This is My Body," he transforms the little host into the Creator of Heaven and earth. What an astounding prodigy. The highest angel in Heaven could not do anything like this.

A priest hears confessions and pardons the gravest sins. St. Augustine says that when a priest absolves a sinner, he uses a power greater than the power God Himself used in creating the World. All the angels in Heaven could not absolve a man from even one sin.

Administering the Sacraments the priest pours rivers of grace into the souls of men, purifying, consoling, strengthening them.

All the famous doctors in the World, the greatest scientists, the most powerful Kings can do nothing comparable to what a simple, holy priest does every day.

A priest is another Christ. Therefore the Saints say that the dignity of the priest is higher than that of the Angels, so that were they to meet an Angel and a priest they would first salute the priest and only then the Angel.

There is a great difference, though, between what a holy priest does and what a tepid priest does. One holy priest can do ten thousand times more for God and for the World than one who is not so holy. The Sainly Curé of Ars, though very simple and modest, did more than the thousands of other priests in France who were famed for their learning and eloquence, but were not so holy as he was.

### What each one of us can do

We can offer to God a holy priest. How? By praying for him, offering our daily prayers, our sufferings, our good works, great and small, our Masses and our Communion for him. We may offer these for ourselves, but we can offer them also and very especially for our chosen priest. Of course it is well to offer other special prayers for him. By so doing we shall gain a notable share in his merits. By praying for a priest we receive more for ourselves than we give. It is as if we laid out our money at a thousand per cent.

The Saints understood this well as we can see from the following incidents.

Blessed Jordan of Saxony was undoubtedly one of the greatest men of his times. His private life was one of extraordinary sanctity. His burning eloquence converted the most hardened sinners. Famous University Professors flocked to hear him and at once changed their lives. Many of them became eminent for Sanctity. After his death it was revealed that he had received a place in Heaven amidst the Apostles, Prophets and Patriarchs. Now what is worthy of note is that in all his apostolic labors he was helped by the prayers of a holy lady who in return received such a great share of merit that she was declared blessed by the Church.

St. Therese of Lisieux prayed every day for a young priest whom she chose as her spiritual brother. He, too, was enabled to do great things for God while she had an immense share in his merits.

Père Olier was, when a young priest, far from being as holy as he ought to be. One day a beautiful lady, clothed in white, appeared to him. She said: "Father, be a holy priest. God wishes it." This naturally made a great impression on him, but his studies and work distracted him and he fell back into his old tepid way. Again the beautiful lady appeared to him weeping bitterly and said: "Father, see how you make me suffer. Be a holy priest. God wishes it." This time Father Olier began to be really more holy and did wonderful things for God. Many years after he visited a Dominican Convent of nuns, and to his surprise he saw the lady in white who had appeared to him in Paris, sent by God. She was one of the nuns. She had been praying for him all these years and, thanks to her prayers, he became one of the holiest and greatest priests in France.

Father Mattheo Crawley-Boevey, the famous missionary of the Sacred Heart, attributed his success in converting the most hardened sinners to the prayers of friends and children.

Many priests like him are helped by friends who pray for them. We all can pray fervently for a priest friend, who will thus be able to do much for God and in whose merits we shall have a great share, and this, though he is not aware that we are praying for him. Better, however, if the priest friend knows that we are praying for him because then he can do much more for us. What can he do? He can place us daily in the Chalice of the Most Precious Blood at Holy Mass. What a wonderful favor! We can form no idea of the infinite value and efficacy of the Mass, and what we get from God by being placed by a priest in the Chalice of the Precious Blood.

He can also give us a particular share in the Divine Office which he says daily. This is another most powerful means for good that priests can use. Priests when saying their Office are united with Jesus Christ who is praying with them and for them. They are praying in union with the Holy Ghost whose inspired words they are using. How can the Eternal Father refuse to hear such prayers? St. Alphonsus Ligouri says that one verse of the Divine Office is worth hundreds of other prayers.

It is then all important to pray fervently for a priest friend. The

*(Continued on Page 10)*

# The Novus Ordo Missae of Paul VI: An "Anti Mass"

For: *The Catholic Voice*

The Novus Ordo Missae [NOM] is not a Mass, but an anti-Mass, a weapon used by the Conciliar anti-Church against the Church. It will be shown in this paper that the NOM is invalid, illicit and sacrilegious and that it is substituted for the Mass — which is the central mystery of our Faith. “He that eateth my flesh and drinketh my blood abideth in me; and I in him.” (John 6:57)

## Why the NOM is not valid

Pope St. Pius V makes the requirements for a valid Mass clearly known by citing a Church decree:

*For whichever of these is lacking, namely, the right matter, the form with intention, and priestly ordination in the celebrant, the Sacrament is not accomplished.* (a rubric, *De Defectibus*, p.xc, as cited in the Missal of St. Pius V — missal published 19 July 1570) NOTE: This rubric was not authored by Pope St. Pius V but preceded both him and the Council of Trent by several decades. While its exact date of origin or author(s) is unknown, the important thing, for purposes of this discussion, is the application given it by St. Pius V. He deemed the rubric so important that he gave it a binding prominence as Preface to his Missal.

## Right Matter

*For it is required that the bread be of wheat and the wine from the vine; and that such matter for consecration be before the priest in the act of consecration.* (Ibid., p.xc)

## Right Form

*The words of consecration which are the form of this Sacrament are these: **Hoc est enim Corpus meum.** [For this is My Body] And: **Hic est enim calix Sanguinis mei, novi et aeterni testamenti; mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum.** [For this is the Chalice of My Blood, of the new and eternal Testament, the Mystery of Faith, which for you and for many shall be shed unto the remission of sins.] *If anyone should take away or change anything in the form of consecration of the Body and Blood, and in this change of wording the words should not mean the same, he would not accomplish the Sacrament. If he should add anything that does not change the meaning, he would accomplish the Sacrament indeed, but would sin most gravely.*” (Ibid., pp.xci-xcii)*

**For all men**, in the NOM, does not mean the same as **for many** [pro multis]. As per *De Defectibus*, therefore, whoever makes this change does not “accomplish the Sacrament” — that is, **he does not say a valid Mass**. Indeed, all participating in this new rite approve it and so share in **the priest’s grave sin of sacrilege**, unless per chance they be excused by an ignorance that is not itself sinful.

*The author of this very important study has chosen to remain anonymous so as to not cloud the issue discussed here. Some of our readers may find them particularly strong, but they are part of the argument.*

**For all men** furthermore makes of the words of consecration a heresy, stating, namely, that Christ not only willed all men to be saved and made reparation sufficient for the whole world’s sins, but also actually applied it unto remission of the sins, repented and unrepented, even of men who do not wish their sins forgiven or do not wish it on the terms required by Christ. *To state for all men is to profess the heresy that all men will be saved and that Hell is abolished.*

Warning against this very heresy is given by the *Catechism of the Council of Trent*, which expounds the words “for you and for many” as follows:

They serve to declare the fruit and advantage of His Passion. For if we look to its value, we must confess that the Redeemer shed His blood for the salvation of all; but if we look to the fruit which mankind has received from it, we shall easily find that it pertains not unto all, but to many of the human race. When therefore Our Lord said: “For you”, He meant either those who were present, or those chosen from among the Jewish people, such as were, with the exception of Judas, the disciples with whom He was speaking. When He added, “And for many”, He wished to be understood to mean the remainder of the elect from among the Jews or Gentiles.

With reason therefore were the words “for all” not used, as in this place the fruits of the Passion are alone spoken of, and to the elect only did His Passion bring the fruit of salvation. And this is the purport of the Apostle (Heb. 9:28) when he says: “Christ was offered once to exhaust the sins of many; and also of the words of our Lord in John (17:9): I pray for them; I pray not for the world, but for them whom thou has given me, because they are thine.” (Translation by McHugh and Callan, *Marian Publication*, 1976, p.227-228)

But why is more required for valid consecration than the words, “This is the Chalice of My Blood”? For the same reason that valid baptism requires more than the words “I baptize thee.” *It requires the rest of the form*, “in the name of the Father and of the Son and of the Holy Ghost,” by which Catholic Baptism is distinguished from Jewish ablutions, from St. John the Baptist’s baptisms of penance, and from the heretical Arian baptism “in the name of the Father who is greater and of the Son who is lesser.” The truncated form signifies the Sacrament of Baptism but does not accomplish it until the meaning is completed.

So also, in all rites approved by the Catholic Church, Transubstantiation of the wine is, indeed, signified by words equivalent to “This is the Chalice of My Blood” or “This is My Blood.” But it is not accomplished until the meaning is completed by three additions: (1) words signifying sacrifice (“which shall be shed”); (2) words signifying true propitiation for sin, obtainable only through the Blood of Christ, not the blood of animals; and (3) words signifying the unity of the Church, outside which there is no salvation (“for many”, “for you and for many”, but never “for all men”).

(Continued on Page 5)

# Questioning The Motives For Capricious Liturgical Change

(Continued from Page 4)

The words “The Mystery of Faith”, which are lacking in several Oriental rites, are placed by St. Thomas Aquinas (ST III, Q 78, a 3c) under propitiation, which is applied through faith in Christ’s redeeming Sacrifice on Calvary. Thus St. Paul wrote to the Romans (3:25-26):

Whom God hath proposed to be a propitiation through faith in his blood, to the showing of his justice, for the remission of former sins, through the forbearance of God, for the shewing of his justice in this time; that he himself may be just and the justified of him who is of the faith of Jesus Christ.

## The Latin NOM

But is not the Latin original of Paul VI’s formula of Consecration valid, since it reads *pro multis* (for many)? And do not the words “For this is My Body”, whether in Latin or in English, change the bread into Christ’s Body in the new rite, as in the old? An answer to these questions is based on the third requisite for validity cited in *De Defectibus*, namely, intention, which has not yet been explained.

We may say here, however, firstly that this Latin original, promulgated on 3 April 1969, serves no practical purpose but to provide an official record containing the words *pro multis*, to which defenders of the NOM may point. A vernacular mistranslation containing the words “for all men” had already for some years been enforced nearly, if not quite, everywhere; and the vernacular mistranslation is still enforced by John Paul II.

Secondly, in promulgating the new rite, Paul VI referred to the *Institutio Generalis*, a general introduction to his new missal. Paragraph 7 of this *Institutio* defines “The Lord’s supper or Mass” simply as a memorial meal, without reference to Transubstantiation, sacramental effect, or anything else to which the terms form, consecration, and validity could be related. Paul VI speaks, not as Catholics speak, of form or consecration, but as a Protestant, simply of “the Lord’s words”. Quite indiscriminately he quotes some words used in the Catholic form of Consecration, omits or displaces some, and adds other words that are not part of the form. Here is Paul VI’s directive:

However, whether out of regard for reasons called pastoral or in order that concelebration might proceed more smoothly, We have commanded that the Lord’s words in any form of the Canon be precisely the same. Hence in any Eucharistic Prayer We wish them to be pronounced thus: Over the bread: “Take ye all and eat of this: For this is My Body, which shall be delivered for you”; and over the chalice: “Take ye all and drink of this; for this is the chalice of My Blood of the new and eternal Testament, which for you and for many shall be shed unto the remission of sins. This do in commemoration of Me.” But the words “the Mystery of Faith”, taken out of the context of the Lord Christ’s words and pronounced by the priest, open the door, as it were, to the acclamation of the faithful.

What are the alleged *pastoral* reasons behind this capricious unfaithfulness to Catholic Tradition, this replacement of a form of Consecration with a plain narrative of “the Lord’s Supper”? How does it help concelebration (forbidden, in any case, by Canon 803 except at ordinations)? No other real motive appears than that of Luther in making very nearly the same changes: sacrilegious contempt for the Tradition of the Holy Catholic Church and for the Catholic concept of the Holy Mass and Eucharist, which alone gives a meaning to the terms form, consecration, and validity.

## Intention in the Sacraments

The Mass, like any other Sacrament, is principally the work of Christ, Who, however, uses in it a human instrument, the minister of the Sacrament. This minister is not a mere tool, like the carpenter’s hammer or saw, but has free will. Unless he intends to do what Christ and the Church do, the Sacrament is invalid through defect of intention. Thus Pope Leo XIII in 1896, in the Bull *Apostolicae Curae*, found the Sacrament of Holy Orders in the Anglican Church invalid, not only through a defect in the form of words used by the Anglican bishops, but also through their defective intention. His principles are quite general and can therefore be applied to any Sacrament, including the Mass. Pope Leo states:

Then with this intrinsic defect of form has been combined a defect of intention — of that intention which is equally necessary for the existence of a Sacrament. Concerning the mind of intention, inasmuch as it is primarily something interior, the Church does not pass judgment; but in so far as it is externally manifested, she is bound to judge of it.

Now if, in order to effect and confer a sacrament, a person has seriously and correctly used the due matter and form, he is for that very reason presumed to have intended to do what the Church does. This principle is the basis of the doctrine that a sacrament is truly a sacrament even if it is conferred through the ministry of a heretic or (in the case of Baptism - Ed.) an unbaptized person, provided the Catholic rite is used. But if, on the contrary, the rite is changed with the manifest purpose of introducing another rite which is not accepted by the Church, and of repudiating what in fact the Church does and by Christ’s institution belongs to the nature of the Sacrament, then it is evident, not only that the intention necessary for a sacrament is lacking, but even that an intention is present which is adverse to and incompatible with the sacrament. (*Acta Sanctae Sedis*, Vol. XIX, 1896-1897, pp.198-201. Translation from Francis Clark, S.J., *Anglican Orders and Defect of Intention*, Longmans, Green, and Co., 1956)

What does this mean in practical terms, as applied to the Mass? When we do not have other external ways of knowing a priest’s intention, we are to presume that it is correct and that his Mass is valid if he uses a Catholic rite. If, however, he uses a rite invented to do away with the Catholic rite, then it is evident that his intention is insufficient, even opposed to Christ’s purpose —

(Continued on Page 6)

# The Definition Of The Mass Was Changed With Novus Ordo

(Continued from Page 5)

and his Mass is invalid for that reason, if for no other.

Leaving aside licitness for the moment, the Tridentine Mass, correctly celebrated by a validly ordained priest, is always to be presumed valid, whether the priest is a good or a bad man, sound or heretical in his preaching. Presumably valid, also, is the Mass celebrated by priests of the Eastern Churches, schismatic or uniate, according to their own rites, which are recognized as valid by the Catholic Church. The Protestant “Communion Service” and the NOM, on the other hand, *are invalid because they were invented*, intended to replace the Catholic Mass.

## Intention in the NOM

Here is the description of his new rite published by Paul VI in Article 7 of the *Institutio Generalis* or General Introduction to his new Roman Missal:

The Lord’s Supper or Mass is a sacred assembly or gathering of the people of God coming together, with a priest presiding, to celebrate the memorial of the Lord. Hence the promise of Christ is particularly true of the local gathering of the Holy Church: “Where there are two or three gathered together in My name, there am I in the midst of them.”

Calling this a Mass is a heresy because: it contains no reference to Christ’s Sacrifice on Calvary or to any repetition thereof; it contains no reference to Transubstantiation and none to the real and physical presence of Christ, as distinguished from His spiritual presence in a gathering held as a memorial to Him; and no reference to the requisites so carefully enunciated in *De Defectibus*.

This is not just error, but heresy. Paul VI, though quickly admonished by a worldwide outcry of protest, caused or permitted Msgr. Annibale Bugnini, Secretary of his Sacred Congregation for Divine Worship, to publish in the Congregation’s organ, *Notitiae* (May 1970) that after examination of the “Introduction” of the new rite, “the fathers and experts of the Consilium found in it no doctrinal error, and no reason to make any changes”; but that, nevertheless, without adding “anything new”, a “new version was made in order to make clearer certain expressions.”

In reading the new version, it is well to remember two points: (1) Any seeming rectification of error in the original text is disclaimed in advance; the new version is said to mean the same as the original definition of the *NOM*; (2) the Latin word *seu*, translated or, is used between two names for one and the same thing; its use between an unsatisfactory or ambiguous term and the strictly correct one is a pretense that the two terms are synonymous. Says Bugnini:

In the Mass or Lord’s Supper, the people of God are called together into one place, with a priest presiding and acting in the person of Christ, to celebrate the memorial of the Lord or Eucharistic Sacrifice. Hence the promise of Christ is particularly true of such a local meeting of the Holy Church: “Where two or three are gathered together in my name, there am I in the midst of them. (Matt. xviii. 20) For

in the celebration of the Mass, in which the Sacrifice of the Cross is perpetuated, Christ is really present in the assembly itself, which has gathered in His name; in the person of the minister; in His word; and, indeed, substantially and continually under the Eucharistic Species.”

The original version expresses clearly, in Protestant terms, a Protestant intention to celebrate merely a memorial meal. As promised by Bugnini, this new version expresses the same intention in the same terms; but Catholic terms, of quite different meaning, have been added as synonymous with the Protestant ones: Mass equals Lord’s Supper, and memorial of the Lord equals Eucharistic Sacrifice. The Sacrifice of Christ is, indeed, mentioned; not, however, as mystically and really repeated, but as celebrated and perpetuated through the assembly, i.e., merely commemorated.

The Real Presence of Christ is not clearly physical, in Body and Blood, Soul and Divinity, but spiritual in the assembly, the minister, the sermon. In view of Bugnini’s assurance that nothing new is added, nothing of the original text corrected, the substantial and continual presence of Christ “Under the Eucharistic Species”: must be understood in a Protestant sense, as resulting from the assembly and lasting “continually” only while the assembly is in session. The priest “acts in the person of Christ”; but we have no hint as to what his action is, whether or how it differs from that of laymen in the assembly.

In either version, then, of Paul VI’s official definition — the original, which has never been repudiated, or the new, which is equivalent to it, though less clear — the NOM is not a Mass. Its declared purpose is to celebrate a memorial meal. Paul VI, though well admonished, remained obstinate in his heresy, that this is a Mass. By Pope Leo’s rule, the intention of anyone celebrating this rite is evidently that of Paul VI, who promulgated it as a substitute for the Mass of the Catholic Church.. All such celebrations are invalid, not only through a defect in the form, but also through a defect in the intention.

## Priestly Ordination in the Celebrant

The fourth requisite for the validity of a Mass, “priestly ordination: in the celebrant”, is, in St. Pius V’s Latin, *ordo sacerdotalis* — literally, priestly class or rank, conferred in the Sacrament of Holy Orders. Says Canon 948: “Ordo [i.e., the Sacrament of Holy Orders], by institution of Christ, sets clerics apart from lay folk in the Church for government of the Faithful and the ministry of divine worship.” The *Pontificale Romanum* of 1873, in its ordination rite for priests, beautifully expresses their duties; their rank, second to the bishop whom they are to assist; and their powers of blessing and consecrating, offering Mass for the living and the dead, and giving absolution for sins. Since, however some Oriental rites, approved by the Catholic Church as valid, are less explicit, doubt arose as to the validity of Oriental ordinations. Pope Pius XII decreed, therefore, in his *Sacramentum Ordinis* (30 Nov 1947) that the following words are the form sufficient for a valid ordination:

Give, we pray, Almighty Father, to this Thy servant the

(Continued on Page 7)

# A New, False Priesthood To Celebrate A New, False Rite

(Continued from Page 6)

dignity of the priesthood [*Presbyterii dignitatem*]; renew within him the Spirit of holiness, that he may receive from Thee and hold rank of the second degree [*secundi meriti munus*] and instill sound morals through the example of his own conduct.

The Roman ordination rite makes it quite clear what the dignity of the priesthood is, by expressly conferring power to bless, offer Mass, and absolve:

Deign, O Lord to consecrate and sanctify these hands, through this anointing and our blessing. Amen.

That whatever they bless may be blessed, and whatever they consecrate may be consecrated and sanctified, in the name of Our Lord Jesus Christ.

... Receive the power to offer Sacrifice to God, to celebrate Masses both for the living and the dead, in the Lord's name.

... Receive the Holy Ghost; whose sins you shall forgive, they are forgiven; and whose thou shalt retain, they are retained.

## Conciliar Ordination as to Form

On 18 June 1968 in a document called *Pontificalis Romanae Recognitio* (Revision of the Roman Pontifical), Paul VI approved a new and designedly dubious ordination rite, which his Sacred Congregation of Rites, on 15 Aug 1968 decreed permissible immediately and obligatory as of 6 April 1969. Just three days before this latter date, namely on 3 April 1969, Paul VI published his Apostolic Constitution, *Missale Romanum*, describing the NOM and mentioning the priest, as we have seen, merely as presiding over a memorial meal. These dates suffice, of themselves, to suggest some connection between the two new rites, one to replace the Catholic priesthood and the other to replace the Catholic Mass, which can be validly celebrated only by a validly ordained priest.

Why do we say that this new ordination rite is designedly dubious? Because on the one hand it is shorn of the authentic Roman rite's express conferrals of power to bless, offer Mass, and absolve, which, like the beams of three powerful searchlights, illumine the meaning of the key phrase, dignity of the priesthood; and this shearing away, this snuffing out of the sources of light gives the lie to Paul VI's sole professed purpose "to restore the entire rite, which has been divided into several parts, to great unity and to express in sharper light the central part of the ordination, that is, the imposition of the hands and consecratory prayer." The new rite confers nothing at all save presbyterii dignitas, the dignity of the priesthood in whatever sense it may please the Conciliar Church to understand that dignity — presumably as nothing more than the paltry dignity of presiding over the assembly at a memorial meal.

On the other hand, Paul VI expressly refers to Pius XII's *Sacramentum Ordinis* and keeps the form which is therein declared sufficient for validity. He conveniently neglects to tell us that Pius XII was speaking, not of a new rite invented to replace the Catholic rite, but of "Ordinations conferred by the Greek rite," approved by the Church many centuries ago, and

used among Eastern Catholics in Rome itself or among schismatics who share the Catholic concept of the priesthood.

Paul VI also omits — hardly through ignorance — all mention of the Constitution *Apostolicae Curae* (1896), in which Pope Leo XIII, among reasons for considering Anglican ordinations invalid, notes that the same form of words which may be valid among Catholics becomes invalid under circumstances that change the meaning of those words:

... Nor have the words for the office and work of a priest or bishop, etc. any longer their validity, being now mere names, voided of the reality which Christ instituted. (Pope Leo XIII)

The form of Paul VI's new ordination rite, then, is meant to appear valid on the authority of Pope Pius XII, while being really invalid through a change in the meaning of the term *priesthood*. It is designedly dubious, meant to be accepted by Protestants and, with some misgivings, by Catholics.

## Conciliar Ordination as to Intention

If, however, we consider the intention implicit in it, the new ordination rite is clearly invalid on the same grounds as Anglican orders. First of all, the pretense of restoring a primitive rite corrupted by the Roman Church is not only a studied irreverence and insult to that Church, but also a hollow sham. For the various expressions used to convey one and the same meaning in the various Catholic rites resulted from the peculiar circumstance of Catholics in the first four or five centuries. The Canon of the Mass and the forms of other Sacraments, in those ages of persecution, were secret, not written, but handed down orally; and perfect uniformity was impossible also because communication were difficult and infrequent among the various Catholic communities. Nevertheless, all have preserved substantially the same meaning, without which the Catholic Church would have rejected them. (See Addis and Arnold's *Catholic Dictionary*, Herder, 1950, s.v. Liturgy.)

The Anglican and Conciliar rites, on the contrary, resulted from other causes in an age when the printer's art and ease of communications made uniformity easy to maintain. These rites were concocted expressly, not to preserve, but to replace a Catholic rite; and this very act, by Pope Leo XIII's rule, is clear evidence of an intention "which is adverse to and incompatible with the sacrament."

Further, the intention to destroy the true Mass, for which genuine priests are ordained, had long been notorious in Paul VI and his Conciliar Church; and such an intention precludes any intention validly to ordain priests for that Mass.

• **26 Sept 1964:** The Sacred Congregation of Rites, in *Inter Oecumenici*, art. R, warns that the wrecking operation must be done cautiously: "The general reform of the liturgy will be better received by the faithful if it is accomplished gradually, and if it is proposed and explained to them properly by their pastors."

• **July 1965:** Yves Dupont writes, in his *Word Trends*, No. 6, pp.4-5: "The new Mass in the vernacular (which is being repeatedly modified) has aroused opposition in England, France,

(Continued on Page 8)

## There Is A Record Which Expresses Unlawful Intention

(Continued from Page 7)

America and other countries ... The liturgical changes have not been, and cannot be, justified ... The sad fact is that the Church is now drawing nearer to Protestantism...

- **October 1967:** The Episcopal Synod called in Rome rejects a “normative Mass” identical in substance with the *NOM* which was imposed two years later. (*Ottaviani Intervention*, Art. 1)
- **Fall 1967:** The American bishops impose a vernacular mistranslation of the Roman Canon including, among other heresies, “for all men”, which makes the Mass invalid. (Louis A. Post, *Mass Deception*, 16 June 1969; published by *Americans for Public Morality*, Box 145, Norwood, MA 02062.)
- **18 June 1968:** The mutilated ordination rite of which we have spoken is announced, evidently with the knowledge that the rejected “normative Mass”, soon to be promulgated as *NOM*, changes the meaning of priesthood, on which depends the ordination rite’s validity.
- **15 Aug 1968:** Three new Canons are introduced. “Canon II can be recited, with a clear conscience, by a priest who believes neither in transubstantiation nor in the sacrificial nature of the Mass.” (R. H. Richens in *The Tablet*, reprinted in *Word Trends*, May 1970, pp.5-8)
- **15 Aug 1968:** On this same day, the mutilated ordination rite becomes permissible immediately, obligatory as of 6 April 1969.
- **3 April 1969:** The *NOM* is described and touted in Paul VI’s Apostolic Constitution *Missale Romanum*. He speaks of “having commanded” (*iussimus*) but commands nothing, for fear of the consequences. Nevertheless, a date is set, 30 Nov 1969, when “what we have commanded will become effective.” A false impression of legal force is also given in the conclusion: “We will that these our statutes and commands be now and henceforth firm and effective...”
- **6 April 1969:** The mutilated ordination rite becomes obligatory: henceforth, no priests may be ordained for the true Mass. Implicit is the hope that the last validly ordained priest will one day die; and that all Masses will thereafter be invalid through lack of “priestly ordination in the celebrant.”
- **25 Sept 1969:** In *The Ottaviani Intervention*, a group of Roman theologians examine, not the vernacular mistranslations being imposed on the faithful, but Paul VI’s own Latin NOM. “It is evident,” they say in Art. 6, “that the *NOM* has no intention of presenting the Faith, as taught by the *Council of Trent*, to which, nonetheless, the Catholic conscience is bound forever. With the promulgation of the *NOM*, the loyal Catholic is thus faced with a most tragic alternative.”
- **Oct 1969:** Msgr. Marcel Lefebvre founds a seminary in Fribourg, Switzerland, because no other seminary can be found to give a priestly formation rather than deformation. (Rev. Peter J. Morgan, “The Seminary of the True Faith”, in *World Trends*, No. 23, August 1971; Msgr. Lefebvre, “Priests for Tomorrow”, 29 March 1973)
- **27 Nov 1971:** Bishop A. de Castro Mayer of Campos, Brazil, in a radio address, notes that the effective date, 28 Nov 1969, for forbidding the traditional Mass of St. Pius V was first postponed two years until 28 Nov 1971; that this new date was

then never again mentioned in official documents; and that there is a good reason: “Canon 30 provides that a custom of more than one hundred years ... cannot be abrogated unless in an explicit manner.” But celebration of the Mass of St. Pius V is a custom dating back at least to the 6th century. “Therefore ... no one can censure a priest for celebrating it.”

- **Oct. 28, 1974:** Paul VI’s Sacred Congregation for Divine Worship permits and incites the new bishops’ conferences to ban the Mass of St. Pius V in defiance of the decree *Quo Primum* and of Canon 30: “When an episcopal conference has determined that a vernacular version of the Roman Missal — or a part of it such as the Order of the Mass — must be used in its territory, from then on Mass must not be celebrated, whether in Latin or the vernacular, save according to the rite of the Roman Missal promulgated by the authority of Paul VI on 3 April 1969... What has been said does not apply to officially recognized non-Roman rites; but it does apply against any pretext of even an immemorial custom.”
  - **24 May 1976:** The imminent valid ordination of priests for the true Mass, to be performed by Msgr. Lefebvre at Ecône, stings Paul VI into forbidding the true Mass personally, in a form still not canonically correct and binding, but scandalously clear and available to the laity throughout the world: “Today’s authority is rejected in the name of yesterday’s... Is it for this group, not the Pope, not the College of Bishops, not the ecumenical Council, to decide which among the innumerable traditions must be considered as the norm of faith?... The adoption of the *NOM* is certainly not left to the free choice of priests or faithful... With the same supreme authority that comes from Christ Jesus, we call for the same obedience to all the other liturgical, disciplinary, and pastoral reforms which have matured in these years in the implementation of the Council decrees.” (Paul VI, *Custos Quid de Nocte?* — an address to the Consistory; *The Wanderer*, June 10, 1976, p.6, col.5)
  - **22 July 1976:** An anonymous document informs Msgr. Lefebvre that Paul VI has suspended him *a divinis* for having ordained priests the preceding June 29. (Text in *Itinéraires*, No. 206, Sept. 1976, pp.271-272; pertinent correspondence, *ibid.*, pp.239-246)
  - **11 Oct 1976:** Paul VI rejects Msgr. Lefebvre’s request that the Tridentine Mass be tolerated in some churches and traditional training of priests in some seminaries. The suspension *a divinis* will not be lifted until Msgr. Lefebvre accepts all decrees of Vatican II and the *NOM* and turns over to Paul VI all his seminaries and other works. (*Itinéraires*, No. 208, Dec. 1976, pp.181, 190-194)
- Such is the record of an intention well manifested and realized in deed, and declared in words that were, at first, equivocal but finally quite clear: to ban the true Mass and replace it with “mere names voided of the reality which Christ instituted.” Among the names so voided are those of Mass, priest, priesthood, seminary, and ordination. The Catholic realities they express will not be tolerated in the Conciliar Church. Invalid, therefore, by defect of intention, if not also through its designedly dubious

(Continued on Page 9)

## Paul VI Did Not Apply *De Defectibus* As Did St. Pius V

(Continued from Page 8)

form, is the Conciliar ordination rite. And anyone claiming to have been ordained a priest since April 6, 1969 — unless, indeed, in defiance of Paul VI, the Catholic rite was used — must be considered a mere layman, without power to bless and consecrate, to say valid Masses, or absolve from sin.

### The NOM is illicit

Independently of its validity, Paul VI's NOM is illicit — i.e., forbidden by the Church's law. Participants in it commit a sin of disobedience to the authority which Christ vested in St. Peter and his successors, and in particular to that of St. Pius V in his decree *Quo Primum* (July 19, 1570). Adrian Fortescue wrote in 1908, in the *Catholic Encyclopedia* (vol. III, pp. 260-261, s.v. Canon of the Mass) as follows:

From the time of St. Gregory I (590-604) — certainly from the time when St. Gregory became pope — our Canon was already fixed in its present order. There are scarcely any changes to note in its history since then. “No pope has added to or changed the Canon since St. Gregory,” says Benedict XIV (*De SS. Missae Sacr.*, 162)...

From the tenth century people took all manner of liberties with the text of the Missal. It was the time of farced Kyries and Glorias, of dramatic and even theatrical ritual, of endlessly varying and lengthy prefaces, into which interminable accounts of stories from Bible history and lives of saints were introduced. This tendency did not even spare the Canon... The Council of Trent (1545-1563) restrained this tendency and ordered that ‘the holy Canon composed many centuries ago’ should be kept pure and un-changed; it also condemned those who say that the “Canon of the Mass contains errors and should be abolished.” (Sess. XXII., cap. iv, can. vi; *Denzinger* 819, 830). Pope Pius V (1566-1572) published an authentic edition of the Roman Missal in 1570, and accompanied it with a Bull forbidding anyone to either add, or in any way change any part of it. This Missal is to be the only one used in the West, and everyone is to conform to it, except that local uses which can be proved to have existed for more than 200 years are to be kept... Since Pius V our Canon, then, has been brought back to its original simplicity...

...So that of all liturgical prayers in the Christian world no one is more ancient nor more venerable than the Canon of the Roman Mass.

Paul VI, therefore, lied brazenly when he said, in *Custos Quid de Nocte?*, 24 May 1976:

The new Ordo was promulgated to take the place of the old, after mature deliberation, following upon the requests of the Second Vatican Council. In no different way did our holy predecessor Pius V make obligatory the Missal reformed under his authority, following the Council of Trent.

With the same authority that comes from Christ Jesus, we call for the same obedience ...

There are notable differences in “the way” of the *De Defectibus* rubric was applied by St. Pius V and that of Paul VI:

1) The authority cited by St. Pius V was genuine, and never abused. That of Paul VI rested on nothing except his own usurpation of a power that was not his to use. The Council of Trent, Pope St. Pius X, Pope Pius XI and Pope Pius XII (just to name a few real authorities in the Church) all explained the Catholic doctrine that no one — not even the Pope — has the power or the right to change the form of any Sacrament of the Church. This is a principle taught quite clearly in Sacramental Theology, a course of studies which every cleric is very well familiar with. Furthermore, Paul VI cannot be said to have authority to bind Catholics to this false rite because the Church cannot be required to worship in a manner which is clearly a violation of apostolic tradition, being, rather, an expression of heretical doctrine. It is this very act which causes many learned clerical and lay theologians of our time to gravely doubt the validity of Paul VI's papal acts according to Canon 188:4 of the 1917 Code of Canon Law.

2) St. Pius V's purpose in applying the *De Defectibus* rubric was to honor the Church's most venerable tradition and to preserve through the ages and throughout the world her unity of worship. Paul VI's purpose was just the opposite, to propagate an invalid Protestant rite, in a newly concocted form, as a replacement for what St. Pius V and *De Defectibus* strove to preserve.

3) St. Pius V, in clear and proper form, commanded use of his traditional Missal and forbade use of any other that had not been in use at least 200 years. Paul VI never, in proper form, commanded use of his new rite, but imposed it in practice through a pretense of having commanded it, and by persecuting those who remained faithful to the Catholic Mass.

This last difference [in the actions of the genuine pontiff and those of the usurper] has an immediate bearing on licitness, which is being considered here. St. Pius V canonized the ancient Roman Missal, making it “unlawful henceforth and forever” to use any other, in virtue of his own genuine authority as Pope, and under pain of the displeasure of the Holy Apostles Peter and Paul. Paul VI could not officially and in proper form abrogate the St. Pius V Missal and rubric without drawing attention to his own lack of genuine authority to do so.

Whoever participates in the new rite, then, commits a sin of disobedience to the authority conferred by Christ on St. Pius V, successor to St. Peter. And sin is an impediment which turns away grace, even the grace of a valid sacrament, from its recipient. The *NOM* confers no grace, not only because it is invalid through defects of form and intention, but also because it is illicit.

### The Novus Ordo is Sacrilegious

*Disobedience* is not the only sin involved with *NOM*. Other sins are common worship with non-Catholics and sacrilege against the Holy Mass and Eucharist instituted by Christ, as we may infer from St. Thomas Aquinas's explanation of unworthy Communion:

In this Sacrament, as in others, the Sacrament is, in  
(Continued on Page 10)

## The Novus Ordo Missae Is Also A Sacrilegious Rite

(Continued from Page 9)

essence, a sign of the *res sacramenti* (value of the sacrament). But this Sacrament has a two-fold value (*res*) as stated above (Q 60, a 3, Sed contra; Q 73, a 6): one which is signified and contained in it, namely, Christ Himself; and another which is signified but not contained, namely, Christ's Mystical Body, which is the fellowship of the saints. Whoever, therefore, receives this Sacrament signifies, by that very fact, that he is united to Christ and incorporated with His members. But this is accomplished through faith informed with charity (*per fidem formatam*), which no one can have together with mortal sin. Hence it is clear that whoever receives this Sacrament with mortal sin, commits a falsehood in this Sacrament. And he therefore incurs sacrilege, as a violator of the Sacrament. For that reason, he sins mortally. (ST III, Q 80, a 4c)

St. Thomas' words, though meant to refer to any unworthy reception of the Holy Eucharist, are applicable with particular force to two practices that are widespread in our own time:

1) The right Mass in the wrong Church; that is, the valid Tridentine Mass and reception of Christ's true Body from a priest or in a group belonging to the Conciliar anti-Church, which is neither the Catholic Church nor any part thereof. Thus it is falsely signified that the members of a conspiracy organized to destroy Christ's Mystical Body are themselves united to Christ and incorporated in that Mystical Body — not only a falsehood, but a sacrilegious falsehood, violating the Real Presence of Christ, physical and sacramental.

2) The wrong "Mass", the NOM, anywhere and at any time, signifies these same untruths — not indeed in Christ's Real and Sacramental Presence, but in a more deliberate and systematic denial and mockery of it, twisting Christ's own words, "for many", into an assertion that all men — His mockers included — will be united with Him forever. The rite itself is sacrilegious, and all who participate in it vilely affront the true Sacrifice and Sacrament of the Mass. That is, they commit a sacrilege against it. Invincible ignorance may be an excuse. U

## Our Daily Prayers Benefit Priests In Many Ways

(Continued from Page 3)

more we pray for him the more we are praying for ourselves. He will continue to pray for us if we die. Our friends quickly forget us.

### How Our Prayers Affect A Priest

How can our prayers affect a priest? They obtain for him for instance inspirations apparently simple but which enable him to do immense work for God.

We have an example of what these inspirations can do in the life of that French girl, Pauline Marie Jaricot. She was gravely ill for many years, but she tried to lead a good and pious life. One evening, when the other members of the family were amusing themselves at table, she sat by the fire. Suddenly she had an idea, apparently very simple, of how she could help the foreign missions. She thought that it might be easy to ask everyone to give a penny a week to help these missions. She resolved to try, and in a short time the results were marvellous and the Society for the Propagation of the Faith was established, not only in France, but in the whole World. This Association has saved and is still saving millions of souls.

Sometime after, Pauline had a second inspiration. In the same, simple way she founded the Association of the Holy Infancy. This, too, is saving millions of souls.

In like manner, a priest gets beautiful inspirations, thanks to the prayers of good friends, and he is enabled to convert countless souls. How few Catholics know what immense good they can do, and what the wonder of this prayer especially when said for a priest.

### What Christian Mothers Could Do

What could not Christian mothers do to give God holy priests? They could instill the minds of their sons from their tenderest

years a love for the priesthood and they could pray daily that at least one of their boys become a priest of God. What graces and blessing would not a priest son bring to his mother and all the family! U

*O Sacred Heart of Jesus,  
give us many holy and fervent priests!*

### Important items for liturgical and spiritual growth

- **2001 TRADITIONAL CATHOLIC CALENDAR**

*Liturgical feasts as used with Tridentine Latin Mass. Each \$6.00*

- **2001 TRADITIONAL ORDO**

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*Letters To The Editor***Remarks About Jubilee 2000 Needed To Be Said****The Disease Is False Ecumenism**

Editor, The Catholic Voice,

*The Catholic Voice* for June, 2000 should be sent to every clergyman, layman, and all those who say they are Catholic, without delay! All the articles are outstanding! The *Jubilee 2000* article by Fr. Kevin Vaillancourt tops the list! He certainly said it all, and it needed to be said!

The disease afflicting the Church truly is false ecumenism and it is the cancer that is attempting to destroy the one, true Faith. In Florida all we get is: "Save the trees," "Save the animals," "Save the beaches," and murder the babies in the womb! We are told we should get rid of capital punishment, yet this nation is morally sick unto death. One might almost say we are glad to lose our immortal souls. All we hear is planned for our earthly life, with little care for eternity. God bless you and your work.

R.P.

St. Petersburg, FL

Editor's Note: Thank you for your kind comments about our newsletter. We wish it were possible to get it into the hands of every Catholic in our country in order that they would better understand the crisis afflicting the Church. If each of our readers would commit to sharing their copy with one or two others, then this wish would become a reality. It is going to take this kind of activity among Catholics to bring an end to this age of trial.

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**A Fine Point Of Distinction**

Editor, The Catholic Voice,

I enjoy *The Catholic Voice* and pray that the Catholic Faith, for which you fight, will return.

One small criticism: Mr. DePiante and Mr. Martin both have crosses at the end of their names in the latest issue (June, 2000). This is inappropriate for a layman; only priests have a cross after their name/signature (a bishop has the cross before his name).

Sincerely in Christ and His Holy Mother,

Rev. S. R.

Hendersonville, NC

Editor's Note: Father, thank you for your note and for making the kind critical remarks. The crosses placed after the names of Mr. De Piante and Mr. Martin were not meant to imply any religious significance. As you will note on this page, and at the end of every article, we use a mark -- a cross -- as a symbol to designate either a separator between items or that an article has come to a conclusion. In journalism this mark is called a "dingbat." We should have noticed the awkward situation caused by the presence of the ending cross as we closed each of their articles as we composed that issue. We picked up on this *after* the newsletter went to press (which is usually when most mistakes are caught, anyway!), and had the opportunity to let the dingbat get the best of us.

**Looking For A Booklet For Mass Attendance**

Editor, The Catholic Voice,

You are all doing a wonderful job. Keep up the good work. I would send a donation at this time, but I am still on a very low income.

Many people have asked for a booklet or leaflet (my husband read one many years ago and doesn't know what happened to it), telling people that it's OK to stay home and pray the Mass spiritually out of one's missal if one does not have a legitimate traditional priest in the area and it is too much hardship to travel to a chapel where a real priest is located. Also, what do you think of some religious that tell people to stay at home and pray Masses always as we are in the end times and we have no legitimate priests anymore to have Masses for us anywhere in the world.

(Name withheld at author's request)

Editor's Note: An article in this issue of the newsletter emphasizes the point that Catholics should not attend the Novus Ordo Missae simply because it is not a Mass and so it is not an act of worship which is pleasing to Almighty God. Since the catechism reminds us that we have an obligation to assist at Mass on Sundays and Holydays when one is available, it also explains that this obligation does not apply if we are legitimately prevented from assisting at Mass. The booklet *The Destruction of the Mass and Some Historical Parallels* (offered on Page 2 of each issue) explains this principle in detail.

The short answer to your second question is that, yes, the traditional priests of today do possess the legitimate right to offer Mass, hear confessions, etc. As for those who say that no priest today — even those who offer the Tridentine Latin Mass, but who were ordained after the Council by the proper rite — possesses faculties and, therefore, illicitly offers Mass, hears confessions and the like, we offer the booklet *Canon Law and Common Sense* by Fr. Anthony Cekada as a practical explanation of the principles of Law which govern the circumstances that we find the Church in at this time. Surely this is a serious question, and time and space do not allow the treatment of a subject here which is so well discussed in the above work. However, those who proclaim a personal interpretation of Law which goes against its legitimate and approved commentators to the point that it is stricter than what Holy Mother Church has Herself presented are not doing our cause any good. They are causing people to be deprived of the means of grace needed to spiritually exist in the world today.

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**Saddened By Infrequency Of Publication**

Editor, The Catholic Voice,

How sad to read the latest issue and learn that you are now going to publish *The Catholic Voice* on an intermittent basis for a short time. God's speed to get you back on a regular quarterly publication routine. The need to keep the traditional (before

(Continued on Page 12)

## More On Jubilee 2000; Third Secret Of Fatima Revelation

(Continued from Page 11)

Vatican II) Catholics informed and united is so important at this time.

I just read in the *Wall Street Journal* how the Passion Play at Oberammergau, Germany, has relaxed its past rule of having only church-going Catholics take part in the activity. The story goes on to say that an atheist woman has been in the play since 1984! What can we expect next?

I have enclosed a small donation to help you in your important work and pray that others do the same.

F.P.

Salem, MA

Editor's Note: Thank you for your donation and words of support. Your prayers and financial aid are both very important to us.

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### Thank You For The Work You Do

Editor, The Catholic Voice,

May the Holy Ghost continue to bestow upon you His sevenfold Gifts. Thank you for keeping me on your mailing list. I went back into mile to see that my first issue from you was in 1996. You have been a light in my life where few traditional Catholics live here in Northern California. Please let me know what you have decided is your subscription rate. It is important that I receive your publication. Usually, as yesterday, I read it from cover to cover in one sitting.

How wonderful it is to read your work. Yes, my few friends and I see through the bogus Jubilee 2000 machinations as well as the "Third Secret of Fatima" revelations. Sr. Lucia's past words regarding what's in it refer to grave things. Unless the publication of her exact words are shown, it appears this could be just another fake thing coming out of the Vatican.

May God continue to bless your apostolate.

M.C.

Chico, CA

Editor's Note: Thank you for your kind words. Even though we mentioned in our last issue that we would be discussing the possibility of charging a subscription fee for our newsletter, we did discuss this matter and we are determined to keep *The Catholic Voice* as it always has been -- a publication which operates on the prayers and goodwill support of its readers.

In the months since our last publication, it has become known to all that the Vatican has published what it reports is the Third Secret of Fatima along with copies of the documents (we are assured) in Sr. Lucia's own handwriting. All of this is available for anyone to look at by logging on to the Vatican website at [www.vatican.va](http://www.vatican.va). Current Fatima scholars go both ways on the legitimacy of this claim, and since the study of this subject is outside the scope and the purposes of our publication, we will not add our "two-cents worth" one way or the other in this regard. We do not wish to cloud up the *real* issues at hand any more than they already are.

### Concerned About STRC Support Of John Paul II

Editor, The Catholic Voice,

I appreciate your mailings very much as therein lies some fine Catholic theology and much correction of Vatican II. However, I do not appreciate your loyalty and continued support of the current Vatican II anti-pope. He is not a Catholic. He is ipso-facto excommunicated by his modernism which he has clung to before, during and after Vatican II. Your support of John Paul II seems to be a mental sickness that comes from accepting and drinking the poison of Vatican II. This council was not of the Roman Catholic tradition — it was anti-tradition and only mouths tradition for some form of credibility and fund raising.

"By their fruits you will know them."

H.B.

Molalla, OR

Editor's Note: Thank you for your letter and concerns for our spiritual welfare. As our Statement of Purpose explains, our support is for the legitimate teachings of the Roman Catholic Church. STRC is not to be counted among the number who say that, right or wrong, we must be "loyal" to those who publicly teach error, as can be demonstrated in articles which appear in nearly all of newsletters. (For a review of them, go to our website — [www.strc.org](http://www.strc.org) — and download the PDF files of many past issues.) Our first loyalty is to the Church and Her apostolic teachings. Also, in a past issue (December 1998) we have discussed STRC's position regarding the arguments for and against the "pope" issue as it exists among traditional Catholics today. All sides of this issue are polarized against each other, so willing are they all to throw out anathemas and charges of mental illness or heresy against this person or that group. The discussion of this issue needs a more scholastic approach among the various parties (and most especially by the clergy among themselves) than it has been given, something which we at STRC have always encouraged in the years of our work. Let's pray that it can happened more sooner than later so that the Traditional Movement can make progress against the *real* enemies of the Church.

U U U

### Looking For Objective Truth

Editor, The Catholic Voice,

Hello, and I thank Our Lord for a Catholic paper that prints objective Truth. Please include me in your subscription. Enclosed is my donation.

J.B.

Ontario, CA

Editor's Note: Thank you for your donation. Your name has been added to our mailing list. It seems that many people tire quickly of the conciliar church and its teachings because the "truths" it teaches are subjective, meaning that they are changing according to whims and fancies of the local pastor or his (or her) assistant. This is one of the problems with the

(Continued on Page 13)

# Catholics Should Not Base Their Faith On Private Messages

(Continued from Page 12)

Protestants. The very definition of being a Roman Catholic, however, runs opposite such an idea. Roman Catholics follow the sacred and apostolic teachings. They adhere to all that the Church has taught and reject those teachings which are contrary to Her infallible pronouncements. Novelty has no place in a Catholic's life.

U U U

## STRC: Don't Give Up!

Editor, The Catholic Voice

As I read *The Catholic Voice* (June, 2000 edition), I felt that you were losing hope. Don't, for our work is succeeding, and our chapel is a proof of this. It is getting crowded.

I attend Mass three times a month because the priest has to fly in from another state. Despite this, I know we are attending the proper, Christ-centered Mass. Ours is not some man-made concoction, made to suit the whims of the people. We are worshipping God as He wants to be worshipped.

I worry because I want a requiem Mass when I die and I have to depend on my son (who won't leave the novus ordo) to make my final arrangements. My funeral is prepaid and I've written to the funeral parlor about my wishes, but I'm still not sure. When you are alone, there isn't much you can do.

Please, I know it is hard to do this work, but don't quit. We can't have all our work go to pot. Enclosed is a donation. Please send me a few *pro multis* pins and a couple more copies of the June, 2000 issue.

M.P.

Pasadena, MD

Editor's Note: Thank you for your donation. Your material has been sent. No, we don't plan to "give up", and we're sorry that the tone of our last issue may have implied this. The STRC Board recognizes its responsibility to you, our readers, and to the Traditional Movement as a whole. As long as we have the prayerful and financial support of fellow traditional Catholics we will continue the work of our apostolate.

We will pray for you that you have peace in making your final arrangements. You are not as alone as you might think, for there are many Catholics who find themselves in a similar situation. The plans you have made (prepaying the funeral and telling the funeral Directors) are good; may we suggest a few more? The next time Father comes for Mass, talk to him about your plans. Include his name, address and phone number in your instructions for the funeral parlor and in a copy of your will. Be sure to give a copy of this will and/or health care directive to the Director and file it with the Auditor's office of your county. By doing all this you are insuring, through every possible legal means available to you, that your wishes for being buried by the priest you choose will have to be honored.

U U U

## Is The Modern Form Just A "Bad Translation"?

Editor, The Catholic Voice,

Please send me the articles listed on Page 2 of your newsletter.

I have included a donation. Thank you for keeping me on your mailing list.

Now, in regards to the words used for the wine consecration at Mass, the wine that becomes the Blood of Jesus Christ at the words "which shall be shed for you and for many for the remission of sins" as opposed to the modern form which states "will be shed for you and all men so that sins may be forgiven."

I asked a traditional priest about this (a priest who celebrates the Tridentine Latin Mass), and he said that "it (many vs. all) is just a bad translation" and that both words "mean the same thing." He said the fact that it says shed for you and all men so that sins many be forgiven is the same as saying for many unto the remission of sins because we know the latter means the elect, yet he said so does the poor translation mean elect, because of the word may. In other words, many will be saved whose sins are forgiven; not all will be saved, only those whose sins are forgiven.

This is how he explained it to me, a poor translation which means the same either way. I know you won't agree because, as you said, the WORDS were not to be changed. But what do you say about this explanation? Thank you for your help.

F.B.

Villas, NJ

Editor's note: With all due respect to Father, his opinion about the matter is wrong. Our disagreement with his concept is not *our* opinion, but is the teaching of the Roman Catholic Church. The Church has already ruled on the "correct translation" at the Council of Trent, in the Catechism of that Council, and in *De Defectibus* (see pages 4, 5 and 10 of this issue). These are infallible teachings which admit of no change. Pope Innocent III likewise infallibly ruled in the Thirteenth Century that the words of the wine consecration, as found in the Roman Rite, are the words of Jesus Christ Himself, given to us through the Apostles. No one has the right or power to change these words (which are the form of the Sacrament of the Holy Eucharist). We may have no other "opinion" in this matter than that which the Church holds. It's as simple as that.

U U U

## Comments On Validity Of Orders

Editor, The Catholic Voice,

Thank you for your newsletter and please continue to send me *The Catholic Voice*. Also, would you care to comment on the "Thuc" line priests and whether the Masses they offer are valid?

R.C.

Clearwater, FL

Editor's note: This subject is another extremely divisive point among traditional Catholics. Many of our readers line up on either side of this issue as they do with many others. Some say that the deceased Archbishop Ngo Dinh Thuc was insane as their only means of explaining the reasons for his deviations from some traditional practices early after his break with Rome. If he was insane, then he couldn't have validly conferred

(Continued on Page 14)

## Have You Ever Asked: How Could It Have Happened?

*Editor's Note: This article appeared almost twenty years ago in a traditional Catholic journal. It is written in light of the history of events as known at that time. More could be written today.*

Ever since the Second Vatican Council, many have been puzzled to know what caused the sudden outbreak of mass confusion and heartache that have affected Catholics the world over — to the extent of serious rebellion against Church authority and many defections. Similar concern was voiced in the sixties by notable Church officials, among them Cardinals Ottaviani, Bacci and Santos, Bishops Buddy, Adrian, McIntyre, and Monsignor Antonio Piolanti.

In all our lives we've witnessed nothing, nothing even remotely approaching the turmoil that is so deeply affecting all Catholics— bishops, priests, religious and laity. The United Press International calls this the most startling ferment in centuries of the Church's history. Even the non-Catholic has been taken by surprise. Dr. Martin Marty, a Lutheran theologian, recently wrote:

"The Vatican II renewal has been beset by fickle theology, simplistic thinking, thoughtlessness, and a frequent compulsion to abandoning the rocking ship. Catholic theologians have been offering experiment as solution, and tentative steps as 'the last word.' They listen not to all the thousands of years of religious wisdom before them; they talk but have nothing to say. Not all experimenters have learned the difference between being a fool for Christ and being a damn fool."

### The Story Begins A Hundred Years Ago

The dramatic story begins over one hundred years ago with the summoning of the First Vatican Council by Pope Pius IX.

Practically the same subversive forces were threatening the Church then as now — the name "rationalism" substituting for the present-day secularism — causing the Church to suffer a deplorable eclipse. By defining the Doctrine of Infallibility, Pope Pius IX exalted the authority of the Holy See and magnified its prestige, giving to the act of Faith a depth of meaning it had not known since the early centuries and calling a halt to questioning the Authority of the Church.

But it also served as a means for the liberal infiltrators to revive rivalries among bishops, especially of Northern Europe;

the evil genius of nationalism began to stir as it had many times previously. The Italian Popes and their Curia were dominating the Church, and (as the liberals saw it) this was to the prejudice of the Catholics of other Catholic nations. Then, when Pope Pius XII ruled the papacy with such a domineering hand (as they thought), they formed an alliance to stop this "autocratic" power in Italy. The active agents for carrying out this plot were not necessarily the bishops themselves, at least in the beginning, but trusted servants of the Papacy, who were nevertheless alien in thought and revolutionary in intent.

And there were others who called more openly for changes: Hans Kung, Charles Davis, Rahner, Schillebeeckx, Conger, Baum, to name a few. All claimed to be expert "theologians." Before the Council they were considered extremists, and their ideas were viewed, in most cases, as un-Catholic, to say the least. Most of these theologians became either Vatican II *periti*, that is, behind-the-scenes advisors to so-called "liberal" bishops, mostly from Northern Europe.

They all share a common distaste for the Church, and have written books and articles since Vatican Council II that have shocked Catholic and non-Catholic alike by their free-wheeling repudiation of many traditional Catholic beliefs and their apparent disrespect for all who disagree with them. These "revolutionaries" in the Church were, and are, the real movers behind Vatican II and the new religion it spawned.

Thus Charles Davis, the *peritus* from Britain, wrote before he formally left the Church:

"Without hesitation I admit as an evident fact that there are forces within the Roman Catholic Church contrary to its present structure, which are tending to overthrow the existing institutions."

### Pope Pius XII Was Alarmed

Pope Pius XII was one of the most powerful Pontiffs of modern times. In his last years, he grew wary of the liberal social, political, and liturgical experiments urged upon him by his advisors, Msgr. Montini, his Foreign Minister, and others. When the Pope saw the alarming number of worker priests who were becoming Communists, he banned the movement, over

*(Continued on Page 15)*

## Questioning Each Other's Validity: Another Distraction

*(Continued from Page 13)*

Sacraments, especially the consecration of bishop-successors. By default, this would mean that if the bishops consecrated by Archbishop Thuc were not valid, then the priests these men ordain are likewise not valid.

If we are to keep our objectivity on the subject, then we must remember that one cannot hold any other opinion on this matter than that which the Church holds. Since those who argue the invalidity of Thuc's actions use as their *sole* proof their own suppositions about his state of mind (for they offer no medical proof to substantiate their claims), they use false logic and circuitous reasoning in the matter. The Church will not rule on the mental state of a minister and the subsequent invalidity of his sacramental actions without solid, medical proof. Absent

that, we *must* assume the validity of the actions of such a minister, especially when he follows the approved Rites of the Church (read Leo XIII's encyclical on the Anglicans). There are living witnesses who demonstrate that Archbishop Thuc both acted lucidly in his daily actions and that he adhered faithfully to the traditional Roman Rite of 1929 when he consecrated bishops. Absent no proof to the contrary, his actions are objectively valid and it would be sinful to assert otherwise. U

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

<b>By Letter:</b>	P.O. Box 130, Mead WA 99021-0130 USA
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<b>By Fax:</b>	(509) 489-4060
<b>By email:</b>	strc@strc.org
	<b>Web site:</b> www.strc.org

# The Surprising And Overwhelming Effects Of Vatican II

(Continued from Page 14)

the protests of Cardinal Roncalli and the French Hierarchy, and urged that it be discontinued in all countries. Msgr. Montini was banished to Milan, and the Pope became his own Foreign Minister, being able to trust no one. When the Pope died, the rebellious bishops and cardinals formed an alliance to prevent the election of another “autocratic” Italian Pope. Since the so-called conservatives of the conclave lacked enough votes to put their candidate on the papal throne, a compromise was reached, and the aging Roncalli — John XXIII — was elected as an “interim Pope.” With the advent of Montini to the Chair, the liberals were jubilant; one of their own now reigned over the Church.

## Vatican II

A key issue at Vatican II was how to make the Church more democratic. This was euphemistically introduced under the name of collegiality — how the bishops, as a body, could somehow rule over the Church. The liberal bishops knew that, in order to destroy the “autocratic power” of the Papacy and the Curia (as they called it), they had to stress the idea of rule by the bishops collectively; such a move would overcome the “embarrassing” doctrine of Papal Infallibility, so inimical to non-Catholics. This, if admitted, would make all previous teaching a sham and negate the decisions of Vatican Council I.

The European *periti*, who easily imposed their theories upon their bishops, were deeply imbued with the errors of Teilhardism and “situation ethics.” These errors, which ultimately destroy all divine faith and morality and all respect for constituted authority, make the individual the center and judge of all truth and morality, irrespective of what the Church teaches. Disrespect for all authority, divine and human, is the fruit of this evil root. As the Council developed, some of the original, somnolent American bishops caught this fire from their alert and more liberal European counterparts. Most of the “conservative” American laity, following their second-rate *periti*, were quick to join the revolutionary bandwagon, to bring about whatever their mentors thought best.

These liberal theologians seized on the Council as the means of de-Catholicizing the Catholic Church while pretending only to renew it. By twisting words and using Protestant terminology and ideas, they succeeded in creating a mess whereby many Catholic priests, religious and laymen have become so confused that they are now alienated from any true Catholic doctrine.

The Vatican II church is now speaking in so many strange tongues that the faithful are confused and disheartened. The liberals’ efforts to win over the young (a Communist tactic) have left the elderly in anguish and despair as they witness the dissolution of their Faith. The American bishops proved to be apt students and were quick to learn these lessons from their European cousins. Even so, they could hardly have been completely won over to the “new-found religion” without influence from some other considerable elements, which made them listen readily to the “theological reformers.” One such element was the nationalistic jealousies of various hierarchies toward the Italian domination of the Roman Church — especially during the tight reign of Pius XII, already referred to above. It

is not so strange that the American bishops should have fallen for this propaganda tactic. This sort of Gailecanism had often plagued the Church before. And, though the Church has always boasted of being above national rivalries, most of the American bishops lined up with the North European bishops in their attempt to dispossess the Papacy of its power. Why?

One cannot but feel that the selfish desire for power was blinding them; they wanted more power for themselves, notwithstanding that the schema proposed by the liberal bishops was contrary to the Church’s Magisterium. They seemed to argue that the end justifies the means.

## The Main Issue — Ecumenism

Originally, the liberal bishops only subtly and with adept semantics suggested changes in practices and attitudes which to them posed barriers to “Christian unity.” Then, as they realized they were in the majority, they boldly put forth their schema of *ecumenism*. Following the “experts,” the bishops compromised in matters of doctrine: using Protestant and Jewish ideas and terminology and practices; intermingling with Jews and Protestants in celebrating the liturgy; stripping the churches of all Catholic emblems, denigrating the Holy Eucharist; making a mockery of the Sacrifice of the Mass; and flinging aside the traditions and laws of the Church — all giving the impression that one church, or synagogue, is as good as another.

One of the liberal *periti*, as quoted by Xavier Rynne, stated: “Our purpose was to bring about fundamental changes. We realized at the beginning that we had a majority, but we didn’t realize until the fourth session how large the majority was. If we would have realized earlier, we would have made even greater changes.”

Hans Kung and the Dutch theologians were the leaders of the movement which spread like wildfire, especially among the young. The European revolutionists, during the sessions of the Council and more so after, flooded America with their heretical propaganda. Many of them like Hans Kung, Rahner, Charles Davis, Schellebeeckx, Baum, Congar, appeared in person here at the invitation of some bishop or educator. They wrote and distributed books and articles, they invaded our colleges, seminaries and “Catholic” schools. Especially did the religious imbibe their poison. Their propaganda was further abetted by the establishment-controlled liberal “Catholic” press in sensationally slanted reports.

Finally a factor largely contributing to this revolutionary movement has been the silence and timidity of those whose grave duty it was to call a halt on these anti-Catholic movements subverting the Church, chiefly the bishops. But these bishops were the very ones who participated in Vatican II and precipitated the mess in the first place.

Now years have passed since the death of Pope Pius XII and history is still being written. Where will it all end?

It shall not end happily for those who continue to bury their heads in the sand or who follow like blind sheep their mitred hirelings. The beginning of the solution is the recognition of the cause of all these problems. Let those who have eyes to see, see... U

**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 28 ..... Sts. Simon & Jude
- October 29 ..... Christ the King
- November 1 ..... All Saints
- November 2 ..... All Souls
- November 15 ..... St. Albert the Great
- November 21 ..... Presentation BVM
- November 27 ..... Our Lady of Miraculous Medal
- December 3 ..... First Sunday of Advent

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