



# The Catholic Voice

A quarterly newsletter of the Society of Traditional Roman Catholics, produced under the patronage of St. Joseph.

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Mead, Washington 99021 USA

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## *Requiescat In Pace: Fr. Paul Wickens, 1930 – 2004*

On July 13, 2004, over 700 people attended the Solemn High Requiem Mass offered for the repose of the soul of Fr. Paul Wickens at his beloved St. Anthony of Padua Chapel, in West Orange, New Jersey. He had passed to the eternal reward of the "good and faithful servant" a few days before (July 8), having succumbed to esophageal cancer. He was 74 years old.

Like so many in the Traditional Movement in the United States, we at the Society of Traditional Roman Catholics benefitted from his support (both financial, and an occasional article for print in our newsletter), and his encouragement in the work we shared in promoting the restoration of the Roman (Tridentine) Mass to its place of prominence among Catholics throughout the world.

Ordained a priest of Jesus Christ in 1955, Fr. Wickens spent twenty-eight years in his first (and only) assignment at St. Venantius Catholic Church in Orange, New Jersey. He tirelessly worked at his pastoral duties in every aspect of parish life. In addition to his many responsibilities, Father found time to conduct retreats for teenage and adults parish members, and serve as a chaplain for police and fire departments, hospitals and service organizations, and even for the Orange Little League.

When the *Novus Ordo Missae* was promulgated in the United States, Fr. Wickens followed the common practice, and began to celebrate it himself. After a period of time, he abandoned the modern mass and returned to the celebration of the True Mass. Why? Not only because of the inherent theological errors found in the vernacular liturgy, but also because of the decline he witnessed in the parish.

This stand against the modern changes won for him the reputation of being rebellious. "He's not a rebel, because he's more Catholic than any priest I know, and any bishop I know, completely

orthodox," said his brother, Albert Wickens. "The word I like to use with him is a *traditional priest*, that's what he is. He saw the Church declining after Vatican II, with a loss of faith by many people. Certainly the young people were not being instructed properly. Priests were leaving, nuns were leaving. The Church seemed to be in a free fall. The source of the weakness was the new mass that was promulgated after Vatican II. That's why he returned to the old Mass."

Fr. Wickens also publicly expressed his outrage at the moral corruption being promoted among the youth through sex education courses sponsored by the diocese. In February, 1983, Father held a press conference at which he denounced the practice. Albert Wickens recalled this incident: "The material was without moral guidance and was inappropriate for some of the age groups. He (his brother, Fr. Paul) felt they were stealing from children their innocence." The modern hierarchy reacted, first by reassigning him to an out-of-the-way church. After refusing to be silenced, Fr. Wickens was suspended by the modern hierarchy. Undaunted by these efforts to get him to give in, Father published a newsletter, *The New Jersey Catholic*, which he used as a public forum to educate Catholics in New Jersey and throughout the world. He later founded St. Anthony of Padua Chapel, starting first with about 20 people, and later expanding to several hundred attending Sunday Mass regularly. Father also wrote such books as *Christ Denied*, *Handbook for Parents* and *Husbands and Wives*.

Please join us in praying for the repose of the soul of this sorely missed priest. May God give to the younger clergy the grace to follow in his footsteps with a similar zeal for souls and a love for Holy Mother Church. †

## **The Pastoral Responsibility To Defend The Dignity Of The Holy Eucharist**

By REV. KEVIN VAILLANCOURT  
Editor, *The Catholic Voice*

I don't think there is anyone in our country who does not know that we are in the midst of another political season, with its accompanied haranguing of one candidate or another. In truth, times such as these do not catch us at our best as American citizens.

A side issue has erupted on the American scene that has become quite familiar among Catholics in recent months. Widely discussed is the permission given by a majority of the modern clergy to certain political officials and/or candidates to receive the "eucharist" despite their public (and well publicized) stand on issues that are contrary to the Natural Law and the teachings of the Roman Catholic Church. Publicly, these political leaders support the immoral "rights" granted by a sinful society — the "right" to an abortion, the "right" to "die with dignity" (euthanasia), and even

the "right" to use human embryos as a source for harvesting stem cells, and other such unnatural acts. They tell us that they, as public officials, must either uphold or seek a legal status for these issues. "It is our duty as public leaders to protect and observe the rights afforded the citizens of our country, regardless how one thinks as a Catholic," they remark. "Our private lives are different from our public lives." In private, many of these same *politicos* will condemn these crimes that cry to Heaven for vengeance, thinking as Catholics should in this regard. If we had to put a label on such reasoning, perhaps we could describe it as "moral schizophrenia."

How can such a public stand be justified by those who profess to adhere to the Roman Catholic Faith? While it is true that there can be no *true* justification for such behavior, we have heard such unCatholic politicians defend their actions, either by questioning

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## STRC News: Funds Sought For Our Work; 2005 Calendar Available

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

### Donations Are Down – Publication Threatened

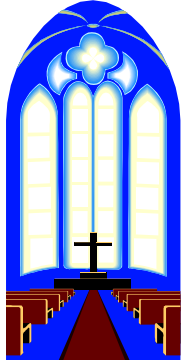
Subscribers to *The Catholic Voice* know that it has been the policy of the Society of Traditional Roman Catholics to offer our newsletter without a set subscription fee. We have always depended on the Providence of God, and the good will of those who read our publication, to supply us with enough money to print and distribute our newsletter, and then accomplish some other works of our apostolate, if possible.

It is not the intent of the STRC Board of Directors to begin requiring a subscription fee to our newsletter, even though our funds have dwindled considerably this past year. However, we may find ourselves committed to a policy we had at the founding of STRC: printing our newsletter as we have the funds to do so. This means that if *The Catholic Voice* can no longer exist as a quarterly publication, then we will make it available whenever we can, as funds allow.

Over the past year, printing costs have increased, and postage fees may soon follow the same path. If you receive some benefit from our publication, could you please take the time *today* to send us a donation to help us defray these essential costs? Any size donation will help. May God reward you.

### 2005 Calendar Available

As part of our apostolate to promote the traditional Liturgy of the Roman Catholic Church, the Society of Traditional Roman Catholics has offered a beautiful wall calendar to those who assist us in our work by donating at least \$25.00. The 2005 calendar has a stunning full color picture honoring the Blessed Trinity in Heaven (Father, Son and Holy Ghost), the earthly trinity (Jesus, Mary and St. Joseph), and it promotes the importance of imitating the Holy Family in our families. The calendar will be in the mail in early December. If you would like a copy, please



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be sure to send us your donation as soon as possible so that we can be sure we have a sufficient supply to meet our need.

### Pro Multis Pin



In 1992, the Society of Traditional Roman Catholics had a special pin manufactured for traditional Roman Catholics that can be used as an easy identifier wherever we are. Called the **Pro Multis Pin** (seen at the left), it fits snugly on a jacket lapel, on a tie, or other articles of clothing. This pin received its name from the two most important words (*pro multis* — for many) from the Canon of the Mass that were changed by the ICEL innovators. We have just received a new batch of pins to replenish our supply. You can order them now for a minimum donation of \$5.00 each, postage included.

### Would You Like A Mass Offered For Your Intentions?

There is no better gift to give your family and friends than that of the Holy Sacrifice of the Mass. Likewise, it is one of our customary practices as Catholics is to have Masses offered for deceased family and friends, for we know that the graces that come from this most solemn act of public worship are limitless. Traditional Roman Catholic priests are available who can accept Mass requests for the living or the dead, even the Gregorian Requiem Masses (Masses offered for 30 days in a row). If you have Mass requests, please send your stipend in care of STRC, and we will forward them to one of these priests. †

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### 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 reprinted 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 Sky Grows Darker Yet**

*Text of a 1973 speech delivered by Patrick Omlor.*

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. †*



*The Catholic Voice* is a publication of the Society of Traditional Roman Catholics, and is published quarterly, as funds are available. There is no subscription fee, but donations are requested to help us continue our work. Board Officers of the STRC are Larry Martin, *President*, James De Pianta, *Secretary*, Jim Callahan, *Treasurer*, Fr. Kevin Vaillancourt, *Newsletter Editor*, and Don Donadio. Unsolicited manuscripts are welcome, but are subject to the editorial policy of the STRC Board of Directors. There is no stipend paid for unsolicited manuscripts, and material submitted cannot be returned. *Pro Multis* pins supporting our work can be obtained from STRC for a minimum donation of \$5.00.

## True Life Story: To the Greater Honor of God And His Grace

By RICA CROHN  
For *The Catholic Voice*

As in the case of most converts, the word that best describes my journey home to the Church is “grace”. After all the stories are told, the last words are always most simply put: “It was grace.” Grace is the breeze that moves the story along, as grace begets grace begets a conversion story.

I was raised and “confirmed” in the Evangelical Swedish Covenant Church of Glen Ellyn, Illinois. That’s Swedish for “Protestant”. My parents, Ralph and Margie Johnson, took the five of us children to church every Sunday. My father did a lot of business travel, but when he was home, he led us to church. He was strict and (I see looking back) he played his role as father very well.

Our church was in constant motion. There were Sunday schools for every age. There were Bible studies for every age. There was vacation Bible school in the summer, and for most of the winter we prepared for the Santa Lucia festival and Christmas. Covenant Harbor was the church’s youth camp on Lake Geneva, just over the Wisconsin border. It was at that camp that I, as the Protestants say, “accepted Christ as my Lord and Savior”.

My life in this church, combined with the closeness of my own family, and the goodness and love of my mother reflecting the wisdom and authority of my father — these things would be a precursor for me to the truth that I would come to recognize and believe years later in “the Holy Catholic Church” and in the Apostles’ Creed.

After high school, I commuted to a business school in Chicago. I graduated and began working downtown. It was a storybook job, so the following year, I enrolled at Southern Illinois University in downstate Illinois. My college career was cut short when the unrest at Kent State University made its way to our little campus. Somehow three of my sorority sisters were arrested and got their pictures put on the front page of my hometown newspaper. Classes ended early that semester and I moved back home, then moved back to the city, and got a job. Although it was exciting being back in Chicago working, my memories of those young single years are filled with images of the void in my life. In those seven year before my marriage to Bob, I went to church maybe six times.

By the time I was 33, we had three children – Adam, Joseph, and their sister, Sara Joann. Church was always in the picture after we had children, We went to a Methodist church in town (rather than my old church in the next town), or the Lutheran church we were married at, which was just a few blocks away from our house.

A few years later, Bob’s job took us to Charlotte, North Carolina, where, for the first time, we had difficulty finding a church. For years we went back and forth from the Presbyterians to the Methodists, to the Baptists, to one or two visits at a Lutheran church, and finally back to the Presbyterians. My husband thought the ministers all had the talk show host mentality so he finally stopped going. This was, to say the least, a crucial time for our family. You don’t have to be Catholic to understand the loss.

I stayed for a long time at the Presbyterian church. I was active and involved, until one day, after the service, a gentleman walked up to me and asked if I was ok. He explained that he couldn’t help noticing how distressed I had looked during church. I had been

looking past the minister. If you could see nothing, I saw it. I strained to hear or see something. I wanted to, but nothing was there. What now? There’s nowhere to go. That’s all I could think, and I guess I began to cry. He was so kind and I thanked him and went home. Grace begets grace.

I spent the next day with my Aunt going to antique shops. We had just about finished walking through the last shop when I saw a necklace in one of the showcases. It was very unusual and very beautiful. Looking over to my Aunt I said, “I think I’ll buy it.” She agreed it was beautiful and agreed that I should buy it. Strangely, I didn’t for a moment ponder the idea of not buying it. When I got home, I studied it in the mirror. It was so nice. It hung a little low so I asked Bob to take the cross off of it. I wore it that way the next day, but decided it looked better the way I had bought it. Bob reattached the cross. Oh Blessed Mother, what you won’t do for your children! (Grace begets grace.)

The next day, wearing my new necklace, I stopped in at a local health food store. “What a beautiful rosary!” came a voice from somewhere. The voice now had a face and it was looking at me. I replied, “A what?” “Your rosary; it’s beautiful.” I had never heard of a “rosary” before, and now, apparently, I was wearing one! I wish my tears could write this story. They would tell you much better about the day in the antique store, and how Our Lord sent His Mother on a call to a starving soul. They would tell you how He put Her hand and the beautiful necklace in my hand. He even sent a messenger to explain. Grace begets grace.

This messenger and I became great friends. As with all true friends, we shared stories about our Faith. She had a true devotion to the Mother of God, and taught me how to pray the Rosary, counting the prayers on my beautiful necklace. The Apostles’ Creed took on a whole new meaning. If I believed what I professed I did, why wasn’t I in the Holy Catholic Church? I professed belief in the Communion of Saints, and now I started to know their names. These saints wrote books; I had never read one. If I believed in the forgiveness of sins, why did I ask God’s forgiveness again and again for the same sins I had committed? Grace begets grace. I became a reader. I read St. Louis De Montfort, St. Teresa of Avila, St. Therese of Lisieux, and others. I will be forever grateful to these people who taught me what sacrifice really is, and how to form my conscience to the eternal, objective Truth, rather than to my own opinion.

Our Lord said, “I am the way, the truth and the life.” He doesn’t leave us to ourselves to figure out, in our opinion, with our emotions, what He means by this. He explains how to stay in the way, to know the truth, and to receive life eternal. “Unless you eat the flesh of the Son of Man, and drink His Blood, you shall not have life in you.” He said this at a critical moment in His three short years of public life. Many of the people who followed Him could not bear to hear this, and left Him. He didn’t change what He said and He repeated it four more times, as recorded in the Gospel of St. John. To think that Our Lord was being vague or metaphorical is ridiculous. He gave us the Blessed Sacrament, the Holy Eucharist, the “Thanksgiving.” And nowhere can you be closer, more

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## Grace Builds Upon Grace On The Pathway To The True Faith

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intimate with Christ than when you receive Him in the Blessed Sacrament, and consume the Bread of Angels. As Saint Paul says, "It is no longer I who lives, but Christ who lives in me." The Blessed Sacrament is our link between time and eternity. Christ said, "I will be with you until the end of time." I came to understand that He really and truly meant those words.

The year that followed — between the time I found Christ's Church and was finally baptized into it — was the first of my true experiences with the double-edged sword. The joy of my resolve to convert was dampened by the ache in my soul to receive Him. Sometimes it was more than I could bear, but at least I knew where He was, and didn't have to strain my eyes anymore. I still get overwhelmed at times when I receive the Blessed Sacrament. Thank you, friends and family at our chapel, for your constant support and care during that time, and even now.

I began my journey home with Mary, the Blessed Mother. This was backwards! Most converts will tell you that for them, Mary was overwhelmingly, undeniably, positively the last hurdle they had to crawl over — a stumbling block. For me, Mary is where my conversion started.

Mary is God's most perfect creature. She is also His most misunderstood creation, even to many Catholics. But He came to us through Her. He didn't have to. He was God. So why, then, do as He did? Little is written down in the Scriptures concerning Mary. But from the time of Her consent (at the Annunciation, in the Gospel account of St. Luke), through Her canticle, the

*Magnificat*, and the marriage feast of Cana, and at the foot of the Cross on Calvary, whether with a look or just few words, Her message is firm and constant: "Do whatever He tells you." Who are we to say she can be of no use to us when she was of so much use to Him.

Some of you might have heard the story of a Protestant man who was very anti-Catholic, but decided to convert after witnessing a debate. He still has a problem with Mary, though. Finally, he broke down and said, "Mary, I accept you as my personal Mother!"

I promise anyone who has doubts, or maybe has even left the Church altogether, that if you let Mary take your hand, she will lead you where you need to go. I have hope that I will become a better Catholic as years go by. I know I will need the support of my friends at church, and many more graces besides, especially if it's God's will that I persevere as the lone convert in my family. "My consolation is to have none," said St. Therese. Did this saint know she would never turn from grace, living as one of the Elect? . We must pray for perseverance in grace.

I want to thank my family for allowing me to begin and end this journey home. Without knowing the love they have for me, which they so willingly show me everyday, I could not have stayed the course as I did. I also have my Godparents to thank. They are always there to answer my questions, just as though I were one of their children. I must also thank the priest at our chapel — for being my pastor, my teacher, my counselor, and for always speaking the truth from the pulpit. May God bless them, and Mary ~~keep them all.~~ †

## A Personal And Timely Encounter With Father Paul Wickens

By JAMES DE PIANTE  
For *The Catholic Voice*

In the early days of the Society of Traditional Roman Catholics (in the mid 1980s), I happened to meet with Father Paul A. Wickens. The most remarkable thing about Father Wickens was just how ordinary a fellow he *seemed* to be. And that was the extraordinary thing about him. Here was a manly, courageous, amiable, athletic man who had given his life to the Priesthood, and who had heroically withstood the efforts of his bishop to frustrate his priestly vocation. (I was amused to hear Father tell the story of how he was kicked out of his rectory by that same bishop [Peter L. Gerety] for his unwavering commitment to Tradition.)

I was, in those days, coming to understand the nature of the crisis in the church after Vatican II. What I could not understand was just how it could have happened. Clearly, the devil was at work, but what were the human mechanisms that made such a complete and devastating revolution possible?

I was speaking to Father Wickens about the crisis in the Church, and so I asked him how such a thing was possible. Incredibly, and quite providentially, I had asked precisely the right man. I consider this encounter with Father Wickens to have been nothing short of a miracle. What was Father's answer? He reached into his briefcase and pulled out a little pamphlet entitled *Christ Denied*. The subtitle was this: *Origin of The Present Day Problems In The Catholic Church*. And the author of this little pamphlet was himself — Rev. Paul A. Wickens! The pamphlet did indeed exactly answer my question and the answer was startling in a way. I saw the connection between the crisis and the great general hoax known as evolution (and the particular little evolutionary hoaxes perpetrated by one Teilhard de Chardin).

God only knows how many lives Father Wickens touched. I know I was blessed to have met him, and particularly blessed to have done so when I did. God grant him rest. †



*Christ Denied* is one of the books Fr. Paul Wickens authored in defense of the traditional Roman Catholic Faith. It is a salient review of the problems afflicting the Church in our time. You can buy a copy through most traditional books stores, or directly from TAN, the publisher.

### Shedding New Light On The Mysterious Mysteries

*Reasons for rejecting the use of the new "Luminous Mysteries"*

By James De Piante

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# Priests Are Obligated To Protect The Dignity Of The Blessed Sacrament

(Continued from Page 1)

the teachings of the Roman Catholic Church in these important areas, and/or by telling us that they have learned how to separate their *interior* Catholic life from their lives in "public service". They tell us that the democratic principle of the "separation of Church and State" teaches them that, as elected representatives, they must uphold the laws of the land, while privately disagreeing with them as Catholics (that is, *if* they really disagree with these errors at all). Moral schizophrenia: what better way can we describe such a frame of mind? This is a practical application of the modern morality preached by the modern church, as well as its de-emphasis of the sacredness of the *Holy Eucharist*. The evident scandal of this morally untenable position has influenced many weak and ignorant Catholics, to the point that many are heard to parrot the same theme, and members of the modern hierarchy are among their number.

Because of this situation, a firestorm, of sorts, has erupted in the modern church regarding the truly Catholic principle of denying the Sacraments to those who are a public scandal by the public sinfulness of their lives, and who oppose the Church's teachings in a public manner. While the moral laxity of these bad Catholics is serious enough, it is an even greater scandal to witness these public sinners receiving the "eucharist" from clergy who have no clerical backbone, or who are steeped in moral relativism. Thank God that Jesus Christ is not present in the Blessed Sacrament on the modern altars (due to the invalidity of the *Novus Ordo Missae*), or else this situation would be far worse before God than it is.

## What Do The Modern Bishops Have To Say?

This is an interesting question. It is actually a rarity to find a modern prelate who will uphold the traditional teachings of the Roman Catholic Church on safeguarding the dignity of the Blessed Sacrament under the circumstances outlined above. Even the message from modern Rome to the American hierarchy is ambiguous at best. Collegiality (the "pastoral spirit" in the modern church since Vatican II) dictates that the clergy should not expect a *mandatory* directive on this subject, but one that is merely a guide for the standards each bishop is allowed to set in his own diocese. It matters little if there is unity on such an important topic; what matters is that each local bishop is allowed to "follow his own conscience" according to the pastoral spirit he has set in his own diocese.

The majority of the modern American hierarchy make allowances for "Catholic" politicians who flaunt their non-Catholic position. "It makes a lot more sense to presume people's good will, presume erroneous conscience, or perplexed conscience, and give them Communion," says Archbishop Daniel Pilarczyk of Cincinnati. Roger Cardinal Mahoney of Los Angeles offered this opinion: "With respect to Holy Communion, it is up to the communicants to decide whether they are in the state of grace

and worthy to receive the eucharist. Each one of us makes the decision. The Church never has the minister make that decision, except in the rare case of public sinners who have been so found guilty." Spokane, Washington's, Bishop William Skylstad, writing in the June 10, 2004, edition of the *Inland Register*, stated: "I strongly oppose using Eucharist as a weapon . . . Eucharist is God's gift to us, God's presence among us. It is a most precious part of our Catholic heritage." Following Modernist principles, instead of defending the sanctity of the Sacraments from those who abuse them, he will admit any (and perhaps all) to the "eucharist" because "eucharist" is something we do, and as such should be done by all of "God's children."



## What Is The Traditional Teaching Of The Church?

The subject of which we treat has far less to do with the actions and rulings of the modern hierarchy, than it does with the pastoral responsibility of all priests and bishops to be the *Guardians of the Blessed Sacrament*, and to be sure that no irreverence or profanation of Jesus Christ in the Sacred Host is even *remotely* possible. The priest is told at his ordination that he is bound to keep all who are unworthy away from the Holy Table, and to forbid the reception of Holy Communion to those whose lives are a *public* scandal. What is more, if there is even the slightest possibility that the politicians mentioned above have an erroneous conscience on this matter, it is the priest's sacred duty to *instruct that conscience unto correction*, and to forbid the reception of the Sacraments if there is willful belligerence. The pastors of souls have the obligation before God to safeguard the dignity of the Blessed Sacrament, regardless of the person who may be offering the offense, and this consideration comes *first* before allowing the practice of moral schizophrenia. There is *no room* for debate on this issue!

For example: How can there be an "erroneous conscience" on the matter of a direct abortion? It is the traditional teaching of the Catholic Church that those who defend and/or promote direct abortion are as guilty of the crime as if they procured the abortion for themselves (Canon 2350 of the 1917 Code of Canon Law). The penalty for such a crime: excommunication — and this penalty is *automatic*. Therefore, the politicians we speak of are excommunicated Catholics — they are outside the fold, and have no right to the Sacraments (even the modern ones). This is so because they both encourage and make possible (by legal statute and by public funding) the procuring of direct abortions on the basis of a moral and personal "freedom" for such an act.

Ever since the Church has had to legislate on such matters, never could it have been dreamt that Her laws on the subject of direct abortion would be impugned in a scandalously public manner by those claiming to be Her children, and that those claiming authority over these people would not bar the Sacraments to them. If God punished the immorality of Sodom and Gomorrah with fire from Heaven, what can we expect in our times? †



# The *Confiteor* Impresses On Us The Mystery Of The Incarnation

By JAMES CALLAHAN  
For The Catholic Voice

*Editor's Note: This is the conclusion of the review of the Confiteor.*

Someone, a college graduate no less, told me that she goes to the Novus Ordo to be entertained. Let us try to imagine the enormity of the crime (sin) of substituting the Imposter for the True Holy Sacrifice of the Mass. To do this we must measure this act with other infamous acts of repudiation of God.

This crime compares, somewhat, to the crime of the Protestant Reformers, at least in the beginning of their "reform." All reformers start with pride, then advance to impurity. St. Jerome tells us that he had never heard of a heretic who was pure. Of the modern heretics, Luther was obsessed with sex, and any and all guttural images. When all the bishops of England, except one (St. John Fisher), went to the Church of England with Henry VIII, only this cleric did not have a mistress.

This is mentioned to explain how the reformers were selfish in their desire to "reform." In the beginning of the "reform," everything in the new (reformed) church had to be the same. With few exceptions, the reformers worked to keep everything running as before. However, shortly after the reform took hold (and because the reform began to be disseminated through others with intellects and zeal of greater or lesser degree than the reformers), they thought it was no longer necessary to continue the deceit. The reformers wanted (in their larcenous hearts) their own churches, and their followers wanted to fight "Rome" from without. Even Arius and his followers wanted (through theft and deceit) their own churches and religion. Although there were many acts of horrific desecration against God, Christ, His saints and His Church, these reformers left the Body of Christ to spread their venomous doctrines and carry on their persecutions.

The malice of the reformers may have been equal to today's crime, but the deceit, trickery and cunning of these pathetic figures of reform could not measure up to today's innovators. Today's crime of the new churchmen and women against God is the mirror image of the two most heinous sins ever committed against God.

- The first was the *non serviam* of Lucifer. The pride of Lucifer was, and is, most singular in all of history. His insolence and hatred of God is so consuming that Lucifer's whole being is dedicated to destroy God's work, "...Who in creating human nature, didst wonderfully dignify it..." we read in the Mass. Some bad people can do good things, at least from a humanitarian point of view. But, Lucifer can never do anything good. His intellect and will are forever set on evil. Yet, even after his *non serviam*, and the debasement of Eve, which "brought death into the world and all our woe", he still remains an angel, although no longer an angel of light, but an angel of darkness. He still possesses many of the superior attributes of an angel. Now, through his deceit and cunning, he leads souls to Hell.

- The second crime is that of the Pharisees. Let us recall how the religion of the Israelites came about and was different from all other religions around her. God Himself established the religion of His Chosen People. God Himself dictated to Moses how He was to be worshipped, setting up laws on how the sacrifice to Him was to be performed. God even set the laws, duties and clothing of the

priestly office. The whole point of this is to see that God ordered His Chosen People to worship Him *the way in which He wanted* until the Redeemer would come, and God promised His people salvation for fidelity to this manner of public worship. For the Chosen People, theirs was a religion of exclusivity. All other religions made no claim to worshipping the One, True God. As long as the people followed God's laws, they were lovingly cared for. But, if they turned their backs on God, they were chastised.

A particularly notable chastisement came in the form of the Babylonian Captivity, when the Israelites were defeated by the Babylonians and led into captivity and slavery. At one point, the Temple was destroyed, and the continual sacrifice on the Altar was eliminated. While in captivity, the office of the Pharisee began, as did also the parochial place of worship (with the sacrifice) known as the synagogue. With the destruction of the Continual Sacrifice, and the prideful rule of the Pharisees, the religion of the Chosen People began to change.

In the last few weeks before our Lord's Passion and Death, teaching in the Temple, Jesus told the Pharisees and their followers that their father was not God, but the devil. The Pharisees used their cunning, deceit, pride and hypocrisy to hollow out the religion of the Chosen People, and this is why Our Savior warned the Apostles to "beware the leaven of the Pharisees and Sadducees."

Now why should we know all this? Because we should see the parallels before our very eyes played out in the new church, and to heed the lesson to be "wise as serpents and simple as doves".

Ours is a religion of exclusivity, the One, Holy, Catholic and Apostolic Church. All within our Church was given us by Christ Himself, and continues with the divine guidance of the Holy Ghost. But the enemies of Christ have been working within the Church, but in no way greater than in our time. These enemies have stealthfully captured and hollowed out many former Catholic churches, and have removed our sacred symbols from them. Most importantly, these pharisaical leaders have substituted the *Novus Ordo Missae* for the True Mass, deceitfully gutting the very core of holiness, and stealthily placing the worship of man in place of the worship of God within the very confines of the Church. These cancerous cells in the Mystical Body have cut off life to other members of the Body of Christ. They could not destroy the Mass completely, but they have made it less available to all the faithful.

In his *City Of God*, St. Augustine described the pagan Romans who, when the city of Rome was being sacked by barbarians, ran to take shelter in the Christian churches to save themselves from the onslaught. The barbarians spared the lives of everyone who sought shelter in the churches. This should have been a powerful lesson to the Romans, but it was not. After having their lives spared by the power of the One, True God, these ungrateful pagans began again to attack this God and all His followers through persecution.

Perhaps we can paint the modernist clergy and laymen with the same brush with which St. Augustine painted the pagan Romans: "Yet now, in ungrateful pride and most impious madness, and at the risk of being punished in everlasting darkness, they perversely oppose that name under which they fraudulently protected themselves for the sake of enjoying the light of this brief life." †

## How Christ Was Dethroned When The Modernists Moved His Feast

By REV. KEVIN VAILLANCOURT  
Editor, *The Catholic Voice*

Not long ago, on the last Sunday of the Liturgical Year, I was preparing to offer Mass for some families at a "mission" location when an interesting thing happened. As I was preparing the altar for Mass, one of the gentlemen asked me: "Father, are you going to be saying the Mass for the feast of Christ the King, or of the Last Sunday after Pentecost?" This was a fair question. I knew some of the people there, but not all of them, and perhaps some of them thought I was offering Mass according to the *Ecclesia Dei* Indult (which I do not, and one of the reasons for this will be apparent quite soon). I assured the man that I was offering the Mass for the Last Sunday after Pentecost, and he seemed pleased to know this.

The reason why this question arose is because, in the modern church, the liturgical cycle ends with the liturgy of Christ the King, and any reference to the Last Sunday after Pentecost (last Sunday of "Ordinary Time"?) has been eliminated. Now, this is true for those who observe the "revised" liturgical calendar, and who attend the *Novus Ordo Missae*. There are some Catholics, still attached to the modern church, who attend a Latin Mass offered by a priest who has permission to say the Latin Mass (according to the *Ecclesia Dei* Indult) using the revised 1962 Roman Missal. The Mass they attend on the last Sunday of the Church Year will (more than likely) be that of the Last Sunday after Pentecost, for they observed the Feast of Christ the King on the Last Sunday of October. Witness this: Two different liturgical calendars are being followed by the same people under the same banner of obedience. No wonder the Church has lost Her influence in the world today — the Catholic faithful are, themselves, divided in worship, and in the practical belief that rises from this worship. This must be particularly hard for the *Indulterers* (those who regularly attend the "Indult" Mass), for they must wonder what calendar to follow each day: that of the 1962 Missal, or that issued by modern Rome? Is one observance "more Catholic" than the other? More importantly, should they observe the feastday of Christ the King *twice* in a year? Ah, but I stray from my subject.

When the Modernists succeeded in turning Catholics head-over-heels in their daily lives by mutilating the liturgical calendar in the late-1960's, they made a point of changing many of the traditional feasts from places of honor held for centuries (or, in some cases only more recently established), to some other day of the year according to their choosing. This not only altered the way Catholics had worshipped and prayed for centuries (a new calendar for a new church, after all), but it also developed in them a new pastoral spirit, causing them to think and pray in a manner different from what Catholics had done for centuries. This latter point is of most concern when I write about the change in celebrating the feast of Christ the King.

### The Liturgical Spirit For The Feast Of Christ The King

There is no doubt that Jesus Christ has always been honored in the Church as a King, and that He holds this title by right, by inheritance, and by conquest. In the New Testament, from the Annunciation to His death on the Cross, the word *king* is directly associated with the life and mission of our loving Savior. Until

recent times, a unique liturgical observance for the devotion of Christ as King did not exist, although some may argue that the public Procession with Palms on Palm Sunday is meant to call attention to this fact. Be that as it may, it was not until 1925, through the promulgation of his encyclical letter *Quas Primas* (On the Feast of Christ the King), that Pope Pius XI established the Feast of Christ the King with its Office and Mass.

The Holy Father explained his reasons for instituting this feast: Men needed to be reminded of their duties to Jesus Christ as Lord and Master, and that His rule extends over their private and social lives. He remarked that, ". . . manifold evils in the world are due to the fact that the majority of men have thrust Jesus Christ and His Holy Law out of their lives; that these (Jesus Christ and His Law) have no place either in private affairs or in politics; and . . . that as long as individuals and states refuse to submit to the rule of our Savior, there will be no really hopeful prospect of a lasting peace among nations."

Using the Apostolic Authority given to him, Pope Pius XI instituted the feast of Christ the King to be observed on the last Sunday of October — the Sunday closest to the feast of All Saints and the Commemoration of the Faithful Departed, November 1

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## Changing The Feast Of Christ The King Perverts The Spirit Of The Feast

(Continued from Page 7)

and 2 respectively. This date was chosen, not out of some cavalier spirit, but to establish an important pastoral setting for Catholics in our times. By celebrating Our Lord's Kingship prior to All Saints and All Souls Days, we acknowledge that Jesus Christ reigns in Heaven, at the right hand of His Father, and that He rules from there, not only over the faithful on earth, but also over the saints in Heaven, and the souls in Purgatory. The doctrine of the Mystical Body of Christ is brought before us in a very tangible way as we are reminded that only those who are willing to be ruled by this gentle King will be able to share eternal happiness with Him.

Besides these eschatological thoughts — thoughts that the celebration of this feast at the end of October will be sure to plant firmly in one's heart and soul — there are some very "down to earth" considerations as well. By honoring Jesus Christ as King, we are proclaiming that He is King over ourselves, our families and over all the nations of the world, whether they accept it or not. When, on this special feastday, we renew our consecration to His Sacred Heart, proclaiming three times: *Be Thou King!*, we publicly acknowledge His place in our lives, in those of our families, and as it should be in society. Our world would be truly better if all the nations of the world honored Christ as King, and allowed true liberty to the Church to work for the salvation of all mankind. The feast of Christ the King, celebrated on the day, and with the thought, that Pope Pius XI established, will surely help hasten that happy day when all men will live under the gentle and loving dominion of Jesus Christ, the King. That day will come quickly, that is, if every Catholic, throughout the world daily honors Christ the King with his whole heart, mind, soul and body.

### Change the Feast — Dethrone Our King

Does changing the public observance of the feast of Christ the King to another calendar day really make that much difference? Yes, it does, and the Modernists knew it. By inserting into the Council document, *Sacrosanctum Concilium*, the notion of changing the calendar, the Modernists received approval for a wide-sweeping "revision" of the Church's liturgical life. Every change was prefaced by the new watchword: *aggiornamento*, meaning that the spirit of the age demanded these revisions. Little did they care for the condemnation of this spirit in the Church as found in the *Syllabus of Errors* of Pope Pius IX. In Proposition 80 we learn that the necessity of the Roman Pontiff and the Church to conform to the spirit of the age is *absolutely erroneous*. The "spirit of the age" and the reign of Christ the King cannot co-exist, as can be easily demonstrated below:

First of all, this change happened a little over forty years after the promulgation of *Quas Primas*. This is a total disregard for the Pope's wishes, as expressed in an encyclical letter. Such action clearly demonstrates the contempt the Modernists have for the traditions of the Church, whether they are ancient or were established more closely to our time.

Secondly, by removing the Mass for the Last Sunday after Pentecost, and replacing it with the feast of Christ the King, one of the big "negatives" of the "old Church" was also eliminated. The

"spirit of the age" prefers that we cease the morbid thoughts of death and judgment, and replace them with "happy thoughts" — those of Heaven, for instance. Traditionally, the end of the Church Year symbolizes the end of our lives. Through the Gospel read on the Last Sunday after Pentecost, our thoughts readily turn to a reflection on the Four Last Things (death, judgment, Heaven or Hell), and this spurs us on to contrition (a necessary spirit during the coming Advent season) and the resolve to be more holy before God. However, if that Gospel is eliminated from the prayer life of Catholics (purposefully), and the liturgy only presents thoughts on the accidental joys of Heaven, then this annual salutary reminder is lost, to the detriment of all.

You see, with the loss of ending the Church Year on the thoughts of our own mortality, the importance of Final Perseverance in the state of grace until the end, and the Last Judgment, what is also lost is the necessity of living as a true subjects of Christ's Kingdom each day of our lives.

What is more, a new pastoral spirit is applied by clergy and laity alike with the change of this feast. Instead of acknowledging Christ as the eternal Judge of all mankind (as the Gospel for the Last Sunday after Pentecost clearly indicates), He is now seen in the more "positive" light: He is the King of Heaven, the place where *everyone* will go someday, regardless of their beliefs or moral system. Jesus does not judge us, but He welcomes us, despite our many failings, and so (the Modernists will have us say and think and believe) all will go to Heaven and happily reign there with Him. Alleluia, don't you know.

All of these considerations, and more, imply a different eschatological spirit than has never been known in the Roman Catholic Church since apostolic times. This new spirit is a part of the *aggiornamento*: the new spirit of the age, to which the Church and Her children must all adapt. Modern Catholics no longer worship as Catholics should do when they celebrate the feast of Christ the King according to the plan of the Modernists. They are morally suffering on this account, as is also the whole world. Just look at what has happened in our country, in Europe and elsewhere since the corruption of this celebration: Catholics have become more worldly, and even more worldly than the worldings; "Catholic" politicians have adapted to the "spirit of the age"; Christ, His Church and Her laws are no longer respected in society; divorce has become more rampant (and legalized even in Italy); and the new European Union wants to stay as far away as possible from even a remote remembrance of the "yoke" of religion and of the teachings of Jesus Christ. The slippery slope becomes more slippery day by day.

I invite those Catholics who are still attached to the modern church, who attend a Latin Mass (by Indult — regularly or on occasion), and who follow two different liturgical calendars as a result of this, to throw away the new calendar and its spirit, and practice only the Faith of our forefathers — the traditional Roman Catholic Faith. In doing so, they will see that they will have to abandon the modern church, if for no other reason than that it daily moves them along the path of the "spirit of the age": the spirit of the world — which is the not the spirit of Christ the King. †



## A Priest's Letter That Could Be Known As *Ottaviani Intervention II*

*Editor's Note: What follows is the text of an open letter sent by Fr. B. Buckley (representing the Catholic Research Centre) on March 12, 1978, to James Cardinal Freeman of Sydney, Australia. The tone of this letter resembles the famous letter of Cardinals Ottaviani and Bacci to Paul VI on the event of the promulgation of the Novus Ordo Missae. It was written as a reminder to Cardinal Freeman of his duty to abandon the modern mass. Fr. Buckley's message is every bit as important today as it was when he wrote it.*

Your Eminence,

As an association of Catholics who have made ourselves very well aware of what is behind today's Church troubles, we wish to bring to your attention certain serious facts and Catholic principles which every Catholic will have to face up to sooner or later.

In fact, we consider the matter so urgent that we are sending this letter today to every Bishop and Parish Priest in Australia and New Zealand, and to religious and laity too, for their immediate consideration.

The more Catholics there are who know the true situation, the better support the Bishops can expect in remedying it.

We are concerned here with what has happened to the Mass.

It is simply incredible that Bishops and Priests continue to take no notice of this well-publicized fact: **In 1969, the New Mass that was given to the Church was shown by Catholic theologians of the highest authority to be quite un-Catholic, and therefore to be unacceptable as a Catholic Mass.**

"It has no intention of presenting the Faith as taught by the Council of Trent, to which, nonetheless, the Catholic conscience is bound forever."

"It teems with insinuations or manifest errors against the integrity of the Catholic religion."

"Not a word do we now find about the Priest's power to sacrifice, or about his act of Consecration, the bringing about through him of the Eucharistic Presence. He now appears as nothing more than a Protestant minister."

These and two dozen other serious objections were put before the Church authorities by Cardinals Ottaviani and Bacci to show that (at the best) it was extremely doubtful that the New Mass could be valid.

Their authoritative conclusions were simply ignored! Catholics were given the New Mass anyway!

**Yet, at the same time, non-Catholic theologians AGREED that the New Mass was NOT the same as the Catholic Mass which we used to have — and which they could never accept.** Brother Max Thurian of the Taizé community, and one of six Protestant theologians who helped compose the New Mass, said: "It is now theologically possible for Protestants to use the same Mass as the Catholics" (*La Croix*, May 30th, 1969). Professor M. Siegwalt, a member of the Catholic-Protestant Unity Commission of France:— "There is nothing in the New Catholic Mass that would disturb a Protestant." (*Le Monde*, Nov. 22nd, 1969).

Your Eminence, we know that the true Catholic Mass

disturbed them enough centuries ago to have them put Catholic Priests to death for saying it.

We know that the Catholic Real Presence disturbs them still.

Now they use the New Mass themselves as a non-Catholic service!

**They are quite certain it is NOT a Catholic Mass.**

So Catholics who are told it is have excellent reasons for doubt, as you see.

Besides (to make the New Mass even more "doubtful"!), in its English translation it contains a false rendering of Our Lord's words of Consecration of the wine.

The New Mass has it that at the Last Supper Our Lord said that His Blood would be shed "for all men."

It is objective truth that He said His Blood would be shed "for many".

The Bible tells us so. The Catholic Church has officially confirmed it — and explained it. Now the New Mass **changes** Our Lord's words.

**AND OUR LORD'S WORDS MAKE UP THE FORM OF THE SACRAMENT!**

Here is official Church teaching: "The words of Consecration, which are these: 'For this is My Body,' and 'For this is the Chalice of My Blood, of the new and eternal testament: the Mystery of Faith; which shall be shed for you and for many unto the remission of sins.' If anyone were to omit or change **anything** in the form of this Consecration of the Body and the Blood, **and in this change of words, the words do not mean the same thing**, he would not produce the Sacrament." (Chapter V, *De Defectibus*, "Defects occurring in the celebration of Mass," in the official Roman Missal of Pope St. Pius V, 1570).

In the Catechism of the Council of Trent (1566), the Church teaches: "In our Sacraments, the form is so definite that any, even a casual deviation from it, renders the Sacrament null."

But the deviation in the New Mass form is much more than a casual one. In fact the words "for all men" are the very words Our Lord AVOIDED using. The Church explained centuries ago (in the Trent Catechism) why Our Lord did not say "for all men". **It was not what He meant to say.** He meant — and said — "for many", i.e., the many who would actually be saved. **"For all men" changes Our Lord's meaning.**

No one then can lawfully change the form of the Sacrament by changing Our Lord's words —**which change is, of course, forgery.**

No one in authority can lawfully require Bishops and Priests to make that sacrilegious change.

Pope St. Pius X (in the letter *Ex quo nono* Dec. 26th, 1910): "It is well known that to the Church there belongs no right whatever to innovate anything touching on the substance of the Sacraments." Pope Clement VI (1351), the Council of Trent and Pope Pius XII said the same.

There is no getting away from the facts.

**Today, in the New Mass, we have a Mass which: (a) clearly and certainly falsifies Our Lord's words of institution of the**

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## The New Mass Is Freely Accepted By Protestants As Worship

(Continued from Page 9)

Blessed Eucharist; (b) is seriously objected to by Catholic theologians of proved orthodoxy; (c) is accepted by Protestant theologians as being able to be freely used as a Protestant service.

Your Eminence, it is reasonable and honest and completely in accord with the facts to conclude that (to say the very best of it) such a Mass is at least doubtful, if not surely invalid.

And you know (and every Priest was taught this) that out of reverence for the Sacraments, a Priest is forbidden, under pain of mortal sin, to attempt to "confect" (produce) a "doubtful" Sacrament.

**"In conferring the Sacraments (as also in Consecration in Mass) IT IS NEVER ALLOWED to adopt a probable course of action as to validity and TO ABANDON THE SAFER COURSE. The contrary was explicitly condemned by Pope Innocent XI. To do so would be A GRIEVOUS SIN AGAINST RELIGION, namely, an act of irreverence towards what Christ Our Lord has instituted; it would be A GRIEVOUS SIN AGAINST CHARITY, as the recipient would probably be deprived of the graces and effect of the Sacrament; it would be A GRIEVOUS SIN AGAINST JUSTICE, as the recipient has a right to valid Sacraments, whenever the minister, whether *ex officio* or not, undertakes to confer a Sacrament. In the necessary Sacraments\* THERE IS NO DOUBT ABOUT THE TRIPLE SIN. In Sacraments that are not necessary THERE WILL ALWAYS BE THE GRAVE SACRILEGE AGAINST RELIGION.**

\*The Blessed Eucharist is, as you know, one of the necessary Sacraments.

**"The same is true of one who uses a probable opinion IN THE RECEPTION of a Sacrament, in respect of its matter or form, for HIS ACTION exposes the Sacrament to invalidity."** (Henry Davis S. J.: *Moral and Pastoral Theology*, Vol. 3, The Sacraments P. 27 "The use of probable opinions").

**So the New Mass is clearly forbidden under pain of mortal sin to clergy and laity alike SIMPLY BECAUSE IT IS DOUBTFUL.**

For a Catholic, there is no getting away from Catholic principles.

The same reasoning applies everywhere in our lives. You would not risk taking a medicine which a professional analyst told you was poisonous. You would not have your solicitor agree to a doubtful contract for the diocese. You would not risk death by touching an exposed wire that could be alive.

**Nor must you risk idolatry and sacrilege by using a Mass that could be (and professional theologians have stated it IS) not a Catholic Mass at all.**

Your Eminence, it is no use saying "But the Church has approved of the New Mass, therefore it must be lawful to use it."

That is not accurate. All you can say is: "Church officials have 'approved' of this New Mass."

The Holy Catholic Church, the Mystical Body of Christ, could not possibly ever officially approve as a true Catholic Mass a service (a) condemned as un-Catholic by Her own top-ranking theologians, (b) with a forgery — a lie — in Our Lord's own words of Consecration, and (c) acceptable to those who have always been bitterly opposed to the Catholic Mass.

The very idea is blasphemous and absurd, as anyone can see. It would be the all-holy Christ contradicting Himself, agreeing with dishonesty and error.

Your Eminence, on Catholic principles your position is quite certain.

**As a Priest, you personally are clearly forbidden in conscience and under pain of mortal sin to attempt to "confect" a doubtful Sacrament by using the "New Mass", ever again.**

**As a Bishop, you are equally seriously obliged to see to it that your Priests and people are not themselves involved ever again in such sacrilege.**

Catholics have a strict right in justice that — even at this late stage — you and your fellow-Bishops and Priests will carry out your sacred duty in this matter and restore the certainly-valid Mass we used to have.

In this, you may be assured of the loyal support of all thinking Catholics.

Yours sincerely in Christ,  
Rev. Fr. B. Buckley †

### What Non-Catholics Have Done To Destroy The Mass

In this photo, Paul VI is seen standing with six Protestant "advisors." He later thanked these men for the manner in which they established formulas "which were completely new" and "imparting greater theological value to the text." However, Cardinals Ottaviani and Bacci publicly stated that the new "Mass" represents as a whole and in detail a "striking departure for the Catholic theology of the Holy Mass as it was formulated at the Council of Trent, Session XXII." †



## Guest Author: Rearranging Deck Chairs On The Titanic

By VERONICA ADAMS  
For *The Catholic Voice*

### A Plea for Catholic *Common Sense*

Historical documentation has given us information about the last moments before the Titanic split in half and took hundreds of people to their watery graves. A priest was giving Last Rites on the deck, the band was playing music to calm those who could be calmed, some were scurrying to and fro in panic looking for a last minute miracle, and some merely put on their finest apparel while waiting to die “with class.”

And today, it can be said that many are doing the same.

What is the Catholic Church today? We know it is a remnant band of soldiers with first class tickets on board this sinking colossus known as the modern world with all its decadence, in the midst of prophecy being fulfilled before our very eyes. As traditional Catholics, we do not or at least should not participate in its delectable delights of comfort, ease and social acceptance. But yet, we still hold the first class tickets. Why? The answer is simple. We have all the treasure chests that the Catholic Church has to offer: indulgences, devotions, the lives of the Saints, and the true Sacrifice of the Mass. We hold the knowledge and the armory with which we can prepare ourselves and those around us for the inevitable sinking. Just as sure as those on the Titanic knew that it was going to sink to the ocean’s floor, we know today that Christ will come again.

When I look out at my fellow traditional Catholics, I am alarmed by their behavior in some respects. Every time I meet with a group of them or turn on my computer to get my e-mails, I am hit with a deluge of the latest effort of one faction of our remnant defending itself or attacking another faction. Sometimes it is the illegitimacy of a certain group. Sometimes it is the illegitimacy of Bishops. Other times it is the “truth about the Church’s stance” on whether or not there is the baptism of blood and desire, or salvation outside of the Church. “Ipso factos” abound in literature about jurisdiction, who has it, and who does not.

Am I downplaying the importance or mocking these topics? No, as Catholics we are bound to seek the truth. For many of us, it was this quest that brought us to where we are, the one true Faith and the promise of eternal life. However after looking around, one cannot help wondering why people cannot see that the over-investment of time about many topics of which there is no definitive answer (due to the present crisis in the church) is so prevalent. This has proven to be destructive not only to us as a whole, but to our individual spirituality as well. Simply put, we have allowed ourselves to become the Devil’s playthings and as such he no longer needs to whisper false ideas into our heads of that which we should be seeking to learn. He and his assistants merely sit back and enjoy the show. How comical it must seem to this brood of vipers that they do not even have to lift a claw to cause any more dissension within our ranks. Left unto ourselves we have done such a good job that certain churches refuse communion to members of other churches. Other churches, in spiritual contradiction to the precepts of a good Catholic life, participate so much in the world and all it has to offer that the only thing

setting them apart is the fact that they still offer a valid Mass. Imagine the cackles, my brothers and sisters in Christ, as we pound away in debate of the latest issue in our church basements after Mass. Imagine the free time to wreak havoc elsewhere that these diabolical entities have, knowing that we will be spending our time ranting and raving on issues about which we refuse to come together and solve.

We have been so blinded by the privilege of owning first class tickets that we have forgotten to use them wisely. The world is falling in around us. The reason for our existence is screaming at us with amoral voices of vice and human injustice from every corner of the world, but we are missing it. We simply tell ourselves “I have my blessed candles,” and “I receive Communion every day. I am ready to be a martyr.”

Are we really?

Peter spent three years in the presence of Our Lord. What more could one need than that – and yet even he could not muster the necessary strength at his moment of truth. Why should we think we are any more prepared than one who spent 1,095 days with Our Lord? Many of us believe that in debating these topics of *minutia* in the church basement after Mass we are preparing ourselves for the moment of truth that is quickly approaching. And yes, it is our duty to know the truth of our Faith, but that is not nearly enough. We must also understand the world around us, and as such should know the lies being told to us about the world by the media. How else will we be able to discern when the time comes in which direction we need to travel as a group? We cannot even operate as a group now. We have the knowledge through prophecy that even the wise will be fooled. Do we assume that we are not among this group of the elite who will be fooled? If we do not maintain our humility, of course! we will be among those who are fooled. Pride will continue to be our undoing because we will always be missing what is going on right under our noses. And if there were ever a time in which huge events were taking place right under our noses with inadequate attention paid to them, then certainly it is now.

Will the world be overrun by the Muslims? This is a newer concern being passed around the internet among Catholics. This is a perfect example of how Catholics are being led to distraction. They have fallen for the lies fed to them by the media that as of two years ago they knew they could not trust. How has it come to pass that we believe them now to the point that we stand by as innocent Arabs — many of whom are Christian — are being slaughtered in the land which was the home of Our Lord? An oversight conditioned into our western thinking by the media would be that the Middle East is not comprised entirely of Muslims. There are tens of millions of Christians in these countries.

As Catholics we pride ourselves on being first in line to defend the unborn innocents, yet, why do we overlook those abroad who have done nothing but merely tried to exist? It could be said that the reason for this is due to the lack of taking our noses out of the encyclicals in preparing for the upcoming Sunday’s debate about whatever the most recent topic happens to be.

Once again the intent here is not to undermine the importance

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## The Way Back To Rome: The Stories Of The Actions Of Two Priests

By JAMES DE PIANTE  
For *The Catholic Voice*

It's quite a fascinating story actually, that of Father Stephen Somerville, STL.

Father Somerville is (or was) a priest of the Archdiocese of Toronto. He was ordained in 1956, and apparently impressed somebody important in Toronto because in 1964, at a mere 33 years of age, and only 9 years a priest, he was appointed to the Advisory Board of the International Commission on English Liturgy (ICEL).

We've written about the ICEL here in *The Catholic Voice*. In the drama that is the crisis in the Church after Vatican II, these folks are arch villains. They rank right up there with Bugnini and his ilk. We lay at their feet the charge of changing the way Catholics pray, and thus changing what they believe (*lex orandi, lex credendi*). This is a pretty serious charge. We accuse them, essentially, of inculcating heresy into the beliefs of countless Catholics throughout the world over the last 40 years. And, we suspect that the errors that these men set forth will be perpetuated for the rest of time in the modern church. In the drama that is salvation history, they rank right up there with Luther and his ilk.

One of the things one observes, when one reads Father Somerville's writings, is that he has, well, a way with words. He understands language, and he uses words sparingly and well, without hyperbole. (Clearly, this ability with words is part of whatever it was that impressed whomever it was that landed Father his post on the Advisory Board of the ICEL.) So read carefully the following paragraph, penned in October of 2002 by Fr. Somerville in his *Open Letter to the Church*.

### We Must Focus On The Real And Tangible, Not Foolish Tales

(Continued from Page 11)

of coming to a definitive answer that all Catholics know is righteous to follow. Rather it is to realize the fact that with all the goings on in today's world, we should be asking ourselves if we are participating in something abhorrent in the eyes of God, either by active support or, even worse, by total disinterest.

In keeping things in perspective, we should remind ourselves of the fact that the very same media we knew we could not trust on 9/10, became our most reliable source of information on 9/11. All of a sudden, we have forgotten what we as Catholics previously understood concerning our Jewish run media, and her driving force, the state of Israel. By believing those whom we previously distrusted, not only do we have the extra time to invest in discussing Catholic "hot topics," but even worse, we have looked to the prophecy that we think is in the East, but really lies in the West. In short, we are looking in the wrong direction, or we are not looking at all. Fellow Catholics, we are going to miss the lifeboats, and will have no one to blame but ourselves.

We pray for the last days to be shortened. We tell ourselves that we are ready, but we are fooling ourselves. Under the guise of being good Catholics, we have allowed ourselves to become preoccupied with topics that at this moment are unsolvable, while neglecting our attention on matters that are more immediate and desperate. What pride! What idle chatter! By doing this, we have left ourselves broken, naked, and unprepared for what lies ahead. And in the end,

I am a priest who for over ten years collaborated in a work that became a notable harm to the Catholic Faith. I wish now to apologize before God and the Church, and to renounce decisively my personal sharing in that damaging project. I am speaking of the official work of translating the new post-Vatican-II Latin liturgy into the English language, when I was a member of the Advisory Board of the International Commission on English Liturgy (ICEL).

The long and short of it is that Father not only renounced his role on the ICEL, he renounced the *Novus Ordo Missae*, and has gone back to the Priesthood of his ordination, saying only the Roman (Latin) Mass.

But this story gets more fascinating still. Around the same time that Father Somerville was writing that letter, he was also saying the Roman (Tridentine) Mass for Mel Gibson and his crew on the set of the movie *The Passion of the Christ* at Cinecittá, on the east side of Rome. His role as chaplain on the set of *The Passion* was very public, as was Gibson's traditional Catholicism.

Father subsequently went back to Toronto, to do whatever it is that retired priests who have returned to Tradition do. Among other things, Father was saying Mass for some traditional Catholics there in Toronto.

Somehow, his very public renunciation of his role on the ICEL, his very public renunciation of the *Novus Ordo*, his very public role as Chaplain to *The Passion* and his saying the traditional Latin Mass for Toronto Traditionalists went un-remarked by Aloysius Cardinal Ambrozic, Archbishop of Toronto. That is, until...

Father Somerville contributed his story to the book: *Priest, Where*  
(Continued on Page 13)

we will have sat by and done nothing. We will have told ourselves we were doing God's work by debating topics such as "jurisdiction" in the church basement on the Lord's day for two hours while all along, innocent people were being slaughtered in an outrage that not only did we permit, but unfortunately, some of us supported. How does this appear in the eyes of God? I shudder to think of it. We must focus on what is real and what is tangible and what will truly prepare us for the days to come. Delving into Catholic technicalities which, at one time, were left to the clergy but which now have become part of the layman's vocation as well is understandable. However when it overrides and becomes the cause of neglect of the fundamental principals of our Christianity, it can no longer be considered work that is meritorious.

If the hours spent on the phone or internet discussing our outrage created by the latest article by that "other group" of Catholics could have been spent in meditation or spiritual reading, we would constantly be ascending to the truth, and adding to our wisdom, so as not to be deceived by the dissensions from within, nor by the lies from without. This essay could go on for some time, and many of the ideas within it were not expanded to their fullest, but the author chooses to conclude now so as not to "rant on". Fellow Catholics, do what you will with these words, my intellect tells me they will probably not be well received, but remember it would have only been the fool who would have spent his time rearranging deck chairs on the Titanic. †

## A Tale Of Two Clerics: True Stories Of Promise And Rejection

(Continued from Page 12)

*is thy Mass.* This book was sent to every priest and bishop in the United States, accompanied by a cover letter from none other than Father Somerville. In that cover letter, Father said:

Is it right for the Church to be moderately wrong? Are we foundering, we Catholics, in some great, grey apostasy? Has there ever been a more total Catholic breakdown? Is there now any more urgent question than the recall of Catholic Tradition? Do not lightly dismiss the signs. Do not scoff at the fire alarm. Do not fear the uncomfortable consequences of returning Home. Life is short. Eternity is long. The salvation of souls has been at grave risk for over forty years now. The traditional Catholic challenge must be faced.

Well, apparently, that was more than the Cardinal Archbishop of Toronto could tolerate. And so the Cardinal, in a letter dated Christmas Eve, 2003 (in Scrooge-like fashion) first threatens to suspend Father Somerville, and then wishes him a peaceful and blessed Christmas.

True to his word, on July 15<sup>th</sup>, the Cardinal Archbishop, in direct communication with modern Rome over the matter, did, in fact, suspend Father Somerville [Note that we at STRC place no stock whatsoever in this putative suspension. *Ed.*] The following paragraph is taken from that letter of suspension. It is startling in its sheer hypocrisy.

Father Somerville, on the day of your ordination nearly a half century ago, you placed your hands in those of the ordaining Archbishop and promised obedience to him and his successors, as laid down in Canon 127 of the 1917 Code of Canon Law (“All clerics, especially priests, are bound by a special obligation to show reverence and obedience each to his own Ordinary”), and reiterated in Canon 273 of the 1983 Code (“Clerics have a special obligation to show reverence and obedience to the Supreme Pontiff and to their own Ordinary”). It is regrettable that, of late, you apparently have lost your earlier zeal for the virtue just described.

And so Father’s return to Tradition is complete. God bless him for his humility. Let us all pray for him to persevere. Father has renounced much, and so I am sure that he no longer dreams the dreams he may well have dreamed as a young man on his way to Rome, to work in the shadow of the Vatican. I can’t help but think that he can’t help but be amused, as even we are amused, by the story of his exact contemporary, Bernard Cardinal Law.

It’s quite a fascinating story, that of Bernard Cardinal Law.

Cardinal Law was the Cardinal Archbishop of Boston. He was ordained in 1961. While Father Somerville was engaged in the heady task of erroneously translating the Mass, Father Law was humbly executing the duties of parish priest and assistant pastor. Apparently, he impressed somebody important because in 1968, at a mere 37 years of age and only 7 years a priest, he was named executive director of the Secretariat for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops (NCCB). In 1969, he was named an honorary chaplain to Paul VI, with the title of monsignor.

We’ve written about the NCCB here in *The Catholic Voice*. In the drama that is the crisis in the Church after Vatican II, these folks are arch villains. They rank right up there with the ICEL, Bugnini, *et al.*

In 1973, Monsignor Law was named bishop of Springfield-Cape Girardeau. In 1984, Bishop Law was appointed archbishop of Boston, and in 1985 he was named a cardinal and inducted into the modern church’s College of Cardinals.

It was there, as Cardinal Archbishop of Boston, that Cardinal Law, shall we say, ran afoul of the law. Of course, the story is widely known. With Law at the helm, a massive network of homosexual priests was preying on boys in his diocese, something he did little or nothing to stop.

One of the things one observes, when one listens to Cardinal Law speak, is that he weighs his words very carefully. So read carefully the following paragraph, spoken on November 4, 2002 (just days after Father Somerville penned his apology):

I did assign priests who had committed sexual abuse... I want to acknowledge publicly my responsibility for decisions which I now see were clearly wrong... I acknowledge my own responsibility for decisions which led to intense suffering. While that suffering was never intended, it could have been avoided, had I acted differently.

The long and short of it is that the Cardinal renounced his role in bringing harm to countless souls. What he conspicuously did **not** do was renounce his participation in the Novus Ordo apparatus that facilitates these kinds of tragedies.

But, this story gets more fascinating still. At the very same time that Father Somerville was in Rome saying the traditional Latin Mass for Mel Gibson and his crew on the set of the movie *The Passion of the Christ*, Cardinal Law was also in Rome. Presumably, their paths did not cross. Cardinal Law was there to resign, in disgrace, a disgrace he brought upon himself.

Cardinal Law subsequently went back to Boston, to do whatever it is that disgraced Cardinal Archbishops do. Among other things, the Cardinal was doing some negotiating with modern Rome. Somehow, his very public role in the Boston homosexual priest scandal went unnoticed by modern Rome. That is, until... Well, actually, it apparently is not a problem for modern Rome.

What does modern Rome do with a Father Somerville who returns to the Mass of his ordination? It suspends him.

What does modern Rome do with a Cardinal Law, who presides (interesting word in this context) over a horrifying scandal? If modern Rome had done nothing, that would be bad enough. Cardinal Law well ought to have been sent to a monastery, in some obscure corner of the world, to work out his penance, and pray for the priests and children whom he might better have looked after. What might modern Rome have done? We might well imagine. What is the most audacious thing that modern Rome might have done? Modern Rome did exactly that. They not only gave him a place to live safely out of the jurisdiction of the Commonwealth of Massachusetts, they also allowed him to remain on seven different Congregations, and treat him as a great dignitary. Furthermore, he has been named Archpriest of the Patriarchal Basilica of St. Mary Major, a great dignity customarily reserved for men whom the pope rightly wishes to honor. The post comes with an apartment and a \$140,000.00 per year stipend.

Both men, as it turns out, have returned to Rome. Father Somerville has returned to the figurative Rome of Tradition. Cardinal Law has returned to the literal (and modernist) Rome, apparently concerned neither with Tradition, nor with extradition. †



*Letters To The Editor*

## Thank You For Your Publication; Pro Multis Pins Are Distributed

### Truthful And Balanced Publication

Editor, The Catholic Voice:

I just today discovered your wonderful website and newsletter. I am grateful to have found a truthful yet balanced and charitable reflection on the Church. Sadly, some traditional publications are full of sarcasm and enmity. I would very much like to contribute to your efforts and obtain a *Pro Multis* pin. Kindly email the correct address(es) towards these ends.

S. C.

By email

Editor's Note: Thank you for your kind comments.

† † †

### Apostolic Efforts Toward True Peace

Editor, The Catholic Voice:

Over the last three years, a small group of traditional Catholics has been involved in promoting the message of Our Lady of Fatima throughout the United States. We have been writing to all our Senators on the message of Our Lady of Fatima and the means to acquire peace. Though we have not had a lot of success, we pray that men will no longer ignore the message brought from Heaven by the Mother of God. Below is a sample of what we used in our apostolic works. It is our hope that it will serve as a means of awakening people to Our Lady's message of prayer, penance and reparation. As dangerous events continue to unfold throughout the world, we pray our poor efforts — and all of our efforts combined — will have some impact on the hearts and souls of all men.

P.S.

[www.Catholic-Corner.org](http://www.Catholic-Corner.org)

### Peace

In modern times, men have failed to bring about peace. God sent His mother, in 1917, to three shepherd children in Fatima, Portugal, to give us the means to acquire lasting peace. Men continue to ignore this message, and the madness goes on.

Scientists admire their work on sending a mission to study Mars, and the success they have achieved. God worked a greater miracle at Fatima — greater than the launching or landing of any spacecraft — and few take notice. Seventy thousand people witnessed the Miracle of the Sun. While standing in the midst of a torrential downpour, the spectators saw the rain clouds part and the sun shoot forth reflections of every color of the rainbow. Then, the crowd watched as the sun seemed to detach itself from the sky and plunge toward the earth. It came so close that all thought the end of the world had come. The frightened crowd looked on in terror as they saw the sun return to the spot where it had been. After the initial shock was over, all noticed their wet clothes were completely dry.

God worked this miracle to show forth His great power. Communism, World War II, and the evils that afflict us today have been permitted by God as a punishment for men turning their back on His laws. Everyone talks about God's mercy, but few talk about His justice. When men break God's laws, His justice demands reparation. Divine justice is not human justice.

If men want peace, we must revisit the message of Our Lady of Fatima, and begin to take it seriously. Her message was simple: *War is a punishment for sin. Men must cease offending God, who is already too much offended. Pray the Rosary, and there will be peace.*

Won't you help us work for true peace on earth?

Editor's Note: As the month dedicated to the Holy Rosary approaches, the month in which we keep the anniversary of the miraculous events at Fatima mentioned above, it is important for us to recall not only the importance of Fatima's message for our time, but also to remember the power of praying the Rosary to end the present crisis in the Church. Countless miracles have been recorded over the centuries demonstrating the power of the Rosary in the hands of the Catholic faithful. When times have seemed darkest, Catholics filled with faith and devotion turned *en masse* to the Mother of God for her assistance in conquering error and heresy, and each time she delivered her children from the calamities that faced them. We cannot doubt a similar heavenly intervention if we are faithful — each one of us, together — in praying the Rosary, both for world peace, and the triumph of Mary's Immaculate Heart over the errors of our day.

† † †

### Church Closings

Editor, The Catholic Voice:

In July, an announcement was made by Bishop Blair of Toledo, Ohio, that consideration is being made to close 24 of the diocese's 157 churches "in order to consolidate parishes with few members, and to keep its dwindling number of priests from being overworked." Thus, the Toledo diocese is going the way of so many others in our country. When will it all end?

F.B.

Toledo, OH

Editor's Note: People are leaving the modern parishes, either because the modernist gospel, that pretends to represent Catholic teachings, no longer feeds the souls of those hungering for the message of the true Gospel of Jesus Christ, or because the world has a stronger influence on Catholics today, so they become worldly and abandon the practice of their Faith. Or the message of false ecumenism has taught modern Catholics that they can seek more "meaningful" expressions of religion from the non-Catholics. Or, sadly, it may be a combination of all three of these pastoral failures that may help to explain why the once-filled parish churches are emptying. The "great liturgical experiment" that followed on the heels of Vatican II is not of God, for if it was, then our churches would be full, conversions and vocations would be on the rise, and the meaningful teachings of the Roman Catholic Church would influence all men. When will it end? It will end when Catholics cease looking to the modern church as a true expression of the One, Holy, Catholic and Apostolic Church of Jesus Christ, and force the Modernists from the churches they stole from us.

† † †

*(Continued on Page 15)*

## Grace Notes: The Composer Giovanni Pierluigi da Palestrina

By JAMES DE PIANTE  
For The Catholic Voice

The *Catholic Encyclopedia* does not hesitate to call him “the greatest composer of liturgical music of all time.”

Young Giovanni Pierluigi, born around 1526 in Palestrina (so the story goes), was “discovered” singing in the streets of Rome (while selling produce from his family’s farm) by the choirmaster of Saint Mary Major, who saw to the boy’s musical education.

Before he was 20 years old, Giovanni was serving as organist and choirmaster in Palestrina. By the time he was 25, in 1551, he was called to Rome and made responsible for training and directing the choirboys at St. Peter’s.

In 1554, Giovanni dedicated his first compositions to the Pope, Julius III. He was rewarded by being appointed to the choir of the Papal Chapel, against the rule that required members of that body to be in Holy Orders. The Pope’s intent was to provide him the leisure necessary for him to compose. However, the young man’s inferior voice didn’t help the other choir members to appreciate his other abilities, or the Pope’s intent.

Palestrina continued in that choir during the reign of Pope Gregory XIII and the 21-day reign of Marcellus II. Shortly after Paul IV took office, however, he enforced the rule barring laymen from that choir, and dismissed Palestrina from the Papal Chapel. Thus, in 1555, Palestrina took charge of the choir of St. John Lateran. In 1561, he took a post back at St. Mary Major, where he remained until 1571.

At some point in his youth, Palestrina came under the influence of St. Philip Neri, who is credited with giving Palestrina the insight into the spirit of the Liturgy necessary for him to set it to polyphonic composition as had never been done before, nor since.

Meanwhile, Pius IV gave the job of implementing the reforms of the Council of Trent to a commission of eight cardinals. Two of these cardinals, one of whom was St. Charles Borromeo, were appointed to oversee improvements to the discipline and administration of the papal choir. Palestrina, encouraged by St. Charles, and inspired by St. Phillip, worked tirelessly for the reform of church music. Palestrina’s reforms were based on the only two references to church music in the decrees of the Council of Trent:

1. The elimination of all themes reminiscent of, or resembling, secular music;
2. The rejection of musical forms and elaborations tending to mutilate or obscure the liturgical text.

Pius IV created a position for Palestrina: “Composer of the Papal Chapel”. Subsequently, in 1571, Palestrina also became choirmaster at St. Peter’s. In addition, he became director of music at St. Philip’s Oratory.

In 1580, Palestrina’s wife died. He wrote two compositions to express his grief, and intended thereafter to quit composing. He considered entering the Priesthood, but later remarried and resumed composing once again during what many consider to be his most magnificent period.

He wrote madrigals, motets, hymns, psalms and Masses. He wrote 29 motets on the words of the *Canticle of Canticles*. Palestrina said that it was his intent in this composition to recreate the Divine love expressed in the Canticle so that his own heart might be touched by the spark of that love.

Pope Sixtus V wanted to appoint him director of the papal choir, but the singers in that choir refused to be directed by a layman.

In his last years, Palestrina wrote his *Lamentations*, liturgical hymns, motets, the *Stabat Mater*, litanies and numerous others of his greatest works, which, all in all, fill thirty-three volumes.

We opened with the Catholic Encyclopedia’s assessment of Palestrina. We will close with these words, also from *The Catholic Encyclopedia*:

Palestrina’s significance lies, not so much in his unprecedented gifts of mind and heart, or his creative and constructive powers, as in the fact that he made them the medium for the expression in tones of the state of his own soul, which, trained and formed by St. Philip, was attuned to, and felt with, the Church. His creations will, for all time, stand forth as the musical embodiment of the spirit of the counter-reformation, the triumphant Church. †

## There Are Many *Unmentioned* Abuses Which Need Correcting Too

(Continued from Page 14)

### Soulless Traditional Chapels

Editor, The Catholic Voice:

Since 1970, I have been attending the Ukrainian Eastern Rite, when all the local parishes went modern. Lately, I have been assisting at the Latin Mass at a traditionalist chapel for the two Masses on Sunday. My impression of it is that it is quite soulless. The atmosphere seems to be one of social fear and terror. It reminds me of pre-Vatican II times, when devotion was considered religious fanaticism, and to be avoided at all cost. Devotions, it seemed, were equated with insanity. More often than not, the Blessed Sacrament was referred to as *It*, never *He*. I realize this matter is uncomfortable to most traditional Catholics, but it must be said.

J.A., Minneapolis, MN

Editor's Note: Thank you for your letter and your comments. While your observations may have some merit, it is not correct to paint with a broad brush the accusation that *all* traditional Catholic chapels are "soulless". Yes, the pastoral spirit of pre-Vatican II days was often lacking in apostolic spirit, and a true, loving effort after personal sanctity, but many traditional priests work hard not to repeat the mistakes of the past. However, this does not mean that an excessive paranoia about the crisis of our times, or an overruling spirit of being guided by the latest "doom-and-gloom" apparition (not approved by the Church, mind you) has not overtaken people at the chapel. This is not the proper Catholic pastoral spirit. †

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

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

**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 Lisieux
- 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 and Jude
- October 31 ..... Christ the King
- November 1 ..... All Saints Day
- November 2 ..... All Souls Day
- November 21 ..... Presentation BVM
- November 27 ..... Our Lady of the Miraculous Medal
- November 28 ..... First Sunday of Advent

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