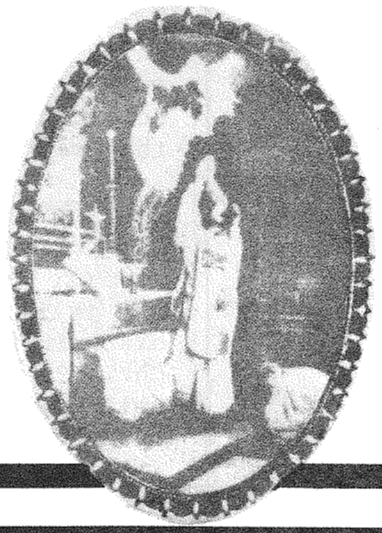
"... hold fast to the traditions which you have received."
— 2 Thessalonians, 2:15

"Even if Catholics faithful to tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ."
— Saint Athanasius



CATHOLICS FOR TRADITION

Orthodox Roman Catholic Movement, Inc.
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EDITORIAL

If the Passion of Christ is, more than ever before, being accomplished in His Mystical Body, the Catholic Church, as it was in His natural body on Calvary, so in the midst of our unabated grief and compassion for the plight of Holy Mother Church we Catholics must expect confidently her corresponding resurrection as well. Our faith would be in vain were we to doubt, despite the increasing chaos in Catholicism, that in the end, at the appointed time unknown to us, Christ will conquer the wolves of Modernism, Communism, and Masonry presently ravaging his sheepfold and will rise gloriously again in His truly renewed Church. Whatever be the worth of private prophecies in this regard, whether or not we ourselves live to see it, whether it is to coincide only with the Second Advent of Our Lord Himself, the Church too will rise again! Alleluia, alleluia.



THE RESURRECTION IN AN AGE OF ARROGANCE

By Father Louis Vezelis

The liturgical cycle concentrates on the content of the Easter message: Christ, our Savior, has risen, enters into His glory, and is the promise and pledge of our future glory. This, in capsule form, is the cause of our Easter joy and our hope.

But, it would be worthwhile for the faithful Catholic to know and understand what is going on in the world about him. It is important for the Catholic to know the efforts being made to undermine the Faith. A prime target of this destruction is the resurrection of Christ. Already in some 'Christian' quarters, alleged 'theologians' are denying the Resurrection. One might feel safe if this were true only of non-Catholics. If such were the case, we would feel no need for alarm, since plain error has been the cause of separation from the Church. But this same destructive mentality exists among some so called 'Catholic' theologians.

All this doubt and destruction in matters of religion have a nice label: MATURITY. Maturity in the Faith is the euphemism used. They often forget that 'maturity' can also mean 'rotten'!

It is said in these sacred sanctuaries of thought that the resurrection of Christ cannot be accepted as an historical event because it cannot be subjected to the methods of historic investigation. It is further contended that the Resurrection is an event of purely supernatural dimensions, and therefore not based on an historical fact. What does this mean?

To begin with, no one has ever stated that the Resurrection could be proven by the tools of natural science. Therefore we are not being told something new. We already know that the truths of our Faith are of the supernatural order and cannot be measured with natural means. This is not only true of the Resurrection but of all the beliefs of our Faith. For example, no amount of chemical analysis can ever prove the Real Presence in the consecrated bread and wine. No sociological study will be able to show how the baptized are redeemed and inserted into the Mystical Body of Christ..

Perhaps the reason why the Scriptures keep the Resurrection shrouded in the darkness of night is to tell us that this reality surpasses the ordinary light of natural reason. Anything the 'modern' historian might wish to tell us has already been told to us by the Scriptures - the Scriptures already tell us that we're in the dark!

But it is a curious thing to note that of all the teachings of the Church the Resurrection seems to be singled out for particular attack. Why is it so important to insist on the non-historicity of the resurrection of Jesus Christ? The answer lies in the peculiar intellectual bankruptcy of our day - the departure from the principles of right thinking (logic). Our day seems to have equated 'history' and 'reality'. What does this mean? Simply, it means that if something cannot be shown to exist by some kind of paper or permit or certificate, then that thing DOES NOT EXIST. If the object is a person, then THAT PERSON DOES NOT EXIST. Manifestly, you and I would never go along with that nonsense.

But, it would be well for us to recognize that mental aberrations and those suffering from them are not all confined to funny farms for therapy. Distinctions are made for different classes of folk. If the ordinary individual begins to doubt - he's paranoid. If the college professor doubts - he's not paranoid, he's "scientific".....

Here we have the denial of Christ's Resurrection while maintaining an air of religiosity and learning. WHATEVER IS NOT HISTORICAL IS NOT REAL. This is the profound wisdom of some 'theologians'. To say that something is not real simply because the historian cannot squeeze the thing into his methodology is superpride. Rather than admit the limitations of the system, these individuals arrogantly deny the reality. Wouldn't it be preposterous for you to deny the existence of your grandmother simply because she lost her birth certificate and you only have your grandfather's word for it?

When the holy women arrived at the tomb and found it empty; when they met the angel with the memo .....all this was unreal because these good women failed to bring a notary public with them and have the event notarized? Absurd! Perhaps the Roman soldiers' existence should be questioned until we can find a stone tablet upon which their duty-roster was etched - or chiseled, as the case may be.

One is at a loss to comprehend in good faith the basic premises of such historians. The suspicion is there that they have prejudiced positions to defend. In view of the open

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A SAINT FOR OUR TIMES

ST. PEREGRINE - THE CANCER SAINT

We live in a highly sophisticated and technically oriented society which has provided all the conveniences and "gadgetry" of man to make our existence in this world as comfortable as is humanly possible. During each hour of every day we have become dependent on the innovations of man, and it is only natural that, as an extension of this reliance, we have looked to the scientists and doctors as the sole means for alleviating our pains and curing our illnesses. Unfortunately, with this trust we have many times forgotten about the one cure that is more potent and more powerful than all the cures that exist in this man-made environment - PRAYER.

God created this wonderful world, and to reside in it He created man with all his complex and intricate systems. It follows that if the functioning of these systems is altered in any way, it is God's hand that can restore it to its normal state - if He wills it - and the instruments through which His hand moves are the often forgotten Saints in heaven, who will intercede for us if we pray to them with sincere and fervent devotion. As cancer is still ranked second among fatal diseases in America, St. Peregrine is truly a Saint for our times. He is the universal patron of those suffering from cancer and running sores, and as such provides added aid in combating cancer and speeding the scientific discovery of its cure.

St. Peregrine was born the only son of well-to-do parents in 1260 at Forli, Italy. When his mother looked upon her new-born baby, she recalled that all life is a pilgrimage to heaven and noted, "You also, my son, are a pilgrim along the way."

Since the Latin word for "pilgrim" is peregrinus, the little fellow was called Peregrine, Peregrine Laziosi.

Now it so happened that Forli was the center of revolt against the temporal authority of the Pope, Martin IV, and Peregrine grew up in this unhealthy atmosphere. He eventually made Guido de Montefeltro, who was a leader of the rebellion and an excommunicate, his personal hero. Guido de Montefeltro later led a Forlian army against a combined Papal and French army and killed more than 18,000 men.

In desperation the Pope sent a gentle Servite, Philip Benizi, as a mediator to ascertain what could be accomplished with quiet words, and pleas for peace and conformity. St. Philip's first appearance in Forli was met by an angry crowd of young revolutionaries led by Peregrine, who was then 18 years of age. The gentle words of St. Philip were opposed by abusive language, rocks and clubs. And not being content to merely shout at the holy man, Peregrine rushed at him and beat him unconscience.

It is recorded that Peregrine was deeply impressed with the heroic meekness of St. Philip, and left the scene with a doubtful sense of victory. Later he ran after the bruised and bleeding Friar to beg for forgiveness. St. Philip told Peregrine to return to the Cathedral of Forli and pray before the image of the Sorrowful Mother of Christ.

Peregrine followed the instructions to the letter and spent long hours on his knees praying. One day the Blessed Mother appeared to him while he was praying in the cathedral and told him to go to Siena where "you will find the devout men who call themselves my servants. Join them."

He immediately applied for admission to the Order of the Servants of Mary, was accepted and given his habit by St. Philip himself. Peregrine wore the same habit for the next sixty-two years, during which time he lived a life of penance and prayer. As a Servite, Peregrine was known for the severe penance he inflicted on himself by way of partial atonement. It is said that for 30 years he never sat down, and when forced to sleep because of exhaustion, he either leaned against a wall or used a stone for a pillow and the ground for a couch.

St. Peregrine used to say, "If Christians do not receive what they seek of God, it is solely because they lack faith." He apparently demonstrated his exceptional faith many times, and at least once was given the special grace to multiply a single ear of corn so that it filled the cottages and barns of his friends the poor. Finally, as if to further test his faith, a cancerous sore developed on his leg during the declining years of his life. It ravaged the limb so quickly that the bone was soon exposed, and the stench was so strong that it was nearly impossible to approach him.

Peregrine's close friend, Dr. Paul Salicio, prescribed amputation of the leg. Peregrine,

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THE SIN OF ECUMENISM

By Father Robert McKenna, O.P.

What does a Catholic do when one Pope contradicts another? What course are the faithful to follow when, in a matter not of mere discipline and Church law but in a matter of Divine Law - a question of Faith and Morals - a Pope is found to change the teaching of a Pope before him?

Doctrinal matters are one thing, disciplinary matters another. Doctrine has to do directly with the teaching of the Catholic faith, in accord with Divine Revelation, while Church discipline is concerned with the practice and laws of the Church herself regarding the conduct or observances of her members. The Church's regulations for fasting are an example of discipline, as are the granting of particular Indulgences. To the extent that doctrine itself is in no way denied ot compromised, the Church has authority to make or even to change, for a serious reason, her discipline. But the Faith itself is as immutable and eternal as God its author.

Many well instructed Catholics would be scandalized by the question we raise, believing it utterly impossible for any true Vicar of Christ to oppose or be inconsistent with the teaching of his predecessors, or any one of them, in the papacy. How, they would ask, could Christ ever permit His Church to err in a matter of Faith and Morals, especially the Pope himself, whose faith is the rock upon which Christ founded His Church?

But if the possibility for such contradiction is not there, then why did the Church itself, at the First Vatican Council, add the words ex cathedra, which means to say solemnly, when defining that the Pope is infallible when he porclaims a doctrine of Faith or Morals? Papal infallibility, even in questions of doctrine, is seen to have its limits. It is only when the Pope proclaims a doctrine solemnly - in the fullness of his Apostolic authority - and not necessarily in his ordinary teaching or preaching that we are absolutely certain of his infallibility. Only twice in more than a hundred years has the Holy Father in fact defined a doctrine ex cathedra - the doctrine of the Immaculate Conception in 1854 and that of Our Lady's Assumption in 1950.

Before coming, then, to any application of the question raised and considering it only as a speculative possibility, what should a Catholic do in the case - any clear case anyway - of the Pope departing from the accepted teaching of a previous Pope, and from a teaching in accord with the traditional teaching - that is to say the Magisterium - of the Church herself?

Could he not take the "easy" way out and obediently accept the teaching of the Pope that is, along with whatever practical conduct or changes such teaching entails? If the Pope be the Pope, who is anyone to challenge him who is his divinely appointed teacher?

Indeed, but what of the Pope or Popes before him? Do not they in their own teaching also have a claim on our conscience? If, as we have seen, a question of Faith or Morals - a question of what is Catholic cannot be "Yes" at one time and "No" at another, then which Holy Father is to be believed - the earlier one or the existing one? On the choice we would make - yes, even on our making and not avoiding a choice in so important a matter - would depend our salvation.

Assuming that the teaching of the earlier Pope, as we have indicated, was accepted at the time and otherwise in accord with traditional Catholic teaching, it would be the unquestionable duty of Catholics to abide by him and the tradition of the Church. To do otherwise would be to question or deny the infallibility of Holy Mother Church herself. To choose, on an issue of Faith and Morals, a later Pope in preference to an earlier one would in fact destroy the very basis for making that choice, namely the infallible authority of the Church itself. The Church herself teaches that "holy tradition" is "the guardian and interpreter of Catholic truth." The Popes are responsible to it!

* * *

So much for the merely speculative side of the question raised and the general principles involved. We come now to the case in point and the whole core issue of Vatican II. The Ecumenism it approved and which the Popes of that Council have endorsed was previously condemned by Pope Pius XI as a sin against the Catholic faith - against the solemn teaching of the Catholic Church that she is the one true church of Christ.

In a conveniently forgotten encyclical entitled "On Fostering True Religious Union" and written for the Feast of the Epiphany in 1928, the Pope stated among other things concerning the even then publicized Ecumenical Movement:

cont'd on next page

ECUMENISM cont'd

> "It is clear that the Apostolic See cannot on any terms take part in their (ecumenical) assemblies, nor is it in any way lawful for Catholics either to support or to work for such enterprises; for if they do so, they will be giving countenance to a false Christianity, quite alien to the one Church of Christ."

Is it not a sin, we ask, and anything less than a mortal sin against the Theological Virtue of Faith, to condone a false Christianity?

But behold Vatican II and Pope Paul VI in many instances, and most notably in the "Decree on Ecumenism," clearly insinuating the opposite:

> "The Sacred Council exhorts all the Catholic faithful to recognize the signs of the times and to take an active an intelligent part in the work of ecumenism."

The "signs of the times" are signs of apostasy! How could it be that what was sinful in the judgement of Pius XI - and he was certainly teaching in accordance with traditional doctrine - was not so in the judgement of Paul VI? Nor is Ecumenism sinful in the eyes of John Paul II.

Let each Catholic, then, willing to face up to it - those who refuse to cannot plead ignorance - choose the Pope (or Popes) he will follow. The Ecumenism of Vatican II is the inspiration (instigation) for all the subsequent "changes in the Church" - changes in spite of the Church, which officially condemned, quoting Pope Pius, "those undertakings which have for their end the union in one body, whatsoever be the manner, of all who call themselves Christians" - the very Ecumenism fostered by the misguided Popes of Vatican II.

Pope Paul for his part blindly believed that the Council was the work of the Holy Spirit and that he himself was simply its executive officer, whereas it is Catholic teaching that the acts of a General Council are subject to the careful scrutiny of the Sovereign Pontiff and can have no force apart from his approval. Pope Paul should have looked rather for the Holy Ghost to guide him.

All the so called "changes in the Church," we say, are the bitter fruit of this apostate craze for Ecumenism, most evident and devastating in the Protestantizing of the Mass,

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ST. PEREGRINE cont'd

although he knew it would hinder his work with the poor, accepted his fate, and on the night before his scheduled operation was to take place, he dragged himself to the dark little Servite chapel to pray. Sleep soon engulfed his tired and exhausted body.

When he was awakened the next morning, it was discovered that his leg was completely healed without even the slightest trace of a scar.

News of this miraculous cure spread quickly and more people than ever flocked to Friar Peregrine. The miracle gave faith to those fearing cancer or suffering from it or any form of running sores.

Peregrine lived to be 80 years of age. He died on May 2, 1345, and his body instantly began to exude "a heavenly perfume". So great was the number of miracles at his death, and later at his tomb, that he was beatified by the Church in 1609. Miracles reportedly obtained through his intercession were then carefully examined during the 17th and 18th centuries, and in 1715 his body was found to be incorrupt, still exuding the same perfume noticed at the time of his death.

Canonization by Pope Benedict XIII came in 1726. St. Peregrine's feast is celebrated on May 2. His body is still preserved intact. Because of the miraculous cure of his leg, St. Peregrine is known as "the Cancer Saint". He is the official Patron of those suffering from Running Sores and Cancer, and is indeed a Saint for our times.□

RESURRECTION cont'd

attacks on religion today waged on every human front, we ought not be surprised nor dismayed that the tools of the classroom will be employed to destroy the true Faith. But it is for us to recall the words of the Apostle: "This is the victory which overcomes the world, our faith."□

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We urge all subscribers to take note of the renewal month which appears on their newsletter envelopes.

With our next mailing all delinquent subscribers will be dropped from the ORCM subscription list.

For your convenience a renewal envelope has been enclosed.

THE ADVANTAGES OF RAISING A FAMILY WITH NO TELEVISION

By Mrs. Martina Horn

The television for years has repeatedly been full of cases of bad example. Anyone who abides by the 10 Commandments can see that, so why put up with a TV in the home?

Many parents find "no time" to spend working with, having fun with, or praying with their children. As the mother of six children, ages 12 to 27, I am responsible to God for their care. The children were gifts to us from God, to raise and to teach the knowledge, love and service of God. To find the time that it takes to do the job right and to eliminate harmful, outside influence, the TV had to go!

In 1970 we got rid of our set because it was not worth the room it took up - we seldom used it. The programs were bad enough then, and they certainly have not improved since.

As a family we now have time to sing, play games, read, swim, ride our bikes, etc. Every evening we pray the Rosary together, with no one crying because his favorite TV show is on.

There are no temptations to purchase the latest toys children see advertized. As for advertisements on the tube, disrespect seems to be the norm for advertizers. "Honor thy father and thy mother" is easy enough to understand except for those who are addicted to television.

The barbaric beats of the TV "music" can be replaced with beautiful, restful music like the "Waltz of the Flowers" or "Grand Canyon Suite" - light classics. Children will love the pleasant change if they are introduced to it. Hypertension will be a thing of the past.

Invest in good reading material. Without the distraction of the TV these will be read and enjoyed.

Bodies as well as minds are healthier without a TV, due to more activities and less parking time. Then too the family is not saturated with junk-food ads.

Since our family is not over-entertained, there is a greater appreciation when we do go to a play, take a trip, or even a walk.

In Communist China the people must go to the village square to be indoctrinated with Communist lies. Not so in America - they have the same training in the comfort of their living-rooms via the TV.

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A family that prays and plays together is a strong family - what our nation needs. A nation with strong families is a strong nation.

Of course there are a few good programs left on TV, but they are like the juicy worms on the end of a fisherman's hook there to catch an unsuspecting victim.

When our children are adults and may choose to pick wrong company (for they have a free will) they will be accountable to God. But when they are under our care and growing up, it is our duty to keep them from the occasions of sin.

The TV is an expensive baby sitter for children. It is much easier to teach than restrain them after the Satanic influence of the four-legged baby sitter.

The enemy of our nation is working to get at least one generation of our youth. The drop in morals is not constantly in front of children who don't have a TV, not to mention the poor English being spoken on it.

It is a joy to mold little bodies and minds to grow to be solid citizens and faithful Catholics. To do the job well it takes dedication, and it cannot be done if the TV is a substitute parent.□

ECUMENISM cont'd

along with a parallel corruption of the other Sacraments. And while it might be argued that most of the changes are in disciplinary, rather than doctrinal, matters and thus subject to change by the Church, the fact that they spring from the doctrinal and moral error of Ecumenism makes them all abhorrent to the truly Catholic conscience.

As for the apparent dilemma of the Church contradicting herself if we admit that one Pope has contradicted another in a matter of Faith and Morals, the dilemma is indeed only apparent. Popes who teach or promote anything contrary to their predecessors and the tradition of the Church do not, to that extent, teach in the name of the Church and need not - we repeat, to that extent, - be obeyed. Indeed, they must not be obeyed if one wishes to remain Catholic.□

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