

"...hold fast to the traditions which you have received." II Thess. 2:15

ORCM Newsletter

ORTHODOX ROMAN CATHOLIC MOVEMENT, INC.
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ISSUE NO. 40 **FEBRUARY 8, 1979**

ORCM NATIONAL CONVENTION

The program and other relevant information will be found elsewhere in this newsletter issue. Just this passing thought here: barring unforseen circumstances, there will be *at least* 10 ORCM priests at that convention in April. Perhaps other traditional priests may also attend, but where else in the entire USA would you find that number of genuine, totally uncompromising, completely orthodox Roman Catholic priests under the same roof? So far gone is the situation in the Church that even this makes our forthcoming convention a very exceptional event indeed! Just think, at least 10 *real* priests on the same program!

ORCM CHAPELS & MASS CENTERS

Starting in the next issue and continuing in subsequent issues of this newsletter we will carry a series of photographs of our various ORCM locations around the country (chapels, priests, local officers, congregations, etc.). Such coverage by way of our national ORCM Newsletter will serve, we feel, as a small token of recognition of each group and will contribute as well to a further uniting and strengthening of our ranks. Although we will not necessarily follow any chronological order in the future, it is only fitting that we begin this series by featuring our ORCM location in Monroe, Conn. in the next issue of the newsletter and the one in Brewster, N.Y. in the following issue, both of which have been part of our ORCM since its establishment six years ago.

Frankly, it was our intention to begin this series in this newsletter issue but, due to a combination of circumstances, we were unable to get in time the kind of pictures we wanted. So, with one page set aside for photographs and with the newsletter due at the printer's in a matter of hours, what to do? The best we could do under the circumstances appears on page 5.

1979 ORCM CALENDAR

We sold out of our original supply but we have had a few hundred more printed. So, anyone wishing to obtain one or more copies of this excellent traditional calendar can order them at the following prices:

1-9 copies: $2.50 each
10-99 copies: $2.00 each
100 or more copies: $1.50 each

THE RECIPIENTS OF NEWSLETTER GIFT SUBSCRIPTIONS

The chances are that at least some of those who are receiving this newsletter for the first time as a gift subscription from a friend or relative may be otherwise more or less unfamiliar with the ORCM. Whenever such may be the case, if that individual will simply inform us of this, we will be pleased to send him or her a packet of our ORCM literature to acquaint that person with our principles and purposes. Such an individual need only write or phone us to this effect and we will have that packet in the mail pronto—or sooner!

LETTERS-TO-THE-EDITOR

With our next issue we will begin a Letters-to-the-Editor column which will henceforth, space permitting, be a regular feature in these pages. While we reserve the right to edit such letters, we will endeavor to keep this to a minimum and to be as fair and objective as we can be in this matter. The following directives should be observed in such correspondence: (1) Letters should be kept to a maximum of two typewritten, double-spaced pages (or the approximate equivalent if handwritten); (2) all letters must contain the writer's signature and address; (3) the *envelope* containing such correspondence should be marked: LETTER-TO-THE-EDITOR. The name, and city and state of residence, of the writer will appear after any letter we publish.

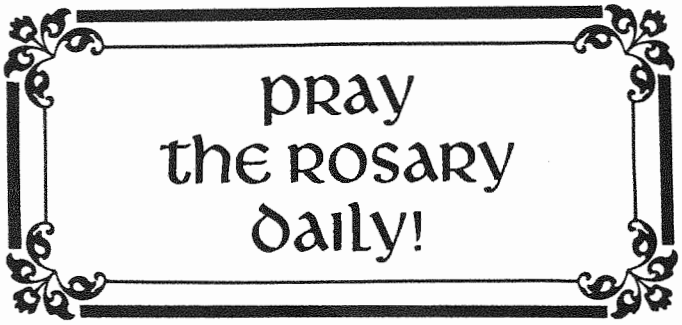
POPE JOHN PAUL II

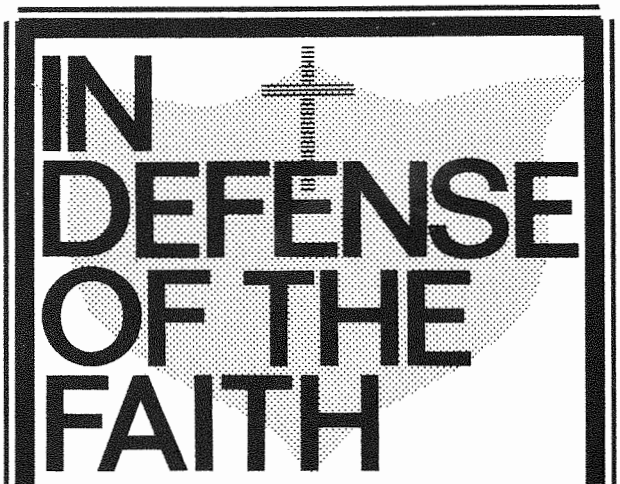
For the time being at least we have no further comment to make regarding the present Pontiff beyond the few observations which appeared in the previous issue of this newsletter. We do wish, however, to urge our readers to remember Pope John Paul II in their daily prayers. It is surely no exaggeration to say that there is no individual in the world whose position entails more awesome responsibilities than does that of the Vicar of Christ and successor of Saint Peter, and perhaps this has never been more true than it is in these days of unprecedented turmoil for the Church. Whatever the future may manifest as to the quality and character of Pope John Paul II, he desperately needs our prayers.

FR. KENNETH R. HODGSON, STL, PhD

That name is familiar, I know, to a considerable number of traditional Catholics around the country. In recent weeks many of them have heard that Father Hodgson would be joining our ORCM and that his picture and biographical sketch would appear in this issue of the newsletter (our customary procedure each time a priest joins us). How come, then, no picture and biography?

I hasten to say that Father Hodgson has every intention of coming with us and that we have every intention of accepting him. Indeed, we had already scheduled him for some of our circuit Masses and as one of the speakers at our April convention. But, "man proposes, God disposes." Father Hodgson was taken down with illness a few weeks back, and that illness continues. Hopefully, he will have fully recovered so as to be able to speak at the convention, but that remains to be seen. For now, we ask only that our ORCM'ers and other readers of this newsletter keep Father Hodgson in their prayers. He is a fine priest and we so much need him in our ORCM apostolate.





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FREE CHINA BETRAYED

While it is a matter of record that the United States has been aiding and abetting the advance of Communism around the world for many years, "our" so-called leaders in the federal government now no longer even deem it necessary to camouflage their treasonous actions.

Just a few months ago, two-thirds of the U.S. Senate actually voted to give the Panama Canal, one of the lifelines of American security, to the Communist regime in Panama. At the present time, to cite but a few examples, the American government is in the process of abandoning anti-Communist South Korea and of laying the groundwork for the eventual destruction of the anti-Communist governments of Rhodesia, South Africa and Nicaragua.

But the betrayal that tops them all is the most recent one, the despicable sellout of Free China in Taiwan, perhaps the most anti-Communist people on earth and a true ally of the United States for many years. Since the Reds took over mainland China some thirty years ago, a minimum of 34 million people have been murdered there. It is one massive concentration camp whose inhabitants risk their lives daily in often futile attempts to escape its horrors.

The diplomatic recognition of Red China by the American government and the abandonment of Free China is an act of treason which cries to Heaven for vengeance! Surely no informed patriotic American can react to such a dastardly act with anything but utter revulsion. Judas betrayed Christ with a kiss; "our" President betrays America and what's left of the free world with a smile! Any anti-Communist nation on earth that has the United States government for a "friend" has no need of enemies!

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Fr. Henry Angelino
Fr. Mario Blanco
Fr. Andrew Bonet, C.R.
Fr. Francis Fenton
Fr. Joseph Gorecki
Fr. Daniel Jones
Fr. Robert McKenna, O.P.
Fr. Victor Mroz, O.F.M. Conv.
Fr. Roy Randolph
Fr. Placid White, O.S.B.

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ORTHODOX ROMAN CATHOLIC MOVEMENT, INC.

COMPLETE PROGRAM FOR
THE FIRST

NATIONAL ORCM TRADITIONALIST CONVENTION

Monday, April 16 – Wednesday, April 18, 1979
HOLIDAY INN – O'HARE/KENNEDY
[Two miles from O'Hare Int'l Airport]
5440 North River Road
ROSEMONT, ILLINOIS (CHICAGO AREA)

MONDAY, APRIL 16

REGISTRATION AND GENERAL RECEPTION — **7:30 PM - 11:00 PM**
Beverages may be purchased. Hot and cold hors d'eouvres compliments of the ORCM.

TUESDAY, APRIL 17

CONFESSIONS (available in 10 languages): 9:00-10:30 AM
LOW MASS: 10:30 AM
Fr. Andrew Bonet, C.R., celebrant
Sermon by Fr. Robert McKenna, O.P.
FREE PERIOD 12:00-1:30 PM
LECTURE: 1:30-2:30 PM
"Blessed Maximilian Kolbe—As I Remember Him"
by Fr. Victor Mroz, OFM Conv.
FREE PERIOD 2:30-3:30 PM
LECTURE: 3:30-4:30 PM
"The Novus Ordo Church As Viewed by
a Former Anglican Clergyman" by Fr. Roy Randolph
FREE PERIOD 4:30-7:30 PM
CONSECRATION PROGRAM TO THE SACRED HEART OF JESUS—Fr. Placid White, O.S.B., celebrant 7:30 PM
a) Blessing of Religious Articles
b) Sermon by Fr. Henry Angelino
c) Exposition of the Blessed Sacrament
d) Act of Consecration to the Sacred Heart
e) Recitation of the Rosary
f) Act of Reparation to the Sacred Heart
g) Benediction of the Blessed Sacrament
h) Enrollment in the Brown Scapular of Our Lady of Mt. Carmel

WEDNESDAY, APRIL 18

HIGH MASS: 9:00 AM
Fr. Joseph Gorecki, celebrant
ORCM Choir from Walnut Creek, CA
LECTURE: tentative 11:30-12:30 PM
FREE PERIOD 12:30-2:00 PM
QUESTION & ANSWER SESSION: 1:30-3:00 PM
(ORCM priests will answer questions from the audience.)

CONSECRATION PROGRAM TO THE IMMACULATE HEART OF MARY— 4:00 PM
Fr. Mario Blanco, celebrant
a) Blessing of Religious Articles
b) Sermon by Fr. Daniel Jones
c) Exposition of the Blessed Sacrament
d) Act of Consecration to the Immaculate Heart
e) Recitation of the Rosary
f) Act of Reparation to the Immaculate Heart
g) Prayer to St. Joseph, Patron of the Church
h) Benediction of the Blessed Sacrament

BANQUET DINNER: 7:30 PM
"Simply the Truth" — an address 9:00 PM
by Fr. Francis E. Fenton

A LARGE SELECTION OF TRADITIONAL LITERATURE AND RELIGIOUS ARTICLES WILL BE AVAILABLE FOR PURCHASE DURING THE CONVENTION ON TUESDAY AND WEDNESDAY

CONVENTION TICKET ORDER FORMS AND HOTEL ROOM RESERVATION CARDS ARE ENCLOSED HEREIN FOR YOUR CONVENIENCE. ADDITIONAL FORMS ARE AVAILABLE UPON REQUEST.

Orthodox Roman Catholic Movement, Inc. - P.O. Box 542 - Stratford, CT 06497

THE WHEAT AND COCKLE



by Fr. Robert McKenna, O.P.

The parable of the wheat and cockle explains the reason for heresy in the world, and how God in His Providence would have us cope with it.

If the field in the parable be understood as not the Church itself but the whole world, then the weeds, or cockle, are not the members of the Church, or Catholics, but rather heretics; that is, those who have only the name of "Christian" in common with us Catholics, but do not, by any means, share our God-given Faith.

Bad *Catholics*, St. Augustine points out, should be called "chaff" instead of "cockle" or "weeds", because chaff, or husks, come from the same root as wheat or corn and share the same nature—just as bad Catholics (those leading sinful lives or failing to practice their Faith as they should) still have the true Catholic Faith in common with Catholics living in the state of grace.

But Protestants, or Christians of "other faiths," actually have *no* faith at all—no divine, or supernatural, faith certainly. For, "picking and choosing" what they will accept of Divine Revelation, as taught by God's true Church, and rejecting whatever does not suit their own tastes, they reject the very *reason* for believing—namely, the authority of God revealing. Whatever they retain of Catholic belief, then, is not, as St. Thomas Aquinas says, held and believed as made known by God, but as their own opinion, and as suitable to their own reasoning. The so-called "Christian" faith of non-Catholics, therefore, is not the supernatural or theological virtue of Faith at all, but merely, as we say, human opinion.

So how did the weeds of heresy and false doctrines get *into* the world created by the All-Good God, and in which world He sowed and planted the "good seed" of divine and Catholic Faith? This is the question asked in the parable by the troubled and perplexed servants of the Master, knowing that He Himself could not possibly be the author of *any* untruth.

And the Lord's answer: "An enemy hath done this." It was the devil, Satan himself, who came "when men slept"—that is, when those in command of the Church were not sufficiently on their guard—and oversowed the seeds of heresy among the nations. So it is, then, that in this world the cockle of false religions is found growing along with the wheat of Catholic teaching—yes, the weeds growing in the places where our divinely established Faith itself was meant to be.

What is to be done about this situation? "Wilt thou have us go and gather up the weeds?" Should force be used, when possible, to eradicate false religions? "No," says the householder in the parable, "lest in gathering up the weeds you root up the wheat along with them. Suffer and permit both to grow until the harvest." Just as Almighty God Himself permits certain evils to exist lest worse ones should follow, or even for the sake of bringing good out of evil, so human authorities too and Catholic rulers may tolerate the false worship of unbelievers. To extirpate them by force might well create greater problems for society, or even scandalize the faithful, who might mistakenly think that such action would be unjust and uncharitable whereas, in truth, error as such has no rights—no more than does disease.

But "at the harvest time" (at the end of the world and on the Day of Judgment) "I will say to the reapers: gather the weeds first into bundles to burn" (in hell) "but the wheat gather into my barn"—that is, Heaven. The fate of obstinate heretics and unbelievers will be the same as that of the bad *believers* (bad Catholics) of whom St. John the Baptist spoke when he said of Christ: "His winnowing fan is in his hand, and he will clean out his threshing floor, and will gather the wheat into his barn; but the chaff he will burn up with unquenchable fire."

So much for the general meaning and interpretation of the Gospel parable, but who cannot recognize also a particular application to the situation with the Church today? Bewildered Catholics—not all, by any means, but many—ask: "What has happened to the Church? Why so many changes, and why so many abuses in the Church? Lord, did you not plant the good seed of sound doctrine and worship in Your holy Catholic Church? How, then, does it have all these weeds?—so many, indeed, that the wheat is scarcely to be found any longer!"

And the answer is the same: "An enemy hath done this." The same devil, yes—but on the visible level and acting as his tools—heretics and unbelievers, either *fallen* from the Faith, or else *infiltrated* into the Church (at every level). They masquerade as the Church and would have all Catholics believe that it is the Church herself that does (or permits) these new things, while these masqueraders are in fact deadly enemies of the Church; and the changes they bring about, or the outrages they overlook, are done in *spite* of the Church. Two things are certain: 1. The Catholic Church, because it *is* the true Church of Christ and the unblemished bride of Christ, cannot change radically. 2. The changes since "Vatican 2" are radical changes—who can deny it? Therefore, "an enemy hath done this."

And what is to be done about it? Are we to put up with, tolerate the subverters, those trying to destroy the Church from within, as the Lord would have the weeds left to grow with the wheat until the Judgment Day harvest? Well, since we of the Catholic remnant are not the authorities or powers that be in the Church; and since also we are scarcely strong enough to expel the false Catholics anyway—it appears we have no choice but to *live* with the situation.

- continued on Page 9 -

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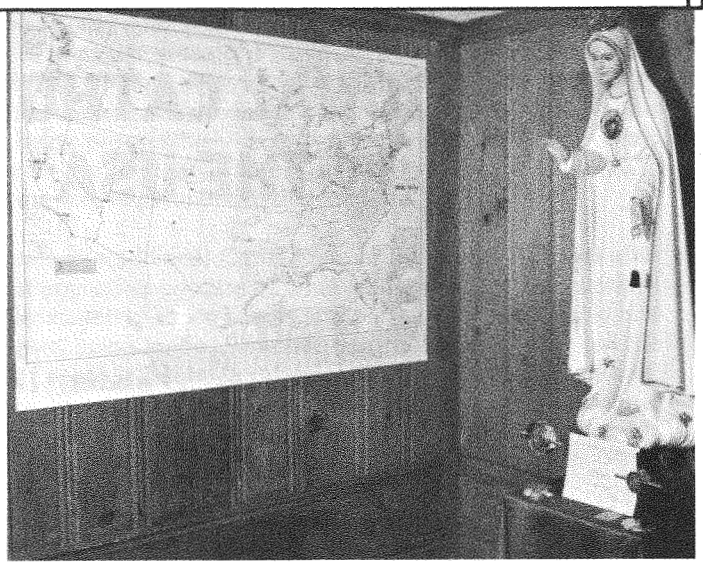


STATUE OF OUR LADY & NATIONAL ORCM MAP



MRS. PATRICIA LEADMON AT PHOTOTYPESETTING COMPUTER



JOHN FRAGALE, GENERAL MANAGER

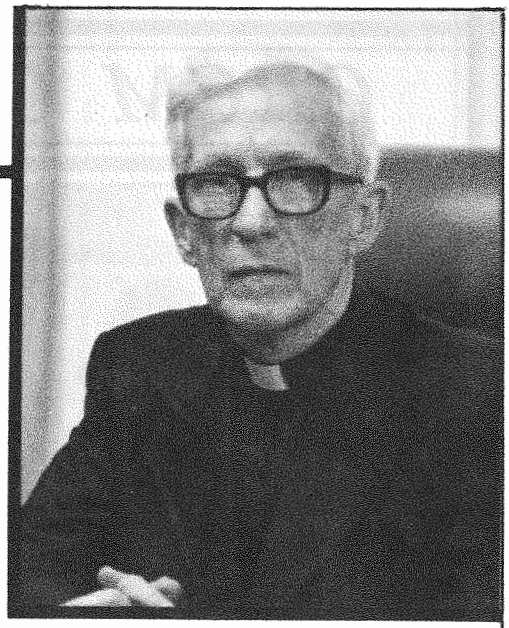


ORCM LITERATURE AND MAILING ROOM



VOLUNTEERS: MRS. MARIE MARTONE (L) & MRS. GLADYS HUBBELL(R)

EDITORIAL



TRADITIONAL CATHOLICISM IN THE USA

by Fr. Francis E. Fenton, STL

Since a person either is or is not a Catholic, it is actually a redundancy to refer to Catholics or Catholicism as traditional. There is really no other kind since every authentic Catholic is and must be traditional. Prior to Vatican Council II I do not recall the term "traditional" being employed to designate genuine Catholics. In any case, the word was certainly not commonly used in this manner. One of the many unhappy consequences of that Council, however, and of the "new Church" which emerged therefrom, is the necessity of using the descriptive adjective "traditional" to distinguish those Catholics who have kept the Faith from those who merely retain the name, such as *Novus Ordo* "Catholics" and Pentecostal or Charismatic "Catholics." To refer to a person simply as a Catholic is no longer adequate. Bishops, priests and layman of the *Novus Ordo* Church still call themselves Catholic but many of them have long since abandoned or lost the Faith. Hence the necessity today, for reasons of clarity and accuracy, that those who have remained loyal to, and continue to profess the entirety of, our historic Catholic Faith be designated as *traditional* Catholics. That there is this necessity is unfortunate but unavoidable.

And what is the status, the condition of traditional Catholicism in the USA as of now, the early part of this year of our Lord, 1979? Perhaps it is somewhat presumptuous of me to offer an answer to that question. I certainly do not claim to have any greater insight or clearer perspective of the situation than other traditional priests may have except for whatever better vantage point may be mine as a consequence of two factors: the many lectures (88 in all) I have delivered to audiences of traditional Catholics in 26 states over the past four years (with the opportunity afforded thereby of conversing with many of them), and the quantity of correspondence I have with such Catholics through our ORCM national office. Perhaps, in view of those two considerations, I might be in a somewhat advantageous position to make some commentary on the present state of traditional Catholicism in this country. Anyway, for what it's worth, I will endeavor to do so.

(While my knowledge of the extent of traditional Catholic strength and activity in most other countries is admittedly limited, the impression I have is that, with the exception of France, the situation is better in America than it is elsewhere. Indeed, if lack of information is a basis for judgment—I have in mind, of course, only those nations still relatively free of pronounced Communist control—traditional Catholicism, as far as its public profession and practice are concerned, would seem to be virtually non-existent in a number of countries.)

In writing of the current state of traditional Catholicism here in the United States (or in any still free country, for that matter), it is well to note that, strictly speaking, a person is a traditional Catholic in the full sense of the terms who not merely believes in the entirety of the Faith but who willingly and without compromise practices that Faith consistently and publicly. Such a definition obviously separates the hard-line traditional Catholics from those who call themselves such but who leave something to be desired. The latter, we may say, are traditional Catholics up to a point but fall short for one reason or another. One example of what I have in mind are those self-styled traditional Catholics who would settle for the recognition of the traditional Latin Mass by the "new Church" alongside the *Novus Ordo*. Another example would be those who have been aptly described as "secret Catholics," those priests and laity whose traditionalism may otherwise be above reproach but who are in hiding. They have the True Mass but it is by invitation only, a private affair whose location is unknown except to a select few. If there is any justification for this, it escapes me what it is. Here we have the supreme treasure of our Faith, the True Mass, the availability of which, especially in these times, should be proclaimed from the housetops, and it is being offered by some priests *in secret*! Why the secrecy? Are such priests afraid? Afraid of what?

Other examples of this kind could be cited but the above two should suffice to make the point. And the point is that many of those who call themselves traditional Catholics are not, in the strict sense of the words, really such because their traditionalism is deficient in varying degrees. But we must, I submit, whether priests, religious or laymen, be traditional Catholics *all the way* if we are to do our full part to preserve and to advance our divine Faith. Among other things, this means that truly traditional Catholics, seeing their beloved Faith being progressively destroyed by and in the *Novus Ordo* Church, will have nothing whatsoever to do with that Church for the simple reason that it isn't Catholic. To collaborate in any fashion with those who are destroying the Faith seems hardly the way to assure its preservation.

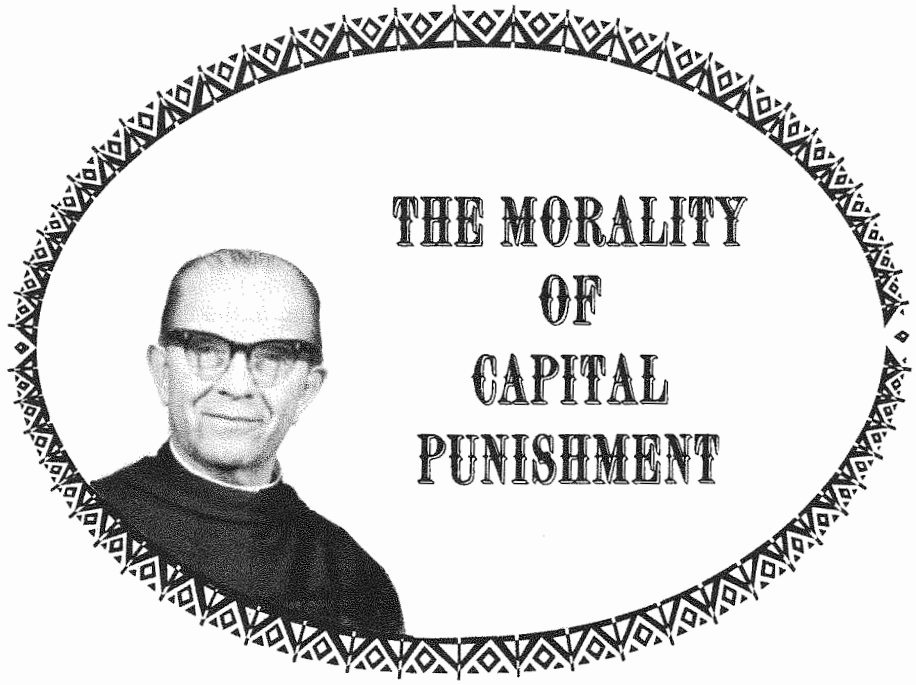
So, to get to the subject of this article, what is the present state of traditional Catholicism in the USA, 14 years after Vatican Council II? Relatively speaking, in comparison to almost any other country in what remains of the free world, I would say that the situation is good in terms of the considerable dedication of those priests and people who are openly and staunchly practicing the Faith, and in terms of the continual progress being made. Whether one could realistically call the traditionalist situation on the American scene "good" in any other sense is doubtful at best. With, for example, some 40 million nominal Catholics and some 40,000 nominal priests in this country, less than one-quarter of one percent in either category (and no bishops) are recognizably truly traditional, or true, Catholics. To describe such a condition as "good" would appear to be the height of wishful thinking.

It is certainly an encouraging fact to realize that the ranks of traditional Catholics are growing—and they are—a growth that I am confident will significantly accelerate in the months ahead. There is no doubt to my mind that the already pathetic condition in the *Novus Ordo* Church will continue to deteriorate and, as it does, more and more of its members will terminate their affiliation with it. In turn, a percentage of them will come our way and join the traditionalist remnant. Were it not, of course, that so many of the *Novus Ordo* Church "faithful" are uninformed and/or have a fixation on "obedience," our ranks even now would be far larger. At any rate, as far as an increase in numbers is concerned, perhaps a sizeable one, the future is promising for traditional Catholicism.

It is practically impossible to estimate with any degree of accuracy the number of (in the broad sense of the term) traditional Catholics in the USA as of now. The difficulty in making such an estimate is at least partially due to the fact that there are some few priests and an indeterminate number of the laity who persist in keeping their traditional Catholicism under cover, the "secret Catholics" to whom I previously referred. Apart from them though, and apart too from those self-styled traditionalists here and there whose orthodoxy is deficient in one or another respect, there are, say, some 70-80 traditional groups around the country (some small, others relatively large, and a number of them having their own chapels), among whose members are to be found the finest *real* Catholics in the land. These people form the solid core of traditional Catholicism wherever they are and constitute among the laity the greatest hope for the future. Uncompromising in matters of the Faith and resolute in their commitment to its preservation, well-informed, sensible, genuine—they, in a word, are the cream of the Catholic laity. Nor do I hesitate to say that whatever measure of success our ORCM may have attained to date is due, under God, in considerable part to the number of Catholics of such calibre to be found in our ranks. May their tribe increase!

Another observation on the cheerful side might well be made in this brief account of traditional Catholicism in the USA, and that is that there are a significant number of teenagers and young adults in attendance at many of the traditional Latin Masses offered around the country. While we would certainly wish that there were far more, is it not an encouraging thing to realize that not all in those age brackets have been deluded by the *Novus Ordo* Church and its often puerile efforts to attract the young? Indeed, some of the young people to whom I refer are even activists in the traditionalist camp, and that is particularly gratifying, is it not?

And so we may say that the general state of traditional Catholicism in the USA, as of February, 1979, while it is hardly cause for unrestrained rejoicing on the one hand, is not on the other in the dismal condition some would have us believe. As to our ORCM in particular, the picture is an increasingly heartening one, an observation with which, I trust, at least many of the regular readers of this newsletter will agree. While we now have 10 ORCM priests, our greatest immediate need remains that of *more* solidly traditional priests. Not having a bishop (as, I assume, everybody knows) poses no pressing problem for the time being but eventually it will become one. In the long run the need of our ORCM for a traditional bishop will obviously become imperative for the ordination of *real* priests to assure the continuation of our ORCM apostolate. That such a bishop will be forthcoming from somewhere sooner or later is our fervent hope and prayer. In the meantime, convinced of the absolute soundness and rightness of the stand we take and the course we follow, we will, please God, remain ever loyal to the One True Church and steadfast in our commitment to the totality of our divine Faith. Of that you can be sure!



THE MORALITY OF CAPITAL PUNISHMENT

by Fr. Victor Mroz, OFM Conv.

On June 29, 1972 by a vote of five-to-four the Supreme Court of the United States abolished age-old capital punishment in this country. As would be expected, the Court in its decision had nothing to say on behalf of the moral justification of the death penalty. Justice White stated that, since application of the death penalty is so rare in this country, it may not constitute any deterrent from crime. Justice Stewart's objection was that, because of inadequacies in the legal system, the death penalty is frequently imposed wantonly and unjustly. Justice Douglas complained that in some states the jury may be prejudiced against the poor or against some other minority groups and, therefore, the members of such groups may be discriminated against and condemned unjustly. In a word, the law of capital punishment, which is as old as the human race and which had existed in this country since our Founding Fathers, was struck down by a mere vote of the nine men on the Supreme Court. As we shall see, this action of the Supreme Court is not only a supreme mistake but an invalid decision in direct abuse of its power.

The civil authority exists in order that people may live in peace and security and, therefore, enacts certain rules or laws to be observed by all members of society. Some members need an additional motive to help them observe the laws and that motive is supplied by the sanctions of the law. Without sanctions the law is worthless because it is powerless. Capital punishment has always been considered to be a powerful deterrent to violent crimes committed against the most important values of human life. For some potential transgressors the fear of capital punishment is the only motive to keep them from committing certain crimes.

The Bible, both the Old and New Testaments, in almost every chapter reminds us of the penalties due to violations of Divine Law. Perhaps these words of Jesus Christ at the Last Judgment are most powerful in this respect: "Depart from me, accursed ones, into the everlasting fire which was prepared for the devil and his angels..." (Matt. 25:41). Surely eternal condemnation is much worse than earthly capital punishment. Some sentimental "Catholic" writers push their opinion that, were Jesus Christ alive today, He would oppose the death penalty because He taught us to forgive, to be merciful, and to turn the other cheek toward the unjust aggressor. How mistaken they are! Christ is God and therefore infinitely just in His judgments. It is He who warned us: "And do not be afraid of those who kill the body but cannot kill the soul. But rather be afraid of him who is able to destroy both soul and body in hell" (Matt. 19:28).

The "liberals" reject the concept of punishment altogether. Determinists among them say that, since the wrong acts are not freely done, moral evil is a disease which should be cured, not punished. Yes, some compulsive acts flowing from bodily or mental disease are not criminal, but to say that all wrong acts are predetermined is simply untrue. Normal persons do wrong and know they are doing wrong. Again it is said that once a wrong act is done, to punish it is to add one wrong to another. But punishment is not a wrong; it is a good, necessary for right order and the well-being of society. Some point at the abuses of punishment as a reason for abolishing all punishment. But despite abuses, the necessity for peace and order in society remains. Finally, punishment is called revenge, the remains of the primitive retaliation of uncultured times. Revenge, however, is private retribution, an individual and malicious act of repaying evil for evil, while punishment is an act of authority in defense of the law.

Justice requires that punishment be no more severe than the existence of order requires. Capital punishment would be immoral if it were contrary to divine law or to the natural moral law. It is absolutely sure, however, that both positive divine law and natural moral law allow capital punishment. In the Old Testament God not only permits but clearly orders the death penalty for such crimes as intentional murder, assaulting one's parents, blasphemy, sorcery, bestiality and adultery. "Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God man was made" (Gen. 9:6). In the New Testament St. Paul states very plainly: "For rulers are a terror not to the good work but to the evil. Dost thou wish, then, not to fear the authority? Do what is good and thou wilt have praise from it. For it is God's minister to thee for good. But if thou dost what is evil, fear, for not without reason does it carry the sword. For it is God's minister, an avenger to execute wrath on him who does evil" (Rom. 13: 3, 4). The Apostle approves the authority of the state to take life as punishment for crime.

Nations, however high their level of culture, have always countenanced the right of an individual to defend himself if unjustly attacked, even if in this self-defense the killing of the aggressor occurred. The state has the same right. Capital punishment, we may say, is but an extension of the individual right of self-defense. It is necessary for the protection of that law and order of which legitimate civil authority is the guardian. The state cannot exist for long if lawlessness and crimes prevail.

In 1977 there were over twenty thousand homicides in this country. The only successful action to stop this immense toll in

CAPITAL PUNISHMENT, *cont'd*

human life is a death penalty which operates justly and effectively. Any measure other than capital punishment will fail miserably to deter such crimes but will rather contribute to their increase, and hence to even more extensive civil disorder.

Let us not be misled by results of some voting here and there in which the majority of voters expressed their opposition to the death penalty in the United States. Public opinion in this or that state is not the final norm of morality. In defense of capital punishment we have the overwhelming voice of the human race from time immemorial to the present, in all forms of civilization and under all forms of government, a proof that capital punishment is justified by the natural moral law. It is impossible that so large a part of humanity would be wrong on this moral issue, and that so small a number of present-day "liberals" and radicals would be right. Remember too that these "liberals" are the same people who advocate all kinds of anti-life measures: sterilization, vasectomy, contraception, homosexuality, abortion-on-demand, etc. It is the most horrendous hypocrisy to call for the destruction of infants in the womb while demanding that murderers should be permitted to live.

And so we come to the conclusion that the Supreme Court's decision of June 29, 1972 was both wrong and invalid. Actually, the vote of a single man determined that decision, one Justice whose vote made it five-to-four against capital punishment. Another far more criminal declaration of the Supreme Court was, of course, that of January 22, 1973, when seven of its Judges ruled that it is legal to murder unborn babies. More than six years have now gone by since that infamous, abhorrent decision. During that period some seven million unborn infants have been "legally" murdered in this country. In its decree "authorizing" the destruction of innocent human life, the Supreme Court committed an unspeakable, contemptible crime. With men so utterly amoral serving in the highest judicial body of this nation, the pessimism of some as to the chances of America's survival is quite understandable, is it not?

THE WHEAT AND COCKLE, *cont'd*

This does not mean, however, that we can "go along" with the traitors and infiltrators who are in control. God forbid! We must *resist* their demands for conformity to the new religion. We must resist unto death, and persist, in the words of Holy Scripture, in "holding fast to the traditions you have learned"—and to the essentially unchangeable worship of the Catholic Church. Not even the Pope, as we have often said, has any authority from God to make us Protestants. Put up with the situation we must—we have no alternative; obey and submit to unbelievers, and to anything un-Catholic—never!

Eventually, of course, the enemy in control of the Vatican must be cast out, but not so much by force of arms as by exposure, and by force of prayer and penance. "This kind," Christ said of a certain evil spirit, "cannot be cast out except by prayer and fasting." (We are confident that the liberation of our beloved Church will not have to await Judgment Day!) Oh you of the Remnant, who have so much for which to be grateful—who through no merit of your own have been preserved in the Faith—what are *you* doing in the way of prayer and penance to rout the enemies of God and our Church?

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LUTHER AND HIS HERESIES— THEN AND NOW

by R. LANCE LOHR

That heresy is rampant is obvious. That it thrives not only outside the Church but also within is alarming. The parallels between our own time and the discordant early decades of the 16th century confront traditional Catholics with more than elements for academic study. To dismiss the current radical exercises of the *Novus Ordo* Church as mere fluctuations that will soon right themselves is as foolish as the position of Pope Leo X when he initially set aside the theological uproar caused by Martin Luther as a trivial monkish squabble between the Augustinians and the Dominicans. Historians may study the Protestant Reformation for its own sake, but Catholic laymen cannot afford such a luxury. The past becomes the tool for understanding the present and even giving a sense of what might yet be.

If one arbitrarily begins his study of the Protestant Reformation with Luther it is quite simple to show how what appears to be a dispute over a seemingly non-essential religious question is really the heresy that leads to others, and still others. Eventually it is the very essence of the Faith that is questioned and then denied. Apostasy is the result.

Luther's posting of his *95 Theses* was the outward manifestation of a theological error he had developed several years before as a professor of theology at Whittenburg University. His preoccupation with the belief that God was wrathful and merciless led him to the point of despair, a grave sin against the theological virtue of hope. Staupitz, his superior, tried to console him by asking him to consider Christ's death on the cross as evidence of God's love for sinners. Yet Luther persisted in his unorthodox view and, while presenting lectures on the Epistle of St. Paul to the Romans, he concluded that all that was necessary for salvation was faith. He essentially took St. Paul's verse, "For in it the justice of God is revealed, from faith unto faith, as it is written, He who is just lives by faith" (Romans 1:17), but arbitrarily added his interpretation—faith *alone*. Luther further defended his position by his explanation of Romans 3:24, "They are justified freely by his grace through the redemption which is in Christ Jesus..." In order to support his heresy, Luther eliminated the Epistle of St. James from his version of the New Testament. Why? Because this epistle contradicted Luther's position that salvation was attainable solely through faith. "So faith, too, unless it has good works is dead in itself" (James 2:17). Also, "For just as the body without the spirit is dead, so faith also without works is dead" (James 2:26). And even though Luther tended to emphasize the Gospel of St. John, it too is at issue with his belief. "If you know these things, blessed shall you be if you do them" (John 13:17). If you find the above passages from Holy Scripture a bit obscure, read them in context; something our Protestant friends frequently fail to do.

The authority of the Church, in Council, was subsequently exercised and it condemned this first and most damaging heresy of Luther: "If anyone shall say that the just ought not to expect any hope for an eternal recompense from God through the merit of Jesus Christ for the good works which have been performed in God, if they doing well and in keeping the divine commandments they persevere to the end; let him be anathema" (Council of Trent, Sess. VI, *Decree on Justification*).

St. Augustine, ironically the namesake of Luther's one-time Order, wrote centuries before the Protestant Reformation: "Do you want to know how heresies are produced? The Scriptures, which are good in themselves, were badly interpreted, and it was precisely this bad interpretation that men supported with audacity and assurance" (*Exposition of St. John's Gospel*).

Luther's sin was one against the First Commandment, as are all heresies. Further, it is a sin against the theological virtue of Hope—presumption, that is, to expect eternal happiness either (1) through one's own effort alone or (2) through the merits of Jesus Christ without doing good works.

As we look about us at the "reformed" Vatican II Church, we realize that the second type of presumption is quite commonplace. Many don't receive the Sacrament of Penance at all, even once a year as prescribed by Church law. (Whether some of the clergy of the *Novus Ordo* Church validly administer the Sacrament of Penance is something else.) Sin is either denied or considered insignificant, using a rationale strikingly similar to Luther's.

If only the violence done to the Faith could be limited to what we have thus far considered! But regretfully this is not so. For logically this fundamental error gives way to a whole litany of heresies. Luther went on to deny the "treasury of merits," that is, the accumulated infinite merit gained by Jesus Christ, and the finite merits contributed by the heroic virtue of the saints. For if faith alone saved men, as he said, why would such a treasury exist? Of course, then, the claim of the Church to distribute, via indulgences, these merits for remission

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Tucson Community Center
Exhibition Hall
350 South Church Avenue
TUCSON, ARIZONA
(602) 793-2828
Mass at 11:00 A.M.

SUNDAY, FEBRUARY 18
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
GREAT FALLS, MONTANA
(406) 452-8826
Mass at 11:00 A.M.

SUNDAY, FEBRUARY 18
OUR LADY OF THE ROSARY
Izaak Walton Cabin
7th Ave. N.E. at E. Silver Lake Drive
ROCHESTER, MINNESOTA
(507) 282-5163 or 289-8522
Saturday Confessions at 8:30—9:30 P.M.
Sunday Confessions at 9:30—10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, FEBRUARY 18
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
OPELOUSAS, LOUISIANA (Lafayette area)
(318) 942-9053
Confessions at 9—10:15 A.M.
Mass at 10:30 A.M.

SUNDAY, FEBRUARY 18
OUR LADY OF MOUNT CARMEL
Holiday Inn
Route 17K
NEWBURGH, NEW YORK
(914) 562-8994 or 561-1891
Confessions at 4:00 P.M.
Mass at 4:30 P.M.

SUNDAY, FEBRUARY 25
OUR LADY OF THE ROSARY
Rodeway Inn
6802 South Sprague
TACOMA, WASHINGTON
(206) 475-5471
Confessions at 9—9:45 A.M.
Mass at 10:00 A.M.

SUNDAY, FEBRUARY 25
MT. VERNON, WASHINGTON
(206) 424-1808
Mass at 6:00 P.M.

SUNDAY, FEBRUARY 25
OUR LADY OF THE ROSARY
1302 Lake Avenue
ROCHESTER, NEW YORK
(716) 342-3132 or 544-8778
Confessions at 10—10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, FEBRUARY 25
OUR LADY OF THE ROSARY
Nick's Steak House
Steak House Pavillion
1125 S. Military Highway
CHESAPEAKE, VIRGINIA (Norfolk area)
(804) 486-6259
Mass at 10:00 A.M.

SUNDAY, MARCH 4
OUR LADY OF THE ROSARY
R.E.A. Bldg. (South of Durango)
DURANGO, COLORADO
(303) 884-2878
Mass at 10:00 A.M.

SUNDAY, MARCH 4
OUR LADY OF THE ROSARY
Buckeye Grange Hall
3020 Lake Boulevard
BUCKEYE, CALIFORNIA (Redding area)
(916) 275-2751
Mass at 10:00 A.M.

SUNDAY, MARCH 4
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Confessions at 9—10:15 A.M.
Mass at 10:30 A.M.

SUNDAY, MARCH 4
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Holiday Inn
45 Industrial Highway
(1 mile south of Phila. Int'l Airport)
ESSINGTON, PENNSYLVANIA
(215) 328-1348
Confessions at 9—9:45 A.M.
Mass at 10:00 A.M.

SUNDAY, MARCH 11
OUR LADY OF THE ROSARY
Rodeway Inn
6802 South Sprague
TACOMA, WASHINGTON
(206) 475-5471
Sunday Confessions at 9—9:45 A.M.
Mass at 10:00 A.M.

SUNDAY, MARCH 11
IMMACULATE CONCEPTION
PORT ANGELES, WASHINGTON
(206) 457-3400
Mass at 5:30 P.M.

SUNDAY, MARCH 11
OUR LADY OF THE ROSARY
Alumni Memorial Chapel
University of New Mexico Campus
ALBUQUERQUE, NEW MEXICO
(505) 298-1371
Mass at 10:00 A.M.

SUNDAY, MARCH 11
OUR LADY OF THE ROSARY
Holiday Inn
2875 Milwaukee Avenue
NORTHBROOK, ILLINOIS (Chicago area)
(312) 546-5865
Confessions at 9:30—10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, MARCH 11
OUR LADY OF THE ROSARY
Charter House
6643 Transit Road
(NY Thruway Exit 49—near Airport)
BUFFALO, NEW YORK
(716) 897-3755 or 692-5308
Confessions at 9—9:45 A.M.
Mass at 11:00 A.M.

SUNDAY, MARCH 18
Century Plaza Hotel
LOS ANGELES, CALIFORNIA
Mass at 8:30 A.M.

SUNDAY, MARCH 18
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
GREAT FALLS, MONTANA
(406) 452-8826
Mass at 11:00 A.M.

SUNDAY, MARCH 18
OUR LADY OF FATIMA
Jefferson Hotel
Main & Jefferson Streets
RICHMOND, VIRGINIA
(804) 737-8211 after 5:00 P.M. or 262-4354
Mass at 10:00 A.M.

SUNDAY, MARCH 18
OUR LADY OF THE ROSARY
Nick's Steak House
Steak House Pavillion
1125 S. Military Highway
CHESAPEAKE, VIRGINIA (Norfolk area)
(804) 486-6259
Mass at 10:00 A.M.

SUNDAY, MARCH 18
OUR LADY OF MOUNT CARMEL
Holiday Inn
Route 17K
NEWBURGH, NEW YORK
(914) 562-8994 or 561-1891
Confessions at 4:00 P.M.
Mass at 4:30 P.M.

SUNDAY, MARCH 25
IMMACULATE HEART OF MARY CHAPEL
1406 East 21st Street
PUEBLO, COLORADO
(303) 544-0336
Mass at 10:00 A.M.

SUNDAY, MARCH 25
OUR LADY OF THE ROSARY
Tucson Community Center
Exhibition Hall
350 South Church Avenue
TUCSON, ARIZONA
(602) 793-2828
Mass at 11:00 A.M.

SUNDAY, MARCH 25
OUR LADY OF THE ROSARY
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Sunday Confessions at 9:30—10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, MARCH 25
OUR LADY OF THE ROSARY
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(716) 342-3132 or 544-8778
Confessions at 10—10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, APRIL 1
OUR LADY OF PERPETUAL HELP
TriArc Travelodge
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Confessions at 10—10:45 A.M.
Mass at 11:00 A.M.

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Rodeway Inn
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Confessions at 9—9:45 A.M.
Mass at 10:00 A.M.

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CIRCUIT MASSES, *cont'd*

SUNDAY, APRIL 1
MT. VERNON, WASHINGTON
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Mass at 6:00 P.M.

SUNDAY, APRIL 1
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
OPELOUSAS, LOUISIANA (Lafayette area)
(318) 942-9053
Confessions at 9—10:15 A.M.
Mass at 10:30 A.M.

SUNDAY, APRIL 1
OUR LADY OF THE ROSARY
Holiday Inn
45 Industrial Highway
(1 mile south of Phila. Int'l Airport)
ESSINGTON, PENNSYLVANIA
(215) 328-1348
Confessions at 9—9:45 A.M.
Mass at 10:00 A.M.

LUTHER...*cont'd*

of the temporal punishment due to men's sins would also be nonsense.

Luther accused the Church of dispensing indulgences simply for a pecuniary consideration. This has never been the position of the Church concerning the doctrine on indulgences, nor could it have ever been. The efficacy of an indulgence requires the state of grace and contrition. If some unscrupulous clergy did simply "sell indulgences," they did what there was no authority to do.

But a *de facto* Lutheran (and today this includes some nominal Catholics) can't stop here. He must also deny the doctrine of the Communion of Saints (Church Triumphant; Church Militant; Church Suffering). If a person is saved simply by a faith in Jesus Christ, there can't be a Purgatory because at death one has either accepted Christ or not, and thus either goes to heaven or hell. Protestants then do not really have a "Church" in the Catholic sense of the word. There is no unity of souls that can be recognized by a Protestant; they reject charity between Christians that goes beyond the grave. But is it only our Protestant friends who struggle with this absence of transcendent love? Ask any priest of the *Novus Ordo* Church if Catholics are still having Masses said for the dead. Or ask him if Catholic schools still teach the scriptural defense for the existence of Purgatory, "it is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" (2 Machabees 13:46). (Indeed, it is a popular notion today to deny even the existence of hell.) Of course, you will not find the Books of Machabees in a Protestant version of the Bible.

While most Americans, Catholic and Protestant, endorse political individualism as the means of preserving religious as well as other liberties, we Catholics reject this kind of atomization within the Faith. Protestants maintain this individuality in their religious life also and so the Communion of Saints and Mystical Body of Christ must be discarded.

Luther's seemingly simple heresy has become very complex and its logical extensions continue.

We all remember the definition of a Sacrament found in the BALTIMORE CATECHISM, "...An outward sign instituted by Christ to give grace." Well, a Protestant must reject that also for if "faith alone" is necessary for salvation, then grace, as we Catholics know it, is unnecessary. And Protestants do reject the Sacraments, save Baptism. In the *Novus Ordo* Church the Sacraments also fair poorly. Many of the more easily recognized heretics since Vatican II teach that the Sacraments are mere symbols; their denial of sacramental grace is very Protestant indeed.

Finally, the Mass as a Sacrament and Sacrifice is logically denied. Protestants have consistently done this for centuries. Now within the *Novus Ordo* Church this denial is becoming more and more common as the Mass continues to take on all the trappings of a Lutheran communion service, complete with group participation and a president of the congregation. Many *Novus Ordo* priests will not even say a private Mass, just as Luther's other followers refused to do even in his lifetime.

Inasmuch as Protestantism violates Divine and Natural Law, it is doomed. And this observer feels that the twentieth century would have seen its demise, if the powers that be in the Catholic Church had persevered. But such was not the case. The hierarchy has instead accommodated Luther and the consequences have been predictably tragic. With God's help traditional Catholics will persevere and the Church will, in God's Providence, survive and continue to lead souls to heaven until the end of time.

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Sunday Masses at 9 & 11 A.M.

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OUR LADY OF THE ROSARY CHAPEL
15 Pepper Street
(203) 261-8290
Sunday Masses at 8:00 & 9:30 A.M.

FLORIDA

LONGWOOD [Orlando area]
OUR LADY OF THE ROSARY
Quality Inn North
I-4 and State Rt. 434
(305) 299-0068
Sunday Confessions at 4:00 P.M.
Mass at 5:30 P.M.

SPRING HILL [Tampa area]
OUR LADY OF FATIMA
Hunter Lake Community Center
Kenlake Avenue
(813) 868-0166
Sunday Mass at 12:00 Noon

KENTUCKY

WEST COVINGTON [Cincinnati area]
OUR LADY OF FATIMA CHAPEL
1279 Parkway
(606) 431-4029 or 581-6755
Confessions before Mass on Sundays and weekdays
Sunday Masses at 9 & 11 A.M.
Weekday Mass at 9:30 A.M.

NEW YORK

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Sunday Mass at 12:00 Noon