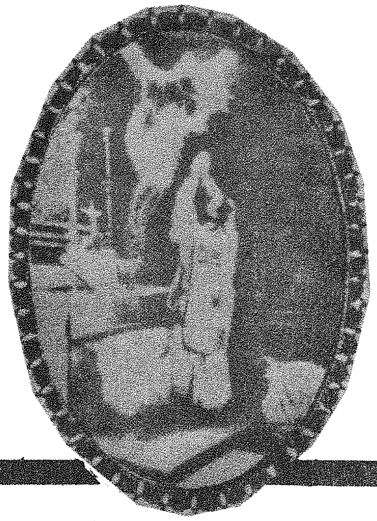
"... hold fast to the traditions which you have received."
— 2 Thessalonians, 2:15

"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



ORCM NEWSLETTER

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LENTEN EDITORIAL

Christ is being crucified anew. That is the deepest significance and truth of the situation in the Church today. He is being re-crucified not in his physical body, glorious and impassible in heaven at the right hand of the Father, but in his Mystical Body the Church. But this too is his true body: "Saul, Saul, why dost thou persecute me?" The life of that body, the supernatural life of Sanctifying Grace, is being snuffed out through the subversion ("renewal") of the Sacraments, its channels, and of the Faith, its foundation.

Most painfully and poignantly for true, traditional Catholics is this new crucifixion seen in the mangled Mass of the Novus Ordo. Though not necessarily invalid, as Archbishop Lefebvre justly says of its official Latin version, yet the Novus Ordo has not only stripped the Mass of its essentially Catholic character and orthodox profession of the Faith, but in mutilating the words (Form) for the consecration of the wine in the vernacular renditions has nullified at least that much of its most essential part, according to the traditional theology of the Church, and left the life-giving Sacrifice and Sacrament "half dead" - certainly no longer an atoning "propitiatory" oblation, but a sacrilegious affront that cries to heaven for vengeance. Not to mention the individual antics introduced by the "new breed" clergy (priests?) that have subsequently made of the Novus Ordo a mere euphoric name for chaos. So that while the traditional, Apostolic Mass is itself the "unbloody sacrifice of the Cross," the "new" Mass is, as far as in the power of men (and Satan) lies, its bloody repetition.

We of the Catholic remnant are therefore called to stand with the remnant of Our Lady and her three companions at the foot of the Cross (at the true Mass) sharing the opprobrium of her crucified Son and Our Lord. Yea more, we are solemnly obligated by reason of this merciful vocation to embrace mortification, especially during Lent, making reparation not only for our own sins, which deserve no such mercy, but even cry out for, Christ's re-crucifixion. How many of our own family or relatives are among them. ... Not only for our own sins but for the ignorance of our "separated Catholics" crying out for Christ's re-crucifixion. ...



"Tell men to ask of me whatever they wish. Tell them my power with God is very great."

PRAYERS TO ST. MICHAEL

Consecration

St. Michael the Archangel, invincible prince of the angelic hosts and glorious protector of the universal Church. I greet you and praise you for that splendor with which God has adorned you so richly. I thank God for the great graces He has bestowed upon you, especially to remain faithful when Lucifer and his followers rebelled, and to battle victoriously for the honor of God and the divinity of the Son of Man.

St. Michael, I consecrate to you my soul and body. I choose you as my patron and protector and entrust the salvation of my soul to your care. Be the guardian of my obligation as a child of God and of the Catholic Church as again I renounce Satan, his works and pomps. Assist me by your powerful intercession in the fulfillment of these sacred promises, so that imitating your courage and loyalty to God, and trusting in your kind help and protection, I may be victorious over the enemies of my soul and be united with God in heaven forever. Amen.

Novena

St. Michael the Archangel, loyal champion of God and His people, I turn to you with confidence and seek your powerful intercession. For the love of the Mother of Jesus, the Queen of the Angels, be pleased to hear my prayer. You know the value of my soul in the eyes of God. May no stain of evil ever disfigure its beauty. Help me to conquer the evil spirit who tempts me. I desire to imitate your loyalty to God and Holy Mother Church and your great love for God and men. And since you are God's messenger for the care of His people, I entrust to you this special request: (here mention your request.)

St. Michael, since you are, by the will of the Creator, the powerful intercessor of Christians, I have great confidence in your prayers. I earnestly trust that if it is God's holy will, my petition will be granted.

Pray for me, St. Michael, and also for those I love. Protect us in all dangers of body and soul. Help us in our daily needs. Through your powerful intercession, may we live a holy life, die a happy death and reach heaven where we may praise and love God with you forever. Amen.

In thanksgiving to God for the graces bestowed on St. Michael: Our Father, Hail Mary, Glory be.

The faithful who recite devoutly some prayers in honor of St. Michael at any season of the year, with the intention of continuing the said prayers for nine successive days, may gain: An indulgence of 5 years once each day; a plenary indulgence under the usual conditions, at the end of their novena.

LITANY IN HONOR OF ST. MICHAEL

(For private use)

Lord, have mercy on us. Christ, have mercy on us.
Lord have mercy on us.
Christ, hear us. Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy, etc.
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary, Queen of the Angels, pray for us.
St. Michael, the Archangel.
Most glorious attendant of the Triune Divinity
Standing at the right of the altar of incense.
Ambassador of Paradise,
Glorious Prince of the heavenly armies,
Leader of the angelic hosts,
The standard-bearer of God's armies,
Defender of divine glory,
First defender of the kingship of Christ,
Strength of God,
Invincible prince and warrior,
Angel of Peace,
Guide of Christ,
Guardian of the Christian Faith,
Champion of God's people,
Guardian Angel of the Eucharist,
Defender of the Church,
Protector of the Sovereign Pontiff,
Angel of Catholic action,
Powerful intercessor of Christians,
Bravest defender of those who hope in God,
Guardian of our souls and bodies,
Healer of the sick,
Help of those in their agony,
Consoler of the souls in purgatory,
God's messenger for the souls of the just,
Terror of the evil spirits,
Victorious in battle against evil,
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord,
Lamb of God, who takest away the sins of the world, have mercy on us.

V. Pray for us, O glorious St. Michael,
R. That we may be made worthy of the promises

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LAY LIGHTS
By Vincent Ferro

CATHOLIC PRESS MONTH

February is traditionally observed as Catholic Press Month. It has always been envisioned by Holy Mother Church that the written word should be a vital part of Her apostolate. The Holy Bible itself, as well as the great writings of the Church Fathers and Doctors, make this abundantly clear. The printing press and modern journalism could have placed within Her hands a powerful weapon to counteract the neo-paganism of the Age.

For a time, at least, it seemed as though the Catholic Press in the U.S. was admirably fulfilling this mandate. Can we forget that in 1933 the Catholic Press in America unanimously and vehemently opposed the diplomatic recognition of the Soviet Union? Or that it gave wholehearted support to Nationalist Spain and later to Senator Joseph McCarthy? Or that even Commonweal (in 1928) once proposed to demonstrate "the increasing strength of the part played by Catholic influence in the world-wide struggle going on between the defenders of the principle of private property, and the upholders of various forms of Communism and Socialism based upon the denial of that principle..."?

Why, then, do we now see nothing but devastation where once there was a flourishing and militantly Catholic Press? Why today is the so-called "Catholic Press" the strongest ally of those demonic forces which are seeking the destruction of the Church and of all that she has traditionally held inviolable? No other answer is possible - the enemy has sown cockle among the wheat. Or as Pope Pius XI so ably expressed it: "Thus it is that the radicals, who are not so very numerous, profiting by this discord (among Catholics) are able to make it more acute, and end by pitting Catholics one against the other."

We can take consolation, however, in the fact that the Catholic remnant has continued the tradition of the original Catholic Press in such worthwhile publications as our own ORCM Newsletter and literature, The Angelus, The Roman Catholic, and For You and For Many. With God's help, these voices of true Catholicism will keep alive this most important task of defending and disseminating the words of Catholic Truth. Then, once again, we can celebrate Catholic Press Month with the recognition that it deserves.

CURRENT MODERNISM

At the turn of the century the Catholic Faith was threatened by the lethal heresy of Modernism. Unlike its predecessors which denied individual dogmas, Modernism assaulted the very concept of dogma itself by asserting that there was no immutable, divinely revealed deposit of faith which had been entrusted for interpretation by God Himself exclusively to the unerring hierarchical magisterium of the Catholic Church.

For this reason Pope St. Pius X and his saintly Secretary of State, the Servant of God Cardinal Merry del Val, styled Modernism "the synthesis of all heresies," and they took firm action in excising this virulent cancer from the very bosom of the Church where it had deeply infected seminaries and Catholic academies.

The encyclical Pascendi, the decree Lamentabili, the excommunication of Alfred Loisy and others, the anti-Modernist oath, the censoring of books and other theological publications, and the removal of numerous scholars tainted by Modernism from chairs of Catholic learning were among the necessary steps taken to remove this grave peril to Catholic Truth.

Moderism, however, did not die, but went underground, as the writings of Teilhard de Chardin make quite apparent. When it began surreptitiously to rear its ugly face again after World War II, Pope Pius XII issued the encyclical Humani Generis to sound the alarm to the Catholic world.

It was not until the Second Vatican Council, however, that the pestilence of Modernism emerged full-blown and more deadly than ever before, and it was more than obvious in the writings and teachings of certain Council periti such as Hans Kung. That is why it is to be hoped that the action taken against him by the Vatican - long overdue - is only the opening salvo in a much wider and more vigorous campaign against Modernism's present-day apologists.

One is puzzled, however, by the fact that the discipline imposed upon Kung did not include excommunication, since he publicly denies solemnly defined dogmas regarding the Mass and the priesthood, and rejects many moral teachings of the Church. However, similar proceedings against Edward Schillebeeck, Charles Curran, as well as the papal crackdown upon the Jesuits give perhaps some hope that Rome is again genuinely concerned about the erosion of the Faith.

OF FAITH, FABLES N' FOIBLES

By Father Louis Vezelis, O.F.M.

The Apostle St. Paul speaks: "For there will come a time, when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears: and will indeed turn away from the truth, and will turn unto fables."

Sound and solid currents in Catholic circles have always manifested an honest respect and appreciation for truths laboriously learned in the field of natural science. Only those weak in the understanding of their Faith have hidden behind the misty mask of religiosity out of fear for truth. Foibles born of fables, not of true faith, have served to frighten men from God - just as these same fables nourish many in a suspect spirituality.

If someone were to visit us from outter space, such a soul would observe a very disticntive design in the mental make-up of today's men and women and children. Like it or not, the minds of men and women and children are satuated with a science-fiction world-view. And when people view the world around them through the "Walt Disney" goggles of sparkle and glare, this dazzling effect invades the sacred domain of the soul's sanctuary. In a word, we end up with an equally dubious and dangerous theology-fiction..... or, better still, a fictitious faith.

A casual glance suffices to assure us that the commodity which graced our halls of learning and which justified the greatest sacrifices, namely, the search for TRUTH, has become the victim of an "instant" civilization. (I advisedly refrain from using the word "culture.")

Like "instant" coffee, "instant" tea, and just about every imaginable "instant" something, truth has become the victim of "instantaneity? Simply Truth itself.

Instant scientists of the "Star Trek" and "Buck Rogers" variety abound. What is treacherously terrifying, however, is the proliferation of instant theologians and doctors of mystical NONSENSEOLOGY. Added to this "fabulous faith" spawned by theology-science-fiction are the mad mystics - mad, not in the sense of angry but in the sense of senseless.

All of which serves as a lengthy preface to the point to be made; namely that a healthy spirituality can only be the fruit of a healthy theology. The ancient saying, "a sound mind in a sound body" may be applicable to our purpose: a sound theology expresses itself through a sane spirituality.

Foibles are the fruit of fables. Ludicrous liturgies are not founded on any kind of firm faith. They are founded on fables - and that's why intelligent people reject them. And in the realm of mysticism, one might easily dismiss many a mystic by bravely prescribing a good night's sleep and a solidly substantial and nourishing meal.

Granted, it might be said that a "forest of Junipers" of the kind St. Francis wished his Order to contain would be felled at one swift stroke, but this great Saint was enjoying some wishful thinking. Reality is otherwise.

The deep hole of all heresy, MODERNISM, has spit forth a spirituality equal to its superficiality: the Charismatic Movement. Indeed, this is the very vehicle of theological Modernism. This is the "mystique" which is unavoidably built in. Without a "mystique" even the nicest ideal becomes as drab and dull as last night's supper.

Our age desperately does indeed need a "charism" - a "grace" to be sure. It is the "discernment of spirits," spoken by St. Paul. Simply stated, the discernment of spirits is the art and ability to determine with some measure of certitude the source of any given tendency or inclination. Does it come from God? Does it come from the Devil? Does it come from fallen human nature?

Clearly, any thinking individual must admit that both the "Devil" and the "Holy Ghost" have been overworked lately, while our basic human nature, unaided by supernatural grace, drags us onward to moral destruction. How many souls have suffered spiritual ruin simply due to ignorance and self-deception! How many have left the sure path of truth and have rushed into the spiritual "wide blue yonder" after some illusionary! Alas! the spiritual wreckage and ruin will only be computed in eternity. The current foretaste we often witness is nothing in comparison to the whirlwind to be reaped there!

How does one acquire this most useful and necessary "discernment of spirits"?

There are two ways of acquiring it, and it would be safe to say that there will be presumptous individuals who will try to tempt God by presuming the easy way.

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This gift may be given directly by God without the least effort on the part of the recipient. We witness this ability in the great Saints. Although no one can set limits to God's will, nevertheless experience shows that God is wont to give this gift to those special souls who have been practicing heroic virtue.

But the road reserved for the majority of us is the way of toilsome study and weary work. The thoughtful reading of the lives of the Saints meditation on their doctrines the study of ascetical-mystical treatises - all these and other ways lead to an intellectual understanding of the signs and indications of the three fundamental spirits which affect the soul: God, ourselves, and Satan.

It is foolhardy to pretend to spiritual heights while ignoring the sound counsels of someone like St. John of the Cross. If you want to build a house, you go to an architect, not to a botanist. But few are they who listen to sound advice - the majority prefer to wildly seek God in visions rather than by the sure way of humble faith.

Perhaps it would be useful to quote Cardinal Ottaviani: "A good Christian knows that even among the Saints sanctity does not consist, by its very nature, in the preternatural gifts of visions, prophecy and prodigies, but that it is entirely in the practice of heroic virtue...."

"Even when the Church canonizes a Saint, by this fact alone She does not guarantee the supernatural character of all his extraordinary acts, and still less all his personal opinions. Nor does the Church guarantee what biographers - often with unpardonable irresponsibility - narrate about the Saint and which is perhaps the result of a rich imagination rather than good judgement....."

"In order to be a Christian and pious, we are in need of all the attention we can muster for the most important things of our life. Credulity is just as noxious to good faith as is incredulity. Certainly, not everyone is able to make a direct opinion concerning every question, but then why do we have the Pope and bishops?"

Intelligent Faith, a Faith based on clear doctrine, is the enemy of today's most prevalent extremes: credulity - the spirituality of Modernism; and incredulity - the theology of Modernism. That these extremes are manifestly contradictory should be apparent to all. What many ignore is the fact that the bland acceptance of this error is global. Who can doubt, then, the need for the discernment of spirits? □

St. Michael continued

of Christ.

Let us pray: Relying, O Lord, upon the intercession of Thy blessed Archangel Michael, we humbly beg of Thee, that the Sacrament of the Eucharist which we have received may make our souls holy and pleasing to Thee. Through Christ our Lord. Amen.

FOR PROTECTION AGAINST THE EVIL SPIRITS

Saint Michael the Archangel, defend us in battle, be our protection against the wickedness and snares of the devil; may God rebuke him, we humbly pray: and do thou, O Prince of the heavenly host, by the power of God, thrust into hell Satan and all evil spirits who wander through the world for the ruin of souls. Amen.

Saint Michael the Archangel, defend us in the battle, that we perish not in the fearful judgement.

Saint Michael, first champion of the Kingship of Christ, pray for us. □



ST. DOMINIC

St. Dominic was one of the most loving and sweet of all the Saints. He was always joyful and a radiant smile lit up his face. He was sad only when he heard of the sorrow and grief of others. Then he was full of compassion and his loving words soothed and consoled the most afflicted. He was so gentle and kind that he resembled our Lord Himself.

He was of noble lineage but he gave all he could to the poor, whom he dearly loved. On one occasion having no money he sold his books and gave the price to the poor. On another occasion having nothing he could sell, he sold himself as a slave to purchase the freedom of a poor man whose boy had been taken captive by the Moors.

St. Dominic was one of the greatest benefactors of the human race, founding three Religious Orders which have been giving to the world for the past 700 years an immense army of Saints, Apostles and Martyrs, of Bishops, Cardinals and Popes. The Order has, too, beautiful institutes of charity all over the world.

Every Catholic, young or old, married or single, would do well to become a Dominican Tertiary. It is one of the easiest and best ways to become holy and good.

St. Dominic always spoke of God but with such grace and unction as filled his listeners with delight so that all left him full of a peace and hope that they had never felt before.

He spent his days in preaching and teaching and passed the night in loving converse with Jesus in the Blessed Sacrament where his soul overflowed with delights. He celebrated Mass with burning love so that sometimes his body was raised in the air and his face shone with a heavenly light which moved the observers to admiration.

Marvellous was his love and trust in God's dear Mother who appeared and spoke to him frequently. In fact she never refused what he asked. She declared three several times that his Order was Her Order and She showed him his friars and nuns gathered under Her azure mantle, close to Her maternal heart.

She gave his Order its beautiful white habit which has been worn by many great saints and has been countless times bathed in the blood of martyrs.

Finally our Blessed Mother gave St. Dominic and, through him, to the World the great devotion of the Rosary.

Mothers give his name to their sons thus securing for them the protection of this great saint.

Let us ask St. Dominic to make us cheerful and joyful, kind and, above all, to teach us how to say the Rosary.

IMPRIMATUR Canonicus Emmanuel Anaquim, V.G. Lisbon, November 21, 1938.



Let us all rejoice in the Lord, honoring all the Saints, as the angels rejoice and give praise to God. (Introit - Mass of All Saints)

PRAY THE ROSARY DAILY!

THE LIVING CRUCIFIX

By Father Robert McKenna

What is the Mass, which we traditional Catholics love so dearly, and for the preservation and defense of which we labor and suffer no little?

Certainly it is more than the protestantized, Vatican II notion of the "celebration of the Eucharist" (if we may so quote the "spirit of the Council" and its subsequent interpreters). It is no mere "memorial supper" or Christian community-banquet, but what it was traditionally defined to be in the catechism, that the Mass is: the unbloody sacrifice of the Cross. How foreign to the mentality of the "new" Mass!

But even among traditional Catholics how dimly understood, if better "sensed," is the catechism definition of the Holy Sacrifice. But, then, when it was ever really preached to them, or even its ceremonies explained, in accordance with the directive of the Council of Trent (when it otherwise rejected the proposal for Mass in the vernacular)?

+ + +

Note first, then, in the traditional catechism definition that the Mass is indeed the "sacrifice of the Cross". In both there is the same victim offered to God and the same priest offering it. Sacrifice, of course, involves the offering of something to God - a victim, in the case of something living - and a priest to offer it, where the sacrifice is offered, anyway, in the name of the whole people or Church.

The victim and priest in both cases is Christ himself. In the Mass, as on Calvary, Christ, in the priest, offers himself, under the sacramental veils of bread and wine, to the Father as the atoning victim for our sins. Even the end or purpose of the two are identical - the salvation of mankind, and so it is said in the liturgy that as often as the Mass is offered, the work of our redemption is accomplished.

The visible priest at Mass, by reason of the sacramental character impressed on his soul by Holy Orders, offers it in persona Christi - in the very person of Christ, the invisible high priest whose instrument he is, nor can any personal unworthiness on his part - provided only he uses the necessary elements of true bread and wine and has the proper intention of doing what the Church does - diminish or mar the perfection of Christ's sacrifice. So it is that the Sacraments are traditionally said to "give grace of themselves," independently of the priest's own merits.

So too the oblation or victim in both cases is identical. Since Christ himself, whole and entire and living, is contained in the Sacrament of the Eucharist, there is no difference in this aspect either between the sacrifice of the Mass and that of the Cross. Externally there is but one in reality, though even the ceremonies of the Mass - those of the Canon particularly - are explained by what transpired in the Crucifixion.

The only respect in which the Mass differs from Christ's self-sacrifice on the Cross is an accidental one, namely the manner of the sacrifice. On Calvary it was bloody, but in the Mass unbloody. In both cases, however - note that we say "both cases," not "both sacrifices," for both are the one same sacrifice - the essential elements of priest, victim, and end for which it is offered are identical. But as regards the manner of the oblation, Christ obviously does not, as Scripture assures us, die (or need to die) again. Glorified and seated at the right hand of the Father in heaven, "death shall no more have dominion over him".

This "unbloody" immolation or sacrifice conis seen in the separate consecration of the bread and wine. As Christ's death on Calvary was accomplished in the shedding of his blood and consequent separation from his body, so in the holy sacrifice of the altar the Precious Blood is consecrated after and apart from the consecration of Christ's body - "This is my body," then a few moments later, "This is my blood..." In this double consecration the death of Our Lord is symbolized - represented in an unbloody way. And since Sacraments are essentially sacred signs and symbols, we may say that the Passion of Christ is sacramentalized in the Mass. The words of Consecration too, as well as this action - the Canon of the Mass is called the "Action" - remind us of Calvary: "...my blood which shall be shed for you..."

So, while Christ remains "whole and entire" under both species (and all their parts) of bread and wine, not in reality dying again on the altar, still his Passion is mysteriously and mystically made present in our midst, just as if by the words of Consecration the time between us and Calvary were suddenly removed like a veil and we find ourselves there with

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Our Lady and her companions at the foot of the Cross. The vision seen by St. John in the Apocalypse of "a lamb standing as it were slain" seems to refer to the Mass, in which Christ, the "lamb of God," is living ("standing") as if "slain".

This doctrine concerning the holy sacrifice of the Mass is perhaps best expressed by comparing it to a living crucifix. What is a crucifix? A reminder (memorial) of Christ's sacrifice on the Cross - but a lifeless one, as is any ordinary representation of something. But what if a crucifix should suddenly come to life and we were to behold the figure, or corpus, on it writhing in agony, blood streaming from the head, hands, and feet? What if we should even hear Christ's cry of anguish from the lips of that crucifix and his other last words? Our astonishment would know no bounds. How, we would cry, could Christ be alive in an image and representation of himself? The crucifix is certainly not Our Lord himself, yet we behold him on that crucifix dying before our eyes! Therein lies the mystery of the Mass - the unbloody sacrifice of the Cross. It is not merely the representation, but the re-presentation of Calvary.

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Such indeed is the traditional Mass. The "new" Mass, with its ambiguous, ecumenized rite, is at best a tragic distortion of this unspeakably sublime mystery, and even a sacrilegious parody of it in the hands of its accompanying "new breed" priests. But, then, considering what the true Mass is, is it any wonder that hell should spare no efforts to destroy it from the face of the earth, or on the other hand that the earth should be drastically deformed in the setting of this spiritual sun?

TOTALITARIAN STATE

By Margaret Munsterberg

Patroit, we want you whole:
Your fighting body, your fervent soul!
All for the sovereign nation's sake.
"My life, oh master, you may take."
The youth replies, "My blood and bone,
But my fervent soul is not my own -
Not mine to yield at threat of sword:
My soul belongs to Christ my Lord!"

ORCM REGULAR MASS SCHEDULE

CALIFORNIA

SAN FRANCISCO
OUR LADY OF THE ANGELS
Hotel Shaw
Market & McAllister Sts.
(415) 387-6492
CALL FOR DATES AND TIMES

COLORADO

AURORA [Denver area]
OUR LADY OF VICTORY CHAPEL
2566 Sable Boulevard
(303) 321-3683
Sunday Masses at 9 & 11 A.M.
Weekday Masses at 8 A.M.

CONN.

MONROE
[Seven miles from Bridgeport on Rt. 25]
OUR LADY OF THE ROSARY CHAPEL
15 Pepper Street
(203) 261-8290
Sunday Mass at 9:00 A.M.

FLORIDA

LONGWOOD [Orlando area]
OUR LADY OF THE ROSARY
Quality Inn North
I-4 and State Rt. 434
(305) 299-0068
Confessions before Mass
Sunday Mass at 6:00 P.M.

SPRING HILL [Tampa area]
OUR LADY OF FATIMA
Racquet Club
Routes 52 & 19
Beacon Woods
Call (813) 868-0166 to verify location.
Confessions before Mass
Sunday Mass at 10:00 A.M.

ST. PETERSBURG
OUR LADY OF FATIMA
Ramada Inn
3600 34th St. South (U.S. 19)
(2½ miles north of Skyway Bridge entrance)
(813) 343-4341 after 6:00 P.M.
Confessions before Mass
Sunday Mass at 2:00 P.M.

KENTUCKY

WEST COVINGTON [Cincinnati area]
OUR LADY OF FATIMA CHAPEL
1279 Parkway
(606) 431-4029
Confessions before Mass on Sundays and weekdays
CALL FOR DATES AND TIMES

NEW YORK

BREWSTER
OUR LADY OF THE ROSARY CHAPEL
Route 124
(914) 279-3241
Sunday Mass at 12:00 Noon

BLESSED CANDLES

Blessed Candles are burned not only when death hovers over the household, but when the hand of the Master seems to express itself through the elements, when an individual of the family is undergoing some trial or hardship or when Divine guidance is wished or when a member is absent from home.

The beautiful custom of placing a lighted Blessed Candle before a crucifix when we are heavily laden reminds us of the cross Christ carried for us and inspires the thought - "Thy will be done." This pious practice has its foundation in deep-seated faith and its proper extension cannot help but benefit the user.

Beeswax Candles are used in the administration of every Sacrament except Penance. The Holy Mother Church recognizes in candles a symbolism which, if better understood, invites their wider use in the home. St. Anselm explains: "The wax produced by the virginal bee represents Christ's spotless Body; the wick, enclosed in the wax forming one with it, images His Soul; while the ruddy flame, crowning and completing the union of wax and wick, typifies the Divine Nature subsisting with the human in one Divine Person."

It is usual upon receiving the candle from the priest to make an Act of Faith in Christ, the Light of the world, enlightening every man coming into the world, and we should remember that as children of Light we ought to shed around us the light of good example. If our lives were as they should be we would be like so many torches placed upon the pathway of Truth, to show our erring brethren the way to the glorious City of God. To each of us shall come the time when our bodies shall breathe no longer and our souls shall stand in Eternal Judgement. When this time arrives it should be our prayful hope that we shall be benefited with the last rites of the Church. Therefore it would be well to have in readiness everything needed for such an occasion.

The appropriate thing is a small firm stand about two feet square, covered with a clean white cloth upon which will be placed a standing crucifix, two Blessed Candles, which should be lighted when the priest is expected, a saucer or other receptacle containing Holy Water, a glass of fresh water, a spoon, a plate with small crumbs of bread, a towel, a napkin to be used as a Communion-cloth and some clean absorbent cotton.

This forms, as it were, as Altar on which the Blessed Sacrament is placed when the Holy Viaticum is given and afterwards, the Holy Oils used in Extreme Unction. Prayer Books, rosaries, pictures or such articles should never be placed on this table.

The face, hands and feet of the sick person should be washed before the priest arrives. When the priest is bringing the Blessed Sacrament to the home, it is a splendid custom for one of the family to meet him at the door with a lighted Candle. All others present should kneel when he enters. For the administration of the Sacraments, Blessed Candles of Beeswax should be used.

Some of the other uses for Blessed Candles besides the administration of the Sacraments are: lighting a Blessed Candle before a Crucifix or an image of the Blessed Mother during the recitation of the Family Rosary; the burning of Blessed Candles on all anniversary dates and birthdays; the use of Blessed Candles for the construction of the Advent Wreath - and for other holidays and holy days.
(a reprint)□

CATHOLICS FOR TRADITION

A new title will be given our newsletter in the next issue. Instead of ORCM NEWSLETTER we will call it CATHOLICS FOR TRADITION. Besides being a less informal title, the new name expresses exactly what the ORCM is and for what we stand. We are first of all Catholics purely and simply. Let all who would glory in the name read what we publish and see for themselves whether it is we who compromise the name. Secondly we are for tradition - the whole of it, both doctrinal and ecclesiastical - and adamantly opposed to its betrayal in the name of Ecumenism or Aggiornamento ("updating"). Fidelity to tradition is a part of being Catholic, and a duty prescribed by the earliest Councils of the Church echoing St. Paul. Not to be traditional is not to be Apostolic and not to be Apostolic is to fail in one of the four marks of the Church (One, Holy, Catholic, Apostolic) and no longer to be in the one true Church of God.

Let this coming new name for our publication, then, serve fittingly as the flag under which we fight for the Faith - the Faith of our Fathers - expressed in, and guarded by, Catholic tradition. Destroy that wall and you destroy the Church behind it. Is not the name of Catholic itself one of the traditions to be defended with our blood?□

ON WOMEN PRIESTS

By Father J. Vida Elmer

Although not always the case, in October 1979, in Chicago, Pope John Paul II was in full agreement with all his 263 predecessors when he rejected the idea of women-priests in the Catholic Church.

According to a newspaper in England (the Evening Standard, London, Aug. 29, 1979), one of the main reasons for the pope's six-day visit to America was "that he suspected some U.S. Catholic bishops have been secretly ordaining women as priests in defiance of Vatican authority."

The pope got the bishops of the U.S. together in Chicago, and told them about the unchangeable doctrines of the Church, that many of the bishops have already put aside. Among other things he told them: Forget about the idea of women-priests; the Church should follow the words and example of Christ.

The fact is that Christ chose only men for the priesthood. So did the Church throughout 1900 years. No man (or woman) has the right to impose correction upon Christ.

It is hard to recognize any valid reason why the feminists are so outraged when the pope upholds the tradition of the Church.

If women want to follow an example and share in the dignity of a woman who was exalted by God Himself above all the Saints and Angels, why don't they imitate the example of the Mother of Christ?

Christ did not make His Mother a priest. But He made this Immaculate Virgin the Mother of Himself, the eternal High Priest.

It is not to the degradation of any woman that she cannot become a priest, as long as she is given the possibility of becoming the mother of a priest.

Militant women cite the shortage of priestly vocations for their cause. They say: Holy Father, we are here; allow us to become priests and the shortage will disappear.

I am afraid, having their way, the shortage will be even greater than before. Ambitious, proud women will never become humble priests of Christ.

If they really want the shortage to disappear, there is another way for them. What is that way?

First of all, they have to shed their pride, and don the humility of the Blessed Virgin Mary who said: "Behold, the handmaid of the Lord; be it done to me according to Thy will".

Secondly, every woman who really wants to give a priest to the Church can do it by giving birth to a future priest.

This is what God has arranged for women.

Christ did not call any woman for priesthood, but He gives the possibility to Christian women to become mothers of priests.

Priest and sacrifice are correlated concepts. A priest is one who offers sacrifice to God. If women wish to offer sacrifice to God, there is a beautiful way for them to do it: let them offer their sons for priesthood. This way they will really have a share in the dignity of priesthood.

If Saint Paul says, "Women will be saved by child-bearing" (I.Tim.2,15), we can say with Our Lord that a humble woman will receive exaltation every time she bears and rears a son for priesthood.

Through the centuries Abraham has been called the Father of those who believed in the true God. Abraham received his justification and exaltation because he was willing to offer his son as a sacrifice to God.

Every woman can receive a high exaltation from God by offering her son to become a priest, who in turn will offer the true, immaculate Sacrifice of the Mass to God.

In the Old Testament the humble woman Anna, the wife of Elcana, was without child (I.Sam. 1,19-26). In her sorrow she was praying to the Lord, and she made a vow that if the Lord would bless her with a son, she would offer him to the Lord for a life-time service. God answered her plea and gave her a son. In turn, after the child was weaned, she gave him to the Lord. This child grew up in the service of the Lord and later became the chief priest, prophet and leader of the people of Israel.

So, instead of demanding priesthood for themselves, Christian women should pray for sons and daughters, whom they can offer to God for a life-time service in the priesthood or in

continued on next page

the religious life.

Such unselfish, humble women will receive the blessing of the Blessed Virgin Mother by a certain woman from the crowd "who lifted her voice and said to Jesus: Blessed is the womb that bore Thee, and blessed are the breasts that nursed Thee". (Lk.11,27)

When Christian women give their sons to Christ for priesthood, they are giving themselves to Christ, and God is pleased with them, as He was pleased with the sacrifice of Abel, who offered the choicest lamb of his sheep to God. When Christian women offer the best sons of their families, the ones who are nearest to their hearts, whom they love more than themselves, then their giving will become a noble sacrifice, pleasing to God. What better can they possible wish?

Their wish for priesthood has been fulfilled not in a selfish way, but in a better way - humble and unselfish. They become priests in the person of their sons; they give themselves as priests to God. In turn their womb, breasts, body, soul - their whole womanhood - will be blessed forever.

This is the arrangement of God. Nobody can find a more dignified way for the exaltation of Christian women.

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Third Sunday-10:00 A.M.

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Tucson Community Center
350 South Church Avenue
TUCSON (602) 323-2828

CALIFORNIA

Fourth Sunday-10:00
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HELP CHAPEL (Father
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Except First Sunday
Mass at 6:00 P.M.