

ORCM NEWS

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

ORTHODOX ROMAN CATHOLIC MOVEMENT, INC.
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EDITOR: FR. FRANCIS E. FENTON, STL —— No.21 July 3, 1976

"BREAKING WITH THE PAST"

We are continually searching for new and ever more effective ways of furthering the truth of the cause we have espoused. So, it is with this in mind that the book, BREAKING WITH THE PAST, is being made available by our ORCM to you. This 84-page book is the complete text of a series of sermons given by the Right Reverend Francis Aidan Gasquet in Saint Patrick's Cathedral on the Sundays of Advent, 1913. A concise but impressive history of the so-called Protestant Reformation, BREAKING WITH THE PAST masterfully shows exactly what was done by the "reformers" in that crucial period of history, the parallels to the present Church situation being quite overwhelming and, we hope, something of a jolt to sleeping Catholics. As always, history teaches its lessons well. Hopefully, the powerful lesson this book teaches will "get through" to those concerned but uninformed Catholics who read it.

Following is the price scale for the purchase of BREAKING WITH THE PAST:

1 - 9 copies:	$ 2.00 each
10 - 99 copies:	1.50 each
100 or more copies:	1.00 each

(Prices quoted above include postage. Payment must accompany order.)

OUR LADY OF VICTORY CHAPEL

On June 3, 1976 our ORCM members in the area of Denver, Colorado finalized the purchase of their chapel, and its formal blessing took place at the 9:00 a.m. Mass on Sunday, June 20. Located in Aurora,Colorado, the building purchased is a ten year old brick structure which, in addition to the chapel (seating capacity of approximately one hundred and eighty), contains nine rooms on a lower level to be used for catechetical instructions, with tentative plans being made for a school in the near future.

Because the ORCM was founded for the purpose of bringing the True Mass and the Sacraments to traditional Catholics around the country and, where feasible, establishing chapels, it remains our policy that the ORCM as such does not become involved in the running of traditional schools. Hence, wherever traditional schools are conducted on property owned by the ORCM, these schools are not subsidized by our national ORCM and are operated independently from it.

Our sincere congratulations to Father Daniel Jones, Father Hermiz Jadan, Sister Rita Lawrence and to all the ORCM'ers in the Denver area for their accomplishments to date!

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A BICENTENNIAL PRAYER FOR AMERICA



O Almighty and Eternal God, 200 years have now passed since, in accord with the inscrutable designs of Thy Divine Providence, this great land of ours was born and proudly took its place among the nations of the world. From its humble beginnings it was destined to become, and in due course did so become, a truly great nation, a citadel of freedom, a land without equal in hope and promise, the envy of peoples and of nations the world over. Because its citizens were, in large part, men and women who believed in Thee and who strived to live in compliance with Thy salutary precepts, Thou didst deign to bless America with a degree of material prosperity perhaps unparalleled in the Christian centuries. For this and for all Thy bounteous favor toward our beloved land and for the greatness and the glory of our nation's past, we sincerely profess and proclaim our heartfelt gratitude to Thee, O Sovereign Lord, without Whom there can be no true greatness for any nation nor expectation that it will long endure.

It is, then, O Gracious God, with profound sorrow and grave foreboding that we behold the present state of this land of ours on this bicentennial of its birth, for it is today a nation which has largely abandoned Thee and Thy eternal truth and Thy moral law. Immersed in the mire of rampant immorality of the grossest kind and of every description, countless numbers of its citizens seem to have lost all sense of sin and violate Thy precepts with impunity. Indeed, so steeped in godlessness and so engulfed in wickedness has America become that the wholesale murder of unborn human beings is both sanctioned by civil authority and condoned by literally millions of its citizens, while so-called American leaders and spokesmen brazenly proceed to sell out our nation to the most notorious criminals and mass murderers in all history. These and manifold other grave transgressions against Thy sovereign Majesty and in violation of Thy holy Will, O Almighty God, we shamefully acknowledge and we sorrowfully confess.

And so, in Thy infinite goodness, graciously hear our fervent prayer, O Lord, and mercifully deign to bestow the light of Thy truth and the strength of Thy grace upon the people of our land that they may speedily come to an awareness of the evil of their ways and turn back to Thee while there is yet time. Just as other nations have fallen in ages past who have abandoned Thee for sundry false gods, so also will this be the tragic fate of America should it continue along its present course in contempt of Thy justice and in defiance of Thy law. "Unless the Lord build the house they labor in vain who build it." Although we pledge our allegiance to "one nation under God," these words simply do not ring true today, as the moral corruption and glaring iniquity presently contaminating our land all too eloquently bear witness. How applicable in this our day, O God, the words of Thy Divine Son in the inspired pages of Holy Scripture: "These people honor Me with their lips but their hearts are far from Me."

May, then, O Lord, this bicentennial year of the birth of America be marked above all else by the return of this nation to Thee Who alone is "the Way, the Truth and the Life" and in Whose hands alone are its citizens truly free and its destiny secure! And may traditional Roman Catholics across the land, ever faithful to the One, True and Eternal Church, do their full part, as worthy citizens of God and country, to hasten that return! Amen.



Editorial

By FR. FRANCIS E. FENTON, STL

"Remember Thou Keep Holy the Lord's Day"

So reads the Third Commandment of God. In the Old Testament the Lord's Day was the seventh day of the week (the Sabbath). With the authority given her by Christ, however, and because, among other reasons, the Resurrection and the Descent of the Holy Ghost upon the Apostles both occurred on the first day of the week (Sunday), the early Church appointed Sunday as the Lord's Day.

This Commandment, as with all the precepts of the Decalogue, being of divine origin, the general obligation it imposes is binding upon all men and cannot be abrogated. In other words, everyone has the obligation of keeping holy the Lord's Day because God Himself has commanded it. As to the manner in which it is to be sanctified, the Church, again exercising the authority given her by her Divine Founder, has enacted the necessary legislation which, however, because it is ecclesiastical or Church law, does allow excusing causes or dispensations for justifying reasons.

The Roman Catholic Church teaches that the Lord's Day (and the same applies to the holy days of obligation) is to be observed in a two-fold manner: by attendance at the Holy Sacrifice of the Mass and by abstention from unnecessary servile work. Both of these are grave obligations but, as noted above, one is excused from their observance for a proportionately serious reason. Needless to say, we are referring here to the True Mass since one has no obligation to attend the Novus Ordo.

Servile work is that which requires labor of body rather than of mind and is forbidden on Sundays and holy days even though one receives no compensation for the work done and even though one may find it enjoyable or engage in it merely for the purpose of recreation. While a very good reason excuses from the obligation of abstaining from servile work on the above days, yet, if there is no such excusing cause, one would be guilty of grave sin who would engage in this type of work for, say, several hours.

Also included in the prohibition applying to Sundays and holy days is that of abstaining from commercial occupations or what we could describe in general as "business as usual." Because in this country, however, several of our holy days are not simultaneously holidays, necessity and custom justify much in the way of "business as usual" which would otherwise be prohibited. Sundays, though, are something else again, which brings me to the purpose for my writing this article in the first place.

It is one of the many signs of the increasingly pagan times in which we live that Sunday is becoming ever more indistinguishable from the other six days of the week. Not only are the blatant immoralities which desecrate the week becoming more and more a part of the American scene on Sundays as well, but we now have the relatively recent development, at least on a na-

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tional scale, of "business as usual" on the Lord's Day. With supermarkets, clothing stores, sport shops, etc. now routinely opened for business on Sundays, one more step has been taken in the secularization of the U.S.A. Nor need those who attend the Establishment Catholic Churches who choose to do their shopping on Sunday be inconvenienced in this by having to attend church on that day for they can now fulfill their "Sunday obligation" on Saturday! How long, I wonder, before they will be allowed to fulfill that "Sunday obligation" on Friday, thereby having the entire weekend unencumbered by such old-fashioned practices as going to church and giving public worship to God? And when is the last time any reader of these lines has heard of any authority in the Establishment Catholic Church speaking out against the current rampant profanation of the Sabbath?

One of the foremost of the obligations incumbent upon traditional Catholics is surely that of keeping holy the Lord's Day. This duty we fulfill primarily by our attendance at the True Mass and through our abstention from servile work on Sundays and holy days of obligation. Since what are called in moral theology "commercial occupations" (for example, buying and selling, shopping, marketing) are also forbidden on these days (although, as previously noted, custom would seem to justify some such occupations on certain holy days), it is certainly the duty of traditional Catholics to make every reasonable effort to obey the moral law in this matter as well.

Gradually, but very definitely and unmistakenly, Sunday, the Christian Sabbath, is becoming ever more unrecognizable as the Lord's Day, one more example of the satanic spirit of secularism and paganism which is destroying America from within. Designated by the Church shortly after its foundation as a day to be especially given to the worship of God, and hence a day on which worldly business and servile work were to be put aside, Sunday is now for countless Americans but one more day of the week devoted to "business as usual," to say nothing of its widespread desecration in so many ways. As in numerous other matters, then, in this increasingly godless age in which we live, it remains for authentic Roman Catholics to preserve and observe the tradition of our divine faith relating to the proper observance of the Lord's Day: through devout attendance at the True Mass and the reception of the Holy Eucharist; through abstention from all unnecessary servile work and other "business as usual"; though not obligatory, by also devoting some additional time on Sundays and holy days to prayer and to meditation on the things of God and of eternity. By so doing, not only will they be observing the Third Commandment of God in a manner pleasing to Him but will also thereby be helping to counteract and to atone for the manifold and gross immoralities by which His Sabbath is desecrated in this our day. "If you love Me," said the Son of God, "keep My Commandments." "Remember thou keep holy the Lord's Day" is one of those Commandments!

★★★★★★ DE DEFECTIBUS ★★★★★★

For some 400 years every altar missal contained the decree, DE DEFECTIBUS, of Pope Saint Pius V, issued in 1570. No longer to be found in the altar missals of the Establishment Catholic Church, that decree reads in part as follows:

> ". . . The words of Consecration, which are the form of this Sacrament, are these: *FOR THIS IS MY BODY;* and, *FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY* UNTO THE REMISSION OF SINS.* If any omission or alteration is made in the form of the Consecration of the Body and Blood, involving a change of meaning, the Sacrament would not be confected." (That is, the Consecration would be invalid.)

Could there possibly be any more drastic change in the words of Consecration than the change of "for many" to "for all"?

**emphasis added*

FROM THE PULPIT



by
Fr.Robert McKenna, OP

CATHOLIC TRADITION

There are three kinds of people who claim for themselves the name of Catholic. The first kind are the self-styled "Liberals." These "Liberals" are all for the "Vatican 2" modernization of the Church. They like the "changes" and find the new liturgy "more meaningful" (whatever that means).

The second class of claimants to the title Catholic are the so-called "Conservatives." This kind professes to dislike the changes (or most of the changes) but feel it their duty as docile Catholics to simply obey and "go along" with them.

The third contenders are the Traditionalists---those who continue to hold what all who considered themselves Catholics used to hold, namely, that the Church does not change radically, and this neither in worship any more than in doctrine.

But let us examine the case for Tradition and whether anyone can in truth lay claim to the name of Catholic who does not take his stand on it. And in doing so let us not obscure the case by being any more detailed or involved than what the situation seems to demand. We will confine ourselves, indeed, to the catechism.

The official and most authoritative catechism of the Church is "The Catechism of the Council of Trent." Among priests and theologians it is traditionally referred to as "The Roman Catechism." As its official title indicates, this catechism bears the authority of the great Counter-Reformation Council which codified practically the whole range of Catholic doctrine, choosing for its guide the works of the Angelic Doctor, St. Thomas Aquinas. (The Catholic Church is tenaciously Thomistic.) The correctness of every other Catholic catechism is to be judged in the light of its conformity with this Roman Catechism.

It was especially for pastors and priests that the Catechism of Trent was drawn up, to be used as their guide in instructing and preaching to the faithful, and it was first published by order of Pope St. Pius V, the same Pontiff who confirmed "for all time" the traditional form for Mass in the Roman rite. And while not everything in the Roman Catechism pertains to the Solemn Magisterium of the Church (as would an "ex cathedra" pronouncement by a Pope), everything in it certainly expresses the Ordinary Magisterium, which, be it noted, is itself certain and infallible, though not equally as binding in conscience.

What, then, has the Catechism of Trent to say on the subject of Tradition? As a matter of fact, very little---only a passing remark. But this is because Tradition is not itself a topic for catechism. Not even traditional Theology itself or Apologetics seems to have paid much attention to ecclesiastical tradition, but has rather contented itself with Tradition as a source of doctrine. The time-honored customs and practices of the Church regarding worship and discipline have been quite "taken for granted"---at least by Catholics themselves. But in the apocalyptic struggles of the Church today, the traditions of the Church turn out to be the most crucial issue of all! To be traditional or not ---"that is the question."

Anyway, here is the statement of the Roman Catechism on the issue, so often noted by the ORCM: "Holy Tradition is the interpreter and guardian (*interpres et custos*) of Catholic truth."

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There it is: one, lonely statement, yet its very brevity and context make it shine forth like the beam of a searchlight on a stormy night at sea.

Let us note, first of all, the reverence in which Tradition is to be held, being characterized by the catechism as "holy." What kind of spirit was it that prompted Pope John to remark caustically: "The Christian life is not a collection of ancient customs"? Certainly it was "the spirit of Vatican II"!

Note secondly that the term "Catholic truth" in the catechism's statement is synonymous with Catholic faith. What it says, in other words, is that Tradition is the sure guide to the Catholic faith itself and is the standard or norm of orthodoxy. When other guides fail ---when reliable priests and bishops are not available for informing the faithful as to what is Catholic---recourse must be had to the Tradition of the Church. Should, God forbid, even the Pope himself fail in the sacred trust of Christ's ministers to preserve and defend the "holy" traditions and require Catholics to forsake them---it is not a question of simple dispensations from Church law---then let every true Catholic heed those prophetic words of the Apostle: "Stand fast and hold the traditions which you have learned, whether by word or by our writing."

In regard to this citation from St. Paul (II Thess. 2:15), more than parenthetic note should be taken of the mistranslation of the word "traditions" in the first "Confraternity" revision of the Douay-Rheims Bible as far back as 1941. Among other suspicious alterations in that revision, the word "traditions" in this passage was changed to "teachings." As if merely doctrinal Tradition alone, and not ecclesiastical traditions, were to be maintained! These too come down from the Apostles, from the Church Fathers---some from Christ Himself.

The context too of the catechism's statement on Tradition is significant, being made in connection with the proper and essential words to be used in consecrating the Holy Eucharist---the very words changed in the Novus Ordo! The Roman Catechism assures us that the source for the words not given in the Scriptural accounts of the Last Supper is "holy Tradition, the interpreter and guardian of Catholic truth." This fact alone, apart from the other reasons given in the catechism, justifies its explicit rejection of the words now used for the Consecration in the "New Mass" (or should we say in place of the Consecration?). Surely the most flagrant violation of "holy Tradition" is the alteration of the very words on which depend the validity of the Eucharist and the Mass.

What the Catechism of Trent so succinctly states on the matter of Tradition is itself based on the authority of the Saints, the teaching of early General Councils of the Church, and, as already seen, the Scriptures themselves. In the year 787 the II Council of Nicea

ORCM LITERATURE

All prices quoted include postage. Payment must accompany order. Mail to: ORCM, Inc. – P.O. Box 542 – Stratford, Ct. 06497

HOLDING FAST – 3 copies: $1.00; 20 copies: $5.00; 100 copies: $20.00.

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CONSPIRACY AGAINST GOD & MAN – Book by Rev. Clarence Kelly. $8.00 per copy.

BUMPER STICKER – "ORTHODOX ROMAN CATHOLIC MOVEMENT – Save the Traditional Mass" 35 cents each – Min. Order: 3/$1.00.

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THE ESSENTIAL CATHOLIC CATECHISM – Based on the Catechism of the Council of Trent. 50 cents each – Min. Order: 2/$1.00.

COMMENTARIES – 5 copies: $1.00; 25 copies: $4.00; 100 copies: $15.00 –

No. 1 – "The Pope, Infallibility and Obedience" (Reprint)
No. 2 – "On Modesty in Dress" (Reprint)
No. 3 – "Obedience to the Church"

anathematized (solemnly condemned) "anyone who rejects any ecclesiastical tradition," adding, in echo of St. Paul, the words "whether written or unwritten." As St. John Chrysostom, one of the Fathers of the Church, puts it: "It is the tradition, ask nothing more." Certainly there is no authority (unless it be Pope John) for Pope Paul's assertion, on the occasion of introducing the Novus Ordo, that "Tradition does indeed contain many transitory, and even faulty, elements." Behold the basis for the current apostasy from Catholic Tradition!

Therefore---let us now draw the conclusion---it is clear and evident from the Catholic catechism alone that anyone who does not profess---and proudly so---to be a traditionalist Catholic, at a time when Catholic traditions are being scrapped, is, to say the least, something less than Catholic. Those sacred traditions or customs, which St. Thomas, for his part, calls infallible, owe their inspiration to the Holy Spirit Himself, teaching and guiding the Church and never suffering it to be "outdated" and in need of any "aggiornamento" or "updating." They constitute the hedge of the Lord's vineyard and the walls of Jerusalem: "Take away its hedge, give it to grazing, break through its wall, let it be trampled!" (Isa. 5:5)

As for the business of "Liberal" and "Conservative," this is mixing religion with politics---something they say we're not supposed to do! True religion, based as it is on Divine Revelation, is not a matter of personal opinion or taste, but something certain which we either take or leave. In questions of faith you're not "right" or "left," Liberal or Conservative (despite the "New York Times") but simply right or wrong! That is to say, a Catholic is either orthodox---the kind mentioned in the Canon of the Mass---or unorthodox and as good as Protestant. Between extremes in a matter of moral virtue there is indeed a virtuous "middle of the road" or "happy medium," but when it comes to the Theological Virtue of Faith, it is truth at stake, leaving the "Conservative" on the fence between right and wrong (no virtue in that!) and the "Liberal" way out in left field.

Since, then, even the Pope himself is accountable to Catholic Tradition as the ultimate norm of orthodoxy and the embodiment of the Church's magisterium, let all true Catholics "stand fast and hold the traditions" ---against the day of Antichrist!

May the blessing of God be with them now and in the months and years ahead in their dedicated labors to preserve our traditional Roman Catholic faith!

A NEW SPEECH

Well, it isn't even written yet but, please God, it will be in the weeks ahead. Just thought it would be a good idea to mention it now so that any ORCM groups or other traditional groups around the country interested in scheduling the speech in their particular area may have ample time to make the necessary arrangements. Although it is not likely that any speaking engagements will be scheduled before the latter part of August or the first part of September, yet those groups who would like to have the lecture in their area, say, sometime during the fall season should inform our ORCM office of this in the near future. In so doing, we suggest that a choice of 3 dates be given in the order of preference.

Some eight requests for a talk dealing with the Church situation have been received over the past few months but we would kindly ask those individuals or groups to renew their request if they still wish to arrange such a program.

Incidentally, wherever the talk is scheduled for a Sunday, the offering of the Holy Sacrifice of the Mass would precede the talk.

ORCM Regular Weekly Mass Schedule

CALIFORNIA

SALINAS

Our Lady of the Rosary

(408) 449-3251
(408) 449-2909

SUNDAY MASS:
11:30 a.m.

WALNUT CREEK
(Oakland area)

Our Lady of the Rosary
Veteran Memorial Hall
1250 Locust Street
(415) 798-2253

SUNDAY MASS:
11:00 a.m.

COLORADO

DENVER
Our Lady of Victory Chapel

2566 Sable Boulevard
Aurora

(303) 366-9327

SUNDAY MASS:
9:00 a.m.

CONNECTICUT

MONROE
(Seven miles from Bridgeport on Route 25)
Our Lady of the Rosary Chapel
15 Pepper Street
(203) 268-4936

SUNDAY MASSES:
8:00 A.M. & 1:00 P.M.
Full schedule of weekday devotions.

FLORIDA

FORT LAUDERDALE

Our Lady of Peace
Howard Johnson's Int'l Motor Lodge
1400 N. Federal Hwy. (US 1)
(across from airport)
Dania (Ft. Lauderdale)
(305) 791-3329

SUNDAY MASS:
12:00 Noon

ORLANDO

Our Lady of the Rosary
Red Carpet Inn
I-4 & State Route 436
Altamonte Springs

(305) 299-0068

SUNDAY MASS:
10:00 a.m.

NEW JERSEY

HASBROUCK HEIGHTS

Our Lady of the Rosary
The Sheraton Heights Hotel
650 Terrace Avenue
(intersection of Interstate 80 and Highway 17)
(201) 529-3138

NEW YORK

BREWSTER

Our Lady of the Rosary Chapel
Route 124

(914) 279-3241

SUNDAY MASS:
10:30 A.M.

ORCM Regular Monthly Mass Schedule

COLORADO:

DURANGO

R.E.A. Bldg.
(South of Durango)
(303) 247-1474
5:30 p.m. Mass
FIRST SUNDAY OF EACH MONTH
(except no Mass in July)

OLATHE

Firemen's Hall

(303) 323-5321
5:30 p.m. Mass
THIRD SUNDAY OF EACH MONTH
(except no Mass in August)

LOVELAND-LONGMONT

Our Lady of Rosary
P.O. Box 164
Loveland, CO 80537
(303) 667-9047
SECOND SUNDAY OF EACH MONTH
(except in August, Mass will be on the Fifth Sunday)

PUEBLO

Ramada Inn
Highway 50 East
(303) 544-0336
9:00 a.m. Mass
THIRD SUNDAY OF EACH MONTH

NEW MEXICO:

ALBUQUERQUE

(505) 897-0954

a.m. Mass
FIRST SUNDAY OF EACH MONTH
(except no Mass in July)

TEXAS:

EL PASO

(915) 566-3228

6:00 p.m. Mass
SATURDAY BEFORE THE FIRST SUNDAY OF EACH MONTH
(except no Masses in July & August)

ORCM Circuit Mass Schedule

SUNDAY, JULY 25

(1.) GREAT FALLS, MONTANA
(406) 452-8826
(2.) TROY, MONTANA
(406) 295-4977

SUN. & MON., AUGUST 8 & 9

TACOMA, WASHINGTON
(206) 475-5471

SUNDAY, AUGUST 15

RAPID CITY, SOUTH DAKOTA
(605) 456-2804

SUNDAY, SEPTEMBER 26

OPELOUSAS, LOUISIANA 70570
Route 1, Box 195
(318) 942-9053