

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

ORCM NEWSLETTER

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Father Fenton, La Rita & Bill Quinn

Father Francis Fenton paid a visit to the Rocky Mountain area the latter part of November. After delivering lectures for the O.R.C.M. in Great Falls, Montana, in Rapid City, South Dakota, and in Denver, Colorado, he drove to Colorado Springs with me for a delightful Thanksgiving dinner and get-together at Bill and LaRita Quinn's new home. Father Placid White, from Stratton, joined us after dinner. It was the first time ever for him and Father Fenton to meet and get to know each other. Father White has been offering Mass regularly in Stratton, Colorado Springs and Denver. As we go to press it looks like he will no longer be including Colorado Springs on his circuit, but will probably help out, part time, at our new Chapel in Pueblo, instead.

Dear Readers,

I wish to thank all of you for all of your correspondence and for subscribing to the Sangre de Cristo Newsnotes, because if it weren't for all of you, I wouldn't have a good job working for and helping Father Jones.

Now, I need to ask all of you good folks to do me a tremendous favor, PLEASE! Put your name and return address on the outside of your envelopes. This will greatly speed our replies to you. With over 2000 names in our address file, I just can't remember them all. Also, if you move, please take a moment to send me a post card with your new address. This will expedite our mailings of the newsletter to you.

A couple of years ago, when I started working for Father Jones, we only had about 200 correspondents a month. Now we have 300 to 400. From a mailing list of about 400 for the newsletter, we now have about 800.

The Post Office charges us .25 for each corrected address we receive, then we have to remail the Newsnotes. You would already have received it before it came back to us.

Please help me to do a better, more efficient job and get your correspondence answered more quickly by doing me the consideration of following the above.

Thank you and God bless you all!

Regina Hurst (Secretary)

WYOMING CATHOLIC FAMILY HOLDS FAST

Dear Father,

I would like to take this means of letting you know that I will no longer be taking part as Lay Minister at Saint Margaret's Church; and some of the reasons for this action.

My wife and I have never been "sold" on all the changes that have been taking place within the Church, since the "new Mass" was forced upon the laity by the U. S. bishops.

While on vacation in Colorado, we found out that not all Catholic people are going along in blind obedience, but were holding fast to the true Catholic Faith. After reading, studying, discussing, and much praying, we feel that we can no longer go along in blind obedience either.

Over four hundred years ago, all the aberrations, all the doubts, all the personal preferences, and all other questions about the manner of saying Mass were settled. In July, 1570, Pope St. Pius V issued the solemn decree 'Quo Primum', ordering that the Tridentine Mass was to be used throughout the Catholic world "in perpetuity". Quo Primum states in part:

> Specifically, do we warn all persons in authority of whatever dignity or rank, Cardinals not excluded, and command them as a matter of strict obedience never to use or permit any ceremonies or Mass prayers other than the ones contained in this Missal....
>
> At no time in the future can a priest, whether secular or order priest ever be forced to use any other way of saying Mass. And in order once and for all to preclude any scruples of conscience and fear of ecclestiastical penalties and censures, we declare herewith that it is by virtue of our Apostolic authority that we decree and prescribe that this present order and decree of our is to last in perpetuity, and never at a future date can it be revoked or amended legally....
>
> And if, nevertheless, anyone would dare attempt any action contrary to this order of ours, handed down for all times, let him know that he has incurred the wrath of Almighty God, and of the Blessed Apostles Peter and Paul.

How much plainer could it be? Yet the Novus Ordo was forced on all Catholics, by the bishops..some even saying that one does not fulfill the Sunday obligation by attending the traditional Latin Mass!!!

Pope Pius V also spelled out the words of Consecration to be used, as defined by the Council of Florence, and re-affirmed by the Council of Trent. Quo Primum carried the full authority of the Pope, and was printed in all altar missals in use--up until the 1960's, that is! Which seems strange to us. Pope Pius V was not prescribing a Mass constructed by him or at his direction. He was certifying, with additional authority, the traditional Mass, which could trace its origins back to St. Gregory the Great, to the Fourth Century, and even to the time of the Apostles! No equivalent decree on the matter has ever been issued by Pope Paul VI, and, as you know, Pope Paul VI did not mandate the use of the Novus Ordo. Quo Primum has not been rescinded, and is still in effect.

In light of this, why the Novus Ordo Missae--the New Order of the Mass? Why were non-Catholics involved in the translation of the Latin version into the English? Why, more importantly, was the Consecration formula for the wine changed despite the fact that the Catechism of the Council of Trent (composed by decree) condemned any change, despite the words of Christ Himself, despite the General Instruction of the Roman Missal?

Some of the members of the Consilium who authored the "new mass" do not even believe in the Holy Sacrifice of the Mass. How strange! Perhaps even stranger, the fact that Pope Paul made the chairman of the Consilium, Annibale Bugnini (a known high-order-degree Mason) an Archbishop!

We keep asking ourselves why the U.S. bishops and priests go along with the subverters of the Holy Roman Catholic Church. Why are they deceiving us? Could it be that they do not have the guts to stand up for Christ WITHOUT COMPROMISE?

As for us, we believe that the Holy Sacrifice of the Mass is the most perfect and most powerful source of salvation; that it is absolutely essential to our salvation, that it is so thoroughly sublime and redemptive that no other sacrifice is even possibly acceptable to God. However, we believe that the new Ordo is displeasing and irreverent to God, that it is irreconcilable with the true nature of the Mass-and with Catholic Faith, and that the new Ordo does, in fact, pose a definite threat to the Faith of the Catholic people.

That one shall not commit or share in the commission of a sacrilege, is an obligation imposed on us by divine law and by the natural law of God, and since divine law and natural law are superior to ecclesiastical (Church law), then one's obligation to obey the First Commandment and the natural law (written in our hearts) obliges above the duty to go to church--if such attendance were sinful. We believe that among other things, the Novus Ordo is irreverent and hence sacrilegious; that we are obliged to hold fast to the true Catholic Faith and Catholic Tradition. This will mean greater sacrifice, but that is what preservation of the true Chruch is all about! God willing, our sacrifices will help bring one of our sons back as a practicing Roman Catholic.

We have enjoyed the years at St. Margaret's, and wish to say thanks for all spiritual help given. We hope that you can understand our position, and give consideration to our belief that the Novus Ordo is displeasing to God; that our participation in, and encouragement of such, would be a far greater sin than not attending it at all. We must be obedient to God instead of to man.

Sincerely,

W. A. Svoboda and Family

SAGE ADVICE FROM FATHER OSWALD BAKER

"Like, no doubt, many other Traditionalists, I find myself in a tiny minority among lay Catholic acquaintances, and am constantly uncertain of the wisdom of entering into argument. I suppose much depends on personalities and circumstances" (Excerpt from letter).

The last statement is certainly very true. Whether it is advisable to engage in argument on religion or any other subject depends largely on circumstances and characters. On the present topic, the conflict between Catholics who retain the Old Faith and its Mass, and those on the other hand who acquiesce in the changes, any argument will usually shrink to one question, that of obedience. Are Catholics always and without question to comply with whatever is ordered by Rome, or, is it even permissible, even obligatory, to plead, "This is clearly wrong, is producing manifestly evil effects, and we must oppose it"? Those who insist on absolute, unquestioning obedience to any and every bidding will probably remain unimpressed even by the obviously valid argument that *practical, pastoral* decisions of the Pope are not binding in the same way as *ex cathedra* pronouncements. Insistence on unfailing, unthinking obedience to any and every directive from Rome is no part of Catholicism, and will blind the victims of such mentality to any rational appeal. A safe practical rule on the problem of arguing is that actions speak louder than words. Avoid bickering, and make the sad conflict in the Church an occasion for increasing one's gratitude for graces received, increasing the frequency of prayer for others, increasing charity and courtesy to all.

Taken from the October 17th, 1976 Sunday Bulletin of Father Oswald Baker, Downham Market, Norfolk, PE38 9AB, England.

Walter L. Matt
2539 Morrison Avenue
St. Paul, Minn. 55117

October 18, 1976

Dear Mr. Matt:

I read your September 30th issue of The Remnant with great interest. I have some questions to ask you that are of great concern to me and, I think, to many other Traditional Catholics. This concern is over the contradiction of stating positions which are at variance with those of Archbishop Lefebvre while at the same time praising his steadfast courage throughout your paper.

In the extensive quoting of individuals supporting Lefebvre, you do not question the general attitude that the Old Mass should be offered along with the New Mass. You must certainly know that Archbishop Lefebvre has never said he will accept this kind of compromise. Along this line, he himself has questioned the sanctity and validity of the New Mass as have many other Traditionalist groups. The whole tone of the letters and articles was frankly defeatist. This sentiment of wanting to give "the Tridentine Mass an equal and honoured place among the range of liturgies..." is something I'd expect from The Wanderer or the National Catholic Register but not from a Traditionalist paper which The Remnant is supposed to be and in the past has been.

Now I think I should pause here to express my gratitude for the courageous work you have done. I have learned much from your excellent articles and their high quality have often given me courage during some of the darker days of this struggle. Your good record, however, stands in stark contrast to your recent shifts in emphasis.

How can you allow statements like "...possible schism by Catholic traditionalists..." to stand unchallenged? Are you that convinced that, should a complete and final break with Rome occur, we would be the one's in schism? One gets the distinct impression you are becoming more and more uncomfortable with the scope of Lefebvre's traditionalism. What other explanation is there for allowing unchallenged a statement like: "I accept freely the aggiornamento (updating) was necessary, and the fact that for my children and their generation the 'revised' mass is more acceptable."? These positions are a disgrace and befit only the "Conservative" fantasy world which overlooks the Modernist, Masonic and Communist influence on Vatican II and all the post conciliar reforms.

One of the most essential positions of Traditional Catholics as a whole is that the Traditional Mass is not just one among other Western Liturgies; it is the official liturgy of the Roman Church. The wishes of Pope Paul VI (recall he has never correctly abrogated the Old Mass-if indeed it is possible to do so) do not rescind the teachings of Popes and Councils on this matter. This position was certainly not communicated in your September 30th issue.

Before closing I would like to express my sympathy with your dilemma. I am the editor of La Tradicion No Muere (recently changedfrom Our Lady of the Rosary Newsletter) for the Orthodox Roman Catholic Movement. I am also the public relations assistant for Fr. Daniel Jones of that organization. I have, in a much smaller way, faced pressures similar to the ones you surely face every day. Please do not think I am doubting your integrity. I certainly am not. It is just that the positions of The Remnant, the last issue in particular, go far beyond the realms of flexibility or willingness to consider alternative positions. They seem, on the contrary, to be the result of bowing to pressure. I hold you and The Remnant in very high regard, but your recent retreat has left a hole in our ranks. I beg you to consider the great harm which will ensue upon a continued policy of compromise.

Yours in Christ and Our Lady,

John Mark Trujillo

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