

The Mass of All Time . . .
Disapproved by most Bishops . . .

... **but APPROVED BY ROME!**

— Sacred Congregation for Clergy, Rome

Jan. 11, 1984

To his Eminence Cardinal Oddi:
"... Could you kindly send my family and myself a letter with the information that you told me on the telephone that we are fulfilling our obligation for Sunday Mass by attending Holy Mass at the chapel of St. Michael the Archangel which is under Archbishop Lefebvre."
Mrs. Barbara Keenan
Holbrook, N.Y. 11741

March 17, 1984

Dear Mrs. Keenan,
I have your letter of January 11th and thank you for it. According to the new Code of Canon Law, "The obligation of assisting at Mass is satisfied wherever Mass is celebrated in a Catholic rite either on the day of obligation itself or in the evening of the previous day." (Canon 1248.1)

I hope that settles your doubts. In the meantime, I send you and your loved ones my blessing and wish you God's choicest graces.

Faithfully in Christ,

— Sacred Congregation for Divine Worship, Rome

Oct. 3, 1984

"The Supreme Pontiff grants to diocesan bishops the faculty of using an indult by which priests and faithful ... may celebrate Mass according to the 1962 Edition of the Roman Missal." (The traditional Latin Mass!)

"The Pope ... grants this indult as a sign of his concern for all his children."

Archbishop Augustin Mayer, Pro-Prefect
Bishop Virgilio Noe, Secretary

**WHY
the
TRADITIONAL LATIN
MASS?**

*Why NOT
the New?*



**62 REASONS WHY
SEE CENTERFOLD**

THE NEW MASS

Fabricated in 1969

Experimental

Clearly a meal
a table

Centered on man
Loose structure invites abuses

Half Protestant

Lacks all Four Marks

Contrived

*for approval of
six Protestant ministers*

Barren!

*(Empty seminaries, decreased
Mass attendance, massive defections)*

"With the New Liturgy, non-Catholic communities will be able to celebrate the Lord's Supper with the same prayers of the Catholic Church."

Max Thurian
Protestant Minister of Taizé

"... nothing in the renewed Mass need really trouble the Evangelical Protestant."

M.G. Siegvait
Protestant Professor of
Dogmatic Theology, Strasbourg

THE NEW MASS—
An Experiment That Failed

Originally Printed by SSPX in 1986

THE TRADITIONAL MASS

2,000 years of venerable usage

Tried and true

Clearly a sacrifice
an altar, a priest

Centered on God
Structured for reverence

Completely Catholic

One, Holy, Catholic, Apostolic

Codified at Council of Trent

*by a Pope Saint
(Pope St. Pius V)*

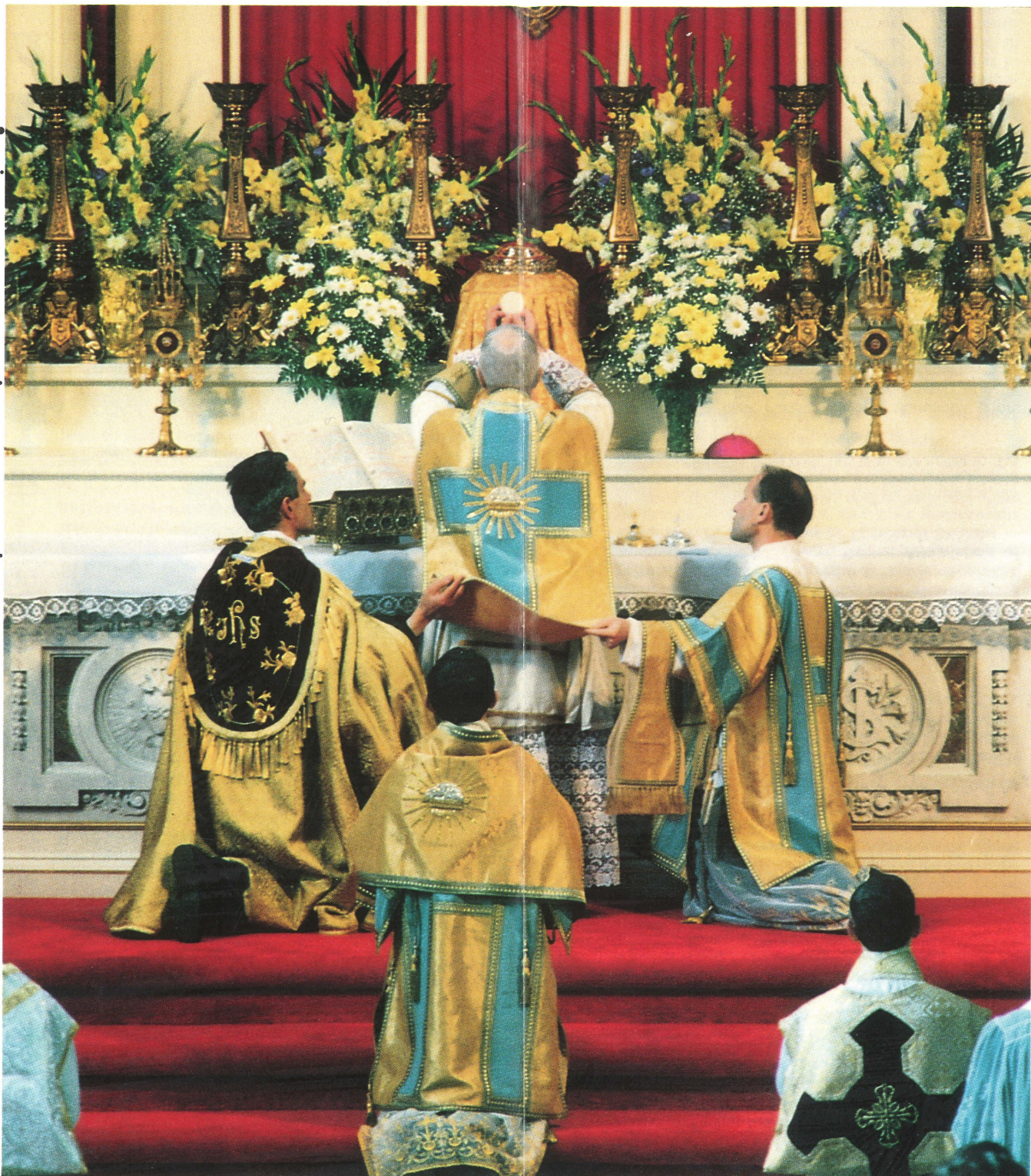
Fruitful!

*(Multitudes of saints,
martyrs, religious vocations)*

"... By this our decree,
to be valid IN
PERPETUITY, we de-
termine and order that
NEVER shall anything
be added to, omitted
from, or changed in
this Missal ..."

-Pope St. Pius V
QUO PRIMUM
July 19, 1570

THE TRADITIONAL MASS!
Never abrogated by Holy Mother Church!



The Mass of All Time! ... Yesterday ... Today ... Tomorrow



SIXTY-TWO REASONS

why, in conscience, we cannot attend the New Mass (also known as Mass of Pope Paul VI, novus ordo, new liturgy) either in the vernacular or the Latin, whether facing the people or facing the tabernacle. Thus, for the same reasons, we adhere faithfully to the traditional Mass (also known as Tridentine Mass, old Latin Mass, Roman Missal, Pian Missal, Missal of St. Plus V, Mass of All Time).

—Based on the sixty reasons set forth by 25 diocesan priests of the Diocese of Campos, Brazil.

1. Because the New Mass is not an unequivocal Profession of Catholic Faith (which the traditional Mass is), it is ambiguous and Protestant. Therefore since we pray as we believe, it follows that we cannot pray with the New Mass in Protestant fashion and still believe as Catholics!
2. Because the changes were not just slight ones but actually "deal with a fundamental renovation ... a total change ... a new creation." (Msgr. A. Bugnini, co-author of the New Mass.)
3. Because the New Mass leads us to think "that truths ... can be changed or ignored without infidelity to that sacred deposit of doctrine to which the Catholic Faith is bound forever."*
4. Because the New Mass represents "a striking departure from the Catholic theology of the Mass as formulated in Session XXII of the Council of Trent" which, in fixing the "canons," provided an "insurmountable barrier to any heresy against the integrity of the Mystery."*
5. Because the difference between the two is not simply one of mere detail or just modification of ceremony, but "all that is of perennial value finds only a minor place (in the New Mass), if it subsists at all."*
6. Because "Recent reforms have amply demonstrated that fresh changes in the liturgy could lead to nothing but complete bewilderment in the faithful who already show signs of uneasiness and lessening of faith."*
7. Because in times of confusion such as now, we are guided by the words of our Lord: "By their fruits you shall know them." Fruits of the New Mass are: 30% decrease in Sunday Mass attendance in U.S. (NY Times 5/24/75), 43% decrease in France (Cardinal Marty), 50% decrease in Holland (NY Times 1/5/76).
8. Because "amongst the best of the clergy the practical result (of the New Mass) is an agonizing crisis of conscience ..."*
9. Because in less than seven years after introduction of the New Mass, priests in the world decreased from 413,438 to 243,307—almost 50% (Holy See Statistics).
10. Because "The pastoral reasons adduced to support such a grave break with tradition ... do not seem to us sufficient."*
11. Because the New Mass does not manifest Faith in the Real Presence of our Lord—the traditional Mass manifests it unmistakably.
12. Because the New Mass confuses the REAL Presence of Christ in the Eucharist with His MYSTICAL Presence among us (proximating Protestant doctrine).
13. Because the New Mass blurs what ought to be a sharp difference between the HIERARCHIC Priesthood and the common priesthood of the people (as does Protestantism).
14. Because the New Mass favors the heretical theory that it is THE FAITH of the people and not THE WORDS OF THE PRIEST which makes Christ present in the Eucharist.
15. Because the insertion of the Lutheran "Prayer of the Faithful" in the New Mass follows and puts forth the Protestant Error that all the people are priests.
16. Because the New Mass does away with the Confeitor of the priest, makes it collective with the people, thus promoting Luther's refusal to accept the Catholic teaching that the priest is judge, witness and intercessor with God.
17. Because the New Mass gives us to understand that the people concelebrate with the priest—which is against Catholic theology!
18. Because six Protestant ministers (pictured below left to right) collaborated in making up the New Mass: (Georges, Jasper, Sephard, Konneth, Smith and Thurian with Pope Paul VI).
19. Because just as Luther did away with the Offertory—since it very clearly expressed the sacrificial, propitiatory character of the Mass—so also the New Mass did away with it, reducing it to a simple Preparation of the Gifts.



*The six Protestant ministers who collaborated in making up the new mass: Drs. Georges, Jasper, Sephard, Konneth, Smith, Thurian.

20. Because enough Catholic theology has been removed that Protestants can, while keeping their antipathy for the true Roman Catholic Church, use the text of the New Mass without difficulty. Protestant Minister Thurian said that a fruit of the New Mass "will perhaps be that the non-Catholic communities will be able to celebrate the Lord's Supper using the same prayers as the Catholic Church." (La Croix 4/30/69).
21. Because the narrative manner of the Consecration in the New Mass infers that it is only a memorial and not a true sacrifice (Protestant thesis).
22. Because by grave omissions, the New Mass leads us to believe that it is only a meal (Protestant doctrine) and not a sacrifice for the remission of sins (Catholic doctrine).
23. Because the changes such as: table instead of altar, facing people instead of tabernacle. Communion in the hand, etc., emphasize Protestant doctrines (e.g. Mass is only a meal, priest only a president of the assembly, etc.).
24. Because Protestants themselves have said "the new Catholic Eucharistic Prayers have abandoned the false perspective of sacrifice offered to God." (La Croix 12/10/69).
25. Because we are faced with a dilemma: either we become Protestantized by worshipping with the New Mass, or else we preserve our Catholic Faith by adhering faithfully to the traditional Mass of All Time.
26. Because the New Mass was made in accordance with the Protestant definition of the Mass: "The Lord's Supper or Mass is a sacred synaxis or assembly of the people of God which gathers together under the presidency of the priest to celebrate the memorial of the Lord." (Par. 7 Intro. to the New Missal, defining the New Mass, 4/6/69).
27. Because by means of ambiguity, the New Mass pretends to please Catholics while pleasing Protestants; thus it is "double-tongued" and offensive to God who abhors any kind of hypocrisy: "Cursed be ... the double-tongued for they destroy the peace of many." (Sirach 28:13).
28. Because beautiful, familiar Catholic hymns which have inspired people for centuries, have been thrown out and replaced with new hymns strongly Protestant in sentiment, further deepening the already distinct impression that one is no longer attending a Catholic function.
29. Because the New Mass contains ambiguities subtly favoring heresy, which is more dangerous than if it were clearly heretical since a half-heresy half resembles the truth!
30. Because Christ has only one Spouse, the Catholic Church, and her worship service cannot also serve religions that are at enmity with her.
31. Because the New Mass follows the format of Cranmer's heretical Anglican Mass, and the methods used to promote it follow precisely the methods of the English heretics.
32. Because Holy Mother Church canonized numerous English martyrs who were killed because they refused to participate at a Mass such as the New Mass!
33. Because Protestants who once converted to Catholicism are scandalized to see that the New Mass is the same as the one they attended as Protestants. One of them, Julien Green, asks "Why did we convert?"
34. Because statistics show a great decrease in conversions to Catholicism following use of the New Mass. Conversions, which were up to 100,000 a year in the U.S., have decreased to less than 10,000!
35. Because the traditional Mass has forged many saints. "Innumerable saints have been fed abundantly with the proper piety towards God by it ..." (Pope Paul VI, Const. Apost. Missale Romanum)
36. Because the nature of the New Mass is such as to facilitate profanations of the Holy Eucharist, which occur with a frequency unheard of with the traditional Mass.
37. Because the New Mass, despite appearances, conveys a New Faith, not the Catholic Faith. It conveys Modernism and follows exactly the tactics of Modernism, using vague terminology in order to insinuate and advance Error.
38. Because by introducing optional variations, the New Mass undermines the unity of the liturgy, with each priest liable to deviate as he fancies under the guise of creativity. Disorder inevitably results, accompanied by lack of respect and irreverence.
39. Because many good Catholic theologians, canonists and priests do not accept the New Mass, and affirm that they are unable to celebrate it in good conscience.
40. Because the New Mass has eliminated such things as: genuflections (only three remain), purification of the priest's fingers in the chalice, preservation from all profane contact of priest's fingers after Consecration, sacred altar stone and relics, three altar cloths (reduced to one), all of which "only serve to emphasize how outrageously faith in the dogma of the Real Presence is implicitly repudiated."*
41. Because the traditional Mass, enriched and matured by centuries of Sacred Tradition, was codified (not invented!) by a Pope who was a Saint, Pius V; whereas the New Mass was artificially fabricated.

42. Because the Errors of the New Mass which are accentuated in the vernacular version are even present in the Latin text of the New Mass.
43. Because the New Mass, with its ambiguity and permissiveness, exposes us to the wrath of God by facilitating the risk of invalid celebrations. "Will priests of the near future who have not received the traditional formation, and who rely on the Novus Ordo with the intention of 'doing what the Church does,' consecrate validly? One may be allowed to doubt it."*
44. Because the abolition of the traditional Mass recalls the prophecy of Daniel 8,12: "And he was given power against the perpetual sacrifice because of the sins of the people" and the observation of St. Alphonsus de Liguori that because the Mass is the best and most beautiful thing which exists in the Church here below, the devil has always tried by means of heretics to deprive us of it.
45. Because in places where the traditional Mass is preserved, the faith and fervor of the people are greater, whereas the opposite is true where the New Mass reigns. (Report on the Mass, Diocese of Campos, ROMA, Buenos Aires #69, 8/81)
46. Because along with the New Mass goes also a new catechism, a new morality, new prayers, new ideas, a new calendar—in one word, a New Church, a complete revolution from the old. "The liturgical reform ... do not be deceived, this is where the revolution begins." (Msgr. Dwyer, Archbishop of Birmingham, spokesman of Episcopal Synod.)
47. Because the intrinsic beauty of the traditional Mass attracts souls by itself; whereas the New Mass, lacking any attractiveness of its own, has to invent novelties and entertainments in order to appeal to people.
48. Because the New Mass embodies numerous errors condemned by Pope St. Pius V at the Council of Trent (Mass totally in vernacular, words of Consecration spoken aloud, etc. See Condemnation of Jansenist Synod of Pistoia), and errors condemned by Pope Pius XII (e.g. altar in form of a table. See Mediator Dei).
49. Because the New Mass attempts to transform the Catholic Church into a new, ecumenical church embracing all ideologies and all religions—right and wrong, truth and error—a goal long dreamt of by the enemies of the Catholic Church.
50. Because the New Mass, in removing the salutations and final blessing when the priest celebrates alone, shows a disbelief in the dogma of the Communion of Saints.
51. Because the altar and tabernacle are now separated, thus marking a division between Christ in His priest-and-sacrifice-on-the-altar, from Christ in His Real Presence in the tabernacle, "two things which of their very nature, must remain together." (Pius XII)
52. Because the New Mass no longer constitutes a vertical worship from man to God, but instead a horizontal worship between man and man.
53. Because the New Mass, although appearing to conform to the dispositions of Vatican Council II, in reality opposes its instructions, since the Council declared its desire to conserve and promote the traditional rite.
54. Because the traditional Latin Mass of Pope St. Pius V has never been legally abrogated and therefore remains a true rite of the Catholic Church by which Catholics may fulfill their Sunday obligation.
55. Because Pope St. Pius V granted a perpetual indult, valid "for always," to celebrate the traditional Mass freely, licitly, without scruple of conscience, punishment, sentence or censure (Papal Bull "Quo Primum").
56. Because Pope Paul VI, when promulgating the New Mass, himself declared, "The rite ... by itself is NOT a dogmatic definition ..." (11/19/69)
57. Because Pope Paul VI, when asked by Cardinal Heenan of England, if he was abrogating or prohibiting the Tridentine Mass, answered: "It is not my intention to prohibit absolutely the Tridentine Mass."
58. Because "In the Libera Nos of the New Mass, the Blessed Virgin, the Apostles and all the Saints are no longer mentioned; her and their intercession thus no longer asked, even in time of peril."*
59. Because "in none of the three new Eucharistic Prayers (of the New Mass) is there any reference ... to the state of suffering of those who have died, in none the possibility of a particular Memento", thus undermining faith in the redemptive nature of the Sacrifice."*
60. Because we recognize the Holy Father's supreme authority in his universal government of Holy Mother Church, but we know that even this authority cannot impose upon us a practice which is so CLEARLY against the Faith: a Mass that is equivocal and heretical and therefore disagreeable to God.
61. Because, as stated in Vatican Council I, the "Holy Spirit was not promised to the successors of Peter, that by His revelation they might make new doctrine, but that by His assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles." (D.S. 3070)
62. Because heresy, or whatever clearly favors heresy, cannot be matter for obedience. Obedience is at the service of Faith and not Faith at the service of obedience! In this foregoing case then, "One must obey God before men". (Acts of the Apostles 5, 29)

*Letter of Cardinals A. Ottaviani and A. Bacchi to Pope Paul VI, dated September 25, 1969 enclosing A Critical Study of The Novus Ordo Missae.