

**Mt. St. Michael
CATHOLIC DOCTRINE CLASS**

**“A Study of *Tumultuous Times* – Part II”
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Part C – The Tridentine Latin Mass and the New Mass, the tabernacle, language & essence of the Mass, pp. 372-380

A. Quick “Wrap-up” of “other problems of Vatican II”

1. Neglecting to affirm procreation of children as the primary end, or purpose, of marriage
2. Praising non-Catholic religions
3. Declaring Jews and Christians to have “a common spiritual heritage.” But remember, that Judaism persists in rejecting the very essence of Christianity, Our Lord Jesus Christ.
4. Dialogue with other religions is “commendable,” “Christians and non-Christians search for truth and for the right solution,” we should “dialogue” with atheists, to “help establish right order in this world,” Catholic missionaries should have “fraternal cooperation and harmonious relations with the missionary undertakings of other Christian communities.”
5. There have been “deficiencies... in the way that Church teaching has been formulated, to be carefully distinguished from the deposit of faith itself.” *What??!!*

B. Vatican Council II cannot be “saved,” i.e. rescued from disaster

1. The nearly word-for-word contradictions to past teachings
2. The constant interpretation that the modern Church gives to the documents of Vatican II, asserting the modernist meaning
3. It cannot be “read in the light of tradition.” Unfortunately, this is a major error of SSPX, and other “recognize but resist” groups (e.g. *The Remnant*, *Catholic Family News*, *Fatima Crusade* (founded by the late Fr. Gruner). Call a spade a spade!
4. The evil fruit that has happened since Vatican II

C. Outstanding Resources

1. *Quo Primum* of Pope St. Pius V, July 14, 1570
2. Letter of Cardinals Ottaviani and Bacci to Paul VI, September 25, 1969, called the famous “*Ottaviani Intervention*,” easily obtained by a simple Internet search
3. *Work of Human Hands*, by Fr. Anthony Cekada, 2010, obtainable from www.sggresources.org, called “the definitive traditionalist critique of the New Mass”
4. *Tumultuous Times*, by Frs. Dominic & Francisco Radecki, CMRI, 2004, obtainable from Mary Immaculate Queen Center.

D. The Holy Sacrifice of the Mass

1. Traditional definition: “the Sacrifice of the New Law in which Christ, through the ministry of the priest, offers Himself to God in an unbloody manner under the appearance of bread and wine.” (*Baltimore Catechism*)
2. Here is the original definition of the New Mass that Cardinals Ottaviani & Bacci so vigorously protested: “The Lord’s Supper or Mass is the sacred assembly or congregation of the people of God gathering together, with a priest presiding, to

celebrate the memorial of the Lord. For this reason Christ's promise applies supremely to such a local gathering together of the Church: 'Where two or three come together in my name, there am I in their midst' (Mt 18:20). Their letter continued: "The definition of the Mass is thus reduced to a 'supper,' a term which the General Instruction constantly repeats."

3. This is the "amended" definition: "At Mass – that is, the Lord's Supper – the People of God is called together, with a priest presiding and acting in the person of Christ, to celebrate the memorial of the Lord, the Eucharistic Sacrifice. For this reason Christ's promise applies in an outstanding way to such a local gathering of the holy Church: 'Where two or three are gathered in my name, there am I in their midst' (Mt 18:20). For in the celebration of Mass, in which the Sacrifice of the Cross is perpetuated, Christ is really present in the very liturgical assembly gathered in his name, in the person of the minister, in his word, and indeed substantially and continuously under the eucharistic species."
4. No one can honestly say that the traditional Mass and the New "Mass" are substantially the same!

E. Importance of the Tabernacle

1. It only stands to reason that it should be in the most sacred and honored place in the entire church. It is the Holy of Holies!
2. The Modernists shunted the tabernacle off the side or to a side chapel, often with nothing to honor it in any way

F. Importance of the Latin

1. The languages used in the eastern and western rites of the Church are ancient and venerable, most often using languages that fell into disuse ("dead languages")
2. Latin is what unified the Mass offered in the western world, it having become the official language of the vast Roman Empire, and subsequently, of the Catholic Church.
3. Eventually, the native languages became prevalent, but the Church retained this noble language as her official tongue, both for liturgy and for purposes of teaching and communication
4. Pius XII: "The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity as well as an effective antidote for any corruption of doctrinal truth" (*Mediator Dei*, Nov. 20, 1947)

G. The Sacredness and Beauty of the traditional Mass

1. The Modernists instituted several practices that only Protestant heretics had previously dared to make: use of vernacular, emphasis on the "Meal" not the Sacrifice, less hierarchy ("presider" or "minister" instead of "priest," communion under both species, communion in the hand, etc.
2. *Quo Primum* – one of the most solemn documents ever published on the sacredness of the Mass
3. Various quotes from our text