

# Black Sunday — Unholy Anniversary

REFLECTIONS ON THE "OCTOBER REVOLUTION" OF 1967

By Fr. Lawrence S. Brey

NEWS BULLETIN. OCTOBER 22, 1967. The New English Canon (product of the International Committee on English in the Liturgy) was introduced into the Roman Rite Mass this Sunday in the United States and the English speaking world. This was the much awaited "breakthrough" on the part of the liturgical "renewalist", resulting in an "all-English Mass". It was earlier unthought of and assured against, that the Canon, the sacrosanct heart of the Mass, containing the Words of Consecration, would EVER be put into the vernacular. But not only was this finally achieved, not only was the Canon put into the English vernacular (and also about the same time other languages throughout the world), in apparent violation of the prescriptions of the Council of Trent (and even the limited concessions of Vatican II): not only this, but the new English Canon contained over a hundred omissions, inaccuracies, and mutilations of the original Latin text. MSGR. R. G. BANDAS, an eminent theologian of St. Paul, Minn., noted that this English Canon "often omits words, phrases, and sentences found in the Latin. . . ." He cited the teachings of the Council of Trent, and noted that the faith of Catholics "will be severely shaken, and all true priests and laymen will feel bound in conscience to continue to use the Latin, the sure norm of orthodoxy."

## The Consecration of the Wine

HIC EST ENIM CALIX SANGUINIS  
MEI, NOVI ET AETERNI TESTA-  
MENTI: MYSTERIUM FIDEI: QUI  
PRO VOBIS ET PRO MULTIS EF-  
FUNDATUR IN REMISSIONEM  
PECCATORUM.



LITERAL ENGLISH  
TRANSLATION

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.

ICEL's

"translation"

this is the cup of my blood,  
the blood of the new and everlasting  
covenant. ||

? It will be shed for you and for all men

so that sins may be forgiven.

Do this in memory of me.

A CAREFUL STUDY of this English Canon furthermore reveals that even the Consecration was not untouched, and in fact suffers a triple mutilation: (1) In the Consecration of the Wine, the correct words, "pro multis" ("for many") were replaced by the false rendering, "for all men". (2) The true wording, "unto the remission of sins" (expressing the effect of the Sacrament) was replaced by the false rendering, "so that sins may be forgiven" (expressing merely a potentiality). (3) The Wine Consecration Form, one complete declaratory statement, was divided into two distinct sentences. We have been informed that intense theological research is being conducted particularly on the "for all men" mutilation and its grave consequences (with a bearing even on the validity of the new Form), and that a thorough monograph on the subject is being prepared by Patrick H. Omlor, with priestly and theological collaboration. Meanwhile, our news sources report a marked increase in world disorder, evil, and violence, with worse on the horizon for 1968. Finally, a leading metropolitan newspaper, in hailing the New English Canon, entitled its lead-editorial, "ITE, MISSA EST" ("Go, the Mass is ENDED"), a title which may well be more ominous and prophetic than the editorialist realized. (NOTE: the above mutilations were also later to be incorporated in most vernacular versions of the *Novus Ordo Missae* [the New Order of Mass] introduced in 1970.)

## UNHOLY ANNIVERSARY

October 22, 1967 —

The day they changed God's Word;  
That day "will live in infamy."  
For wrath of God incurred.

They took Thy Eucharistic Words, dear Lord,  
Most central Words of Life —  
Words that gave Yourself to us,  
And to Heaven in Sacrifice.

They took Thy Words, dear Lord;  
Re-formed, re-fashioned them;  
So now they're Yours no longer —  
But now the words of men.

They forced them on Your Lips, dear Lord —  
This Forgery Supreme! —  
What crime, what Outrage, Sacrilege —  
The Lord it doth blaspheme.

You truly said, Lord Jesus,  
"FOR MANY" have I bled—  
For "many", for Your "Little Flock,"  
Your Holy Blood was shed.

Yes, true it is, You died for all—  
But in the "Many" of the Eucharistic "Form,"  
Your Passion's FRUITS alone are shown—  
The Church's members of Thee born.

UNTO SINS' REMISSION, did You say,  
So rightly is expressed  
The Holy Sacrament's effect—  
Now tragically suppressed.

WHAT DOES THE GOSPEL SAY  
About this very phrase?  
Read and heed the Words of Christ,  
Or face His angered gaze.

*(See Note 1, below)*

WHAT SAY THE SAINTS ON HOLY WRIT,  
Inviolable and true?  
See what St. Teresa wrote,  
A norm we can't undo.

*(See Note 2, below)*

WHAT SAYS TRENT'S CATECHISM—  
What says the Teaching Church,  
About these Very Words of Life? —  
You needn't further search.

*(See Note 3, below)*

WHAT DID TRENT ITSELF PROCLAIM  
About the Roman Canon?—  
So perfect, pure and salutary,  
More the work of God than man.

*(See Note 4, below)*

WHAT DID HOLY POPES DECLARE  
About such sacred Forms  
And about the Roman Mass?—  
They gave perpetual norms.

*(See Note 5, below)*

## WHAT DOES THE SCRIPTURE SAY

About God's Words of Truth?  
Read and heed the Book of God,  
Witness of His Sooth.

(See Note 6, Below)

## OF MUTILATION, DESECRATION, FORGERY,

What does Same Scripture say?  
Let destroyers heed its warnings,  
Else eternally they'll pay.

(See Note 7, Below)

## IN THE "ADORO TE" WE SING:

"Credo quidquid dixit Dei Filius,  
Nil hoc verbo veritatis verius"  
("I believe whatever the Son of God hath said;  
Nothing can be more true than this Word  
Of Him Who is the Truth").

BLACK SUNDAY, Twenty Years Ago,—

What hath Satan wrought?

UNHOLY ANNIVERSARY today—

With grim forebodings fraught!

HEART OF THE MASS, PIERCED WITH A LANCE,

Cry and shout to Heaven for vengeance!

HEART OF JESUS, pierced with a Lance,

Have Mercy on Us!

HEART OF MARY, Transfixed by Thy Son's Agony,

And by this desecration too—

PRAY FOR US, PRAY FOR US, PRAY FOR US!

## NOTES

1. WHAT DOES THE GOSPEL SAY? "For this is my blood of the new testament, which shall be shed FOR MANY UNTO THE REMISSION OF SINS" (*Matth. 26, 28*); "This is my blood of the new testament, which shall be shed FOR MANY" (*Mark 14, 24*).

2. ST. TERESA OF AVILA: "The Holy Ghost never inspires anything that is not conformable to Holy Writ. If there were the slightest divergence, that alone by itself would prove so evidently the work of the Evil One, *that were the whole world to assure me it was the Holy Ghost, I would never believe it.*"

3. TRENT CHATECHISM: "With reason therefore were the words FOR ALL *not* used, as in this place the fruits of the Passion are alone spoken of, and to the elect only did His Passion bring the fruit of salvation."

4. COUNCIL OF TRENT: The Church "instituted many centuries ago the holy CANON, which is so free from error that it contains nothing that does not in the highest degree savor of a certain holiness and piety and raise up to God the minds of those who offer. For it consists partly of the very words of the Lord, partly of the traditions of the Apostles, and also of pious regulations of holy pontiffs." (*Chap. IV, 22 Session*)

5. POPES' DECLARATIONS: "It is well known that to the Church there belongs NO RIGHT WHATSOEVER to innovate anything touching on the substance of the sacraments" (St. Pius X, *Ex quo, nono*); "The Church has no power over the 'substance of the sacraments,' that is, over those things which, with the sources of divine revelations as witnesses, Christ the Lord Himself decreed to be preserved in a sacramental sign" (Pius XII, *Sacramentum Ordinis*) "Never shall anything be added to, omitted from or changed in this Missal. . . . At no time in the future can a priest . . . ever be forced to use any other way of saying Mass" (St. Pius V, *Quo Primum Tempore*).

6. SCRIPTURE, ON GOD'S WORDS: "THY WORD IS TRUTH" (*Jo. 17, 17*). "The word of God is living and effectual" (*Hebr. 4, 12*). "The word of the Lord endureth forever" (*I Peter, 1, 25*) "Thou has the words of eternal life" (*Jo. 6, 69*). "He that is of God, heareth the words of God" (*Jo. 8, 47*). "The words that I have spoken to you" (*Jo. 6, 64*). "The words of God were committed to them; (*Rom. 3, 2*). "The word that I have spoken" (*Jo. 12, 48*). "They remembered His words" (*Luke 24, 8*). "But my words shall not pass" (*Matth. 24, 35*). "Hear these words" (*Acts. 2, 22*). "And he saith to me: these words of God are true" (*Apoc. 19, 9*). "For these words are most faithful" (*Apoc. 21, 5*).

7. SCRIPTURE, ON REJECTING GOD'S WORDS: "Satan cometh and taketh away the word" (*Mark 4, 1*). Choke the word, and made it fruitless" (*Mark 4, 19*). "Making void the word of God" (*Mark 7, 13*). "Adulterating the word of God" (*2 Cor. 2, 17*). "That the word of God be not blasphemed" (*Titus 2, 5*). "Avoiding the profane novelties of words" (*I Tim. 6, 20*). "For He that shall be ashamed of me, and of my words . . . the Son of man also will be ashamed of him" (*Mark 8, 38*). "He that despiseth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (*Jo. 12, 48*). "By thy words shalt thou be condemned" (*Matth. 12, 37*).

SCRIPTURE, ON DISTORTION & FORGERY: "From the lips of them that forge lies" (*Ecclus. 51, 3*). "THAT THING THE LORD HATH NOT SPOKEN, BUT THE (FALSE) PROPHET HATH FORGED IT" (*Deut. 18, 22*). "These men have maliciously forged against me" (*Dan. 13, 43*). "The forger of dreams shall be slain" (*Deut. 13, 5*). "The forger thereof hath trusted in a thing of his own forging" (*Habacuc 2, 18*). "YOU ARE THE FORGERS OF LIES" (*Job. 13, 4*). "They are all confounded and ashamed: The forgers of errors are gone together into confusion" (*Issias 45, 16*).

The preceding is published March 17, 1988 on the 20th Anniversary of the publication of Patrick Henry Omlor's QUESTIONING THE VALIDITY OF THE MASSES USING THE NEW, ALL-ENGLISH CANON. Below are the title page and table of contents thereof.

## Questioning The Validity

of the Masses

using

## The New, All-English Canon

by PATRICK HENRY OMLOR

Foreword by a Roman Catholic Priest

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### EXCERPT FROM THE FOREWORD

by Rev. Lawrence S. Brey

Was October 22, 1967 the most ominous and frightening day in the two-thousand-year history of the Catholic Church, and certainly in the history of the Church in the United States of America? Did that day see a legalized contradiction of hitherto inviolate decrees and norms guarding the Canon of the Mass? Did it possibly even bring a new era of darkness into the world, the extinguishing of the true sacrificial and sacramental Eucharistic Christ from the majority of our churches?

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