

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, serious problem of the Indult Mass,
pp. 417-421

A. Basic Sacramental theology

1. Four things absolutely needed for a valid Sacrament:
 - a. *Matter* the material needed
 - b. *Form* the correct, essential words of the Sacrament formula
 - c. *Intention* at the very least, that of “doing what Christ (or the Church) does”
 - d. *Minister* He must have the power to perform the Sacramental rite

B. Timeline of Changes in the Mass

1. Nov. 13, 1962 – St. Joseph introduced into Canon of the Mass, other changes (“1962 Missal,” which SSPX uses)
2. December 4, 1963 – 1st Document of Vatican II issued, *Constitution on the Sacred Liturgy*
3. September 26, 1964 – *Inter Oecumenici*: Psalm 42 permanently omitted, priest says only “Corpus Christi,” Last Gospel & Leonine prayers suppressed, etc.
4. January, 1965 – *Nuper Edita*: Mass facing the people permitted, “Liturgy of the Word” now done from a “presidential chair”
5. May 4, 1967 – *Tres Abhinc Annos*: Canon allowed to now be recited aloud, genuflections greatly reduced, priest no longer required to hold thumb & forefinger together after the Consecration, no more maniple, no more black used for Requiem Masses
6. October 22, 1967 – The all-English Canon was introduced in the United States, with the mutilated words “for all” instead of “for many” in the consecration of the wine – THE MASS WAS NOW INVALIDATED BECAUSE OF A SUBSTANTIAL CHANGE IN THE FORM. (This is what prompted the great Patrick Henry Omlor to write his famous monograph *Questioning the Validity of the Masses Using the All-New English Canon* (1969). Wherever “for all” was introduced into other languages, those became invalid as well.
7. May 23, 1968 – *Prece Eucharistica*: Four new “Eucharistic Prayers” published to replace the Canon of the Mass (one of the 4 was the old Roman Canon). Some would argue that the “Institution Narrative,” a new name for the Consecration of the bread and wine, was an invalidation of intent as well.
8. April 3, 1969 – promulgation of the New Order of the Mass – THIS INVALIDATED THE MASS FOR CERTAIN THROUGHOUT THE WORLD BECAUSE OF CHANGE IN INTENTION, i.e. a brand new definition of the New Mass, emphasizing the “Eucharistic meal”; also, the removal of the concept of atonement for sin.
9. May 29, 1969 – *Memoriale Domini*: Though speaking in a condemning way of Communion in the hand, Paul VI nevertheless gave grudging permission to do it under certain circumstances. This sacrilegious practice, of course, became the widespread norm very quickly.
10. September 25, 1969 – famous Ottaviani *Intervention* addressed to Paul VI
11. October 22, 1969 – Paul VI sends the *Intervention* to Congregation for the Doctrine of the Faith for study
12. November 12, 1969 – The CDF doesn’t find any real problems (!)
13. November 18, 1969 – The Congregation for Divine Worship issues a statement defending the changes made
14. November 19, 1969 – In General Audience Paul VI says that “the substance of the Mass was not changed.”
15. 1971 & 1974 – Bishops were permitted to authorize the New Mass to be offered in Latin under restricting conditions (p. 418)

16. October 3, 1984 – John Paul II granted an “Indult” for offering the (valid) 1962 Mass under strict conditions (p. 419):

- a. “unequivocal, public evidence that the people petitioning have no ties with those who impugn the lawfulness and doctrinal soundness of the Roman Missal [i.e. New Mass]
 - b. Should be harmoniously integrated into the parish liturgical schedule
 - c. To be offered on Sundays, for a trial period
 - d. The celebrant must clearly acknowledge validity of the New Mass
 - e. The new lectionary can be used in the Tridentine Mass
- In effect, this made participation in the Old Mass merely a *preference*, and not a *theological, doctrinal protest* against the New Mass.

C. Is the New Mass of 1969 invalid when offered in the Latin?

1. Although the words “pro multis” are retained, the invalidity remains because the intention has been substantially altered. Even in the Latin,
 - a. the concept of atonement has been removed
 - b. the “Institution Narrative” makes it read like a story
 - c. the entire Protestantized liturgy is still there, etc. Remember, the *Ottaviani Intervention* was a wholesale criticism of the Novus Ordo in the official Latin.
 - d. Since 1968, the substantial alteration in the rite of consecration of bishops has effectively INVALIDATED the priesthood in the Vatican II Church.

D. Who offers the “Indult Mass” (called the “Extraordinary Form”), as permitted in 1984?

1. The Fraternity of St. Peter, Institute of Christ the King
2. Some of the more conservative-leaning bishops allow it in their dioceses, but certainly not in every church.

E. Why you should never attend the “Indult Mass” under any circumstances

1. The Mass, though a valid rite in itself, is offered in almost every instance by an invalidly-ordained priest. Whatever people’s good intentions may be, they are worshipping and receiving a piece of bread!
2. The “priest” in many cases offers the Novus Ordo as well, and then might mix rubrics between the two vastly-different rites.
3. It is offered in union with (“una cum”) the arch-heretic Bergoglio, and in union with the local (heretical and invalidly-ordained) Vatican II bishop.
4. Your presence means that you give assent to the heretical documents of Vatican II and of the invalid, Protestantized New Mass (called the “Ordinary Form”)

F. What about Masses according to 1962 Missal, as offered by SSPX priests and some others?

1. They are offered in union with (“una cum”) the arch-heretic Bergoglio, and in union with the local (heretical and invalidly-ordained) Vatican II bishop
2. Sometimes, the “priest” has not been validly ordained! You must be sure on this point, otherwise, you might be worshipping bread and wine.
3. You will be taught false theology in sermons, e.g. Vatican II “lite,” the “Recognize but Resist” ideology, which is so destructive of Catholic doctrine regarding the Papacy,
4. CMRI’s official policy is that the priests will not refuse the Sacraments to someone who goes to SSPX Masses, but will caution about the significant dangers involved. Some traditional Catholic clergy say (Bishops Dolan, Sanborn, Selway, Fr. Cekada) that it would be mortally sinful for a sedevacantist to assist at an “una cum” Mass. In their opinion, though the Mass is valid, it is gravely illicit because of inserting the heretic Bergoglio’s name, and the sedevacantist knows this.