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CATHOLIC TRADITIONALIST MOVEMENT, INC.

FOUNDED 1964

Father Gommar A. De Pauw, J.C.D.
Founder - President

Bishop Blaise S. Kurz, D.D.
Moderator 1968 - 1973

August 6, 1982

Dear Mr. Blackwell:

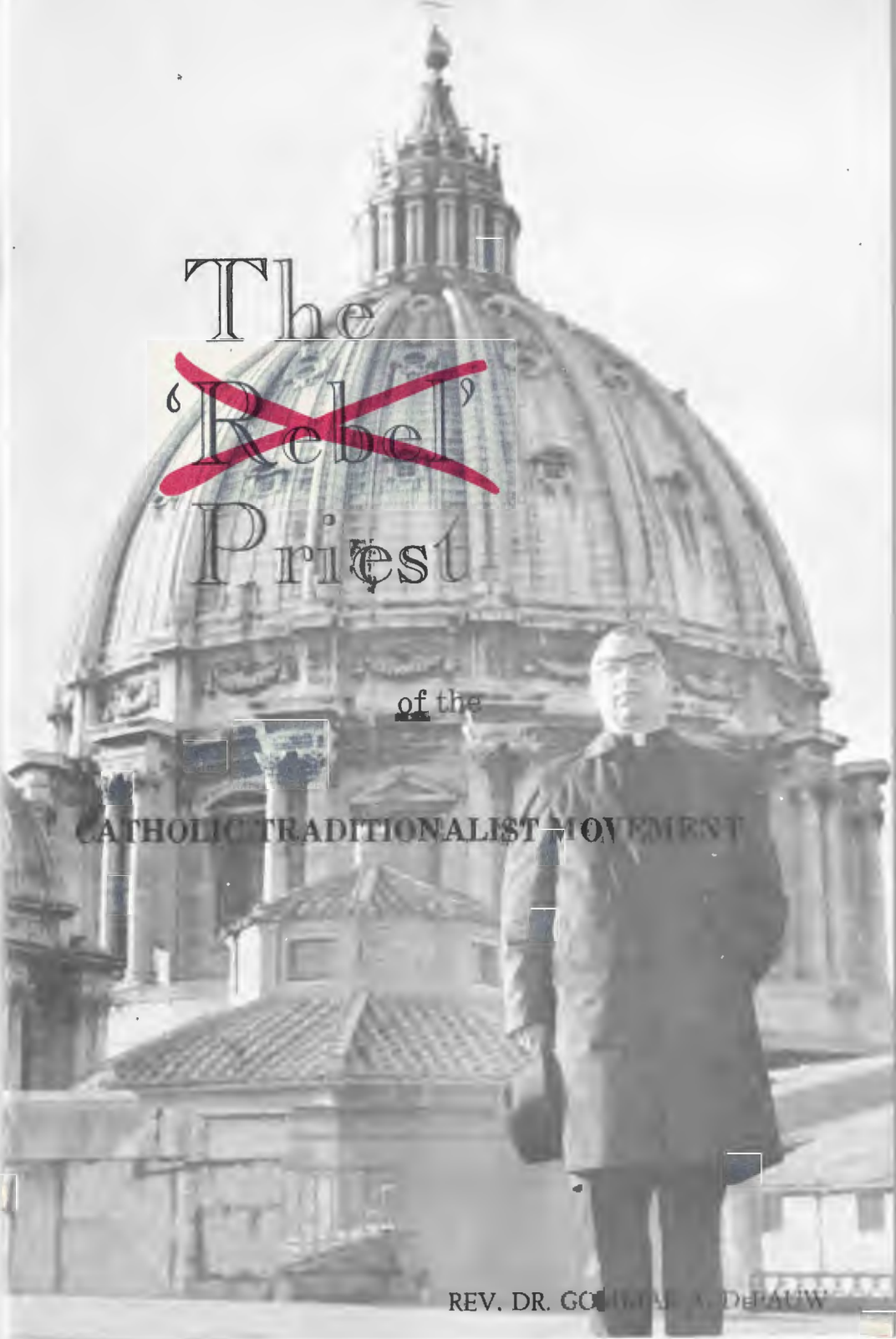
I am the priest who gave the invocation at last week's Washington Family Forum banquet at which you were honored with a rightly deserved "Family Protector Award."

Please find enclosed some of our previously issued publications, as well as our current monthly information bulletin, which might be of interest to you in order to know us a little better.

With all prayerful best wishes.

Fr. Gommar A. De Pauw.

Mr. Morton Blackwell
The White House
Washington, D.C.



The
~~'Rebel'~~
Priest

of the

CATHOLIC TRADITIONALIST MOVEMENT

REV. DR. GREGORY A. DEFAUW

CATHOLIC TRADITIONALIST MOVEMENT, INC.

SUITE 303 EAST

PAN AM BUILDING

200 PARK AVENUE, NEW YORK, N. Y. 10017

A non-profit, educational organization, incorporated under the laws of the State of New York "to provide the Catholic laity with all information necessary for the correct understandings and implementations of the Second Vatican Council's decisions in full conformity with the traditional doctrine and practices of the Roman-Catholic Church."

Through a decision of the U.S. Treasury Department, Internal Revenue Service, June 23, 1966, the C.T.M. was given tax-exempt status with the result that "contributions made to the CATHOLIC TRADITIONALIST MOVEMENT, INC. are deductible by donors as provided in section 170 of the Code. Bequests, legacies, devises, transfers or gifts to or for the use of the C.T.M., Inc. are deductible for Federal estates and gift tax purposes under the provisions of section 2055, 2106 and 2522 of the Code."

A FIGHT FOR TRUTH AND TRADITION



THE 'REBEL' PRIEST

by REV. DR. GOMMAR A. DEPAUW

President CATHOLIC TRADITIONALIST MOVEMENT

I admit that at first I felt very uncomfortable when soon after my return from the Second Vatican Ecumenical Council I found myself cast before the American public in what my opposition quickly labeled the rôle of *the Rebel-Priest*.

I could not stop my mind from wandering back to that spring morning twenty-five years ago when, placing my folded hands into those of an old venerable bishop, I promised obedience to the Church which in turn ordained me "a priest forever."

Educator of Priests

I also kept thinking of the past thirteen years when my Church trusted me as a major seminary professor with the education of her priests, a position which the Church's law reserves exclusively to priests "out-standing not only through their knowledge, but also through their virtues and good judgment (CAN. 1360, §1), and a position which, only three years ago, had brought me the written admission of Baltimore's cardinal-archbishop Shehan that both among the faculty and students my reputation was no less than "excellent."

I kept seeing in front of me the Maryland class-auditorium with its rows of black-robed young clergymen whom the same canon of the Church's law code had ordered me to inspire and educate "through word and example."

Expert at Ecumenical Council

I kept remembering how proud my students were when I was selected in 1962 to serve as "expert" at the Second Vatican Council, and the hero's welcome they gave me when I returned to Emmitsburg from the first session of that Council. I kept remembering how I had to pour cold water on their enthusiastic plans for a big celebration when at the end of the third Ecumenical Council session Pope Paul gave me the silver medal of his coronation as "a mark of the Holy Father's appreciative gratitude for your work," as Cardinal-Secretary of State Cicognani put it in the accompanying letter. And I wondered how confused these seminarians probably were right now, now that I had returned from the final session of that Council to find myself not only barred from the classroom but, as a "rebel-priest" even forbidden to exercise my priestly rights and privileges in the "liberal" territory of the *Free State's* cardinal who did no longer have the necessary jurisdiction over me if one was to believe the signed and sealed documents I was given in Rome as a result of my appeal to the Holy See against Shehan's silencing order.

Relatives and Friends

I also kept thinking of my relatives and friends. Of my mother and father whom the Lord had mercifully called to their reward before they would have to witness the spectacle of a "prince" of their Church attempting to destroy their youngest son. Of my oldest sister, a now half-blind medical missionary nun in the Congo, who already gave the best thirty-four years of her life to the Church I was now accused of being disloyal to. Of my older brother whose own blameless record of thirty-four years of priestly service to our Church was now suddenly forgotten by some "false brethren," to quote St. Paul, who now simply refer to him as "the brother of that other Father De Pauw." Of my married brothers, sisters, and relatives whose little boys all at one time or other dreamed of becoming a priest like their *Father Gommarr*. Of my good *parishioners* in the orchard-country of Pennsylvania where I spent my week-ends and vacation months these past twelve years ministering to their spiritual needs. Of my Catholic and non-Catholic friends in New York City who would store away their normal anti-clericalism and invite me to their homes because they said, — and they meant it as a compliment, — I was a *different priest*.

Unchanged Priest

And I kept asking myself the question: "What, in the name of God, has made me change so suddenly?"

And I reviewed and relived event after event, beginning with that December 31, 1964, when I sent our Catholic bishops — as a personal letter which I naively thought they would consider confidential, — the text of what three months later became publicly known as the "*Catholic Traditionalist Manifesto*."

And I read and reread the thousands of letters and messages I received from Catholics all over the world. And the answer gradually became crystal-clear to me: *I had not changed at all! I am still obeying, as a priest should, the legitimate orders of my legitimate superiors! I am still defending the good old-fashioned "Baltimore catechism" which I have preached the first twenty-five years of my priestly career! If this was right these past twenty-five years, how could it be wrong now?*

Symbol of Traditionalism

But, why then have I become the object of an all-out attack and persecution by the *liberals* in our Church? Because through a strange combination of events and circumstances I have become, to friend and foe alike, *the symbol of conservative traditionalism in the Catholic Church!*

That is why I am being smeared and persecuted by the *liberal* Church-Establishment under the leadership of the publicity-hungry junior American Cardinal of Baltimore, His Eminence Lawrence-Joseph Shehan. Afraid or unable to oppose me or the CATHOLIC TRADITIONALIST MOVEMENT on a doctrinal basis, the Maryland archbishop, who first gained his reputation of a ruthless dictator as bishop of Bridgeport, Connecticut, was to create the smokescreen of a phony case of clerical discipline, hoping to destroy the conservative opposition by scaring the simple Catholics away from "*that bad priest*" who was its leading spokesman. The old dirty sales-competition technique at its best: *If you cannot attack the product, just disgrace the salesman!*

Bishop Kurz

And it is indeed a sad commentary on the moral integrity of our present Church leadership in the U.S.A. that so far only one bishop in America, Bishop Blaise S. Kurz, exiled Prefect-Apostolic of Yungchow, China, now living in New York City, has had the moral courage to publicly oppose the Baltimore cardinal and disassociate himself from the other "let's-play-ball"-members of the Catholic bishops club of un-touchables.

Unreliable "Catholic" Press

And just as devastating is the commentary on the professional in-

tegrity and reliability of the amateur-journalists of our so-called Catholic press in the U.S., when *not one* diocesan Catholic weekly dared to print the complete text of the declarations to the newsmedia by Bishop Kurz who, with the precision of a surgeon's scalpel, once and for all bared the smelly cancer of deceit in the anti-De Pauw press-releases of the Shehan-Vagnozzi tandem. (Shehan-Vagnozzi! What a team! Yes, indeed, even in the Church, local ward-politics make strange bedfellows!)

Solemn Declarations by Bishop Kurz

Or was it simply too dangerous and potentially too explosive in the opinion of our Catholic editors to acquaint their readers with the fact that in this age of fall-in-line conformists there was one bishop left to publicly state:

"I consider any attack on Father De Pauw, at whatever source or with whatever person that attack may originate, as an attack on my personal integrity as a Bishop of the Catholic Church. I most solemnly declare that the statements released by Father De Pauw to the communications media . . . contain the truth and nothing but the truth." (January 17, 1966.) . . . *"I have directed the Rev. Gommarr A. De Pauw, the President of the CATHOLIC TRADITIONALIST MOVEMENT in the United States, who also serves as my personal secretary, not to report to Baltimore, and have today by letter informed the Cardinal-Archbishop of Baltimore of this directive."* (January 19, 1966.) . . . *"Documents of unquestionable canonical authenticity and validity clearly prove that Father De Pauw is no longer under the jurisdiction of the Cardinal-Archbishop of Baltimore, but as a duly incardinated priest of the diocese of Tivoli-Rome serving as my personal secretary under my direct episcopal authority. Consequently, the so-called suspension issued by the Cardinal-Archbishop of Baltimore against Father De Pauw is, according to the traditional teachings of our Church, void of any morally or legally binding force. Despite declarations to the contrary, — so far only issued by persons not juridically competent to deal with this issue, — Father De Pauw remains today what his credentials signed in Rome last November 15 describe him to be: 'a priest commended for his moral conduct, his piety, and his zeal for religion, as well as other priestly gifts.'" . . . In the full realization of my responsibility as a Bishop of the One, Holy, Catholic, and Apostolic Church, solemnly expressed in the Second Vatican Council's teaching on episcopal collegiality under the*

supremacy of our Holy Father Pope Paul VI, I recommend the Catholic Traditionalist Movement to all Catholics willing to defend our Church. While the active leadership of the C.T.M. will remain with Father De Pauw, I have today accepted the position offered me by that Movement's Board of Directors, and will henceforth publicly function as Bishop-Moderator of the CATHOLIC TRADITIONALIST MOVEMENT." (May 22, 1966.)

Deliberate Misrepresentation

Next to giving the silent treatment to anything favorable to the C.T.M., the anti-Catholic "*catholic*" press, controlled by a few brainwashers in Washington's plush *National Catholic News Service* headquarters, and supported by financial contributions from the Sunday collection baskets filled by unsuspecting traditionalist Catholics, systematically continues to present the C.T.M. as a bunch of old disgruntled reactionaries desperately trying to turn back the hand of time. In particular are we accused of refusing to accept the decisions of the recent Vatican Eumenical Council, and especially that Council's directives in the field of liturgy and ecumenism.

Nothing could be farther removed from the truth! To anyone who reads with an open mind our "*Catholic Traditionalist Manifesto*," the constitutional basis of our Movement's activities, it becomes clear that the traditionalist Catholics are progressive enough people to believe in updating some of our Church's techniques and methods, but on the other hand indeed proudly conservative in believing that none of our essential Catholic beliefs and practices is in need of any updating.

Not Opposed to Council Decisions

As I told Pope Paul VI during the personal audience he granted me December 1, 1965 — and that event too has carefully been kept out of most "*catholic*" papers, while one, the *Baltimore Catholic Review*, did even better, and simply denied that it ever took place! — we, traditionalist Catholics, are ready to cooperate most loyally with the Pope and the bishops in the implementation of the decisions of the Second Vatican Ecumenical Council *as they were voted by that Council and promulgated by the Supreme Pontiff*. But, — and that too I told the Pope, minutes before he gave his blessing to me and the C.T.M. — we will continue to fight with everything we have against the false interpretations and misrepresentations of those Council decisions which are now being forced down the throats of our Catholic people by a small but powerful group of fanatic un-Roman-Catholic bishops and some self-

styled "experts" abusing whatever authority other well-intentioned bishops have delegated to them.

Opposed to Hootenanny Liturgy

That is the reason why in particular we refuse to accept the "Hootenanny-liturgy" which, in violation of both the spirit and the letter of the new Constitution on the Liturgy, is now dictatorially being forced upon our unhappy and confused Catholic people.

We, traditionalist Catholics, have no argument with the Vatican Council's 1962 Constitution on the Liturgy if it were only correctly applied in its entirety in our churches! While serving at the Ecumenical Council as "personal expert" I was repeatedly consulted by the very bishop who officially presented and interpreted the Liturgy Constitution to the assembled Council Fathers in St. Peter's Basilica, my former professor, Bishop Charles J. Calewaert of Ghent, Belgium. And, in all honesty, I can find little or no fault with this particular Council document. But I challenge the glorified altar-boys of our chancery-based liturgical commissions to show me any part of that Constitution that could possibly justify the chaotic three-ring-circus conditions and the regimented kindergarten-antics which now disgrace our once dignified Catholic Mass on Sunday mornings. And I equally challenge those self-proclaimed "authorities" of our diocesan liturgical commissions who in almost all cases never officially attended any Ecumenical Council meeting, to disprove my claim that the elimination of our traditional centuries-old Latin liturgy was *not* one of the pastoral aims of the Ecumenical Council convoked by the late Pope John XXIII, and that most of the experiments now being conducted around the tables and ironing boards in our sanctuaries actually are forbidden by the new liturgy Constitution as not "*in accord with the dignity of the temple*" and not contributing to the "*edification of the faithful.*" (Art. 120.)

De-Romanizing Our Church

Surely I know that in most Catholic dioceses of the U.S.A. the traditional Latin liturgy has practically disappeared in spite of the clear directives of the official Council Constitution that "*the use of the Latin language is to be preserved*" (art. 36) and that "*steps should be taken so that the faithful may be able to say or sing together in Latin those parts of the Ordinary of the Mass which pertain to them*" (art. 54) This situation only proves how far the liberals' dream of "*de-Romanizing*" the Catholic Church has already been realized in the United States.

One of the "new-breed"-clergymen candidly told me once: "We are really fighting you because you are an agent of Rome! And we will not

stop until we have eliminated the last Latin word from our Mass! Because as long as there is as much as one Latin word left in it, our Catholic liturgy will continue . . . to stink of Rome!!"

Latin: Symbol of Rome

There is the real explanation for the almost pathological fanaticism displayed by our Litnicks (liturgical beatnicks) in their fight against Latin in the liturgy. Latin to them is principally not a symbol of our unity with fellow-Catholics all over the world, — and ask any Catholic G.I. who spent some time overseas if it is not that also! — but mainly a symbol of our link with Rome. "Rome!" the only four-letter word not acceptable in "*new-Catholic*" theological publications!

That is why we will continue to publicly accuse of flagrant disobedience to the directives of the Second Vatican Council and, what is more, of the Holy Father himself, any bishop or archbishop who continues to refuse his people an opportunity to assist at Latin Masses of both the "low" (read) and "high" (sung) type. What an improvement in particular a return to the latter with its uniquely Catholic Gregorian chant would be over the now prevalent new liturgical music (?) of the Three-Blind-Mice artistic level!

Disloyalty Among the Clergy

The traditionalist Roman-Catholics in the United States are growing restlessly tired of supporting and catering to any bishop or pastor who theoretically still professes recognition of the Holy Father's supreme authority but in practice denies the same by deciding for himself which directives from Rome will be applied in his diocese or parish and which ones will not.

If a handful of our bishops and priests, seemingly supported by — of all people! — Rome's own Apostolic Delegate Vagnozzi, is really out to join forces with a few ministers and rabbis for the creation of a Government-controlled "American Church" as a first step to a One-World-Religion controlled by a One-World-Government, let them clearly say so and, following in the footsteps of their British counterparts of the sixteenth century, leave the Roman-Catholic Church! I can assure those would-be Anglo-American prelates and priests, however, — and if they are not convinced of this they should attend one of the public meetings I am conducting these days all over the country, — that only an infinitesimally small number of the Catholic laity is willing to follow them into that religious dead-end street. More than 90 percent of the Catholics in the U.S. are traditionalist enough to want to remain what

they were until now: not "American-Catholics," but "Roman-Catholics of the United States of America."

Not Opposed to English in Liturgy

Let it be made clear, however, that, regardless of what our opposition's "catholic" press may say, we, Catholic Traditionalists, are NOT advocating a complete return to the old all-in-Latin liturgy and the abolition of the Vatican Council's Constitution on the Liturgy.

In the dispute over the new vs. the old liturgy we simply want the *entire* liturgy Constitution obeyed and applied, including those articles which call for the preservation of Latin (art. 36 and 54) and the traditional music and chant (art. 116).

Never did the Vatican Council intend or permit the destruction of our traditional liturgical practices. The existing Latin liturgy was to remain the rule while a new vernacularized liturgy *could* henceforth be introduced next to the existing Latin liturgy if and when bishops would judge this innovation to be "*genuinely and definitely necessary for the good of the Church.*" (art. 23)

Freedom of Choice in Liturgy

This means that both the letter and the spirit of the new Constitution on the Liturgy call exactly for what the C.T.M. has advocated since its public launching on March 20, 1965: full and complete freedom of choice! The few Catholics who enjoy the new noisy English liturgy should be permitted this type of worship. But the majority of Catholics who detest the "new look" should be allowed to retain "the old Mass" instead of being regimented into swallowing a type of religious food (?) against which their entire spiritual system revolts.

The System in Rome

This, we know, is the system now in use in Pope Paul's own Basilica of St. Peter, the very church where the Liturgy Constitution was voted and promulgated. In St. Peter's all Masses are still offered in Latin, except two on Sundays which are said in Italian. If such system is good enough for the Pope, it should be good enough for our American bishops and pastors! The more so that this is the only system truly in line with the so-called "spirit of aggiornamento" inaugurated by Pope John XXIII and supposedly so dear to our liberal leaders. "Aggiornamento," we always thought, was meant to bring more freedom and less legalistic regimentation of the "People of God." How poor Pope John must be turning in his grave while witnessing how in his name the



The Bishop-Moderator and the President of the C.T.M. in Rome's St. Peter's Basilica while attending the Second Vatican Ecumenical Council 1962-1965.

Text of
DECLARATION
by

The Most Reverend Blaise S. Kurz, O.F.M., D.D., LL.D.
Titular Bishop of Terenuti Prefect-Apostolic of Yungchow

Witnessing the continuing harassment heaped upon the Reverend Father Gommar A. De Pauw, J.C.D., the priest who is President of the Catholic Traditionalist Movement and also serves as my personal secretary, I am bound in conscience to make the following public declaration:

1 The statements made by me to the news media on January 17 and 19 are as pertinent today as they were at the time I first made them. I repeat now what I said then: Documents of unquestionable canonical authenticity and validity clearly prove that Father De Pauw is no longer under the jurisdiction of the Cardinal-Archbishop of Baltimore, but as a duly incardinated priest of the diocese of Tivoli-Rome serving as my personal secretary under my direct episcopal authority.

2 Consequently, the so-called suspension issued by the Cardinal-Archbishop of Baltimore against Father De Pauw is, according to the traditional teachings of our Church, void of any morally or legally binding force.

Despite declarations to the contrary, — so far only issued by persons not juridically competent to deal with this issue, — Father De Pauw remains today what his credentials signed in Rome last November 15 describe him to be: "a priest commended for his moral conduct, his piety, and his zeal for religion, as well as other priestly gifts."

3 I also repeat today what I publicly stated last January 17: "I consider any attack on Father De Pauw, at whatever source or with whatever person that attack may originate, as an attack on my personal integrity as a Bishop of the Catholic Church."

I therefore invite the Cardinal-Archbishop of Baltimore to either submit this case to the court judgment of the Roman Rota as provided for by

Canon 1557 of the Code of Canon Law, — and the burden of initiating such court action is the Cardinal's and not Father De Pauw's according to Canon 1748, #1, — or otherwise, in the spirit of Canon 2355, publicly and manly admit his error and thus, at least partly, undo the damage already caused to the reputation of a faithful priest of our Church.

4 Moreover, since it should be clear by now to all sincere Catholics that the aim of the Catholic Traditionalist Movement is simply the FULL implementation of ALL decisions of the recent Ecumenical Council, including the one providing the people with a choice between the old Latin liturgy and the new vernacularized one, I am making mine the message sent to Father De Pauw by the Holy See's official custodian of the true Faith, Alfredo Cardinal Ottaviani, and subsequently on two occasions solemnized by the Holy Father's own blessing: "My blessings and good wishes to you, Father De Pauw, and to the men and women for whom you speak."

5 Finally, in the full realization of my responsibility as a Bishop of the One, Holy, Catholic, and Apostolic Church, solemnly expressed in the Second Vatican Council's teaching on episcopal collegiality under the supremacy of Our Holy Father Pope Paul VI, I recommend the Catholic Traditionalist Movement to all Catholics willing to defend our Church.

While the active leadership of the Catholic Traditionalist Movement will remain with Father De Pauw, I have today accepted the position offered me by that Movement's Board of Directors, and will henceforth publicly function as Bishop-Moderator of the Catholic Traditionalist Movement.

+ Blaise Kurz
+ Blaise S. Kurz

New York City, May 22, 1966.



NEWARK, NEW JERSEY - July 17, 1966 - Bishop Blaise S. Kurz, O.F.M., left, and Rev. Gommar A. De Pauw of the Catholic Traditionalist Movement confer before lecturing at Hotel Robert Treat. (Photo Newark Evening News)



Father De Pauw shown leaving the Vatican after his transfer on November 15, 1965 from Baltimore to the jurisdiction of the bishop of Tivoli-Rome directly subject to the Holy See.

“liberal” minority in our Church is forcing unwanted and unauthorized reforms on the “reactionary” majority!

Referendum Proposed

Were we, the supposedly medieval reactionaries, not the only true liberal progressists when, as early as April 5, 1965, we respectfully proposed to our bishops what the professional newsmedia later referred to as a “referendum?”

What we actually advocated in our telegram to all bishops that day was not a ballot-box or voting-machine type of election to be held in school halls or church vestibules, but a most simple and practical system calling for no financial expenses or complicated organization. We simply suggested that on four consecutive Sundays the number of Masses in each parish be fairly divided into a number of Masses conducted according to the new noisy English system and an equal number of Masses conducted according to the old quiet Latin liturgy. The people were to be informed in advance that in good conscience and in full obedience to the Church the choice was theirs to make. By thus attending the liturgy of his or her choice each Catholic man and woman would indeed have cast a vote in a truly national referendum. On the basis of the preferences expressed during these four weeks the local pastor, and not some desk-officer in an ecclesiastical Pentagon, would then have decided which permanent system was best suited for his parish. Not imposing the majority’s preference on everyone, but providing every Catholic with the liturgy best suited to his or her spiritual needs. Thus one parish might very well have had three Masses conducted “the new way” and only one in the traditional way, while a neighboring church could have accepted the reversed picture.

Referendum Rejected

If only the C.T.M.’s suggested proposal had been accepted by our liberal open-minded Liturgical Commissions! Most difficulties in the field of liturgy would have been solved by now, and all Catholics would still feel at home in their churches, which is, as everyone knows and church-attendance statistics corroborate, no longer the case.

But no! The “liberal” Establishment of the American Church either rejected or simply ignored our proposal, while its open-occupancy leader in Baltimore outdid everyone. The very day our proposal telegram reached his palatial residence he casually sent me, without even granting the courtesy of a personal hearing, a special-delivery registered letter ordering me to disassociate myself from the C.T.M. or leave his archdiocese.

Dark Day for Catholics

April 5, 1965 was a dark day for all Catholics in the U.S., liberals and conservatives alike. It was the day that, thanks to Cardinal Shehan, all Catholics received the first clear evidence that the beautiful phraseology used in Rome's Council aula by certain "liberal" prelates about updating the Church and granting more freedom to priests and laity were not worth the expensive price of the paper on which they were to be printed. It is true that our cardinals and bishops sacrificed a few inches of their ceremonial train at the Vatican Council. But some of them obviously surrendered nothing of their "let-the-playing-and-paying-public-be-damned" - arrogance. For the Catholic laity, and for the simple parish priests as well, the nightmare of a Church with two thousand five hundred little popes instead of one Pope and two thousand five hundred bishops is coming closer and closer to home base every day.

Catholic Identity at Stake

Meanwhile it is also becoming more and more evident that the real issue at stake in the Catholic Church today is not one of Latin vs. English, nor even one of old vs. new liturgy. To the fanatic iconoclasts who are desecrating the altars and statues of our churches the liturgical changes are not a goal in themselves but simply a means to create an entirely new climate in which much more profound changes, changes in doctrine, will be made possible. Similarly, the ever increasing opposition of the traditionalist Catholics to today's liturgical extremism is born from a much deeper concern than interest in the Church's Latin Mass or its musical and artistic heritage. We worry about our Catholic identity, about the very beliefs that set us, Roman-Catholics, apart from all other God-believing citizens.

The ultra-fanatics now forcing extreme liturgical reforms on our good Catholic people in the U.S. are for the greater part simply duped satellites of a small group of Europe-based theological snobs who for years have been trying to destroy our Roman-Catholic identity. In the naive hope of pleasing some non-Catholics they water down such traditional Catholic dogmas as the supremacy of the Roman Pontiff, the primordial position of the Virgin Mary in the Christian economy of salvation, the sacrificial nature of the Mass and Christ's real presence in the Eucharist. And the products they peddle under the new name of "aggiornamento-theology" are in reality the old condemned heretical "brand X" of religious indifferentism mixed with Modernism.

Not Anti- . . .

No one seriously doubts that we, Catholic Traditionalists of the U.S.A., respect the beliefs of all our non-Catholic fellow-citizens. We have never ceased and never will cease to defend the rights of all non-Catholics to the full private and public practice of their religious beliefs, even in those countries where Catholics constitute the overwhelming majority of the population. The fight of the C.T.M. never was and never will be one to downgrade Protestantism or Judaism or any other religion. We are neither anti-Protestant nor anti-Jew. We are simply pro-Catholic. Ours is solely a fight to remain true to our own convictions and our own Roman-Catholic faith.

Ecumenists vs. Ecumaniacs

One would have to be blind and deaf not to realize by now that the so-called liturgical renewal was only the first phase of a broader scheme to simultaneously protestantize the Catholic Church and paganize the Protestant religions and thus weaken all Christendom. It came as no surprise to us that the same archbishop Dearden of Detroit who happens to be President of the American bishops' National Conference, also, among other strange things, permits his priests to participate with liberal ministers and rabbis in what they call SORT-meetings, the initials standing for Search Of Religious Truth. We, traditionalist Catholics, may sound very old-fashioned to the Shehan-Dearden type of bishop, but we will continue to believe and say that our Church still possesses the fulness of Christ's religious heritage. And with all due respect to the office they surprisingly still hold, we cannot help but feel that any archbishop or priest who seriously believes that he still has to search for religious truth has either lost his faith . . . or his marbles. Ecumenism, sure! Ecumania, never!

Cooperation Without Compromise

As I already told my students fifteen years ago, when I first started my career as a professor of Fundamental Dogmatic Theology, — and at that time I was classified a dangerous progressive for advocating the same views which now earned me the label in some circles of a hopeless reactionary, — we, Catholics, should not look down on our non-Catholic neighbours as people living in error and sin and slowly but surely moving in the direction of Hell. Let us rather look at them as sincere people possessing part of God's revealed religious truths and having so much in common with us that it would be sheer stupidity not to work

together with them on equal footing in all the patriotic, social, cultural and other projects that help to make this world of ours a better place to live in. But we refuse to compromise even as much as one of our doctrinal principles, and will continue to proclaim, in candidness and honesty to ourselves and our neighbours, that the Roman-Catholic Church always has considered and always will continue to consider itself the one true Church of Christ possessing the fulness of God's religious revelation.

Laity's Right and Duty

But, even if all these observations were true, — and we most firmly believe they are, — is not the very existence of a CATHOLIC TRADITIONALIST MOVEMENT a rather un-Catholic challenge to the authority of our bishops?

How retrogressive indeed can some "progressives" be in trying this type of pre-Vatican II reasoning to stifle the voices of those who disagree with them!

Through our Movement the traditionalist Catholics in the U.S. are simply implementing art. 37 of the Second Vatican Council's Constitution on the Church: ". . . The laity should *openly* reveal their needs and desires with that freedom and confidence which is fitting for children of God and brothers in Christ. . . . They are permitted and sometimes even obliged to express their opinion on those things which concern the good of the Church." What a beautifully worded declaration on the part of our assembled bishops!

Confidence Shaken

But! . . . When a chancery official of Detroit's liberal archbishop Dearden says that the archbishop is unavailable and then throws a traditionalist laymen's leader out the door after a three minute conversation; when liberal Notre Dame University President Hesburgh gives the university forum to an ex-Catholic speaking in defense of atheism but a week later, hiding behind instructions from liberal Fort Wayne bishop Pursley, bars a traditionalist priest from the campus; when San Diego's liberal bishop Furey uses the threat of mortal sin and excommunication to scare laypeople away from C.T.M.-meetings; when Tucson's liberal bishop Greene and Chicago's liberal archbishop Cody refuse even to accept traditionalist layleaders' letters and return them unopened; when one of Baltimore's ultra-liberal cardinal Shehan's henchmen thinks it is funny to inform traditionalist Catholics that their letters will not be given attention . . . unless they are written in "that Ecclesiastical Latin which was used by the Roman Church throughout

the Patristic period and the Middle Ages or in the Classical Latin which seems to have provided the linguistical exemplar followed in the composition of the Church's official documents during the past four hundred years;" when St. Paul's liberal archbishop Binz enjoins the editor of a local independent catholic weekly not only to drop its editorial support of the C.T.M. but even to stop providing information on that Movement or carrying its paid advertisements; when all this AND MORE happens less than two years after the closing of the Ecumenical Council, the confidence of the laity in the pastoral sincerity of their bishops becomes badly shaken. And, unless they are reconciled to finding themselves some day soon commanding an army without troops, our chancery-executives better start realizing now that to breach the ever widening gap between the Church's hierarchy and its clergy and laity and to neutralize the growing virus of anti-clericalism . . . and anti-bishopism, whether from the left or from the right, much more is needed than rhetoric Council declarations about the royal priesthood of a charismatic laity and the Church's prelates being the humble servants of the People of God!

Bishops Misinformed

And yet, in spite of these unappetizing shenanigans of some liberal members of the Catholic hierarchy in the U.S.A., we continue to believe that a large number of our Catholic bishops in America, while no candidates for inclusion in an ecclesiastical "Profiles of Courage," still are not only capable administrators but also honest spiritual leaders who in all sincerity want to do whatever is beneficial to the immortal souls entrusted to their care.

Never in a million years would a majority of our bishops have allowed to even try out some of the mind-confusing and faith-destroying experiments now upsetting and saddening our Catholic people, if they had not been misled by a few of their colleagues and the palace-guards of glorified altarboys of their own chanceries into believing that our Catholic people were not only ready but were actually asking for a "new Catholic Church."

That is why, besides instructing our people in the true meaning of Vatican II and counteracting the misrepresentations of that Ecumenical Council by the official Catholic press, the C.T.M. also aims to create a free-flowing channel of communication between our Church's hierarchy and its laity, so that the true voice of the "People of God" might pierce the purple-lace curtain of our chanceries and reach the ears of our bishops themselves.

Catholics Disturbed

In line with this second aim of our Movement the C.T.M. sponsored a poll in 1965 among the Roman-Catholic laity in the U.S. and Catholic servicemen abroad. They were asked their feelings about their "updated" Church in general and the new liturgy in particular. A cross-section of more than 40,000 Catholics was polled by letter or interview. The evidence that resulted showed less than 25 per cent of the Catholics in the U.S. approve of the "new look" in their Church and that 86 per cent think that the quiet Latin Mass should be allowed at least to coexist with the new English form.

Reasonable Requests

It was in the light of these factual findings and in the belief that the old saying "Vox Populi, Vox Dei" (The voice of the people is the voice of God) is still pertinent, that on November 25, 1965, we asked the Holy Father and the in Rome assembled American bishops to consider three requests of special immediate concern to traditionalist Catholics: 1. To issue effective directives to end immediately the replacing of altars with tables, the removal of the tabernacle from the central place of honor in the sanctuary, the dismantling of communion rails, the removal or reducing in size of crucifixes, the removal of the Stations of the Cross and of statues, and all other similar iconoclastic abuses. 2. To permit in every church at least one low Mass, on Sundays as well as on weekdays, celebrated according to the traditional liturgy: entirely in Latin, offered at a real altar by a priest not facing the people, and conducted in a quiet atmosphere without the distraction of lectors or commentators. 3. To keep the Latin language and the traditional Catholic chant and music in all sung Masses, and to ban anything which is conducive to what has become known as a "Hootenanny" atmosphere.

Rome's Position Clear

Rome's reaction to our requests was more than satisfying. A papal directive received by our American bishops in January 1966 ordered them to immediately stop the wrong type-liturgy which had crept into our seminaries, and immediately start the correct implementation of the new Liturgy Constitution by having not only all the official prayers in the seminaries said in Latin, but the Mass itself celebrated six days a week in Latin and one day in English. Two months later, during March 1966, a similar directive affecting the parishes arrived from Rome

ordering, among other "traditionalist" measures, that the traditional old-fashioned Latin Mass be kept available to the people.

Rome thus left no doubt as to its interpretation of the new liturgy Constitution and its views on what Pope John XXIII once called "the unchangeable language of the Western Church." And as if to dispel any doubts and make it clear that in this instance "Rome" meant no one less than the Supreme Pontiff himself, Pope Paul told an audience the following month, April 1966: "*Latin is still the official language of the Catholic Church despite the new vernacular liturgy. Latin will live again with greater impetus . . .*"

Anti-Roman "Catholics."

Clear as Rome's position was, the reaction of the de-Romanized American church-establishment left no doubts either.

There was the stark defiance on the part of some, such as the "national liturgical leader" who was contacted by cardinal Ritter's *St. Louis Review* and, after cowardly asking not to be identified, stated that Rome could not possibly enforce such a directive in the American seminaries "without a mass exodus or a rebellion." (And those are the characters who try to pin the label of "rebel-priest" on me!) In the realm of defiance, however, the Jesuit magazine AMERICA (April 9, 1966) outdid them all with a barely veiled appeal to sedition when, in ever so jesuitically selected language, it urged the American seminary rectors meeting in national convention at the time, not to apply what it called "unwise regulations" that would impose on our American seminarians "a meaningless burden . . . that could provoke cynicism and rebellion."

Then there was the ever so smooth pharisaical disobedience covered with a cloth of legalistic loopholes, as in the case of Baltimore's cardinal Shehan — always he! — who informed his seminarians that the Roman directive did not effect his seminary since he had immediately applied — in Rome, of course! — for a dispensation from the rule!

Pope John Defied

By and large, however, Rome's two latest liturgical directives are simply and very casually ignored by our American bishops. And unless traditionalist Catholics use all the pressure at their disposal to force their bishops into compliance with these directives of the Holy Father, we are in for a repeat performance of what happened to Pope John's 1962 Apostolic Constitution VETERUM SAPIENTIA.

That document, two years later solemnly confirmed by Pope Paul VI, and still the law of our Church, commanded that Latin be used as the

medium of instruction in all ecclesiastical studies and the means of communication among the clergy and religious of all nations.

And yet, for all practical purposes, that Apostolic Constitution raised a brief flurry in American Catholic circles and then became a dead letter. There was even one American archdiocese where the academic dean of a major seminary was positively forbidden to even partly implement Rome's solemn directive. I should know! I was that dean!

Pope Paul Defied

In ages past a situation of this kind was called a schism. Today they call it "de-Romanization." And one cannot help wondering whether or to what extent the Holy Father in Rome knows the seriousness of the situation in the American sector of his Church. Or does the fact that Washington's Apostolic Delegate Vagnozzi depends for the maintaining of his material comfort and financial security almost entirely on the generosity of the American bishops make him a less than 100 per cent reliable source of information for the Holy Father?

Until Death . . .

For the past thirteen years, at the beginning of each academic year, — except the last one, when our Baltimore-imposed seminary rector "forgot" about it, — I was, in compliance with our Church's law, requested as professor of theology and Canon law to solemnly profess my Catholic faith and take the so-called anti-modernistic oath. Each year I swore, before God and men, "to uphold without compromise or change, until my dying day, the traditional beliefs and practices of our Church, and to make those entrusted to my care do likewise." If other persons in our Church — and every American cardinal and bishop took the same oath upon assuming office! — want now to consider themselves freed from that sacred obligation, I for one do not. And, with God's grace, I shall in *true* priestly obedience continue on the road I have been walking these past twenty five years as a Roman-Catholic priest.

Both as a Catholic and as a priest my first obedience is to God. My second obedience is to our Church. My third obedience is to the Holy Father, our Pope. My fourth obedience is to our bishops. But the obligation to obey a bishop ceases to exist the moment that bishop himself fails in his obedience and loyalty to either Pope, Church or God.

If to adhere to those beliefs and to try to live by them makes me a "Rebel-Priest," then, please God, let me remain one . . . *per omnia saecula saeculorum!* . . .

—APRIL 12, 1967—*twenty-fifth anniversary of my ordination*

Our Credentials . . .

"For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled . . . Thou art Peter: and upon this rock I will build my Church, and THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT." (Matthew, 16:18.)—Our Lord JESUS CHRIST

"Therefore, brethren, stand fast; and hold the TRADITIONS which you have learned." (2 Thess., 2, 15.)—SAINT PAUL

"If anyone says that the Mass ought to be celebrated in the VERNACULAR only, . . . let him be anathema (cursed). —ECUMENICAL COUNCIL OF TRENT.

"The true friends of the people are not the revolutionaries or the innovators, but the TRADITIONALISTS." —SAINT PIUS X.

"The use of the LATIN language is a clear and beautiful sign of unity, and an efficacious remedy against any corruptions of true doctrine . . . He wanders from the right path who wishes to restore to the ALTAR the ancient form of a TABLE." —POPE PIUS XII.

"LATIN is the immutable language of the Western Church." POPE JOHN XXIII.

"There must be no INNOVATIONS unless the good of the Church genuinely and certainly requires them. (art. 23) . . . The use of the LATIN language is to be preserved. (art. 36) . . . Even in the Liturgy the Church has no wish to impose a RIGID UNIFORMITY. (art. 37) . . . Provisions shall also be made . . . for legitimate variations and adaptations to DIFFERENT GROUPS. (art. 38) . . . Steps should be taken so that the faithful may be able to say or sing together in LATIN those parts of the Ordinary of the Mass which pertain to them. (art. 54) . . . GREGORIAN CHANT . . . specially suited to the ROMAN LITURGY . . . should be given first place in liturgical services. (art. 116) . . . —CONSTITUTION ON THE SACRED LITURGY, SECOND VATICAN ECUMENICAL COUNCIL.

"Devotional practices and exercises in honor of the Blessed VIRGIN MARY should be treasured as recommended by the teaching authority of the Church through the course of centuries. And all earlier Church decrees regarding the veneration of STATUES of Christ, the Blessed Virgin, and the Saints, must continue to be religiously observed. (art. 67). — CONSTITUTION ON THE CHURCH, SECOND VATICAN ECUMENICAL COUNCIL.

"The laity should OPENLY REVEAL . . . their needs and desires with ~~that~~ freedom and confidence which is fitting for children of God and brothers in Christ; . . . and are permitted and sometimes even obliged to EXPRESS THEIR OPINION on those things which concern the good of the Church." (art. 37) —CONSTITUTION ON THE CHURCH, SECOND VATICAN ECUMENICAL COUNCIL.

"My blessings and good wishes to you, FATHER DE PAUW, and to the men and women for whom you speak." —ALFREDO CARDINAL OTTAVIANI, Letter of February 5, 1965.

"His Holiness Pope Paul VI gladly grants His APOSTOLIC BLESSING to Father Gommarr A. De Pauw and to the members of the CATHOLIC TRADITIONALIST MOVEMENT." —ARCHBISHOP DIEGO VENINI, secret chaplain of His Holiness, Rescript of November 5, 1965.

"May Almighty God BLESS you and your CATHOLIC TRADITIONALIST MOVEMENT." —POPE PAUL VI, at personal audience of Father De Pauw, Rome, December 1, 1965.

"The PRIEST is first of all ordained for the celebration of the EUCHARISTIC SACRIFICE, in which he, in the person of Christ and in the name of the Church, offers sacramentally to God the Passion and Death of our Redeemer." —POPE PAUL VI, February 21, 1966.

"Some persons speak of REFORMING the Church and giving up the Church's laws, TRADITIONS, and aspirations . . . They feel that the whole structure of the Church should be revised, and that the laws of the Church are outmoded and out-of-step with the present times. Those persons are not on the right road. They bring sorrow to the Church and undermine her spiritual and social structure." —POPE PAUL VI, February 21, 1966.

"LATIN is still the official language of the Catholic Church despite the new vernacular liturgy. Latin will live again with greater impetus, despite fears for its survival." —POPE PAUL VI, April 10, 1966.

"FATHER DE PAUW remains today what his credentials signed in Rome last November 15 describe him to be: 'a priest commended for his moral conduct, his piety, and his zeal for religion, as well as other priestly gifts.' . . . I RECOMMEND THE CATHOLIC TRADITIONALIST MOVEMENT TO ALL CATHOLICS WILLING TO DEFEND OUR CHURCH." —BISHOP BLAISE S. KURZ, May 22, 1966.

Roman Catholics . . .

Who Still Dare To Think and Want To Retain The
Faith of Your Fathers

Stand Up and Be Counted!



Most Holy Father,
Father Gommar A. De Pauw, S.T.D.
and members of the Catholic Tra-
ditionalist Movement,
humbly prostrate at the feet of
your holiness, beg the
Apostolic Blessing.
*His Holiness, unique annual prayer
for the Traditionalists Nov. 5, 1965.*
f. De Pauw
Arch. De Pauw



"His Holiness Pope Paul VI gladly grants His
APOSTOLIC BLESSING to Father Gommar A. De
Pauw and to the members of the CATHOLIC TRA-
DITIONALIST MOVEMENT."

—ARCHBISHOP DIEGO VENINI, secret chaplain
of His Holiness, Rescript of November 5, 1966.



REV. DR. GOMMAR A. DE PAUW
President

VOLUME 36 NUMBER 5 MAY 1974

*Current
Biography*

THE H. W. WILSON COMPANY NEW YORK

DE PAUW, GOMMAR A(LBERT) (de-pô)

Oct. 11, 1918. Roman Catholic priest.
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New York 10017; h: 210 Maple Ave., West-
bury, N.Y. 11590

Spurred by his conviction that the liturgical reforms recently introduced into Roman Catholic worship are historically and theologically wrong, in 1964 Father Gommar De Pauw drew up a manifesto for the Catholic Traditionalist Movement. Since then the movement has become a rallying point for ultraconservatives who feel that English-language rites are destroying the Church they love. A decade later, Father De Pauw remains the visible head of what is probably the best-known American faction within the unauthorized and almost schismatic movement to retain the centuries-old celebration of the Mass and the Sacraments in Latin for those who prefer them that way. His Manhattan office and Long Island chapel have become the focal gathering places of his followers, who believe that the directives of Vatican Council II have been improperly applied.

With a holy wrath reminiscent of an Old Testament prophet, the otherwise affable Father De Pauw has unrelentingly assailed what he contends is an unjustified and invalid abandonment of ancient Roman Catholic rites and doctrines. But although he has incurred the displeasure of virtually all of the hierarchy, so far no attempt has been made to excommunicate him or his followers.

Both to a family that has ties with America that date back as far as the early seventeenth century, Gommar Albert De Pauw was born in Flanders, Belgium in the town of Stekene on October 11, 1918 to Desiré and Anna (Van Overloop) De Pauw. Anna De Pauw's parents had immigrated in 1911 to the United States, where they settled in Paterson, New Jersey. Desiré De Pauw was a cofounder of the Christian Labor Movement and the Roman Catholic school system in Belgium. The De Pauws, whose lineage stems from medieval Flemish crusaders, are descendants of New World pioneers who first arrived in America in 1627. One ancestor, Michael De Pauw, was the first white proprietor of Staten Island; another, Charles De Pauw, was aide-de-camp to the Marquis de Lafayette during the American Revolution. De Pauw University in Greencastle, Indiana is named after Washington Charles De Pauw, a Hoosier great grand-uncle of Father De Pauw, because his generous financial help saved the school, which was formerly called Indiana Asbury University. Gommar De Pauw's oldest sister, a missionary nun, served in the Congo for many years; his brother Adhemar is a Franciscan friar in New York. Other sisters and brothers are married and have children.

In 1936 Gommar De Pauw graduated *magna cum laude* in classics as the top student in his class from the College of St. Nicholas in East Flanders, in Belgium. He then entered the dioc-



REV. GOMMAR A. DE PAUW

esan seminary in Ghent, Belgium for courses in theology and philosophy, but his studies were interrupted by the outbreak of World War II. For a while, in 1942, he taught algebra at the College of St. Nicholas, his alma mater, and then, although nominally a seminarian, served in Belgium, Holland, and France as a medical corpsman with the Ninth Belgian Infantry Regiment. Taken prisoner at the Battle of Dunkirk, he managed to escape from the prison camp where the Germans had interned him and made his way back to the seminary in Ghent. There he completed his theological studies and was ordained a priest in 1942 by special dispensation from the Vatican.

During the liberation of northern Belgium and southern Holland, the newly ordained Father De Pauw accompanied the Belgian Underground Army and the First Free Polish Armored Division as an auxiliary chaplain and was decorated with the Medal of Honor of the Free Polish Forces. After engaging for three years in postgraduate studies at the University of Louvain in canon law, moral theology, and church history, along with some courses in archeology and international law, he obtained the J.C.B. and J.C.L. degrees (Bachelor and Licentiate in canon law). De Pauw has said that the idealism of his father, the zeal of dedicated priests, and the example of Leo De Kesel, chaplain of a Catholic youth organization and later auxiliary bishop of Ghent, inspired him to join the priesthood. He still considers himself Bishop De Kesel's spiritual son.

From 1945 until 1949, when he joined his family in the United States, Father De Pauw served as a parish curate and Catholic social action chaplain in Ghent. For several years he worked in a New York City parish while undertaking advanced studies at the Catholic University of America. After submitting his doctoral thesis on "The Educational Rights of the Church," he obtained a doctorate in Canon Law from the Catholic University of America in 1953.

In 1952, Father De Pauw joined the faculty of Mount St. Mary's Seminary in Emmitsburg, Mary-

land as professor of theology and canon law, a post he held until 1965; concurrently he served for part of that period as dean of studies. In 1960 he served as substitute chaplain at the Army War College in Carlisle, Pennsylvania, in recognition of which the Second Army awarded him its certificate of achievement for his outstanding contribution to the religious welfare of military and civilian personnel.

During the momentous years of Vatican Council II (1962-65), the international convocation of bishops convoked in Rome by Pope John XXIII for reforming and updating the Roman Catholic Church, Father De Pauw served as a "personal expert" on theological matters. According to his 1967 pamphlet called *The "Rebel" Priest*, he was repeatedly consulted during the course of the Council deliberations by his former professor, the Belgian Bishop Charles J. Calwaert of Ghent. The latter officially presented and interpreted to the Council Fathers assembled in St. Peter's Basilica the 1962 Constitution on Liturgy that was to produce a major and far-reaching change in the ritual of the Roman Catholic Church. In *The "Rebel" Priest*, Father De Pauw wrote: "In all honesty I can find little or no fault with this particular Council document."

What Father De Pauw did find fault with, however, was the interpretation and application of the Constitution on Liturgy of Vatican Council II. In his view, it gave rise to what he has called "a hootenanny liturgy" marked by the "chaotic conditions of a three-ring circus," and to the "regimented kindergarten antics" that, according to the advocates of greater participation by the faithful and use of the vernacular, were necessary under the new norms of worship.

By late 1964 Father De Pauw was genuinely alarmed at what he viewed as the seeds of a new Reformation bent on the "Protestantization" of Roman Catholicism. On December 31 of that year he privately sent a communication to the Pope, all cardinals of the Vatican Curia, all members of the United States Roman Catholic hierarchy, and selected prelates around the world. Made public on March 15, 1965, that communication came to be known as the Catholic Traditionalist Manifesto, and it set forth a dozen major tenets that were to motivate all action by Father De Pauw's group over the following decade. At its core was the request that what was described as "the permissive nature" of the Constitution on Liturgy be safeguarded on the local level to avoid "any form of regimented compulsion" regarding innovations. (The Traditionalists maintain that the Constitution on Liturgy did not make innovations mandatory but permitted them as privileges.) The manifesto also requested that clergy and laymen be given the same freedom to promote and defend the use of traditional practices and languages as that accorded to the supporters of vernacularism.

Another key petition in the manifesto, based on articles 36 and 53 of the Constitution on Liturgy, was that the Latin Mass be allowed to co-

exist with the new ve and laity could choo the traditional Mass weekdays. The man renewal of such faith as devotion to the V dience to the Pope, tional attire of priest

After his first three St. Mary's Seminary, spent his weekends a Father De Pauw tr diction from the Dio diocese of Baltimore, olic Traditionalist Ma, unleashed such a sto rence Cardinal Shehe and Father De Pauw, urged him to dissocia completely from the that his activity was sion as priest and sei

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On July 26, 1965 C Pauw transferred from to Baltimore parish d following September. F the notification of his was given permission session of Vatican Co logian and adviser to an exiled Franciscan in Rome he took the vate audience with P case with the conserv viani, who reportedly to the Bishop of nearb fer from Baltimore to cardinal Shehan tentative Bishop Luigi Faveri a ment accepting De P before Shehan actual mission for reincard priestly jurisdiction thereby set off a serie misunderstandings.

Meanwhile, Father Manhattan to set up lic Traditionalist Mov incorporated under Ne he was now under Faveri of Tivoli, Ital him permission to ret any other country of

exist with the new vernacular forms, so that priests and laity could choose between the new ritual or the traditional Mass in Latin on both Sundays and weekdays. The manifesto also petitioned for a renewal of such familiar Roman Catholic customs as devotion to the Virgin Mary, loyalty and obedience to the Pope, and the celibacy and traditional attire of priests and nuns.

After his first three years as a professor at Mount St. Mary's Seminary, during which time he often spent his weekends and vacations in parish work, Father De Pauw transferred his canonical jurisdiction from the Diocese of Ghent to the Archdiocese of Baltimore. The publication of his Catholic Traditionalist Manifesto in the spring of 1965 unleashed such a storm of controversy that Lawrence Cardinal Shehan, Archbishop of Baltimore and Father De Pauw's ecclesiastical superior, soon urged him to dissociate himself immediately and completely from the movement, on the ground that his activity was incompatible with his position as priest and seminary professor.

Obedient to the wishes of the Baltimore Archdiocese, on April 8, 1965 De Pauw announced that, although he felt Cardinal Shehan had made a mistake in ordering him to sever his activity in the group, he would hand over its leadership to laymen and accept Shehan's directive in what the Cardinal's office called "a spirit of loyalty to his lawful superiors." But he also declared he was going to appeal to Francis Cardinal Spellman of New York, whom he considered the senior United States prelate, to the Vatican's Holy Office, and to Pope Paul VI himself.

On July 26, 1965 Cardinal Shehan ordered De Pauw transferred from his seminary teaching post to Baltimore parish duty, to be effective the following September. Four days after he received the notification of his transfer, Father De Pauw was given permission to attend the concluding session of Vatican Council II as a private theologian and adviser to the Most Rev. Blaise Kurz, an exiled Franciscan bishop from China. While in Rome he took the opportunity to obtain a private audience with Pope Paul, and to plead his case with the conservative Alfredo Cardinal Ottaviani, who reportedly arranged to introduce him to the Bishop of nearby Tivoli and effect his transfer from Baltimore to that diocese. Lawrence Cardinal Shehan tentatively agreed to the move, but Bishop Luigi Faveri apparently signed the document accepting De Pauw into his Tivoli Diocese before Shehan actually sent his final, formal permission for reincardination, as the process of priestly jurisdictional transfer is known. Faveri thereby set off a series of confusing ecclesiastical misunderstandings.

Meanwhile, Father De Pauw had moved to Manhattan to set up headquarters for the Catholic Traditionalist Movement, Inc., which was incorporated under New York law. He insisted that he was now under the jurisdiction of Bishop Faveri of Tivoli, Italy, who, he said, had given him permission to return to the United States or any other country of his choice "to do research

work." De Pauw has said that he was given tacit support and private encouragement by Cardinal Spellman in efforts to foster the preservation of the Latin Mass, a claim that has been denied by New York chancery office sources at St. Patrick's Cathedral. In the meantime, the Baltimore Archdiocese declared that it still had authority over Father De Pauw in view of the lack of any final letter of "perpetual and unconditional excommunication" signed by Cardinal Shehan, as required in canon 112 of the Roman Catholic code of canon law.

On January 28, 1966 Cardinal Shehan suspended Father De Pauw from his functions as a priest, denying him the right to preach, celebrate Mass, or administer the Sacraments except in an emergency, and ordering him to report to Baltimore within twenty-four hours. Two weeks earlier, Bishop Faveri of Tivoli had reportedly changed his mind about accepting De Pauw nominally into his diocese if canonical formalities were incomplete, but De Pauw replied that he belonged to the Diocese of Tivoli and that he intended to continue celebrating daily Mass. He also indicated that he planned to ignore further directives and notes from the Diocese of Baltimore. Both *Newsweek* and the liberal Catholic weekly *Commonweal* suggested that there seemed to be little difference between Shehan's suspension of De Pauw and Los Angeles Cardinal McIntyre's silencing of liberal priests.

In the middle of January 1966 the Most Rev. Blaise Kurz, titular bishop of Terenuti and exiled prefect apostolic of Yungchow, China, who was then living on Staten Island, issued a statement in support of Father De Pauw, who had been his theology consultant at Vatican Council II. Bishop Kurz was the only prelate to offer De Pauw public backing, declaring him to be under his own "direct episcopal jurisdiction" as personal secretary while technically remaining a priest of the Diocese of Tivoli, directly subject to the Holy See. Later he said that he had directed Father De Pauw, as his secretary, not to report to Baltimore. Replying to continuing charges that the canonical transfer of Father De Pauw to Tivoli from the Baltimore Archdiocese had been properly and fully completed, Bishop Kurz issued a public declaration on May 22, 1966 repeating that there were in existence "documents of unquestionable canonical authenticity and validity" supporting the claim that De Pauw had been duly reincardinated into the Italian diocese. He added that De Pauw was serving as personal secretary to Kurz and under his direct episcopal authority. On the same date, Bishop Kurz accepted the post of Bishop-Moderator of the Catholic Traditionalist Movement.

Despite that episcopal vote of confidence from Kurz, Father De Pauw soon discovered that the suspension decree of Cardinal Shehan carried far more weight in practice. In late February his attempts to celebrate a traditional Latin Mass in Detroit, Michigan and at the University of Notre Dame in Indiana proved fruitless. When his efforts to give an address on campus at the invita-

tion of a Notre Dame student group were similarly thwarted, he was forced to give his talk at a South Bend hotel. Those repeated disappointments led Father De Pauw and his backers to buy a Westbury, Long Island church from a Ukrainian Orthodox group for a reported sum of \$34,000 in the summer of 1968 after failing in the previous year to obtain recognition from the Vatican as an authorized traditionalist Latin rite within the Church, similar to the various Oriental rites.

Renamed the Ave Maria Chapel, the church quickly became the spiritual haven for hundreds of nonconformists unhappy with the new English Mass and other innovations. When Charles Osgood interviewed Father De Pauw on a CBS television news program that was carried coast-to-coast on Easter Monday, April 3, 1972, the traditionalist priest explained that he feels his mission is that of a religious leader rather than that of a social leader. He therefore excludes politics, "either from the Left or the Right", from the movement, leaving such matters as social and civic needs to qualified laymen, and he lists himself as an independent in politics. In its February 4, 1974 issue *Newsweek* magazine reported that as many as 1,000 dissident Catholics flock to Father De Pauw's Ave Maria Chapel on Sunday to attend his Masses in Latin, which are carried on some seventeen radio stations each week. Of his personal celebration of the Mass each Sunday Father De Pauw has said, "I give the communions out myself. I don't have nuns, undertakers and flunkies giving out communion as other priests do."

Father Commar A. De Pauw, who stands five feet ten inches tall and weighs about 200 pounds, has brown hair that is now intermixed with gray and green eyes that are usually framed by thick-rimmed glasses. He regrets that his frequent lecture tours around the United States leave him no time for vacations or for such recreations as the soccer, cycling, and mountain climbing he once enjoyed. Once a heavy smoker, he stopped indulging in cigarettes during World War II. He has contributed to such publications as the *Encyclopedic Dictionary of the Bible*, the *New Catholic Encyclopedia*, and *Homiletic and Pastoral Review*, has cut half a dozen recordings, and has appeared on such radio and television talk shows as the *Today Show* and the *Long John Nebel Show*. Since he believes that the faithful should be offered a choice between the new and the old liturgies, he maintains that he is essentially more liberal than "unliberal liberals."

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FOREMAN, GEORGE

Jan. 10, 1949- Prize fighter

Address: h. Hayward, Calif. 94540

George Foreman, the 1968 Olympic heavyweight gold medalist, turned pro in 1969 and became world boxing champion by defeating Joe Frazier four years later. Foreman successfully defended his title against Joe Roman in September 1973 and against Ken Norton in March 1974. But, like Frazier before him, he will wear his crown in a shadow until he meets in the ring with deposed champ Muhammad Ali, whom a legion of fans still regard as the rightful claimant to the heavyweight throne. "This matchup... would divide the fight faithful as perhaps no other bout has ever done," Associated Press writer Will Grimsley has observed, and others have predicted that the Foreman-Ali encounter would bring the fighters \$5,000,000 apiece. That encounter was scheduled to take place in Zaire, Africa in September 1974.

George Foreman was born in Marshall, Texas on January 10, 1949. With his elder brother, three older sisters, and two younger brothers, he grew up in Houston, Texas, where the Foremans lived on Lee and Montgomery streets in the Fifth Ward, a black slum. He was "the only athlete in the family," according to his mother, Nancy Ree Foreman. "Monkey we called him, still do. When he was a baby he just wouldn't keep still, and he was so quick and fast."

After the father, J. F. Foreman, a railroad construction worker, left the family, Mrs. Foreman supported her brood by cooking in a cafeteria, until she had a nervous breakdown, when George was fourteen. Chronically truant from school, Foreman roamed the streets, looking for fights and trying to be "bad." As he has recalled, "I dranked a lot, and hung around corners and I had these ambitions to be a great thief... an all-around hustler. But I was a complete failure... just couldn't stand to take no one's money."

A positive factor in Foreman's early formation was sports. Boxing, in which he was always interested, was confined to street fighting, but, bigger and stronger than his peers, he played tackle on the E. O. Smith Junior High School football team for a short time before he dropped out of school, and he played basketball at Hestor House, a ghetto youth settlement. The strongest of the positive influences on him was his mother. "My mom gave me spiritual help," Foreman told Tim Tyler in an interview for *Sport* (July 1973). "We'd sit in the kitchen and have long discussions about what I was gonna do in life... My life just fell apart when she was sick... I always wanted to impress her, to do something out of the ordinary for her to make her proud of me."

In a Houston poolroom one day in 1965 Foreman's attention was drawn to the television set by a public-service message done by pro football stars Johnny Unitas and Jim Brown in behalf of the Job Corps, a Johnson Administration anti-

poverty program in which people were paid a salary for employable skills. He spent some time doing construction and at the Fort Vanoy Community Center in Pass, Oregon and taking a diploma at Camp Parks, a center for boys sponsored by Little League in California. Out of his mother fifty dollars a month.

Foreman was constantly in trouble. His mother's disapproval of his assisted pugnacity and his quasi-military regimen somewhat after he came to Nick (Doo) Broadus, Camp Parks, who had imposed a training routine and discipline so appealed to him that he had since 1967," he said recently. "In his first official amateur fight, a first-round knockout in the Gloves on January 26, 1967, another tournament in the final round in Milwaukee with his fighting," his mother he was doing it because of a streak in him. But he loved the game and he told from boxing."

In May 1967 Foreman joined the U.S. Marine Corps and returned to find no jobs above the rank of sweeper. "We wrote to Broadus has recalled something. Do it quick he'll be in the penitentiary for Foreman to work as a construction worker on the staff of the U.S. Marine Corps. By winning the National Union boxing championship for the United States Olympic team in Mexico City in 1968, Foreman won a medal by defeating Joe Frazier. After his victory he was given the American flag from the poolroom it as he circled the ring sharply with the elements of the Olympiad by "blatantly" Tommie Smith and Joe Frazier. States, Foreman was elected Governor of California, that the American dream is 192 years ago." In so-called an "Uncle Tom's Cabin" In his professional career at Madison Square Garden, Donald Waldheim in his next twenty-nine months opponents, but many of his opponents belittled his unorthodox style on the ground that the reception of George Ch...

CATHOLIC TRADITIONALIST MOVEMENT, INC.

210 MAPLE AVENUE
WESTBURY, NEW YORK 11590

FATHER GOMMAR A. DE PAUW, J.C.D.
Founder-President

BISHOP BLAISE S. KURZ, D.D.
Moderator

May 9, 1974

Mr. Charles Moritz, Editor
CURRENT BIOGRAPHY
The H. W. Wilson Company
950 University Avenue
Bronx, New York 10452

Dear Mr. Moritz:

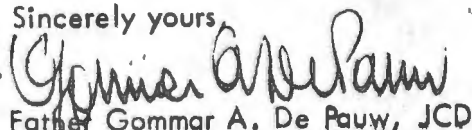
Thank you for sending me the latest issue of CURRENT BIOGRAPHY containing an article on my life and work. As always, here too your publication lived up to its reputation for carefully written, objective and well-documented articles.

Since you were generous enough to invite corrections, if necessary, for later editions, I would like to make just one observation. On page 27 your article discusses what it calls my "suspension" on January 28, 1966, by Baltimore's Cardinal Shehan. I grant you that to anyone not familiar with the technicalities of Canon Law my canonical status in 1966 was bound to appear that way. As a matter of fact, I am convinced that the Baltimore Chancery had every intention of creating that impression among the public, following the old Machiavellian bit of advice of trying to discredit the salesman if one cannot attack the product.

Yet, as even Shehan and his chancery have publicly admitted when pressed by some of my colleagues in the professional field of Canon Law, Baltimore's action against me was not the PUNITIVE action your article refers to as a "suspension decree," but only an ADMINISTRATIVE measure forbidding me to publicly function as a priest. And the difference between a "suspension" and that kind of "administrative measure," as any other Doctor of Canon Law will confirm, is, expressed in lay terminology, about as large as the distance between a parking violation ticket and a jail sentence for murder! This also explains why in the official Catholic directories the Baltimore Chancery has never dared to list me as "suspended," but rather classifies me as "absent" without an address, a classification which is rather laughable, in view of the fact that I cannot think of any other Catholic priest with better known whereabouts than yours truly!

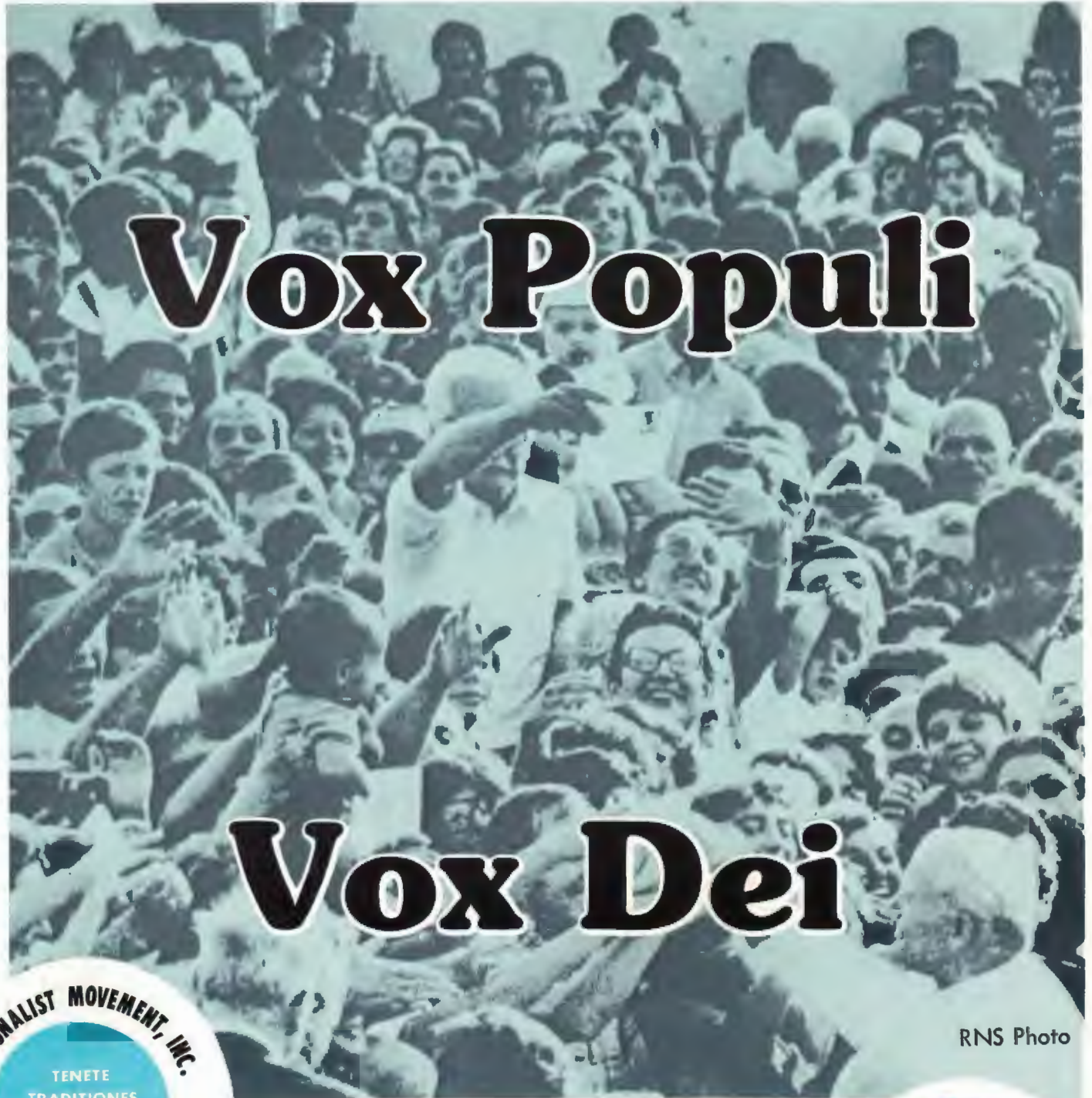
May I add that even Cardinal Shehan's "administrative measure" against me on January 28, 1966, was totally void of any canonical or ecclesiastical significance, in view of the FACT that, as you in all objectivity report on the same page, documents of unquestionable canonical authenticity and validity support my claim and that of the late Bishop Kurz that Cardinal Shehan had lost all jurisdiction over me as a result of my having been duly incardinated into the diocese of Tivoli-Rome.

Sincerely yours,


Father Gommar A. De Pauw, JCD

SOUNDS OF

TRUTH AND TRADITION



Vox Populi

Vox Dei

RNS Photo

CATHOLIC TRADITIONALIST MOVEMENT, INC.
TENETE
TRADITIONES

*Catholic Traditionalist
Movement, inc.*

SUITE 303 East - PAN AM BUILDING, 200 PARK AVENUE - NEW YORK, N. Y. 10017



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ISSN - 0038-187x

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The *CATHOLIC TRADITIONALIST MOVEMENT*, literally grown "from the grassroots" as early as 1964, was publicly launched on March 15, 1965, by **Father Gommar A. De Pauw, J.C.D.**, then a Professor of Theology and Canon Law, and Academic Dean at Mount St. Mary's Major Seminary in Emmitsburg, Maryland, and theological advisor at the Second Vatican Council in Rome. Subsequently, and at the direction of **Francis Cardinal Spellman**, then the Roman Catholic archbishop of New York, the Movement was **incorporated under the laws of the State of New York** as a non-profit, educational organization "to provide the Catholic laity with all information necessary for the correct understanding and implementation of the Second Vatican Council's decisions in full conformity with the **traditional doctrine and practices of the Roman Catholic Church.**"

Ever since 1968 when, as a result of erroneous interpretations and implementations of the Second Vatican Council's decisions, **the centuries-old Sacrifice of the Mass** became threatened with extinction, the C.T.M., as the Movement is commonly known, has concentrated its efforts on the maintaining of **the completely unchanged Latin Roman Catholic Mass**, sometimes called the "Tridentine" Mass, as ordered "in perpetuity" by St. Pope Pius V in 1570:

"By this our decree, to be valid **IN PERPETUITY**, we determine and order that **NEVER** shall anything be added to, omitted from, or changed 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 so as to preclude once and for all any scruples of conscience and fear of ecclesiastical penalties and censures, we herewith declare that it is **in virtue of our Apostolic Authority** that we decree and determine that this our present order and decree is to last in **PERPETUITY** and **can never be legally revoked or amended at a future date....**And if anyone would nevertheless ever dare to attempt any action contrary to this order of ours, given for all times, let him know that he has incurred **the wrath of Almighty God** and of the Blessed Apostles Peter and Paul."

(Decree QUO PRIMUM, St. Pius V, July 19, 1570.)

Through a decision of the U.S. Treasury Department, Internal Revenue Service, June 23, 1966, the C.T.M. was given tax-exempt status with the result that "contributions made to the **CATHOLIC TRADITIONALIST MOVEMENT, INC.** are deducti-

ble by donors as provided in section 170 of the Code. Bequests, legacies, devises, transfers or gifts to or for the use of the C.T.M., Inc. are deductible for Federal estates and gift tax purposes under the provisions of Section 2055, 2106 and 2522 of the Code."

Funds and time permitting, **SOUNDS OF TRUTH AND TRADITION** is published four times a year as the official **Newsletter** of the Catholic Traditionalist Movement, Inc., whose Founder-President, Father Gommar A. De Pauw, J.C.D., is solely responsible for all its contents, including the unsigned articles and items composed by others. - Like all other publications, phonograph records, tapes, cassettes, etc. of the C.T.M., **SOUNDS OF TRUTH AND TRADITION** is not for sale, and there are **no subscription rates**. Copies are sent all over the world, **first class mail and free of charge**, not only to all who morally and financially support the C.T.M., but also to everyone who expresses a sincere interest in the C.T.M.'s aims and activities, and is willing, if able, to share production and mailing expenses.

A FIGHT FOR TRUTH and TRADITION SINCE 1964



Personal from

Fr. Gorman A. DePaauw.



*Am I therefore become your enemy, because I tell you the truth?
—Galatians 4:16*

My loyal Catholic Friend:

I know you have been wondering why it has been quite some time since you last received an issue of SOUNDS OF TRUTH AND TRADITION, especially after being notified that the arrival of our QUOTE ... UNQUOTE on the scene -- a most successful little publication, I may add -- did not mean the end of our now pretty well established C.T.M.- Newsletter.

In postponing publication of our SOUNDS, we were simply following the advice of those friends we still have in "high places in the Church Establishment," who urged us to temporarily not "rock the boat," in order to facilitate and expedite the official and public restoration of the traditional Latin Mass in our parishes.

And so we got caught in the web of the Roman yo-yo game, with rumors of the Pope's pending personal decision in this matter reaching and leaving our C.T.M.-offices quicker than we could say, "We'll believe it when we see it."

Even the Pope's Apostolic Letter, DOMINICAE CENAE, of February 23, 1980, calling for "understanding," "full respect," and "accommodations" for "those people who have been educated on the basis of the OLD LITURGY IN LATIN, was rejected by his bishops with an arrogant disobedience to papal authority surpassed only by their flagrant disdain for the spiritual need of their people.

Apparently still believing in some degree of good faith and honesty in his rebellious bishops, the next move of the Pope came on June 19, when, through his Prefect of the Sacred Congregation for Sacraments and Divine Worship, Cardinal James Knox, he ordered all bishops of the Latin rite "to provide the Holy Father with objective information" by answering, by October 31, the following questions:

- " 1. a) In the diocese entrusted to your pastoral care, are Masses being celebrated in Latin?
b) Does the demand for Latin in the Liturgy persist? Is it growing? Is it decreasing?
2. Are there persons or groups in your diocese who insist on having a Mass in Latin celebrated according to the old rite (Tridentine Mass)? -- What strength and importance have these groups? -- What are the motives prompting such positions and requests? "

Frankly, knowing our American bishops somewhat better than the Pope does, I have very few illusions as to the "objectivity" with which most of these self-serving prelates have by now answered these questions, assuming that they even paid that much attention to this papal directive. -- I am willing to bet that for once they were consistent in once more repeating their now fifteen-years-old almost-in-unison theme song of, "Except for a few fanatics like Father De Pauw and his dying-out brand of old ladies in tennis shoes, our people love the new vernacular liturgy, and want no part of a turn-the-clock-back return to the traditional Latin Mass of the past."

I admit that more than once I felt the urge to use some slightly unprintable terms -- much more stronger than "cynicism" and "hypocrisy" -- while sitting on this latest Vatican directive, before I first made it public over a New York City radio station. (RELIGIOUS NEWS SERVICE, alerted to the "scoop," did not find it interesting enough to be included in its releases.)

Whence this sudden Vatican interest in the "sensus fidelium" ("the feelings of the faithful") in the matter of the traditional Latin Mass? And an interest, to boot, displayed with a bruised-ego-attitude of one shaking his head while saying, "It's a shame that nobody ever informed us of how the people really felt in this matter."

If nothing else, for the past FIFTEEN years the CATHOLIC TRADITIONALIST MOVEMENT has consistently and regularly provided the Vatican -- directly or through its Apostolic Delegation in Washington -- with the kind of "objective information" it now claims to be looking for. -- This has been the case, from the day in 1965, when I personally delivered a briefcase filled with "objective information" -- vouched for by ten thousand American signatures -- into the hands of "the father of the New Liturgy," the then Vatican secretary of the Liturgical Commission, now the Vatican envoy in Iran, Archbishop Annibale Bugnini, ... to this very 1980.

If that and similar "objective information" is today no longer available to the present Vatican administration of John Paul II, then it has obviously been destroyed with or since the sudden death of John Paul I, of loving memory, who was very much aware of the "objective information" regarding the traditional Latin Mass in the Vatican files, as well as of the various sources that provided it. -- And no one in the know -- least of all in Rome -- will call it just a minor coincidence that when that truly holy Holy Father decided, among the very first priorities of his too short pontificate, to start the wheels rolling in the direction of full and public restoration of "the Latin Mass of all times," one of the very first official documents of his administration was an official and written expression of "profoundest personal thanks" to us, of the C.T.M., for our "loyalty and love."

This issue of SOUNDS OF TRUTH AND TRADITION is "one for the record," completely devoted to the publication of some -- a minimal fraction -- of the thousands of letters our offices received and continue to receive, -- from the day, fifteen years ago, when a visiting bishop literally had to climb over a pile of U.S.-Mail bags in order to enter my office room, to this very morning when a neighbor seeing me carry some of this morning's mail, couldn't help quipping "Business is good, Father."

While every letter the C.T.M. has ever received from the "faithful in the diaspora" was eventually conveyed to Rome, -- either in toto, or at least its contents -- the letters published in this newsletter are just a few, selected at random, and only from the United States and Canada, not including any from our equally bulging collection of correspondence received from countries the world over, especially those where our short-wave radio broadcast of the Traditional Latin Mass has kept the flame of faith and hope burning.

If the present Vatican administration, or whoever, want to know the true "sensus fidelium," let them read these letters, and ask themselves how many others, who never bother to put their feelings on paper, feel exactly the same way.

As has been our procedure with all C.T.M.- publications these past fifteen years, the first copy of this issue of SOUNDS OF TRUTH AND TRADITION too will be mailed to the Holy Father in Rome, with a heartfelt prayer that, in this instance too, "the Truth may set him free."

And, if I can for a moment overcome the scepticism and disillusionment which previous dealings with our "shepherds in the mist" have unhappily generated in my heart, I may even send a copy to our American bishops. Who knows, perhaps even some of them may still remember Our Lord's words in St. Luke's Gospel (11:11), "If a son shall ask bread of any of you that is a father, will he give him a stone?..."

" TENETE TRADITIONES!"

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" As I bring these considerations to an end, I would like to ask forgiveness—in my own name and in the name of all of you, venerable and dear brothers in the episcopate—for everything which, for whatever reason, through whatever human weakness, impatience or negligence, and also through the at times partial, one-sided and erroneous application of the directives of the Second Vatican Council, may have caused scandal and disturbance concerning the interpretation of the doctrine and the veneration due to this great sacrament. And I pray the Lord Jesus that in the future we may avoid in our manner of dealing with this sacred mystery anything which could weaken or disorient in any way the sense of reverence and love that exists in our faithful people. "

JOHN PAUL II

Dominicae Cenae

February 24, 1980

From NEW YORK:

" Dear Father De Pauw: I have written a letter to Pope John Paul II, copy of which I herewith enclose. My parents advised me not to forward this letter which they consider too strongly worded. So I am submitting this letter to you, leaving it up to you to forward it to Rome or not. In either case, I expressed my honest feelings, and I believe those feelings are shared by many Catholics. --

' Your Holiness: You have been described as particularly interesting in the views of the younger section of your flock, and especially of college and university students. That is the reason for at once stating to Your Holiness that I am a recent graduate of the College of the University of, in my early twenties.

Holy Father, like so many of my generation of young Catholics who try to do the right things, in a world where this is getting harder all the time, I too am disgusted in witnessing the collapse of the Roman Catholic Church which I inherited from my ancestors.

I hope that this letter, unlike others I previously mailed you, will be one you will actually get, read, and, perhaps, even answer. Consider it my last plea to Your Holiness to please finally and once and for all reverse the disastrous direction of the Second Vatican Council, and return to the Church peaceful and sensible times.

Holy Father, I have watched closely your pontificate these past two years, and -- forgive me for being frank about it -- I am puzzled and lost at trying to figure out where you really do stand. -- One day you say that priests must remain celibate and return to traditional ways of life and conduct. Only weeks later you are talking of married priests. -- One day you speak beautifully of Catholic heritage and tradition, but the next day you talk of doing away with all the symbols and signs of that heritage. -- One day you speak of traditional respect of the indissolubility and sacredness of marriage, and the next day you promote the very persons who advocate and practice just the opposite.

Unlike the pontificates of past Popes like St. Pius V, St. Pius X, and Pius XII, pontificates which, led by strong and holy men, brought an abundance of good things to the Church, your pontificate, so far, seems to be one big publicity campaign. -- Every time one picks up the papers, you are travelling somewhere else, telling the leaders of the nations you visit, how to solve their political and economic problems. -- How do you expect them to listen to you, when what has been entrusted to you to lead is collapsing?

Holy Father, the time has come for you to stay home in Rome, and act like a Pope. The time has come for you to lead your flock, rule with a firm hand, take a stand, and stop vacillating. -- Unless you do this soon, I am afraid your pontificate will be written in history as a period during which -- paraphrasing Nero's collapsing empire -- 'Rome, indeed the entire Church, collapsed, while John Paul travelled.'

May I suggest, Your Holiness, as the first thing on your agenda, to ban that disgusting and repulsive 'New Order of the Mass', and bring back the centuries-old traditional Latin Mass, offered since the time of the Apostles. It is this Mass which made the Church great in the past and the envy of non-Catholics.

The second thing I suggest is to stop trying to rule the Church with a quorum and voting majority of bishops, as we witnessed in the recent Roman Synod. -- The Roman Catholic Church is not a democracy. -- Conciliarism did not work in the Church in the past, and will not now either, as is evident by the disastrous conditions the Church finds itself in.

Holy Father, please realize that this letter is not written with disrespect for the Papacy. To show disrespect to Your Holiness is the furthest from my intentions. -- Please, just try to understand it as a plea from a young man who -- like many others of his peers -- is very bitter at what the hierarchy has done to our Church; -- a young man who is also very discouraged at the prospect of a coming Church in almost total darkness.' "

+++++

From KANSAS:

" Dear C.T.M.: I am a rather recent convert to the Faith (1973), however I studied the Church for many years in my youth both prior to and during Vatican II. I dearly loved the 'old Mass.' It sincerely breaks my heart to see it gone.

I wrote a letter to the Pope recently, with all sincerity and humility, requesting that he reassess and allow the traditional (Tridentine) Mass to be celebrated at least once a week for those who would like to attend, and where there was a desire for it. I have had no response yet, and really expect none.

I am also opposed to the 'charismatic' movement in the Church, finding it too dominated by some of the grosser and more disrupting elements of Protestantism. I am intimately familiar with this phenomenon, and have come to fear and be greatly repulsed by it both in the Church and out...

Honestly, I am appalled by the 'Protestantization' of the Church lately. The ecumenical movement seems to call for every sort of obnoxious compromise with whatever group calls itself a 'church' and our Catholicity seems to be slipping away from us more and more every day. I feel like going up to each and every Catholic man and woman and shaking them and telling them to wake up to what's happening. It seems that everyone is so full of the ecumenical spirit that no one can see what is happening to us. Help! Thank you."

+++++

From IDAHO:

" Dear C.T.M.: We have a group of traditional Catholics here. Whenever we can we all drive to a place where Father, an elderly priest, has kept the true Mass. On other Sundays, when driving is out of the question, we come together in the house of one of us, and play Father De Pauw's tape of the Mass. We follow with our missals, facing a little 'altar.' We kneel, stand, and sit at the proper times. We stop the tape to read aloud the Epistle and the Gospel for that Sunday. We end by saying the Rosary. We feel we are keeping alive the Faith, and keeping Sunday holy."



The NEW



RNS Photos



CTM Photo

The TRUE

From MARYLAND:

" Dear Father De Pauw: Beautiful! Beautiful! Beautiful! -- Thank you for giving us the rare opportunity of listening to the Latin Mass again. My husband and I had just returned from Saturday nite Mass at our church (the non-folk Mass) and discovered that week-by-week the pastor had been sneaking in bits of the folk mass singing by the quintet in the sanctuary.

We think the Church has just about gone far enough without considering the feelings of so many of us. From the cheery 'hello, how are you' from the pulpit, to the pregnant female reader following the pastor down the aisle (or someone in an evening dress or a mini-outfit), to the kissing of your friends -- kiss of Peace..... it's unbelievable. Whatever happened to the beautiful Latin Mass, the Benedictions, the inspiring hymns sung by the choir instead of your fellow man behind you who is tone deaf?

It was a rare occasion for us indeed to accidentally hear your traditional Mass on the air. We live in, and it came through loud and clear. If only we could substitute that for attending Mass -- but I guess not.

Our children are grown -- all well educated in Catholic universities and graduate schools -- and not one of them goes to church. Our one daughter did go to Midnight Mass with us, providing, she said, they sang Latin hymns. We couldn't guarantee that, but she did go.

I'm glad, Father, someone is thinking of us -- you may be sure that there are many many people who feel as we do. In fact, it was the topic of conversation at lunch today among a group of us who eat together.

Thank you for the spiritual uplift you've given us. I truly feel as tho I have been to church today. Bless you in your work. Sincerely."

+++++

From TENNESSEE:

" Dear C.T.M.: I want to know all about the purposes and activities of the Catholic Traditionalist Movement.

I've been trying to become a Roman Catholic for almost two years. The obstacle has been the priests (of a congregation supposedly missionary) of what I have been told would be my parish church (which is the Catholic center on a state university's campus.) The way they say Mass and what they teach is just too much.

I went to six of eight 'instruction' classes, and finally gave up in disgust. As I've had childhood religious instruction in the High Episcopal and Old Catholic churches, I have the uneasy feeling (uneasy, as I've been taught to respect my elders) that I could give the classes a lot better than they do. -- And so I find myself in the rather peculiar status of praying as a Catholic, considering myself a Catholic, but not being a Catholic, because I haven't been baptized. -- Please help."

From CALIFORNIA:

" Dear C.T.M.: I heard your traditional Latin Roman Catholic Mass Sunday morning on my car radio. Thank you for bringing a little bit of the true Church to my car and into my heart. I am a teenager."

++++

From OHIO:

" Dear C.T.M.: Reading the papers today, one wonders how strongly the Communists have infiltrated the Roman Catholic Church, not only at the bottom, also the elite who are not only tearing it apart, but giving it away.

I wonder sometimes if there isn't a Judas at the Vatican. How could anyone think otherwise, when we, the over-fifty age group pass on, and the lack of youth today to carry on, surely will bring the downfall of the Church.

I want no part of the hand shaking, guitar singing, etc. of the Holy Rollers services. I was born Catholic, baptized, and married Catholic, and see no reason to attend such services. I have not gone to Communion for years. Seeing the hypocrites go to the picnic table reminds me of sheep following the leader to be slaughtered.

I refuse to follow Communists and a crowd of jelly fish priests and nuns."

++++

From WYOMING:

" Dear Father De Pauw: I want to help you in your work -- preserving the true Mass and working to rid the world of the Protestant Social Hour that has been forced down our throats in recent years.

Time was when the Church had four marks. Today's 'Catholic' Church has one mark -- its consistent inconsistency. For example, some time ago just before Confirmation in our parish church, there were several sermons (pardon me, I should say homilies) on Confirmation. The idea of being a Soldier of Christ was ridiculed -- it is too militant. What 'hymn' was sung on the day of Confirmation, as the 'president' and others paraded down the aisle (in the 'Hey look me over' parade)? You guessed it -- 'Onward Christian Soldiers.' Since 'Come, Holy Ghost' is a Catholic hymn, naturally, it was not appropriate -- or should I say 'relevant'?

Another example. We see posters in church about the need to Respect Life, etc. But the next minute we're asked to contribute to the Campaign for Human Development which has aided a pro-abortion agency (as even a cardinal, Krol of Philadelphia, admitted a couple years ago.

We're told posture during the various parts of 'Mass' is immaterial. Yet we're not allowed to kneel to receive the Eucharist, nor after receiving. We're told to sit. Yes, posture is unimportant -- just as long as it isn't kneeling.

If we question this, or have the audacity to ask why we never can sing Catholic hymns anymore, we're looked at as though we have two heads -- both empty. No, we can't sing Catholic hymns in the so-called Catholic churches anymore, but let any other type of song be sung. Rev. Moon's bunch is invited to sing in the 'Catholic' Church. Last Sept. 8, the hymn 'Happy Birthday' was sung to 'Mary.' Yet in May we cannot sing 'Tis the Month of Our Mother.'

More 'relevant' and 'meaningful' ditties for some of today's MEsses would be 'Satan takes a Holiday' or 'That Old Black Magic,' or as background music we could have a guitarist playing 'Orpheus in Hades.' And let's not forget 'That Old Devil Moon'!

Father, keep up your good work, and hopefully the day will again come when we can attend Mass. Till then, I will continue to listen to your Mass on the radio whenever I'm within listening distance. Sincerely yours."

+++++

From ILLINOIS:

" Dear Father De Pauw: As I have written to you in past letters, I have loved and truly believed in the Roman Catholic Faith since early childhood. Until now, however, I have been unable to seek instruction toward membership in the Church because of the strong opposition of my Protestant parents. When, after 13 years, my parents finally became reconciled to this, I started taking instructions at the local parish.

After much careful thought and prayer (and after a very bad experience at the local parish), I've withdrawn all efforts toward becoming a member of the Catholic Church as it is today, because I cannot honestly accept the teachings of the post-Vatican II Church, and I'd be living a lie to give my support to it.

The pain undergone each time I attended the new 'Mass,' along with the protestantized instructions given to converts, are almost unbearable, and the negative effects of all this on me spiritually, emotionally, and psychologically, are too much of a threat to my spiritual life to risk. It seems better to stay away from error rather than to risk spiritual death.

I thank God for the CTM -- without your wise leadership, the Radio Mass, the cassettes, traditional Missal, and newsletters, traditional Catholics would really be in trouble in these dark times! Your help is literally food for starving souls! So, I will practice (live) my Catholic Faith apart from the Church establishment, with the help of God and His faithful servant (you), like so many other traditional Catholics worldwide. As I hear the traditional Latin Mass each Sunday morning over the radio, I will make a spiritual Communion and offer the Mass for all the intentions of you and everyone in the CTM. Thank you for everything, Father, and may God richly bless you always. --

P.S. -- I just heard a news broadcast saying that the Pope urges all 'conservatives' to stop fighting the changes in the Roman Catholic Church. Father De Pauw, please don't EVER stop fighting -- we need you and will support ALL your efforts! "

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From NORTH CAROLINA:

" Dear Father De Pauw: We follow with sympathy and prayers your fight to preserve the Catholic Church from the forces of darkness now diluting, subverting, and destroying it. I sense that you, like so many other good Christians, believe that what is happening is a result of bad judgment, poor advice, blunder, stupidity, accident, etc.

While all of these things do play a role, intergrating and guiding them all is evil, conscious, conspiratorial planning. Unless one adopts the conspiracy thesis, one is forced into making two fatal blunders: (1) looking to dealy enemies as possible allies, or as 'misguided' people who can be won over by valid arguments, pleas, and petitions. (2) describing some of the most brilliant and well-informed individuals as blunderers, fools, or plain stupid.

It ought to be obvious that the Communist enemy has infiltrated the ranks of bishops, cardinals, and the Vatican officialdom. Some of the top clergymen in Latin America are members of Communists parties... Believe me, Father, a deadly conspiracy is at work...

Unless loyal Catholics wake up to the realization that a deadly anti-Christ conspiracy is at work, their cause is doomed. God's help comes only to those who merit it, and to those who work to help themselves."

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From ARIZONA:

" Dear C.T.M.: A trillion thanks for your newsletters! I wonder if our Holy Father reads them, and how he reacts to them.

Our remnant may be small, dear Father, but somehow I feel our faith has been strenghtened. From the very dept of our unworthy heart we say 'muchas gracias' to our dear CTM President, Padre De Pauw, and all CTM workers. Please, ora pro nobis, here in the Arizona desert."

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From CANADA:

" It was avery nostalgic but nonetheless extremely pleasant experience to tune into your traditional Mass broadcast by short-wave radio this afternoon. -- Your broadcast brought back many beautiful memories, and the feeling that all is not lost in the Church after all. Obviously the smog that came through the open windows at the behest of John XXIII has not permeated everything."



The NEW

RNS Photo



CTM Photo

The TRUE

From NEW JERSEY:

" Dear Reverend Father: I am a man in my late fifties. My and how I miss the Latin Mass! I never realized how I could miss this Mass so much, until it was taken from me.

I listen to your Latin Mass broadcast every Sunday morning, and am hoping and praying for the restoration of our Latin Catholic Mass. And just one more thing, Father, my prayers, wishes and hopes go also out for you. May Our Blessee Mother give you protection, strength and guidance. So, Father, keep spreading the Faith, and I'll keep listening. May God meet and protect you. Respectfully."

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From FLORIDA:

" Dear C.T.M.: The last time I heard a Latin Mass was back in 1974, and even that wasn't the traditional Latin Mass that we had back in the 50s.

I sure don't like the way the Church is now. It doesn't seem to have the meaning it used to. I can remember when I was an altarboy how good it felt to go to church. I have a very good wife and three boys, ages 11, 10, and 6. I sure wish they could participate in a traditional Latin Mass like the one you broadcast on Sunday mornings.

How I used to enjoy Forty Hours and Benediction, but they don't have those services anymore. I sure wish we had a church down here with the traditional Latin Mass and all the other services the old Church used to have."

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From NEW YORK:

" Dear C.T.M.: We are fully aware that our Church has been ravaged during the last twelve to fifteen years. The modernists, liberals, and progressives have made many crazy changes which we do not comprehend and cannot accept. Nothing seems sacred anymore, and our Catholic Faith is now 'As you like it.'

My father was desperately and frustratingly wandering about this past decade looking for the 'true old style Latin Mass.' He has debated with many priests, nuns and with many members of religious societies. He was one of the 'founding fathers' of the Holy Name Society, and has helped many a person to find the right path. To this day he continues to wage a one man war against all of the innovations implemented in our neighborhood parishes. He is now 'left out in the cold,' and hardly anyone comes to him for advice anymore. It is sad...

Our greatest day was the day that we found the CTM's Ave Maria Chapel and Father De Pauw. There is no need to wander about anymore."

From CALIFORNIA:

" Dear Reverend Father De Pauw: It is for my five children that I wish to secure by purchase five Roman Missals, be it exclusively in Latin or in both Latin and English.

My attempts to purchase same here, as well as overseas, have failed. Worse yet. I was recently in Germany, and the very same bookstores which had sold and distributed Roman Catholic literature during the time of the naziz in Germany, and in doing so had risked their lives and very existence, are now shying away to even discuss the matter of a Roman Catholic missal, let alone sell one. In one instance I was told that the owner would be afraid to have a Roman Catholic missal in his store, for fear that the entire local 'Catholic' church authorities would turn against him. When asked what he was selling for the people attending the 'Catholic' church, the answer was, 'That changes so very often, that I really cannot have anything in store.'

Dear Father, I want stability for my family, and especially for my children. If you would know of any place here in where we could attend a church where Mass is being offered the old way, I would be greatly appreciative of such. Presently we do not attend Mass anywhere, because we never know what to expect, and do not care for all the communism and socialism forced upon the people in the reformed 'Catholic' churches."

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From CONNECTICUT:

" Dear C.T.M.: It was so gratifying to hear your broadcast of the Latin Mass we have come to cherish from years in parochial school training. It was truly music to our ears. We hope it shall continue to be broadcast each Sunday.

I don't know where our religion is headed for, but I suspect the same as our national politics are headed for. There are far too many changes in the Church. It is just impossible to cope with them. If it were not for the good basic training our parents and the good nuns through elementary and high school gave us, I am sure, we too would become dropouts.

Thank goodness there are still many who see eye to eye with your Movement. You have many followers who simply do not dare to say so publicly. May God be with you in all you do."

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From NEW YORK:

" Dear Father De Pauw: Some day all of your sacrifices will be rewarded. That day there will be many red faces among your acquaintances in the clergy -- as will there be among stupid lay persons we know, who buy anything now being dished out by the misleading pastors who should know better. Luchy are we to live within striking distance of the CTM's Ave Maria Chapel. It is simply wonderful..."

From ILLINOIS:

" Dear Father De Pauw: Today I attended a 'Novus Ordo' service, which I do on rare occasions. Unfortunately I have not attended a real Mass in years.

The priest gave a lecture on the subject of Latin America...About half way through the lecture I knew that he was giving us a propaganda speech on 'social gospelism.' But what made me fighting mad was when he said that we have to borrow from Marx to help the poor of Latin America. Perhaps I jumped too soon, but I stormed out of the church building with the word 'communists' on my lips.

Father, as I am writing this letter, my niece is about to be baptized in that same church building. I pray that it is a valid baptism. I have heard that some Roman Catholic priests do not believe in original sin.

It seems that on the rare occasions when I hear a Roman Catholic priest speak, I hear nothing but 'liberation theology,' the 'new morality' and left wing politics. They never talk about purgatory or the saints, and if there is a reference to Adam and Eve in a reading, they say 'the Adam and Eve story' the way someone would say 'the Hansel and Gretel story.'

I am going to try to find a traditional Catholic church in I may otherwise join the Ukranian Rite parish nearby. I do not think those people would sit like sheep while one of their priests told them they would have to borrow something from Marx.

One thing that I resolve to do now is never to attend any more services in an Establishment Catholic church in If you think that I am in error, Father, please let me know."

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From PENNSYLVANIA:

" Dear C.T.M.: A copy of Father De Pauw's book, The Traditional Latin Roman Catholic Mass, has recently come into my hands, and I must say that I find reading the Mass in Latin for the first time has been an exhilarating experience.

I was raised a Protestant, but came to the Catholic Faith while attending Villanova University, run by the Augustinians, as a graduate student. Since this was after Vatican II, I have never heard the Mass in Latin! What a loss! However, while browsing recently in the library of, I found Father De Pauw's work in the stacks, with a notation on the title page that it had been donated to that library by the Catholic Traditionalist Movement.

I must have a copy of this moving work for my own study. Would you be so kind as to advise me how I might obtain one.

With best wishes for the peace of the Kingdom, I am and remain, yours faithfully.
Dona nobis pacem."

From MARYLAND:

" Dear C.T.M.: I am writing this letter for my Dad who lives with me. My father is almost blind, and would like to thank you for giving him something to look forward to each Sunday morning, your Mass broadcast from New York.

To me too it has been a great joy to listen to the Holy Sacrifice of the Mass in Latin, which was such a great part of my life. My friends I have told about your broadcast are as pleased as I am. Please continue your good work."

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From ILLINOIS:

" Dear Father De Pauw: We are a Catholic family in, who listens to your Mass on radio every Sunday morning. My husband and I are practicing members of our parish, as are our four children, aged 17, 16, 12, and 11.

However, as you can tell by our age group, we sincerely appreciate being able to share with our children the most important part of our upbringing which, of course, was the Catholic Church some 25 to 30 years ago.

Contrary to popular beliefs these days, our children enjoy the rich heritage of the old Church much more than the modern day services.

You have our deepest thanks for bringing this to our family in a world that seems to need God more and more each day, and when raising young boys and girls, we can use all the help we can get.

We will be listening and joining together again in your Mass this Sunday, and will pray that God will give you health and perseverance to carry on your most important work. Please pray for our intentions. God love you."

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From CALIFORNIA:

" Dear Father De Pauw: You have not forgotten us, old people. This morning, while hearing your beautiful Mass service from my bed, I appreciated so much the service rendered by you to all those old helpless people who, like myself, 91 years old, live in this home for the aged, and miss the old Mass in Latin.

I have told all those here to share with me this wonderful grace of hearing the real Mass. We may seem far away in California, but we surely are nearer to God thanks to your Holy Mass in New York. Respectfully and gratefully yours. With so much gratitude."



The NEW



RNS Photos



CTM Photo

The TRUE

From TEXAS:

" Dear C.T.M.: I certainly am with Father De Pauw in spirit. I feel like somebody pulled the rug out from under me. I am 75 years old, and my husband and I are almost shut-ins. I couldn't attend Mass, the new one, for five years without crying. I was so upset about all the changes. I finally got so I could attend Mass, and what little I contribute I would much rather send to you, where my heart is. But what can I do? I have nowhere to go or turn. I was very well taught by the nuns, and now they - the Church I mean - can't unteach me.

I think the present Pope is as wrong as Pope John XXIII who, to my way of thinking, opened Pandora's Box, and loosed evil spirits seeking the ruin of souls.

It has become an occasion of sin for me to attend church. I feel like I give aid to the enemy. I also get concerned about who will give me Christian burial. I feel that the Church left me. I didn't leave the Church. I think that the Church, as it is today, is in schism. It used to mean something to be a Catholic. I loved all the old traditions, and I miss them very much. I only wish I could find a haven in a troubled world. God bless Father De Pauw and all like him."

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From WISCONSIN:

" Dear C.T.M.: I play the tape of Father De Pauw's Latin Mass each Sunday with tears in my eyes. I can't bring myself to go to the church here anymore. I was a church organist for many years when the Mass was still the old one in Latin, and I can't swallow the stuff they are trying to brainwash people with, including Polka Masses and all kinds of Anti-Christ performances.

They sort of have it in for me, because I don't give in to that stuff. The neighboring organist now plays the guitar in church, and seems to think that all of us, traditionalists, are bound for the Lake of Fire! I stay by myself. God help us CTM-people, and keep Father De Pauw."

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From NEW JERSEY:

" Dear Father De Pauw: Please ask the CTM-staff to keep my family and me on your mailing list, although we are a liability. With five children, funds are not plentiful, but, I will try to send some money occasionally for your heavy expenses. That's a promise.

I think that only you can understand the pain and sorrow in my heart. I miss my Church beyond tears. Most humbly."

From CALIFORNIA:

" My dear Father De Pauw: I recently was a patient in, a Catholic hospital... The young priests began coming around to give me Communion, to which I said 'No, I'll get to Heaven on my own, without you people who no longer represent the Roman Catholic Church.'" Both were shocked. I told them I belonged to Father Gommar A. De Pauw's traditional Roman Catholic chapel in Westbury, New York. Naturally, they said 'they had never heard of it.' You are a 'non-person' even with Bill Buckley, let alone a couple of young priests.

Now, Father, it takes a brave or a stupid person to assume that attitude in a Catholic hospital... So they sent for reinforcements, an elderly priest who works only in hospitals. He began to tell me of the grand things the 'new order' has done. Now, he said, he can speak up to the bishop, while before, if his bishop didn't like him, he could be sent to Alaska with a dog team. He also said, 'We have done away with the cult of Mary, as we should have done years ago, only glorifying Jesus and not His Mother!'

At that point I got mad, and said you are old enough (around 60) to remember saying the rosary and praying to 'Mary, Mother of God.' I told him, 'What in hell has happened to you, old goats!?' The young ones I can understand, they don't know any better! But not you, old sheep and goats who are holding hands in church with people next to you that you don't even know. Is that so you can't hold the rosary?'

We really tangled. I said, 'I like beautiful Catholic hymns, not African bon-bong drums. I am ashamed of the hand holding, the guitars and the bongo drums.' I even added that I couldn't care less if the Pope himself likes all that stuff. I said we haven't had a Pope since Pope Pius XII died, and how I also hate and despise Pope John XXIII who started it all, by opening the windows and let the foul air in.

Now, Father, I know you don't approve of all this, but I am Me. A hot-headed woman, one-half Irish and one-half American, whatever that is. Anyway they let me alone as a 'lost soul.' The next thing I got was a nice big fat bill, every aspirin accounted for.

Seriously, Father, at times I hate to say that I'm Catholic, because it takes an explanation to say what kind. Our Roman Catholic Church is in as bad a condition as our beloved United States of America. My country of my birth and my Church from my cradle are both going down the drain, . . . unless there are enough people to stand up and call a spade a spade. I hope and pray that there will still be enough good Americans and Catholics to 'stand guard,' as George Washington once said."

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From MASSACHUSETTS:

" Dear C.T.M.: Without you we would know very little about what is really happening in the Church today. We have been in the dark too long."



The NEW



RNS Photos



RNS Photo

The NEW

From NEW YORK:

" Dear, Dear Father De Pauw: Soon it will be ten years that I've been fortunate enough to come to the C.T.M.'s Ave Maria Chapel in Westbury, and all that time I've never written you. There is so much to say.

One sin I could honestly say I was never guilty of is the sin of envy. That is until I met you. I am one of those people who claim to love God. I mean not only love Him, but also to really serve Him. How do I do that? It's no sacrifice to come to the Chapel, to participate in all the traditions and activities. This is our heritage, and therefore we have a duty to fulfill.

Every time we come to the Chapel, we announce our loyalty, you say. I can't feel that's enough, because we are receiving from Him while giving just our time and physical being in return.

You on the other hand announce to the entire world your devotion and loyalty to your oath as a priest and a Catholic. No matter what form the abuse takes, even when it comes from places you don't expect it, your friends and fellow-priests, you remain steadfast. I guess that's why I envy you. Because I can't show God on such a grand scale the feelings I have for Him.

You know, Father, I can't really say if the day came where I had to choose between Him and my well-being, I would have the courage to do so. I really believe someday our enemies will be so strong they can force us to make a choice. It is with that fear I live. Not the fear of dying or suffering, but the fear of what will I do when that time comes. Will I have the strength and courage like the early Christians to accept anything for my faith?

I wish I could be more like you. You have already made your choice for all to see. In so doing you have taken on the whole ecclesiastical world. It was not enough for you to just satisfy Father De Pauw, you were concerned about others, where could they go, where can they practice their faith.

You tend your flock so very well. You know us and you know our problems. Without your guidance and the sharing of your strength in our Faith, most of us would have given up. God bless you, Father, and keep you in good health. I pray He grants every hope you have in your heart. Most humbly and respectfully."

From FLORIDA:

" Dear C.T.M.: Father De Pauw's Radio Mass is all that's left of my Church. I am a shut-in. I'm 88 years young."

From KANSAS:

" Dear C.T.M.: Would you please send me a missal for the traditional Roman Catholic Latin Mass, and a pre-conciliarist catechism. I also want to be part of your Movement.

Conciliarism and their so-called Mass -- which I cannot bear to attend -- makes me feel like St. Mary Magdalene screaming: 'They have taken away my Lord, and I know not where they have laid Him...' I think I just found Him again, when I learned of your existence."

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From ARIZONA:

" Dear Father De Pauw: I just got through reading a newspaper article about you in our local paper. This story about you is to my liking. Keep up the excellent work. I am with you 100%.

I would appreciate your sending me any articles or publications on the Catholic Traditionalist Movement, and I will gladly reimburse you. In fact, I feel that you should have more than reimbursement.

It is really a sacrilege what the modern so-called 'priests' are 'offering.' It is downright blasphemy. May I suggest that you write to the bishop of this area, and express your cogent views.

I am 69 years old and have been a Roman Catholic traditionalist all my life. And now I find those hippie-type, ultra-liberals, including the Pope, making a virtual mess of that ONE and HOLY Church.

Today it is not acceptance of God's teachings that counts, but accommodation to the materialistic whim of the people. The so-called Roman Catholic Church of today is competing with the MCs of TV, the circus, and the carnival..."

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From MASSACHUSETTS:

" Dear C.T.M.: I just watched the Pope on TV. It was a very sad feeling to see the 'New Order of the Mass' taking the place of our traditional Latin Roman Catholic Mass which had beauty, splendor, and dignity.

Regardless of any Vatican notices signed by Cardinal Knox, I will not turn my back on the traditional Latin Mass which I attended with fervor and devotion the years of my life, from age 6 years to my now age 75.

All due respect to the Holy Father -- and I pray for him daily -- but I cannot accept the 'New Order of the Mass.' "

From MICHIGAN:

" Dear C.T.M.: I became a Roman Catholic this past May. I received my religious instruction from the priest who married me seven years ago. I received from the priest the traditional religious instruction I sought.

I was raised a Lutheran and attended Mass for the first time in 1967. Thus, I have never been to a Latin Mass in person. I clearly remember listening to Father Gommar De Pauw on radio saying Mass on early Sunday mornings.

When people have asked me why I became a Roman Catholic, I have given two reasons. One is the unity of doctrine and the other reason is the matter of ageless tradition in the Church. I should add a third reason. Listening to Father De Pauw say the Latin Mass probably did more than anything else to bring the notions of doctrinal unity and ageless tradition of the Church together. May God bless his efforts."

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From ILLINOIS:

" Reverend and Dear Father De Pauw: I thank you from the depths of a grateful heart for your kind message and the assurance that, even though as a Religious Sister I cannot contribute financially, I shall continue to receive your valued C.T.M. publications. I promise the continued support of prayer and suffering.

I often think of the insult and injury that is your lot in the courageous stand you have taken for Truth and Tradition, and I pray the Holy Ghost will enrich you with abundance of the Gift of Fortitude.

Currently, I am sad and distressed at the mammoth blasphemous staged in, as 'Marriage Encounter,' in connection with the Holy Sacrifice of the Mass-'celebration' in their language, of course. The saddest part of the whole wretched circus is that it took place in the presence of a Cardinal and the Apostolic Delegate. But you have read or heard the wretched story, so I need not expatiate upon it. May God's patience be not wearied at these horrible offenses against faith and reverence! Quousque, Domine, quousque?

I pray your blessings may include the singular blessing of health and strength to sustain your strenuous life work. Gratefully and prayerfully, in Corde Jesu."

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From PENNSYLVANIA:

" God bless you, Father De Pauw, and your coworkers, for keeping hope alive."

From NEW YORK:

" Dear C.T.M.: Enclosed please find copy of the two letters I sent to our local pastor and bishop:--- Dear Bishop, Dear Father: I have just finished reading the Apostolic Letter DOMINICAE CENAE of Pope John Paul, dated the first Sunday of Lent, 1980. In it His Holiness states that there are those among the faithful who have been 'educated on the basis of THE OLD LITURGY IN LATIN,' and that bishops and priests should 'show not only understanding but also FULL RESPECT towards these sentiments and desires,' and that 'as far as possible these sentiments and desires should be accomodated.'

I can only assume from this that 'the OLD liturgy in Latin' to which the Holy Father refers is nothing less than the TRADITIONAL LATIN ROMAN CATHOLIC MASS, sometimes mistakenly called the 'Tridentine' Mass, or 'Mass of St. Pius V.'

For clarification, and to ask whether the old liturgy was to be reintroduced, I telephoned first the rectory, and then the diocesan chancery. The young man, (unidentified and unidentifiable) who answered the rectory phone was very abrupt, said that they had no plans for the 'old Mass,' and hung up. The two polite ladies holding down the chancery phone could not, of course, give me an answer, nor could either of them locate the priest on duty. In fact, they suggested that because of the transit workers strike and/or the Easter holyday I should call back next Monday to contact one of the priests. All this, of course, sounded to me as though some of your young curates may have gone off to joint the transit workers' picket line before Easter Sunday rolled around, and may not be seen or heard from again.

Therefore, I must pose the question to you personally: Will the old liturgy in Latin be reintroduced in the diocese of, as ORDERED by the Holy Father, or not? In either event, I still intend to write to the Pope, and collect signatures and petition him through the Apostolic Delegation in Washington.

Hoping to hear from you soon, I remain, Sincerely."

(Follow-up letter) -- "Dear Bishop, Dear Father: I received your letter of today addresses to PATRICK I'm not that lucky to have been named after that grand saint who persuaded the pagan Irish to change their ways. He would have a tougher time with them today if he were here, as they have reverted back to their old tribal custom of banging away on stringed instruments and tambourines, and tooting on whistle-pipes as part of their religious rituals. Yes, I am of Irish descent, but my name is

Your answer to my previous letter was really no answer at all... You might have given an answer of some kind to the main question: 'Will the OLD liturgy in Latin be reintroduced as ORDERED by the Holy Father, or not?'

Instead, you flubbed it off by enclosing a clipping from the editorial page of the Brooklyn TABLET, of all things... Whoever did write that TABLET editorial seems to have done it while letting out a scarcely stifled yawn. Some of the lines in it are puzzling, such as: 'Change has been gradual, but steady. The result has been an informed, devotional church.'

The ostrich who wrote that one about his 'informed, devotional church,' should have a close look at that vast majority of dungareed conciliar catholics (once my friends, and, unfortunately, still my relatives) who today tiptoe in on their dirty jogging shoes, five or ten minutes late (if they decide to attend at all), and rush out before the second collection starts (grab the bread and run).

Again, from the TABLET: 'There is little new in the document (Pope John Paul's DOMINICAE CENAE). It is a restatement of the directives in effect.' Now, from what I've been reading about this Pope, I don't think he would write an apostolic letter just for the sake of writing one, or to restate what already has been said. I think he has a very real purpose in mind.

Still from the TABLET: 'There is no approval (in the Pope's apostolic letter) for the Tridentine Latin Masses demanded by ... Father Gommar De Pauw of the Catholic Traditionalist Movement.' -- I have yet to see an OFFICIAL invalidation, nullification, or disapproval or whatever-have-you, of the true holy Roman Catholic Mass in Latin, mistakenly called the 'Tridentine' Mass. The only thing I have witnessed in the past fifteen years or so, is the actual SUPPRESSION of the true Mass by the gutless hierarchy and their protestantized flunkies.

More from the TABLET: 'The Holy Father (in this apostolic letter) asks accomodation if possible for those who might prefer the NEW rite in Latin.' -- What we read here is not just a misprint -- it is an OUTRIGHT LIE. The Holy Father said nothing about the 'NEW' rite in Latin; he very definitely did say 'the OLD liturgy in Latin. (I am directly quoting from DOMINICAE CENAE, Part III, number 10.)

The next sentence in your TABLET editorial is laughable: 'Where tried, it has not proven very popular.' -- Just where, in the last several years, has it been tried? And which had been tried -- the Novus Ordo or the True Mass? I suspect that if either was done in some parish, it must have been done in some corner of the school auditorium and in competition with either Bingo, Las Vegas Nights, or perhaps the St. Patrick's Day Dance. Anything that competes with those conciliar rituals is bound to be unpopular and doomed to failure...

Your TABLET editorial ends with this unbelievable line: 'In this country, at least, sexist language is a bigger problem to our bishops, priests and people than the Latin language.' -- If correcting 'sexist' language has top priority with the bishop, priests(?), ... the Second Reformation is nearly complete.

The only good and applicable part of the TABLET editorial is its title, 'POPE ON LITURGY: TAKE CARE.' -- I really think you should! those people still sitting in those pews could still surprise you. I remember the last time I attended the New Order at your church, the front pews were occupied by those old timers who, without fail, would be in the same pew every Sunday at ten o'clock. At that time, I thought there was nothing more pitiful than to see those poor old Irish and Italians sitting there and held like a captive audience, unable to get away, while the young jackasses were up there within the sacred altar precincts, going through their contortions and gyrations, or what-have-you. I was, however, elated when I saw that the noise and nonsense had very little effect on those old timers, because all their attention seemed to be on the proper fingering and private recitation of the rosary. By now, most of these wonderful people have probably gone to their just rewards. At least they won't have to return any more to those half-empty noisy hall to have their physical and spiritual well-being ruined at an advanced age. --Sincerely."

From CONNECTICUT:

" Dear C.T.M.: We sent Pope John Paul II the following letter: -- 'Your Holiness: In your recent Lenten letter to the Bishops of the world, you stated that the desires of Catholics 'who have been educated on the basis of the OLD LITURGY IN LATIN' should be fully respected, which we understand to mean that the Bishops should make the Latin, traditional, Holy Sacrifice of the Mass, available again to those Catholics who so desire.

Your Holiness, we are Roman Catholic parents, senior citizens, with ... married sons and ... grandchildren. With the help of Our Lord, we have, to the best of our ability, given our sons a solid Catholic example and a solid Catholic education, assisted in our efforts by good Catholic schools.

Before the traditional Holy Mass was taken away from us, we were a truly united Catholic family, worshipping God, together, in our respective parishes, whenever we visited together. That joyful experience of worshipping God, together, receiving Holy Communion, together, at the same altar rail -- no longer has been ours for the past ten years or so, that is ever since the true Holy Mass has been denied to us. This sad situation is deeply disturbing us. It grieves us profoundly.

Therefore, Your Holiness, we most respectfully, but also most urgently, request you to put an end to the unnecessary mental sufferings of loyal, faithful Roman Catholics, who only are asking that their God-given right to the traditional, Latin, Holy Sacrifice of the Cross be restored to them, and that this Holy Mass be made available again to them in their parishes, on Sundays and Holydays.

We do hope and pray that Your Holiness, as Supreme Shepherd of His flock, will graciously grant our request.

We remain, Your Holiness, most respectfully, -- Faithfully yours in Christ.' "

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From CALIFORNIA:

" Dear C.T.M.: Enclosed please find copy of the letter we sent to Pope John Paul II: ' Your Holiness: It is with deep gratitude that I write this letter thanking you for encouraging our Bishops and Priests to resume the Latin 'Tridentine' Mass. However, how do we get our bishops and priests to obey you? They have had their way so long, they will never listen to us!

The laity never wanted to stand for Communion, nor did we want to receive Communion in the hands. Our bishops forced these things on us. They have stripped us of our Catholicism, and now our churches look exactly like Protestant churches.

Our Blessed Mother has already said that 'the cup is overflowing.' Your Holiness, please save the Church before it is too late. Resoectfully yours.' "



The NEW



RNS Photos



CTM Photo

The TRUE

From MISSOURI:

" Dear Father De Pauw: Please forward this letter to the Pope in Rome: --'Holy Father: Have you REALLY returned our Mass to us!? The Mass of the Saints, the Mass of your ordination, the Mass of the great Council of Trent, the Mass of 'Quo Primum,' our traditional Latin Mass!? Most Holy Father, our souls cry out for it! Your children need it!

First Father De Pauw' s C.T.M. told us that you told our bishops to 'show not only understanding but also full respect,' and provide 'accomodations' for those of us who were "educated on the basis of the OLD liturgy in Latin.' And now our local secular and 'Catholic' papers inform us that your letter must be interpreted as speaking of the NEW liturgy in Latin. Who is correct?

Please, Holy Father, what is your position? What is our situation? Are we still banned from our parish churches, because we are faithful to the Mass for which these churches were built? Must we continue to travel over a hundred miles to attend THE Mass on Sunday, when there is a 'Catholic' church only a block away? Will our parish priests celebrate THE Mass for us again in Latin?

Holy Father, where do you really stand in our Church? Please guide us with words that are not ambiguous. Please tell us in clear English language, so that we know once and for all. If you decree that we carry this cross to our death, even than you will always be in our prayers. Yours in Christ.' "

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From WYOMING:

" Dear Father De Pauw: Please send us a few copies of the Mass of the Blessed Virgin Mary which is used on your Radio Mass, which saves our lives. We also have made cassettes of it for our shut-ins who cannot get good radio reception.

You and the C.T.M. are all we have left. Our Rocky Mountain area has been destroyed by our 'Lettuce Pray'-bishops who have turned our Catholic Church back into the Methodism of my childhood which I thought I had left behind when I converted to the Catholic Faith.!"

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From ARIZONA:

" Dear Father De Pauw: Just a few days ago one of our parishioners handed me a copy of the C.T.M.'s 'Sounds of Truth and Tradition.' It was hard to believe, but so gratifying, to realize we've still got clergy who will stand up, and have guts to say so, for our old-time religion. -- Reading the contents of your magazine makes one feel like no longer do we stand all alone like some old goof ball. -- So we have scratched together some money, and with it comes a list of names of people we ask you to send your publications to. Some will be glad to read what you have to say, but for most it will be an urgent awakening."

From UTAH:

" Dear C.T.M.: I read about your work inMagazine, and have been meaning to write you for some time. I just now am getting around to it, but hope you are still alive, well, and flourishing.

From what I can tell from the scanty report in, you people are just what I have been looking for in the Church for some time. There are a lot of Catholics in Utah totally 'turned off' by the lengths to which liturgical revision has gone, but we out here have no official group with which to associate in traditional worship. In fact, all the priests around here are seemingly conducting some kind of contest to see who will come up with the most radical and non-liturgical worship services. In fact, I'm having trouble finding anyone who will even say one of the four 'regular' Canons, so I can pray along. The 'in' thing to do out here seems to be to make it up as you go along.

I was all in favor of English services, singing of hymns, and more Scripture readings. However, I am so fed up with the direction this has taken us, that I'm ready to go all the way back to the old forms. Please let me know how I can become more actively associated with your movement. -- Yours in Christ."

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From NEW MEXICO:

" Dear Father De Pauw: I have just finished reading and re-reading the article and interview you gave to I am very interested in learning more about the Catholic Traditionalist Movement.

I have not stopped going to church. But the Charismatic or semi-charismatic movements or any of the Hootenanny and guitar Masses do not 'increase my feeling of participation in the service.'

When the Mass started to change in the Catholic Church, I was pleased, because, having been brought up in the Catholic schools, elementary and High School, I loved singing the old hymns (instead of the choir in church being the only people who sang) and I thought that would be great!!! But no, the insipid songs that are accompanied by guitar playing (plunking) and have no force to them are not for me.

My husband is a convert and goes to church with me -- but he only goes out of a sense of duty and because I go. Surely there must be other people who feel as we do.

Thank you for giving me the opportunity to express my disappointment in the Catholic Church as it is being offered to me today. -- God bless you in your endeavours."

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From FLORIDA:

" Dear C.T.M.: You are all that is left of our Church."



RNS Photo

The NEW

From NEW YORK:

" Dear Father De Pauw: While in a strict sense I may be a Johnny-come-lately to the C.T.M., my heart and mind have never abandoned the traditional Latin Mass or any of the other liturgical functions sung in Latin, such as the Benediction hymns... So, in a sense, I've been unknowingly supporting your movement from its very inception. However, even at this late date, I'm happy to reaffirm my support in a more tangible and hopefully more productive manner. Thus far, my announced displeasure with the revised liturgy has produced nothing.

Now, dear Father, please allow me to be somewhat more specific as to why I'm joining, and at least morally supporting your Movement. For over forty years I've been a Roman Catholic, reared in, and spiritually nourished and refreshed, by a tradition which has been in existence for well over a millenium. A tradition which has been the solace of untold millions. A tradition which has withstood the test of time in every sense of the word. A tradition which has survived and outlived with undiminished vigor, wars, famines, plagues, pestilences and a host of other calamities.

Suddenly, in a century which has produced at least four wars with millions of innocent victims, a serious degradation of our environment, technological advances of dubious distinction and rampant licentiousness, a group of human beings, without the mantle of full popular support, decides by decree, to thoroughly eradicate this tradition. In fact, so vehement is their attitude about the traditional Latin rites, that they have outlawed and expressly forbidden their coexistence with the New Liturgy, yet tolerating, among others, such rites as the Alexandrian, Antiochian, and Byzantine rites, within the fold of Roman Catholicism. Well, somehow the logic of this act escapes me.

If there was ever a time when we needed to return to our ancient traditions, to our old time values, it most certainly is now, when human lives and property are so minimally valued. Instead we are forced to swallow a contemporary liturgy, reflecting modernism at its worst. Of equal importance is the fact that I and millions of other Catholics have been told in a de facto manner, that the most sacred, the most essential part of Roman Catholicism as we knew it, the Latin traditional Mass, has lost its value as a result of contemporary exigencies. That is sheer poppycock, and totally unacceptable to me as a rational creature. Witness the results.

In conclusion, dear Father, I can only hope and pray to the Almighty, that our efforts and aspirations prove themselves other than utopian in overcoming this fiasco called the New Liturgy. -- Sincerely."

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From RHODE ISLAND:

" Dear C.T.M.: God bless you for your strong stand against those who would lead us astray. I hope and pray that the time is not far off when we will have our old beautiful Latin Mass back again, and the experimentations and outlandish conduct which is presently going on in our Church will be stopped, and sanity will once again be manifest in our leaders."

From MARYLAND:

" Dear C.T.M.: I deeply appreciate the literature you sent out. My heart aches every time I read what is going on in our Church today. Thank God that we still have a good priest like Father De Pauw.

I am confused, and still try to go to church every morning, praying my own prayers to make up for the sacrileges that go on during the new Masses. -- We have a priest in our parish who thinks he has to tell sexy jokes before Mass, and laughs through the entire Mass. He even talks to people while giving Communion. -- We have another priest who teaches eight and nine-year-old children all about sex.

When I see and hear those things, it feels like knives going through me. I am no longer giving one penny to support such sacrileges. Whatever I can afford, will go to the C.T.M. from now on.

I cannot take this much longer. So, could Father De Pauw please let me know, if I listen to his Mass on radio or on a cassette, do I still have to go to those sacrilegious messes to fulfill my Sunday obligation as a Roman Catholic? -- Yours faithfully in Christ."

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From MISSOURI:

" Dear C.T.M.: I am a teacher in the parochial school system in within the diocese of Father De Pauw's Radio Mass is fantastic. To still be able to hear a good traditional Catholic Mass.

To me, with all the changes in the liturgy, the beauty of the Mass has vanished. So, if there is some way that I can promote your Movement, please forward ample information. I'll also have my students pray for the success of the Movement. -- Sincerely in the Lord."

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From LOUISIANA:

" Dear C.T.M.: It was like receiving oxygen to hear the beautiful traditional Mass again, even if only on cassette. This was the first time I heard Father De Pauw's Mass, but it won't be the last!!! It gave my soul the feeling of being home again after a LONG time. My soul basked in those familiar sounds. And somehow I didn't feel anymore that I was fighting a losing battle all by myself.

God love and bless Father De Pauw and you, C.T.M.-people, and thank you for not giving up. Maybe I shouldn't say it this way, as I am not at all a rebel. But I'm too old to have my unchnageable Church change so radically. -- And young people too are missing something they shouldn't, when they take away from them our Mass, hymns, and devotions. It has already caused a terrible exodus. Maybe your spiritual endeavors will some day restore our religious heritage to us. I pray wholeheartedly for this!"

From MINNESOTA:

" Dear Father De Pauw: May I first introduce myself as a professor of at the University of With you, I find it more and more difficult to understand the words and actions of the 'Catholic Establishment' both in the United States and throughout the world. No doubt there are many others like me who now feel totally alienated from the church establishment. My love for Holy Mother Church continues, and I consider myself as fully Catholic as ever. With you, likewise, I am certain that truth and faith will return to the Church according to the promises of Our Lord Jesus Christ.

Located in, it is most difficult for me to feel a part of the struggle which most surely continues among traditionalist Catholics. Although rural and almost missionary in cahracter, the Diocese of contains all of the foolishness to be found in the centers of the Establishment Church. I am treated and considered as something out of step with current realities by the clergy and by many others who now control the local church. But, in all of this, I have strong faith which shall not be shaken!

In your work, know that indeed you speak for many others and that your efforts are most appreciated! -- Sincerely."

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From NEW MEXICO:

" Dear Father De Pauw: How wonderful it was this morning to see you on TV, and hear you stand up for our Catholic Faith, the Faith of our Fathers! So very few of our spiritual leaders do so today! I wish you would appear more often on such national programs. You will be forever in our prayers and hearts.

We now have one priest in the area who says a Latin Mass for us. As I understand it, he has 'permission,' I suppose from the chairman of the Diocesan Liturgical Commission, to do so, Irovided it does not 'interfere' with any of the other masses in the vernacular, hootenanny Masses, guitar Masses, or whatever it is they now do in their modern new 'Church of What's Happening Now.'

They still give us the works though. We can only have our Latin Mass once a month, the first Saturday of the month, and only at 4 o'clock in the afternoon. Then, get a load of this! -- A while back a priest from the chancery arrived and said that the bishop had received a letter from the Pope ordering our Latin Mass stopped. But, our priest, who learned a few 'tricks' -- no offense meant -- from you, had us write to the Apostolic Delegate in Washington, asking him to verify this ruling from the Pope. The Apostolic Delegate replied that his office knew of no such letter. So, we started again, even if interrupted for one month by the devil and his cohorts. -- Our dear priest says that so long as two gather in His name our Mass will continue to be celebtated. I hope we will not run into new trouble now that our parish has been turned over to Mexican priests. I can imagine all the politics that we shall see equated with Christianity from now on. Mexican priests, and those in Chile, are full of Marxism, and claim it is the mission of the Church to spread such propaganda. -- Yours in Christ."



CTM Photo

The TRUE

From FLORIDA:

" Dear C.T.M.: I have just seen a copy of your C.T.M. Journal. I was not aware such a movement existed but am in total accord with it.

I am a fairly young person (under 30 years of age) and have become increasingly appalled at the changes taking place within the Church. I find it difficult to believe has so little insight into what the members really need.

In this changing and chaotic period in our world history and spiritual life, people need to know there is a steadfast rock, one that people will always be able to look to for consistency, for discipline, for an example.

Instead, the Church can be compared to today's parents who are now trying to be friend rather than parent, who let the children make the rules, and the parents who want to be more permissive with the children. And the consequences of such actions can again be compared to the children's attitudes towards parents. They no longer respect their parents, have no one to identify with as a good example, and become increasingly disillusioned and leave home.

Thus it has become with the Church. Rules change so often, there is so little discipline, and it is a known fact that increasing numbers of the members are leaving the Church.

Let us return to the old way. Let us once again have our Church a sacred place, instead of a quasi-social organization.

If there is any way I may be of help to your Movement, please let me know."

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From KENTUCKY:

" Dear Father De Pauw: Looking through your new Latin-English traditional Massbook, -- which we will forever cherish -- we felt sadness at what the Church of today has become.

But then again, as a professor of at the University of, I remember how some ten years ago many of us despaired of the future of higher education, what with the insurrections at Berkeley, Columbia, Kent State, and 'les evenements' in Paris. Now things are back to normal and the students are interested in learning again. I think we can take hope from this, and that the Church too will be back to normal some day soon."

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From CALIFORNIA:

" Dear C.T.M.: For several years I have gratefully been listening to your Radio Mass offered by Father De Pauw. -- I am not a Roman Catholic, but a member of the Episcopal Church of North America, and I am glad there are traditionalists. -- Sincerely."



CTM Photo

The TRUE

From MISSOURI:

" Dear Father De Pauw: I had the privilege of hearing one of your cassettes of the traditional Latin Mass the other day. -- I wish there were many, many more priests like you. -- My brother who was a priest for thirty years died six months ago, and I feel I lost my last link with the Tradition. He was a Traditionalist through and through, and the New Order Mass broke his heart. At his death he was denied the traditional Latin Mass, which hurt me terribly. He had even left a will requesting it, but it was not honored. So you must know how badly I feel.

Keep up the good work, Father, and if ever, God willing, I get to New York, I hope to visit the C.T.M.'s Ave Maria Chapel in Westbury. -- Very sincerely."

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From WASHINGTON:

" Dear C.T.M.: Last Sunday, while riding in my car on the freeway between Washington and Oregon, I decided to turn on the radio and hear what was on it. I did, and couldn't believe my ears. I heard Latin. a Mass in Latin, the first time I have heard since I also heard you once, last year, while visiting San Francisco.

I surely am interested in your traditionalist Movement. I'm sure, my own parish priest is not, since I am at odds with him all the time. He is forever for something new. Soon he'll be coming to church services in his shorts, I guess, since every Sunday he has less and less on him. The attendance at Masses is going down every month, and he does not want to acknowledge it. The local Protestant-Episcopal church is more 'Catholic' than we are.

When a group of the choir asked him to sing a Mass in Latin, our priest answered that all the music was destroyed after our old pastor died two years ago, and that music for Latin Masses can no longer be found anywhere. So, if you could send us some music for the Latin Mass, we would really appreciate it, so we can call his bluff, and force him to come up with a better excuse, or show his true colors. -- Sincerely."

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From MARYLAND:

" Dear C.T.M.: It is with reverence and pleasure that I write this letter to inform you that, for the first time, I just heard Father De Pauw's Mass on the radio. -- My family of four (including a youngster of 13) who has never heard or attended the Traditional Roman Catholic Latin Mass, was silently listening with reverence. The rest of our family are in their late forties -early fifties, and I need not say what this Mass did for us. -- Please keep the traditional Latin Mass alive for us who remember when. -- Thank you."



CTM Photo

The TRUE

From INDIANA:

" Dear Father De Pauw: I have just read an article in magazine, relative to the Catholic Traditionalist Movement. The article impressed me so much that I felt I must write to you, supporting everything you satnd for.

For many years I was a 'lost' Protestant, not being satisfied or at home in any church. In 1960 I had the opportunity to travel in Europe, and visited many of the Catholic shrines, Lourdes for one, and was able to attend a papal audience in Rome. I was so imressed by the hoards of people professing their devotion and faith in Catholicism, that it made me realize that the Catholic Church should be my home. After nine years of deep soull searching, I reached my decision to become a convert. There were many areas to be considered, mainly how my husband, who is a Baptist, would take my decision. I counted on our love for each other, and was pleased that he agreed with my decision. Our daughter also agreed, so she and I became converts.

The reason I am writing to you is that I have become disillusioned over the changes that have happened during the past few years in the Church. I think one of the attractions of Catholicism is its non-changing of the Mass. It used to be possible to attend Mass anywhere in the world and feel at home. Now, we are subjected to guitars, tambourines, drums, hymns that we are asked to practice singing before Mass, handshaking, handclapping, and many more changes and distractions. I usually make an effort to be in church about twenty minutes before Mass starts, hoping to be able to meditate in the stillness and peace of the Lord's home. But this is no longer possible, as the guitarists are practicing and chattering away.

What I would like to know is why the Church deems it necessary to become so youth-oriented and change the traditional Mass to a literal 'jam session.' The beautiful liturgical music that has endured down through the centuries, the beauty of the prayers in Latin, are no longer heard. The dignity and the majesty of the Mass have disappeared. We no longer kneel before Our Lord to receive Him, but must stand like a covey of birds waiting to receive a morsel of food.

I have no quarrel with the youth of today, for they have many valid reasons for disagreeing with our system. However, I feel that the Church has somehow lost its impact or way to impress upon our youth that the Church is ETERNAL, and does not change. If, in order to encourage the youth to attend Mass, the Church needs conforming to their way of life, there is something radically wrong with the Church, as well as with parents who fail to impress their children with the necessity of them conforming to the way of the Catholic Church.

There are times that I have become so disillusioned after attending Mass, that I do not want to go again, but, hopefully, my faith takes me back. I hope that in the near future the Church will consider to have one traditional Latin Mass each Sunday for us 'old fashioned' Catholics, and that it will begin to draw the young people back to its beauty.

I will pray for the success of your Movement. -- Sincerely."

From NEW YORK:

" Dear C.T.M.: For your files please find herewith copy of the letter I sent to Pope John Paul II. --

' Most Holy Father: I am a 23-year-old recent graduate of the University of, who grew up in a family which for the past fifteen years has turned to the Catholic Traditionalist Movement to find what Your Holiness in his February 24, 1980, Apostolic Letter DOMINICAE CENAE called 'understanding,' 'full respect,' and 'accommodations' for 'those people who have been educated on the basis of the old liturgy in Latin.'

My family, my friends, and I were delighted to learn of the instructions His Eminence Cardinal Knox of the Sacred Congregation for the Sacraments sent this past June 19, to all bishops of the Latin rite, ordering them, by October 31, 1980, 'to provide the Holy Father with objective information' concerning 'persons or groups' in their respective dioceses 'who insist on having a Mass in Latin celebrated according to the old rite (Tridentine Mass).'

In this connection I would like to call the attention of Your Holiness upon certain figures independently gathered by the very same sources which the president of the U.S. National Conference of Catholic Bishops quoted this past September 29 as authoritative, while addressing the Synod of Bishops on another point.

A study conducted by the Princeton, N.J.-based GALLUP POLL concluded on March 2, 1979, that, among U.S. Catholics still regularly attending their parish churches, 64% (32 million) felt that the Church should permit 'the old style Latin Mass.'

And as recently as March 19, 1980, the religion editor of the NEW YORK TIMES concluded -- and I believe that his known ultra-progressive bias made him underestimate our numbers -- that there are still 25% (12 million) of U.S. Catholics who prefer the 'old style Latin Mass.'

God knows my family and so many of our friends long for the day that -- quoting again Your Holiness' DOMINICAE CENAE -- the Eucharistic Liturgy will no longer be 'an occasion for dividing Catholics, and for threatening the unity of the Church.'

Devoutly and hopefully we join Your Holiness in his apostolic letter's concluding prayer for himself and his associates, 'that through the intercession of Mary, holy spouse of the Holy Ghost and Mother of the Church, we may all receive the light of the Holy Ghost.'

Asking Your Holiness' blessing, I am, Most Holy Father, Most respectfully your son in the Lord.' "

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" I beg on my knees that, through the intercession of Mary, holy spouse of the Holy Spirit and Mother of the Church, we may all receive the light of the Holy Spirit."

Joannes Paulus P.P. II

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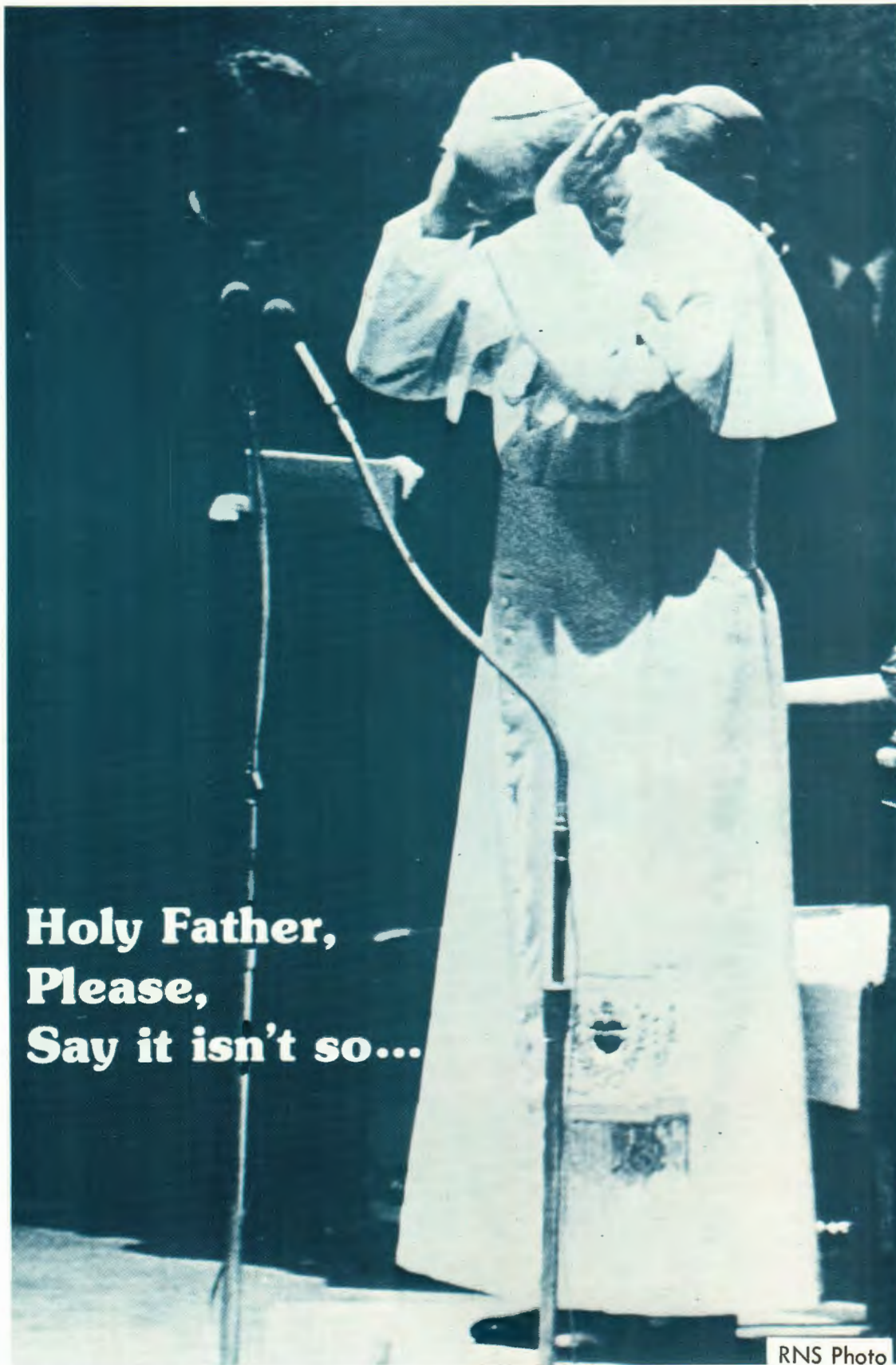
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SOUTH AMERICA: Argentina; Brazil; Colombia; Venezuela.

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**Holy Father,
Please,
Say it isn't so...**

RNS Photo