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The Special Issue
Early C.T.M. Years

SOUNDS
OF

TRUTH AND TRADITION



Accept
no substitutes.

CATHOLIC TRADITIONALIST MOVEMENT, INC.
TENETE
TRADITIONES

*Catholic Traditionalist
Movement, inc.*

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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

F. Gorman A. DePaauw.



My loyal Catholic Friend: :

From the statistics printed elsewhere in this newsletter it should be clear how the Lord continues to bless and prosper our C.T.M., and especially our AVE MARIA CHAPEL at Headquarters in Westbury.

One of the happiest feelings, each time I preach at our chapel, is to see so many faces of people who have been with me and our C.T.M. from the very first days when we shouted our "Stop!" to the "updaters" of our Roman Catholic Faith. But, just as satisfying, if not more so, is to look into the eyes of such a large number of young boys and girls in their teens and twenties. They were just children when our C.T.M. was born. (And how they kid each other while looking at those early pictures!) But today they have grown up to be young ladies and gentlemen, in every sense of these words, staying in our ranks of their own free decision, and ready to take over from the hands of their elders the burning torch of the unchanged Faith of their fathers.

It is especially for the benefit of those of our present C.T.M. - members who were too young at the time to fully grasp what was happening, that this issue of SOUNDS OF TRUTH AND TRADITION recalls the beginnings of the CATHOLIC TRADITIONALIST MOVEMENT. We also had in mind, deciding on this special issue of our newsletter, the ever growing number of new members who continue to swell our ranks each day, and who are equally unfamiliar with those stormy days of the mid-Sixties when the C.T.M. was FIRST AND ALONE to stand up and be counted.

And if some of the documentation our staff-members dug up for this issue appears at times a bit flattering for yours truly, you may wish to forgive this mud-covered warrior for having given them the green light. Besides a bit of being just plain human, I also have going for me the traditional teaching of our Thomistic theology, that the virtue of truthfulness at times outranks the virtue of humility.

Please, keep sending us your letters with information, comments and suggestions, because we truly value them.

With every prayerful good wish to you and your family, I remain, as ever

Traditionally yours in Christ

1964

Dedicated to all JOHNNY-COME-LATELIES
who, "in tempore opportuno,"
saw no evil, heard no evil, and spoke no evil...

"The true friends of the people are
not the revolutionaries or
the innovators,
but the TRADITIONALISTS."
(Saint Pius X.)

"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.

CATHOLIC TRADITIONALIST MANIFESTO

Sent, December 31, 1964, as a not-for-publication
communication to the Pope, all Vatican Curia
cardinals, all members of the Roman Catholic
hierarchy in the U.S.A., and selected bishops
in various countries.

Made public, March 15, 1965.

Whereas the recently promulgated Constitution on the Church clearly states that "public opinion" has a vital role to play within the Catholic Church;

Whereas the Catholic laity, according to this Ecumenical Council document, "should openly reveal . . . their needs and desires with that freedom and confidence which is fitting for children of God and brothers in Christ . . .";

Whereas the same Council document teaches that the Catholic laity "are permitted and sometimes even obliged to express their opinion on those things which concern the good of the Church . . .";

Whereas it cannot be denied that the new liturgical reforms and especially the changes in the Mass were introduced without the average Catholic man and woman being consulted;

Whereas these liturgical changes were not called for by "public opinion," but were rather subtly extorted from our Bishops by a small but well organized minority of self-appointed so-called liturgical experts, isolated in their ivory towers;

Whereas the greater number of the Catholic laity gratefully recognize true spiritual advantages in the partial use of English in the celebration of the Mass and the administration of certain sacraments, but at the same time wish to preserve some Latin in the Liturgy as an external sign of our unity with fellow Catholics all over the world;

Whereas the ever increasing use of the Latin-English missal by the laity and the inspiring success of the Latin Dialogue Mass in many parishes has shown how easily our Catholic people, if intelligently urged by their priests to do so, cope with the Latin;

Whereas the "active participation" in the Mass, introduced since November 1964, did not meet with the enthusiastic approval which certain press releases wishfully described, but instead generated sentiments ranging from passive resignation to outright resentment.

Whereas the principal fruit of the progressivistic agitation in the Liturgy and elsewhere in the Church has been the steadily increasing polarization of the radical minority and the traditionalist majority among God's people whose Christ-intended visible unity is thus becoming less and less apparent;

Whereas the liturgical progressivism is increasingly and alarmingly appearing to many as only the first phase of a broader scheme intent to "protestantize" the entire Catholic Church;

We, loyal and loving sons and daughters of our Holy Mother the Catholic Church, believing to represent the sentiments of the majority of American Catholics, urge all Catholic men and women who share the views expressed in this manifesto, to join us in forwarding to our beloved spiritual leaders, the Catholic Bishops of the United States, the divinely appointed guardians of our Catholic Faith, the following suggestions which we respectfully submit for their urgent consideration:

1. That, calling a halt to any further progress of vernacularism, English as now used in read Masses be allowed to continue while at the same time keeping our sung Masses entirely in Latin; that Latin be made a mandatory subject in all Catholic High Schools and continue to be recognized as the liturgical and theological language of the Latin rite Church and the supranational sign of unity among Catholics of various nations and cultures.

2. That in the seminaries where our future priests are being trained Latin regain the place of honor assigned to it by all the Popes of modern times, and that especially the open defiance of Pope John XXIII's apostolic constitution "Veterum Sapientia," now prevailing in many American seminaries, be immediately replaced with sensibly adapted but still obedient compliance.

3. That the permissive nature of the Liturgy Constitution of Vatican II be safeguarded

on local levels so as to eliminate any form of regimented compulsion from innovations which this Constitution never made mandatory but simply permitted as "privileges," and that, consequently, priests and people be allowed to pursue the defense and promotion of the use of the traditional liturgical language and customs with the same freedom given to the proponents of vernacularism.

4. That the centuries-sanctioned liturgical Latin form of the Mass not be banned, but, if not given full priority, at least be allowed to co-exist with the new vernacular forms, so that priests and people be given full option and adequate opportunity to celebrate and assist at Mass in the traditional Latin form on Sundays as well as weekdays.

5. That the new methods of group participation at Mass not be made mandatory at all public Masses, but that individuals be allowed to participate silently if they so desire, with such silent participation being recognized as equally fruitful and as praiseworthy as any form of group participation.

6. That in the new methods of community participation and especially in the field of sacred music and of architecture our Catholic heritage be preserved, and that strict control be exercised to eliminate and to prevent any features which are not conducive to preserve our Catholic identity, especially those practices or hymns marked by non-Catholic overtones or themes savoring of religious indifferentism or egalitarianism.

7. That the character of the Mass as the supreme act of worship to the most holy Trinity and the renewal of Christ's sacrifice on Calvary through the sacerdotal mediation of His ordained priests be duly emphasized, and that special caution be exercised to prevent the secondary social aspects of the Mass from being affected by the error of homocentricity or an exaggerated concept of the so-called lay-priesthood.

8. That the real presence of Christ in our tabernacles continue to be hailed as our

greatest and uniquely Catholic possession; that reverences to the Blessed Sacrament, such as genuflections, will remain mandatory; that the custom of kneeling for the reception of Holy Communion will continue to be upheld; that the theologically less expressive communion formula "The Body of Christ" be replaced with "The living Christ"; that especially for sanitary reasons, Communion under both species not be introduced; and that our traditionally reverent customs in the handling of the altar breads, destined for consecration, be preserved.

9. That our eminently Catholic devotion to the Blessed Virgin Mary, mother of our divine Savior and mother of His Church, be continued and encouraged along lines derived from our traditional and theologically sound axiom "Through Mary to Jesus."

10. That respectfully mature loyalty and filial obedience to the Supreme Roman Pontiff as Christ's Vicar on earth and the visible Head of His Church continue to be preached and practiced by all Catholics, and that all open or veiled efforts to impede the practical acceptance of the Holy Father's supreme primacy over shepherds and faithful alike, will be effectively unmasked and vigorously met.

11. That our priests continue to live in celibacy and to wear their distinctive black street clothing with Roman collar, while our Sisters introduce only those dress changes that will still allow their uniform to remain indicative of their special dedicated position among God's people.

12. That, while truly respecting all non-Catholics who follow their conscience into what in candid honesty we must continue to call objective errors or partial truths, our bishops, priests, religious and laity alike renew their truly ecumenical efforts to proclaim the full unadulterated doctrine of Christ's Catholic Church in a world that desperately needs it.

The New York Times.

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NEW YORK, SUNDAY, MARCH 28, 1965.

49c beyond 50-mile zone from New York City, exc 86c beyond 200-mile zone from New York City, higher

Catholic Group Opposes Reform In Liturgy Voted by Rome Panel

By GEORGE DUGAN

The Catholic Traditionalist Movement has issued a manifesto deploring recent reforms in the church's liturgy and expressing alarm at what it describes as efforts to "Protestantize" Roman Catholic churchgoers.

The manifesto opposes liturgical changes promulgated by the current Ecumenical Council in Rome. The council, known as Vatican II is now in recess.

Specifically the traditionalist movement's manifesto calls for an end to "regimented" group participation in the mass, a halt to "vernacularism"—celebration of parts of the mass in English—and the recognition of Latin as the liturgical and theological language of the Catholic Church.

The liturgy reforms became official in the United States last November. They included congregational responses to the priest celebrating mass, the singing of hymns and the celebration of the mass from an altar facing the congregation.

There was some opposition at the time, mostly from older, conservative churchgoers. Since then, priests have on occasion cautioned their parishioners to bear with liturgical reform and accept it as an attempt to bring worshipers into an active, rather than passive participation in the services.

Pope Paul VI recently made a similar appeal. He urged patience and understanding until the liturgical changes became more familiar.

The leading influence in the

traditionalist group is a Belgium-born priest, the Rev. Gommar A. De Pauw, professor of moral theology and canon law at Mount St. Mary's Seminary, Emmitsburg, Md.

In an interview yesterday Father De Pauw said he was well aware of the "trouble" he might get into for opposing change, but he insisted he was acting in good conscience as a loyal churchman.

Both the movement and the manifesto, he said, grew out of a meeting of interested clergymen and laymen in New York last December. He did not say how many persons had attended the meeting.

Father De Pauw agreed to serve as chairman of the movement's coordinating committee and to draw up the manifesto.

Teacher Is Secretary

The loosely organized, movement has an executive secretary, Mrs. Gloria F. Cuneo, and a post-office box. Mrs. Cuneo, a graduate of the College of New Rochelle, is a substitute teacher in both the public-school system and parochial schools in New York.

A copy of the manifesto received by newspapers listed only Mrs. Cuneo as an officer of the movement. A letter to her resulted in the interview with Father De Pauw.

He said copies of the document had been sent to all United States bishops, the Roman Curia—the central administration of the church—and Pope Paul.

The Maryland priest said that the movement kept no formal membership lists, but that "several thousand" persons had been in touch with him since the manifesto was sent to the hierarchy.

He also declared that members of the movement made a

spot check of reactions to liturgy reform and found 60 per cent of those questioned "violently opposed," 20 per cent favorable and 20 per cent indifferent.

A spokesman for the Archdiocese of New York said he had heard of such a movement "somewhere in the Baltimore area" but knew nothing more about it.

Groups Formed Abroad

Father De Pauw remarked yesterday that similar opposition groups have been formed in Germany, France and Britain.

The manifesto emphasized that the Ecumenical Council, which will resume sessions later this year, had encouraged churchmen to express their opinion "on those things which concern the good of the church."

It went on to charge that the liturgical reforms were introduced without "the average Catholic man and woman being consulted" and that they were "rather subtly extorted from our bishops by a small but well organized minority in their ivory towers."

It acknowledged that part use of English in low masses might have some spiritual advantage, but warned that "liturgical progressivism" could be the opening wedge toward a broader scheme to "Protestantize" the entire Roman Catholic church.

This was an obvious reference to some parishes that use traditional Lutheran hymns during the mass.

Mandatory Latin in Schools

The manifesto asked that Latin be made a mandatory subject in all Catholic high schools and "continue to be recognized as the liturgical and theological language of the Latin-rite church and the supranational sign of unity among Catholics of various nations and cultures."

It also urged that the "centuries-sanctioned liturgical Latin form of the mass not be banned but, if not given full priority, at least be allowed to

coexist with the new vernacular forms, so that priests and people be given full option and adequate opportunity to celebrate and assist at mass in the traditional Latin form on Sundays as well as weekdays."

There is no actual ban on traditional forms, but in practice the bishops have subscribed to the new liturgical requirements in varying degree.

The manifesto suggested that the study of Latin be permitted to "regain" its "place of honor" in seminaries. There has been some tendency to place Latin on a par with other nontheological courses.

The manifesto ended with the request that "our priests continue to live in celibacy and to wear their distinctive black street clothing with Roman collar, while our sisters introduce only those dress changes that will still allow their uniform to remain indicative of their special dedicated position among God's people."

Suggested reading for all JOHNNY-COME-LATELIES posing as PIONEERS....

1965

News Summary and Index

SUNDAY, MARCH 28, 1965

The Major Events of the Day—Section 1 Metropolitan

Despite a widespread acceptance of liturgical reforms in the Roman Catholic Church, the Catholic Traditionalist Movement has issued a manifesto deploring recent changes in the liturgy and expressing alarm at what it describes as efforts to "protestantize"

churchgoers. The leader of the Traditionalist Movement, the Rev. Gommar A. De Pauw of Maryland, said he was well aware of the "trouble" he might get into for opposing the changes, which were promulgated by the Second Vatican Ecumenical Council. [1:2-3.]



1965

Dedicated to those "still-wet-behind-the-ears" clergymen of the Seventies who present themselves as the long awaited and qualified "saviours" of the orthodox Roman Catholic Church in America....

New York Times

Saturday, April 3, 1965

Traditionalist Priest

Gommar Albert De Pauw

THE 46-year old, Belgium-born leader of the Catholic Traditionalist Movement once was a teacher of Algebra. "Right now," the Rev. Gommar Albert De Pauw said, "many of my fellow priests wish I had stuck to that vocation." Instead, Father De Pauw became a professor of moral theology and canon law at Mount St. Mary's Seminary at Emmitsburg, Md. And less than a week ago he found himself cast as a figure of major controversy in the Roman Catholic Church.

Father De Pauw's rise from relative obscurity to fame grew out of a manifesto stating the case for the Catholic Traditionalist Movement against recent church reforms.

The stocky, black-haired priest protested to reporters yesterday that he was an introvert and hoped some bishop would take over his cause "so that I can go back to the wooded hills of Maryland and teach theology."

A Hearty Laughter

Father De Pauw, who speaks with vigor and enthusiasm, laughs readily and heartily. A European accent flavors his speech.

The greatest spiritual influence in his life has been the Most Rev. Leo De Kesel, now auxiliary bishop of Ghent, who was chaplain of a Catholic youth organization when Father De Pauw first met him as a youth in his native Belgium.

"He was my ideal when I was a boy," Father De Pauw recalled, "and his example decided me to enter the priesthood."

Father De Pauw studied under Bishop De Kesel and



The New York Times

A long way from algebra (Father De Pauw at his news conference here yesterday.)

they have maintained close contact.

"Spiritually speaking," Father De Pauw remarked, "I am his spiritual son."

Father De Pauw—his name rhymes with law—said his present hobby is fighting extremists.

Noted Ancestors

Although he was born in Belgium, becoming a United States citizen in 1955, Father De Pauw's ancestors include a line of early American settlers. Among them were Michael De Pauw, the first proprietor of what is now Staten Island, and Charles De Pauw, an aide-de-camp of Lafayette during the American Revolution.

De Pauw University, a Methodist school in Indiana, was named after one of his grand uncles, whose financial contribution helped save the school, the priest said. He described this contribution by a Roman Catholic as "a

precursor of good ecumenicalism."

Father De Pauw studied philosophy and theology at the diocesan seminary in Ghent. At the outbreak of World War II, he fought with the Ninth Belgian infantry Regiment and was taken prisoner at the Battle of Dunkirk. He escaped, however, and returned to the seminary to complete his studies.

During the war, when cigarettes were difficult to obtain, he gave up smoking. He had no special favorites with a good appetite," he noted. "If it's good I eat it."

In 1949, Father De Pauw came to the United States, serving for two years in New York City as a parish priest. He prepared a doctoral dissertation during that period for the Catholic University of America in Washington on the education rights of the church.

He accepted his present post at Mount St. Mary's Seminary in 1952.

In 1960, he served as a substitute chaplain at the Army War College in Carlisle, Pa. The Second Army awarded him its certificate of achievement for "outstanding contribution to the religious welfare of military and civilian personnel."

He is an avid sports fan who especially loves soccer, a sport he played as a youth in Europe. He was also fond of bicycle riding, but now limits himself to walking in the hills of Maryland.

"I'm the biggest fan of the Mount St. Mary's soccer team," he said. "My study looks out on the soccer field. When I'm very busy and can't go down, I still keep an eye on them."

The Picture Gallery

Father De Pauw observed that his three-room apartment, which is in the residence of students for the priesthood on the Mount St. Mary's campus, had become known to his students as "the picture gallery" because it is decorated with

numerous pictures of persons the father admires.

His pictures include Pope John XXIII, Pope Paul VI, Cardinal Spellman, Gen. Dwight D. Eisenhower and President Kennedy. But the place of honor is reserved for a picture showing President and Mrs. Johnson with King Baudouin and Queen Fabiola of Belgium.

"To me," he said, "this picture represents my present status. My old cultural background and my future."

In the farm country of Buchanan Valley in Pennsylvania, just across the Maryland border, Father De Pauw strives to maintain a closeness to "the good simple, happy American people." He helps a priest, an old friend, with parish duties there on weekends.



Father De Pauw is shown here standing behind Cardinal Spellman in front of New York's St. Patrick's Cathedral while greeting persons who attended the traditional Latin High Mass.

Who's Who in America.

DICTIONARY OF INTERNATIONAL BIOGRAPHY

National Social Directory

TWO THOUSAND MEN OF ACHIEVEMENT

Father GOMMAR A. DE PAUW, the leader of the CATHOLIC TRADITIONALIST MOVEMENT, is a Belgian-born (1918) United States citizen, belonging to a family of early American settlers, among whom are Michael De Pauw, the first proprietor of what is now Staten Island, New York; Charles De Pauw, personal aide-de-camp of Lafayette during the American Revolution; and Washington Charles DePauw for whom the De Pauw University in Greencastle, Indiana is named. His maternal grandparents immigrated to the U.S. in 1911 and settled down in Paterson, N.J.

After graduating, *magna cum laude*, from the College of St. Nicholas, Belgium, he entered the diocesan seminary of Ghent, Belgium, for his philosophical and theological studies. At the outbreak of World War II he fought with the 9th Belgian Infantry Regiment in the campaigns of Belgium, Holland, and France where at the Battle of Dunkirk he was taken prisoner. After escaping from prison camp he returned to the seminary. Upon completion of his theological studies he was, by special indulgence of the Holy See, ordained to the priesthood in 1942 at the age of 23; three years of post-graduate studies followed at the Catholic University of Louvain. Besides the regular course of study for the Licentiate in Canon Law he also followed at Louvain the three year post-graduate courses in Moral Theology and in Church History, as well as the one year courses in International Law and in Archeology. His degrees earned at Louvain are Bachelor and Licentiate in Canon Law.

As Auxiliary-Chaplain Father De Pauw took part in the liberation of Northern Belgium and Southern Holland with the Belgian Underground Army and the 1st Free Polish Armored Division which awarded him the Memorial Medal of the Free Polish Forces. Fifteen years later Father De Pauw was to receive the "Certificate of Achievement" from the U.S. 2d Army for what the citation called "outstanding contribution to the religious welfare of the military and civilian personnel of the U.S. Army Garrison and the U.S. Army War College at Carlisle, Pennsylvania," where Father De Pauw served as substitute-chaplain in 1960.

In 1949 Father De Pauw joined his family in the U.S. and served for two years as a parish priest in New York City, while at the same time preparing his doctoral dissertation on "The Educational Rights of the Church" for the Catholic University of America in Washington, D.C., where he was promoted to Doctor in Canon Law in 1953.

Meanwhile, in 1952, he had accepted the chair of Moral Theology, and

Canon Law at Mount St. Mary's Seminary in Emmitsburg, Maryland, a position he held for thirteen years and still legally holds. He also served a 10-year-term as Professor of Fundamental Dogmatic Theology and Dean of Studies at the same institution, and still legally is Associate Professor of Philosophy and member of the Administrative Council of the College of the same name. His week ends and vacations meanwhile were devoted to parish-work at St. Ignatius Church, Buchanan Valley, Pennsylvania. After three years as professor at Mount St. Mary's he transferred from the diocese of Ghent to the archdiocese of Baltimore until November 15, 1965 when the Holy See placed him under the jurisdiction of the bishop of Tivoli-Rome in order to enable him to resume the leadership of the CATHOLIC TRADITIONALIST MOVEMENT.

Father De Pauw has contributed to several publications such as the NEW CATHOLIC ENCYCLOPEDIA, the ENCYCLOPEDIA OF THE BIBLE, the HOMILETIC AND PASTORAL REVIEW, and EPHEMERIDES THEOLOGICAE LOVANIENSES.

Between 1962 and 1965 Father De Pauw participated in the Second Vatican Ecumenical Council as an officially recognized "personal expert" and "procurator." At the end of the third session of that Council he received the Silver Medal of Pope Paul's coronation. In an accompanying document the Papal Secretary of State, Amleto Cardinal Cicognani, stated that the Holy Father was awarding this medal as a "mark of the Pope's appreciative gratitude" for Father De Pauw's work.

Father De Pauw is a member of the CATHOLIC THEOLOGICAL SOCIETY OF AMERICA, the CANON LAW SOCIETY OF AMERICA, the AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION, the NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION, the INTERNATIONAL PLATFORM ASSOCIATION, and the ORDER OF LAFAYETTE. Voting registration records list him as "independent." He is listed in WHO'S WHO IN AMERICAN EDUCATION, WHO'S WHO IN THE EAST, the DIRECTOR OF AMERICAN SCHOLARS, the NATIONAL SOCIAL DIRECTORY, the ROYAL BLUE BOOK (London), the DICTIONARY OF INTERNATIONAL BIOGRAPHY, COMMUNITY LEADERS OF AMERICA, TWO THOUSAND MEN OF ACHIEVEMENT, WHO'S WHO IN AMERICA, and INTERNATIONAL WHO'S WHO IN COMMUNITY SERVICE.

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MONDAY, MAY 10, 1965

A Weekly Newspaper

Obedient Dissidents

Catholics Resist Reforms

RICHMOND, VA.

Opposition to recent "reforms" in the Roman Catholic Church, intense but largely latent until now, is crystallizing into a formal movement of protest.

Church authorities forced the Rev. Gommarr A. De Pauw, a professor at Mt. St. Mary's Seminary in Emmitsburg, Md., to relinquish official leadership of the Catholic Traditionalist Movement in early April, two weeks after the movement's activities first were made public. Yet Father De Pauw still labors vigorously as the spiritual leader of the Traditionalists, and the voices of protest continue to coalesce.

In this capital of the old Confederacy, 15 Catholic laymen recently formed a Richmond committee of the Catholic Traditionalist Movement to publish the movement's "manifesto" as an ad in a local newspaper. Laymen in Oklahoma have printed and distributed 2,000 copies of the manifesto at their own expense, and similar groups are springing up in Ohio, California, Georgia, and Illinois. By the end of this month, movement officials expect to write letters to Traditionalist

sympathizers in all 50 states asking them to join the movement's co-ordinating committee publicly and to organize state and local chapters.

"Father De Pauw is just a symbol of what's to come," acknowledges a "progressive" priest close to the American hierarchy. "There's going to be a real conservative reaction after the Vatican Council ends." The Second Vatican Council, which has instituted the church reforms since its first session opened in the fall of 1962, will convene this September for its fourth and final session; it's widely presumed that disenchanted bishops will be able to resist the reforms more effectively once they leave Rome for good for the comparative isolation of their own dioceses.

The Depth of Feeling

How deep does the conservatism run? No one knows for certain. Catholics who tend to be conservative on some issues favor progressive positions on others. On many issues, parish priests and laymen hold no strong views; whether they grumble or applaud privately, they accept the bishops' decisions in silence.

On the most visible reform—revisions in the Catholic liturgy, or ritual of worship—opinion samplings made so far are hopelessly contradictory. In Detroit, the archdiocese of the chairman of the U.S. bishops' liturgical commission, 92 per cent of the parishioners who answered questionnaires welcomed the use of the English in the Mass.

"Are they kidding?" asks Father De Pauw. "You couldn't get that kind of figure if you asked if they favor motherhood and milk for babies." Father De Pauw says that a nonscientific survey made by himself and several sympathizers last December showed that 60 per cent of the nation's Catholics "violently opposed" liturgy changes, and that his "fan mail" since March has convinced him that 80 per cent support the Traditionalist positions on the liturgy and other issues.

A more sophisticated survey by the San Francisco Chronicle in January found that 63 per cent of the paper's Catholic readers prefer the English in the Mass, but that only 46 per cent like the present translation. The great majority like being required to participate in responses and prayers, but dislike being "told when to kneel, stand, etc."

Traditionalists argue, in an ironic

twist, that a "reign of fear" in Catholicism smothers discontent at both the parish and the national levels. A professor at a Catholic university accepted the leadership of the movement a month ago, only to back out the following day because of a fear it would cost him his job.

Thus the movement operates with security precautions befitting His Majesty's Secret Service. A mysterious "Father X," Father De Pauw's successor, directs the movement on a part-time basis from the cellar of a New York City home; the staff consists of two full-time and eight part-time volunteers. The headquarters has no listed telephone, and persons who secure the unlisted number are further screened by being connected to an answering service when they call.

At a carefully selected meeting place in a pleasant little city on the Eastern Seaboard, Father De Pauw chatted freely last week about his background and his concerns. He is articulate and affable, joking that he has become the "complaint department" of the Catholic Church, but he litters his speech with intemperate words: The Catholic reforms were "subtly extorted" from the bishops at the Vatican Council by "no-good extremist advisers"; the revised Catholic worship service is "a test-tube pseudo-intellectual liturgy."

In phrases flavored with a Flemish accent, Father De Pauw speaks of his heritage as a "second-generation Belgian." His forbears lived in America for two centuries before they emigrated to Belgium; his great-grandfather's brother, Washington C. DePauw, a prosperous Indiana businessman and an active Methodist layman, rescued Indiana Asbury University from severe financial difficulties in the early 1880s under an agreement that the university be renamed in his honor.

Father De Pauw fought with the 9th Belgian Infantry Regiment in World War II, was taken prisoner at Dunkirk, escaped, and resumed his seminary studies. He was ordained a priest in 1942 at the age of 23 with the special permission of Pope Pius XII, making him, he says, the youngest Catholic priest in the world at the time.

Father De Pauw insists that he does not oppose an ecumenical spirit, only "phony ecumenism" that deludes Protestants with false hopes. "We must stop kidding them into believing we are going to become Protestants," he says. "We are not."

Quite clearly, he believes this message has eluded many Catholics as well. In the Traditionalist manifesto, which he composed, he warns that the revisions in the liturgy are "only the first phase of a broader scheme intent to 'protestantize' the entire Catholic Church."

The manifesto contains 12 articles, 8 of which concern the liturgy. The articles

Please Turn to Page 16,



Father De Pauw: Voice of tradition.

Resistance to Church Reform

Why the Catholic Traditionalists Fear the Faith Is Being Diluted

Continued From Page One

on the liturgy reflect his conviction that the Mass "is no longer the sacrifice on Calvary, but a songfest with a hootenanny atmosphere." Eliminating the steps to the altar removes the symbolism of the hill on which Christ was crucified, he contends, and having the priest face the people "makes the priest—not Christ—the big shot now." Singing hymns detracts from the dignity of the service. At some Masses, psalms have been set to music, with such tunes as *Greensleeves* and *Michael, Row the Boat Ashore* played by a guitarist.

In an "Easter Appeal to Our Catholic Priests," Father De Pauw charged that "the very foundations of our faith are being undermined." The divinity of Christ is challenged in the revised liturgy, he warns in language that evokes comparisons with the running debate on the divinity of Christ in many Protestant churches.

The sick, touched by Christ, only "get better" instead of being "healed" in the previous text. Moreover, the new Mass says that Christ "has been raised" rather than that he "rose" by his own divine power. "Are we to believe now—to please which ones of our 'separated brethren'?—that Christ was just another 'great prophet' with some sort of special protection from above?"

Father De Pauw and his fellow Traditionalists worry that the reforms are threatening the supremacy of the Pope; the progressives reply that the Pope himself had to approve them. The Traditionalists fear, too, that the reforms "downgrade" the Virgin Mary, in part because the great participation required in the Mass does not permit as much time for worshipers to recite the rosary, which involves devotion to Mary. "Let's start rattling those rosary beads again," urges Father De Pauw.

The chief concern of the Traditionalists, asserts their spiritual leader, is that the Catholic Church preserve its identity—that it not compromise its truths in the name of Christian unity.

Father De Pauw finds the return to the traditions of the early church unfortunate, for he believes the additions to liturgical traditions over the centuries have en-

hanced the faith. "For several centuries we looked for everything—the best gold, the finest marble—to glorify God." Removing the statuary and the glitter from the church, he says, is making "our churches look like slum dwellings while our homes are more luxurious all the time."

Concludes Father De Pauw: "If we want to return to the original church, we ought to celebrate Mass in the Lincoln Tunnel. That's the closest thing to the catacombs we have in New York City."

The Traditionalists are not asking that English be abolished from all Masses. Stressing that the Vatican Council made the vernacular permissible but not mandatory, however, they are lobbying for at least one Latin Mass in every local parish.

Paradoxically, the Traditionalists' call for parish "referendums" brings out the authoritarian in a church trying in many ways to encourage freedom of expression. Liturgists contend the Vatican Council left final decisions in "permissive" categories to national hierarchies, not to local parishes. The American hierarchy has spoken, introducing changes first in November and again in March, although further innovations will be made.

The Traditionalists speak of being "silenced" by the very wing of the church that has advocated a freer voice within the church. "... Your leadership of and activity within this movement are incompatible with your position of priest of this archdiocese and professor of the seminary of Mt. St. Mary," Lawrence Cardinal Shehan of Baltimore, chairman of the U.S. bishops' commission on Christian unity, wrote Father De Pauw in early April. "It is my wish, therefore, that you disassociate yourself immediately and completely from the Catholic Traditionalist Movement . . ."

Commonweal magazine, a liberal journal edited by Catholic laymen, wondered witheringly "how someone of Father De Pauw's ideas got to be a seminary professor in the first place." Yet it questioned the wisdom of Cardinal Shehan's directive: "You cannot suppress the feeling that the cardinal should have stopped short of forcing Father De Pauw to quit, simply in the name of the Catholic freedom that Cardinal Shehan, as a Father of the Vatican Council, helped to expand."

Father De Pauw finds solace in the fact that 30 of the nation's 240 bishops have given him encouragement, and that "one of the highest ranking officials in the Vatican"—a cardinal in the Curia, the central bureaucratic structure—"examined the manifesto and, far from finding fault with it, gave it his blessing." One of the 30 American bishops even contributed \$200 to the Traditionalist cause, which has received contributions of about \$2,000 to date. Nevertheless, "none of those cowards (the 30 bishops) is willing to come out publicly for me," and at least five bishops have attacked his position.

In the sweep of history, the protesting voices of the Traditionalists may be engulfed by silence. Yet who is to measure, today, the influence that their cries of caution exert? Perhaps their protests will lead some day to a still richer diversity in the Catholic liturgy

--LEE E. DIRKS

I · HAVE · RISEN



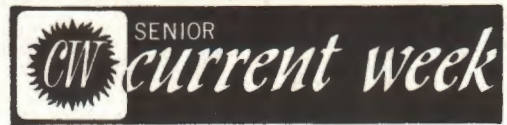
Dedicated to those who say:
"We never learned of the C. T. M.
in the Sixties, ... 'cause in those
days we only paid attention to
'business publications' such as...
the Dow Jones' NATIONAL
OBSERVER...."

SO · SHALL
YOUR
CHURCH

1965



debates...



the lively current affairs weekly for senior high students and their parents and teachers

THE CATHOLIC TRADITIONALIST MOVEMENT

But for a few laudable exceptions, the "Catholic" press still continues to present the Catholic Traditionalists as a group of disgruntled reactionaries who are desperately trying to turn back the hands of time. In particular, we are said to refuse to obey the Council's Constitution on the Liturgy.

Nothing could be further from the truth!

To anyone who reads the "Catholic Traditionalist Manifesto" with an open mind, it will be clear that we Traditionalists are sufficiently "progressive" to believe in updating of practices and methods, while at the same time "conservative" enough to proclaim that none of our essential doctrines is in need of any up-dating. Ours is a middle-of-the-road position, far removed from any extremes of either left or right.

In the dispute concerning the "new" versus the "old" liturgy, we Traditionalists simply want the entire liturgy constitution obeyed, including those paragraphs which clearly call for the preservation of Latin and the traditional church music and chant.

FREEDOM OF CHOICE

This means that in practice we are not advocating an end to the new English Liturgy and a complete return to the old system. What we advocate is what the new constitution allows us — in the true spirit of the late Pope John's *aggiornamento* — full and complete freedom of choice between the two liturgies, so that the Catholics who enjoy the new English liturgy may continue to have this type of worship, while other Catholics be allowed to retain the old Latin Mass which they consider more beneficial to their spiritual life.



FATHER GOMMAR A. DE PAUW, 46, founder and figurehead of the Catholic Traditionalist Movement, is professor of moral theology and canon law at Mt. St. Mary's Seminary, Emmitsburg, Md.

Ever since the activities of the Catholic Traditionalist Movement (CTM) hit the headlines last spring, ecumenism and renewal have been beside themselves with controversy.

The CTM, founded by Rev. Gommar A. De Pauw, published a Manifesto which calls for a re-emphasis of Latin and traditional Catholic practices, as contrasted with some of the new changes coming out of Vatican II.

The CTM claims that most Catholics do not want many of these liturgical changes, which, the CTM says, were "subtly extorted from our Bishops by a small but well organized minority of self-appointed so-called liturgical experts, isolated in their ivory towers."

The CTM claims wide lay and religious support for its efforts to "maintain the Catholic identification," and to protect the Church from being "protestantized."



Our opposition to the present liturgical extremism, however, has a deeper basis than just opposition to unwarranted dictatorial regimentation. Our fight is one to preserve our Catholic identity.

So our people realize that Martin Luther's A Mighty Fortress is our God, which has replaced in some Catholic churches the beautifully-Catholic Holy God We Praise Thy Name, was for years not only the battle-hymn of rebellion against our Holy Father, the Pope, but also a favored song of all who reject a visible Church.

Do our people realize that the offering of the Mass by a "minister" facing the people was originally advocated for strictly doctrinal reasons by those who left the Mother Church in the 16th century?

The turning of their back to what used to be the tabernacle, the elimination of the altar steps reminiscent of Calvary's mountain, the introduction of a table in place of an altar, the reduction of the crucifix to a ridiculously diminutive size, the downgrading of the priest from "other Christ" to "presiding minister," the "hootenanny" atmosphere of the Eucharistic "banquet," the casual handling of the altar breads, the "self-service" Communion practices, the introduction of laymen as lectors and commentators, the elimination of statues of the Blessed Mother and the saints, all these "new" practices are in reality very old non-Catholic customs which were at one time or another liturgical expressions of doctrinal errors which the Church has already rejected once and for all.

Dedicated to those "conservative" newcomers who discovered in the Seventies that it might be a good idea to try reaching the Catholic teen-agers through some youth-g geared publications....



Our fight is really not over how much Latin and how much English should be allowed in our churches, or whether Cuban guitars or Congolese drums should not replace organs. What is at stake is our Catholic identity, which is being subtly undermined by the antiquated heresies of religious indifferentism and egalitarianism (equality).

PROTESTANTIZING CHURCH

In simple words: We are fighting the protestantizing of our Catholic Church. We Catholic Traditionalists have nothing but the greatest respect for the individual beliefs of our Protestant friends, but we refuse to accept their creed and their practices. Ecumenists? Yes! Ecumeniacs? No!

But even if all these observations are true, is not the very existence of a Catholic Traditionalist Movement a rather un-Catholic challenge to the authority of the Pope and the Bishops? Not at all! Catholic Traditionalists are simply implementing article 37 of the Council's Constitution on the Church, in which Pope and Bishops clearly teach that the Catholic laity "should openly reveal . . . their needs and desires with that freedom and confidence which is fitting for children of God and brothers in Christ."

This explains how one of the highest officials of the Holy See, directly responsible for the preservation of the true faith, wrote to me that after closely examining the Catholic Traditionalist Manifesto he gladly sent his "blessings and good wishes to the writer and the men and women for whom the writer speaks."

This also explains the encouragement given to Catholic Traditionalists by a score of American Bishops whose position was best expressed in the May 3 letter of an American Cardinal writing to one of CTM's most active supporters: "I am well acquainted with the Catholic Traditionalist Movement. There are many who follow your thinking and it is good to have the opinions of all who are interested in what is taking place at Vatican Council II. God be with you all!"

My recent consultations in Rome with the highest officials of our Church have strengthened my conviction that the CTM is serving the best interests of the Church, and will soon be recognized by all men of good faith for what it was from its very beginnings — a movement of loyal Catholics giving their all to take the leadership of our Church away from self-styled pseudo-experts and place it back where Our Lord placed it, in the hands of our Pope and our Bishops.

ALOISIUS FAVERI
Dei et Apostolicae Sedis gratia
EPISCOPUS TIBURTINUS
Eidem Sanctae Sedi immediate subiectus

Cum Rev. Gomm̄ar A. De Pauw, sacerdos rite incardinatus
Arcidioecesis Baltimorensis in Statibus Foederatis Americae
Septentrionalis, obtinuerit excardinationem oanonicam per
Decretum Cardinalis Archiepiscopi Baltimorensis, sub die
10 novembris 1965, et Tiburtino clero adscribi desideret,
firmumque habeat animum in hac Dioecesi stabiliter permanendi
sub immediata obcoedientia Nostra ac Nostrorum in Episcopali
munere Successorum, prout ex iuramento coram Nobis iam
praestito, constat, Nos oratorem ipsum Sao. Gomm̄ar A. De Pauw
morum castimonia, pietate ac religionis zelo, aliisque
ecclesiasticis dotibus commendabilem, benigne ac speciali fa-
voro prosequi volentes, servata forma Juris Canonici, Tibur-
tinae Dioecesis clero in perpetuum adscribimus Nostraeque ac
Successorum Nostrorum iurisdictionis subiectum declaramus.

Hoc Nostrum Decretum communicatur cum Arcidioecesi Baltimorensi,
Datum Tibure, ex Nostra Curia Episcopali, die 15 novembris 1965.

Episcopus Tiburtinus

Aloysius Faveri

Cancellarius Episcopalis
Antoniarius Pericelli



BISHOP'S CURIA
TIVOLI

(Translation)

Tivoli, November 15, 1965

ALCYSIUS FAVERI

By the Grace of God and the Apostolic See

BISHOP OF TIVOLI

Directly subject to the same Holy See

Whereas the Reverend Gomm̄ar A. De Pauw, a duly incardinated
priest of the archdiocese of Baltimore (U.S.A.), did obtain
oanonical excardination through a decree of the Cardinal-Archbishop
of Baltimore, dated November 10, 1965, and wishes to join the
clergy of Tivoli with the firm intention to remain permanently
with this diocese in direct obedience to us and our successors, -
as is evident from the oath he already took in our presence, -

We, anxious to show our good will and do a special favor
to this priest, commended for his moral conduct, his piety, his
zeal for religion as well as other priestly qualities, do hereby,
in full observance of Canon Law, incardinate him forever into
the diocesan clergy of Tivoli, and declare him subject to our
jurisdiction and that of our successors.

Dedicated,

respectfully, to all
CANON & CIVIL
LAWYERS,
who recognize
a properly executed
and legally binding
document,
when they see one, ...

and disdainfully, to all
SELF-STYLED EXPERTS,
who keep clamoring
for more
EVIDENCE....

Original document
photostatically reproduced
here in reduced size.



Let this decree of ours be communicated to the archdiocese
of Baltimore.

Given at Tivoli in our diocesan Chancery, November 15, 1965.

(s) + Aloysius Faveri
Bishop of Tivoli

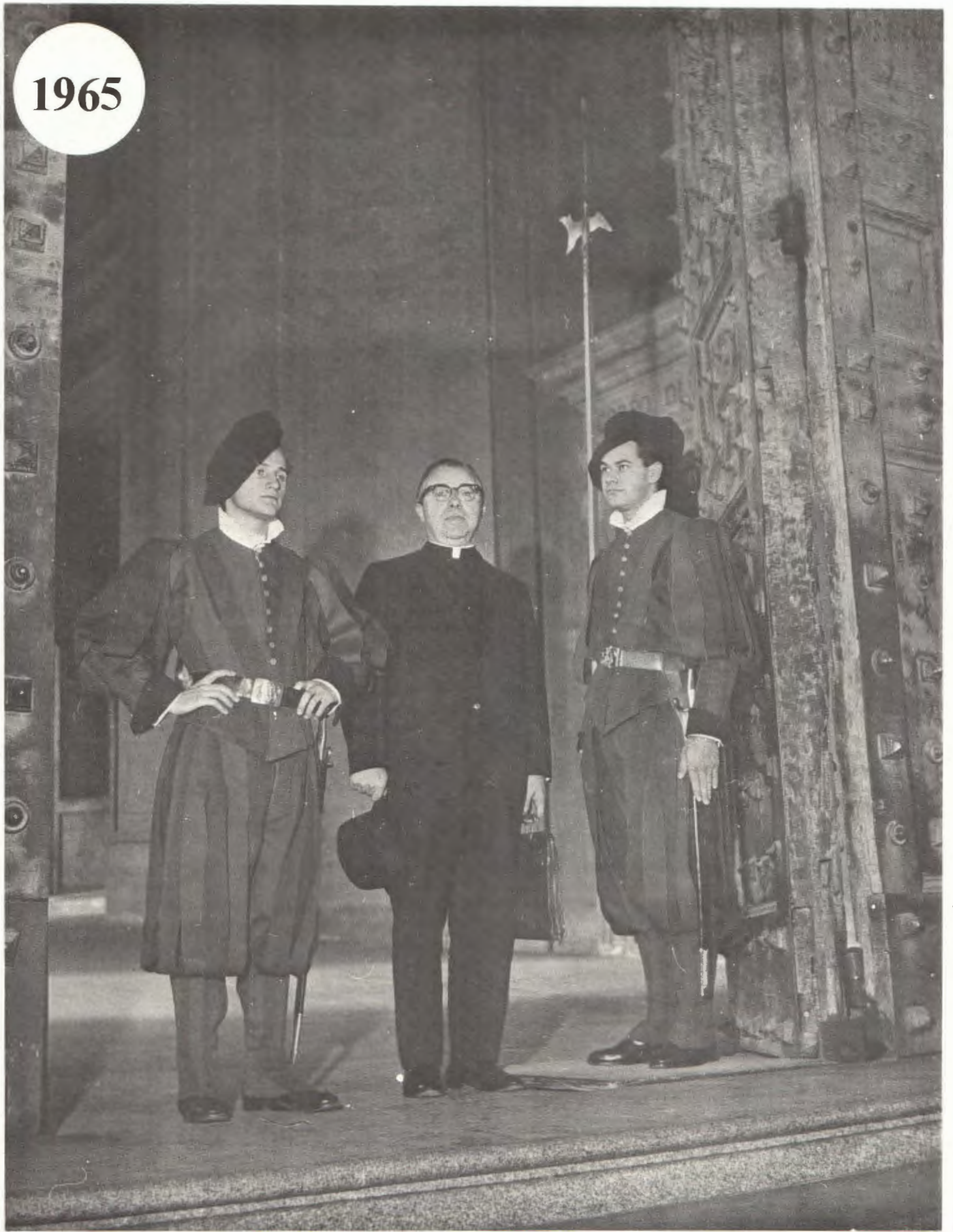
(s) Antonius Pericelli
Diocesan Chancellor

SEAL
of
BISHOP



English translation
certified and authenticated
as complete and correct.

1965



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.

1966 New York Times

THURSDAY, JANUARY 6, 1966.

Dedicated to those of the Seventies who say:

"By 1966 you didn't read much anymore about the

C.T.M. in the major newspapers...."

Catholic Unit Fighting Change In Liturgy Renews U.S. Drive

Traditionalist Movement to
Open Offices Here—Priest
Claims Pope's Support

By JOHN COGLEY

The Catholic Traditionalist Movement, opposing "Protestantizing" of the Roman Church and what it considers to be misinterpretation of Ecumenical Council decrees, has received a second chance, despite the disapproval of leading prelates in the United States.

The Rev. Gommarr A. DePauw founder and once again leader of the movement, said yesterday that he would direct the national organization from a headquarters in New York City. Permanent offices have not yet been established.

Father DePauw said the second chance had been made possible through Alfredo Cardinal Ottaviani, leader of the conservative forces at the Ecumenical Council Vatican II and secretary of the Congregation for the Doctrine of the Faith, which was formerly the Holy Office.

Dissatisfaction with the liturgical changes coming out of the Council was a major factor in getting the traditionalists under way, Father DePauw said at a news conference yesterday at the St. Regis Hotel.

The priest maintains that the Council was erroneously reported, especially in certain sections of the American Catholic press. He says that misinformation about the Council and the implications of its decrees have been deliberately propagated by "liberal" Catholic journalists and theologians, overly zealous enthusiasts for liturgical change among the clergy, and "ecumeniacs." Even bishops have been misled, he said.



Associated Press

The Rev. Gommarr A. DePauw

The present aims of his movement, Father DePauw said, are to instruct the faithful in the "true meaning" of the Vatican Council and to create new channels of communication between the bishops and the laity so that the "true voice" of the laity will be heard. Father DePauw is the only clergyman holding office in the organization.

In line with the second of the movement's aims, the group recently sponsored a poll among the Roman Catholic laity in the United States and Catholic servicemen abroad. They were asked their feelings about changes in the liturgy and what Father DePauw regards as the "protestantizing" of his church.

More than 40,000 were polled by letter or interview, but only

CATHOLICS RENEW LITURGY BATTLE

Continued From Page 1, Col. 4

2,000 agreed to sign their names and addresses.

Their poll concluded that less than 25 per cent of all American Catholics approve of the "new look" in the church and that 86 per cent think that the "quiet Latin Mass" should be allowed at least to coexist with the new English form.

Father DePauw took these figures to Pope Paul VI, who received him in private audience on Dec. 1. At that time he told the Pontiff that the traditionalist Catholics in the United States stand ready to collaborate with the Pope and with their bishops on implementing the Council's decrees but—and here he was emphatic—only as these decrees were voted and promulgated in Rome, not as they are being widely interpreted in this country.

The priest says he has the Pope's support in this. He regards the Pope's participation in an interfaith prayer service at St. Paul's Basilica at the end of the Vatican Council as a gesture of good will justified by the extraordinary circumstances under which it was held.

However, he is opposed to ecumenical religious services attended by Protestants and Catholics elsewhere, even though they may be sponsored by diocesan authorities. In his view, such efforts lead to "indifferentism," the idea that distinct Roman Catholic or Protestant doctrine is an insignificant factor in religious life.

The 47-year-old, Belgian-born opponent of what he calls "Hootenanny Liturgy" and ecclesiastical "ecumania" consistently emphasizes his personal respect for sincere Protestants.

"It is not a question of downgrading Protestantism but of being true to one's own convictions and one's own Catholic faith," Father DePauw said.

The victory he has won, he maintains, is a victory for all "silenced priests"—liberals and conservatives alike.

On April 5, 1965, Father DePauw was ordered by his archbishop, Lawrence Cardinal Shehan of Baltimore, to disassociate himself from the movement. According to Father DePauw, he obeyed immediately.

But according to a release yesterday from the Baltimore Roman Catholic chancery office, the priest "continued to speak and publish frequently his opinions" concerning the liturgical reforms decreed by the Ecumenical Council. No steps were taken to prevent him from doing so, the Baltimore chancery added.

Last July 26 he was transferred by Cardinal Shehan from his teaching post at Mount Saint Mary Seminary, Emmitsburg, Md., to serve as a curate in metropolitan Baltimore. Father DePauw said today that he regarded the transfer as a public humiliation and punishment for speaking his mind.

The transfer was supposed to be effected in September, but four days after he received the notice of his reassignment, Father DePauw requested permission to attend the final session of the Vatican Council as a private theologian and adviser to the Most Rev. Blaise Kurz, an exiled bishop from China and a member of the Franciscan Order. Cardinal Shehan granted the permission.

In Rome, Father DePauw took his case to Cardinal Ottaviani.

"I fought back and I won," Father DePauw said today. "Cardinal Ottaviani—not Ottaviani the conservative but the arbiter of theological orthodoxy—told me that there was nothing wrong in my position and encouraged me to go ahead."

Cardinal Ottaviani arranged for his canonical transfer to the Italian diocese of Tivoli, which is under the direct supervision of the Holy See. The transfer removed the American priest from the authority of the Cardinal Shehan.

The move, according to Father DePauw, was a technical necessity. He will not be expected to work in the diocese of Tivoli but will center his activities in the United States as president of the traditionalists. The movement is now a corporation under the laws of the State of New York.

1966 TIME

THE WEEKLY NEWSMAGAZINE
RELIGION

TIME, APRIL 9, 1965

ROMAN CATHOLICS

Traditionalist Manifesto

Not all U.S. Roman Catholics like the Mass in English. Belgian-born Theologian Gommar De Pauw, 46, of Mount St. Mary's Seminary in Maryland likes it so little that he has organized a "Catholic Traditionalist Movement," which recently delivered a manifesto to the nation's bishops, charging that liturgical reform is part of a scheme to "Protestantize" Catholic worship and doctrine.

At a Manhattan press conference last week, Father De Pauw argued that the American bishops had been bamboozled into accepting reform by a few liberal theologians, such as Jesuit John Courtney Murray and Catholic University Liturgist Frederick McManus, who have "misrepresented the American Catholics and seduced the bishops in Rome." De Pauw hinted that these theological liberals were also flirting with heresy by downgrading the authority of the Pope and devotion to Mary. To counteract these tendencies, he said, his movement is urging the bishops to limit the number of vernacular Masses and take a national referendum on Catholic opinion about the liturgical changes.

De Pauw claimed that his movement had the "express backing" of more than 50,000 Catholics, plus the secret support of 30 bishops and "one of the highest ranking officials" in close contact with Rome—by which he seemed to mean Archbishop Egidio Vagnozzi, Apostolic Delegate to the U.S. Church officials scoff at De Pauw's claim that his movement represents the view of 70% of the nation's Catholics. Every diocesan survey so far shows widespread support for changes in the Mass, which were approved by more than 90% of American bishops. Among them was De Pauw's own superior, Baltimore's Lawrence Cardinal Shehan. His comment: "I regret extremely that Father De Pauw has seen fit to take the stand that he has professed."

TIME, JANUARY 28, 1966

ROMAN CATHOLICS

De Pauw's Departure

The liberalizing spirit of the Second Vatican Council has so far had little impact on the status of Roman Catholic priests, who remain firmly under their superiors' thumbs. In November, the Jesuits invoked their society's vow of obedience to send Father Daniel Berrigan out of the country for a while because of his outspoken stand against the Viet Nam war (TIME, Dec. 24). Last week Baltimore's Lawrence Cardinal Shehan invoked another ecclesiastical weapon—the canonical rule of incardination, which binds priests to obey and serve the bishop of the diocese to which they are attached. He used it to curb another kind of forthright priest, Father Gommar De Pauw, founder of the Catholic Traditionalist Movement.

A former professor at Mount St. Mary's Seminary in Emmitsburg, Md., De Pauw last spring formed his tiny movement, which seeks to restore the all-Latin Mass in U.S. parishes. De Pauw argued that the council's adoption of the vernacular was "protestantizing" the Mass, and that the bishops had been duped into accepting it by left-wing theologians. Cardinal Shehan, De Pauw's superior, angrily ordered him to get out of the movement.

De Pauw did so, but managed to get to Rome for the final session of the council. Some negotiations with conservative Alfredo Cardinal Ottaviani of the Holy Office resulted in a proposal to transfer De Pauw from Baltimore to Tivoli, a small suburban diocese of Rome. Shehan tentatively agreed to the reincardination, but never sent along the formal papers. Bishop Luigi Faveri of Tivoli went ahead to sign the documents accepting De Pauw as his charge.

Early this month, confident that he was safely out of the jurisdiction of nontraditionalist Cardinal Shehan, De Pauw arrived in New York, declaring that it was now the home base for his

movement. But, as it quickly turned out, he was not home free. Cardinal Shehan declared that he had not released De Pauw. Bishop Faveri, after thinking the matter over, agreed that the priest was still Baltimore's property—a judgment that the Vatican Secretary of State solemnly affirmed. Last week Shehan bluntly ordered De Pauw to return to Baltimore for a discussion of his future.

De Pauw's plight differed from Berrigan's in that he had openly challenged church policy and conciliar directives, whereas Berrigan had embarrassed his superiors in a secular matter. But both cases showed that priests are much like privates when it comes to higher orders.

DAVID AND GOLIATH



Reprinted for the benefit of those "innocent babes" of the Seventies, who say: "We never heard of Fr. De Pauw and his C.T.M. in the Sixties, since we did not read daily papers in those days, and used to get all our information from reading the national weekly magazines, like TIME, NEWSWEEK, and U.S. NEWS...."

Newsweek

APRIL 19, 1965 35c

DECEMBER 26, 1966 40c

Newsweek, April 19, 1965

Ecumenical Backlash

In Italy, rightist newspapers insinuate that the reform movement now sweeping the Roman Catholic Church is in reality a Communist-inspired attempt to collectivize church government. In France, organized clagues defiantly shout back in Latin when Catholic priests celebrate the Mass in the vernacular. And even in sedate England, conservative societies now arrange for special Latin Masses for the discontented. From the pews and even from the pulpits, intransigent traditionalists within the Catholic Church are fighting the reforms of the Vatican Council.

The immediate target of this backlash is the program of reform outlined in the council-approved Constitution on the Sacred Liturgy. It calls for celebration of the Mass in the vernacular, a new emphasis on the spoken word of the Bible, and an insistence on the communal nature of the Mass that has led to the regular use of hymns, many by Protestant composers.

In the U.S., the fundamentalist backlash has been led by a group calling itself the "Catholic Traditionalist Movement"—or so it seemed, judging by the publicity the CTM generated. The "Movement" has come on strong in recent weeks. In a telegram to the nation's bishops last week, the Rev. Gommar A. DePauw, a 46-year-old theology pro-



Associated Press



George Tichacek

DePauw (left) cried 'brainwashing,' while Ritter offered communion chalice

fessor from Mount St. Mary's Seminary in Maryland and the movement's only spokesman—as well as its only identifiable member—asked that a "national referendum" be held so that U.S. Cath-

olics could decide for themselves whether they wanted the Mass in English. Earlier, the Belgian-born DePauw had issued a "Catholic Traditionalist Manifesto" to all of the bishops urging, among other things, restoration of the full Latin Mass and asking that "all open or veiled efforts to impede the practical acceptance of the Holy Father's supreme primacy ... be effectively unmasked."

Had DePauw stopped there, his manifesto merely would have echoed the sentiments of many insecure Catholics who are confused by liturgical changes and the sudden revelation at the council that Catholic principles and practices are subject to revision. Indeed, although only four bishops opposed the liturgical changes at the council, a few prelates have either ignored the liturgical changes approved by the national hierarchy or else seriously impeded their implementation. DePauw himself claimed the secret support of 30 U.S. bishops and 50,000 Catholic laymen.

No one was able to check his claims. Breezing into New York for a press conference at the St. Regis, DePauw charged that the bishops in Rome had been "seduced," and Catholics had been "brainwashed" by "leftist extremists" among the council's theologians who want to "Protestantize" the church.

Resignation: These attacks brought immediate disciplinary action from his superior, Lawrence Cardinal Shehan, Archbishop of Baltimore, who last week directed DePauw to leave the move-

ment or leave the archdiocese. DePauw resigned and the "Movement" ground to a halt; in fact, there is some evidence that it consisted largely of DePauw and a post-office box.

RELIGION

December 26, 1966

Sitting Tight

By all the rules of good ecclesiastical melodrama, modern American Catholicism's first Martin Luther should be a heresy-spouting liberal tacking theses to the doors of St. Patrick's Cathedral. In fact, however, the closest thing to a public dissenter this country has produced since Vatican Council II is Father Gommar De Pauw, an ultraconservative Maryland priest who founded the Catholic Traditionalist Movement to counter extremists bent, as he believes, on "Protestantizing" the Catholic Church.

De Pauw's troubles began two years ago when his bishop, Lawrence Cardinal Shehan, ordered him to resign as head of the CTM or leave the Baltimore archdiocese. Unperturbed, the Belgian-born professor of canon law went to Rome where he obtained a nominal transfer to the Italian diocese of Tivoli, in order to run his movement with a freer hand. Shehan tentatively agreed to the transfer, thinking the professor intended to stay in Italy. But when De Pauw returned to New York City and resumed his leadership of the CTM, Shehan ordered him back to Baltimore on the ground that he had never formally signed the peppery professor's transfer papers. De Pauw refused, arguing that he had the blessing of Pope Paul himself. And, when Shehan issued an order barring him from saying Mass or otherwise performing his priestly functions, De Pauw took his case to Rome.

Last week, a special Vatican commission ruled that De Pauw must return to Baltimore and submit to Shehan's authority. But the 47-year-old canon lawyer rejected the decision as "illegal and immoral." Only a different ruling by either the Pope or the Sacred Roman Rota could change his position, he insisted. Until such a ruling is given, concluded De Pauw, "I am going to continue doing exactly what I have been doing this past year—running all over this country spreading the teachings of the Catholic Traditionalist Movement."

Newsweek

U.S. News & World Report

ARE THE CHURCHES IN TROUBLE?

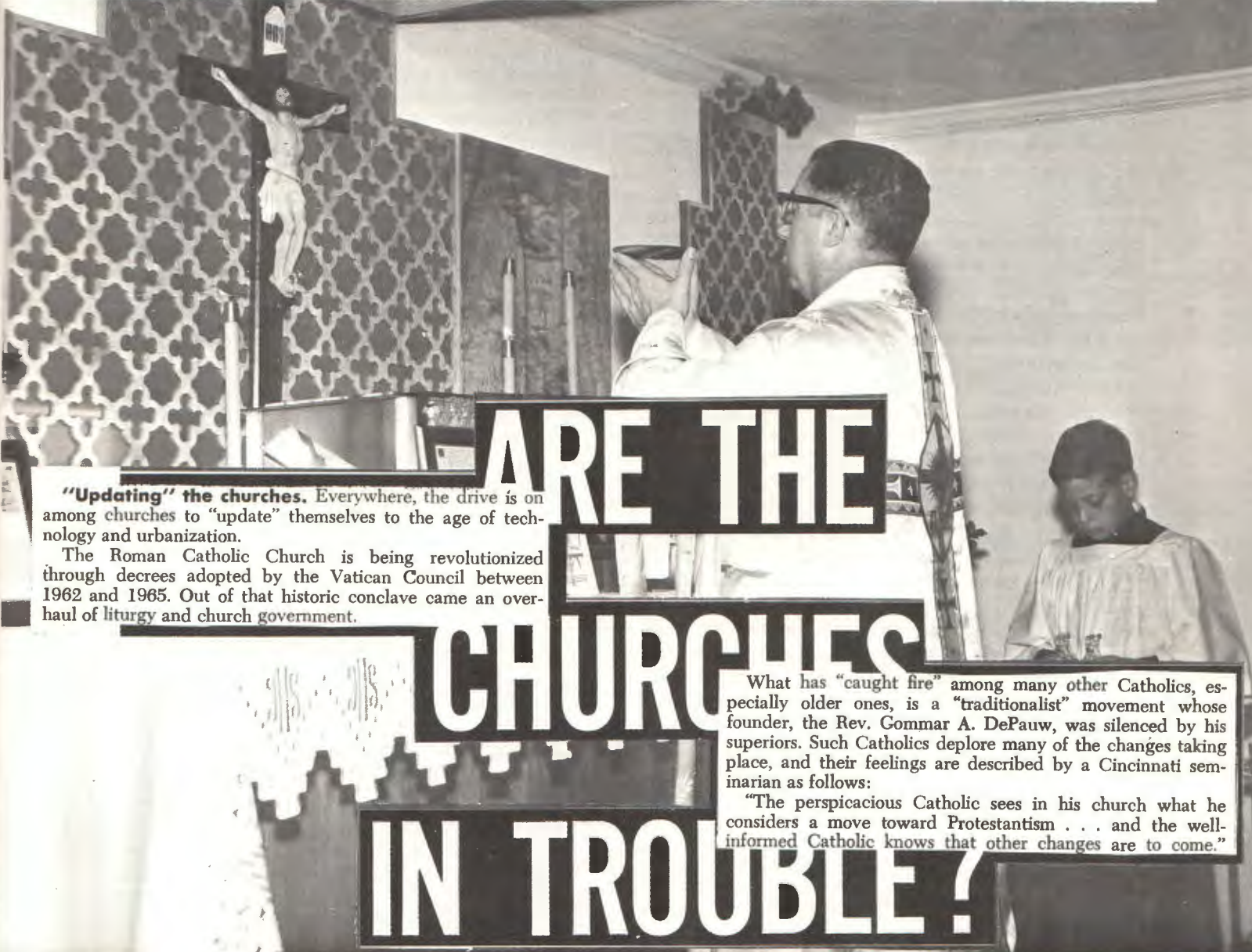
Americans suddenly are waking to a big shift now taking place in their churches.

They find clerics in the forefront of racial agitation . . . attacking U. S. policy in Vietnam . . . trying, more and more, to "involve" churches and synagogues in issues of the day.

Also heard is the question: Is God dead?

Back of turmoil, churchmen find many disturbing signs. Americans are not attending church as before. Congregations are split on attempts to unify churches and "modernize" faith.

Result: increasing talk of a "crisis" in the churches everywhere—not only in America, but in other nations of the Western world.



"Updating" the churches. Everywhere, the drive is on among churches to "update" themselves to the age of technology and urbanization.

The Roman Catholic Church is being revolutionized through decrees adopted by the Vatican Council between 1962 and 1965. Out of that historic conclave came an overhaul of liturgy and church government.

ARE THE

CHURCHES

IN TROUBLE?

What has "caught fire" among many other Catholics, especially older ones, is a "traditionalist" movement whose founder, the Rev. Gomma A. DePauw, was silenced by his superiors. Such Catholics deplore many of the changes taking place, and their feelings are described by a Cincinnati seminarian as follows:

"The perspicacious Catholic sees in his church what he considers a move toward Protestantism . . . and the well-informed Catholic knows that other changes are to come."

A Vindication For The Traditionalists

1966

By WALTER L. MATT

FR. GOMAR De Pauw's dramatic announcement (see report elsewhere this issue), that he has personally submitted the complete case of the Catholic Traditionalist Movement to Pope Paul VI and has now been permitted by the Holy See to resume leadership of that movement in the United States, is in first place a clear vindication of this much maligned and greatly misunderstood Catholic priest. Secondly, and in more ways than one, it is also a moral victory for those thousands of conscientious and loyal American Catholics who, for the past two years, have been rudely reproved or even dismissed out of hand as obstreperous misanthropes and worse simply because they insisted that the full meaning and context of the officially promulgated constitutions and decrees of the Second Vatican Council ought to be faithfully and fairly implemented and abided by rather than let some fractional or even unauthorized interpretations and parts thereof be seized upon and arbitrarily inflicted upon the faithful.

THE WANDERER, although always preferring for reasons of objectivity and independence of judgment not to be identified with ANY organization or movement, had endeavored from the beginning to report accurately, fairly and completely the Catholic Traditionalists' essentially valid and licit position in the Church's currently projected dialogue. We fully concurred in principle not only with Fr. De Pauw's legitimate and persistent plea for the retention of the beautiful old Latin rite liturgy alongside the newly introduced vernacular versions thereof, but, far more important, we shared his well-grounded misgivings that, concurrently with what seemed to be an excessive haste to vernacularize and to popularize the sacred liturgy, there were and still are numberless manifestations of an alien and revolutionary new spirit reflecting what Fr. De Pauw calls "reformationist" if not outright heretical tendencies, especially in the fields of natural and moral theology, philosophy, scriptural exegesis, anthropology, archeology, and the like. Truly, there is conclusive evidence everywhere that not mere liturgical enthusiasts but feverish faddists and starry-eyed doctrinaires of a dangerously revolutionary tendency are today dominating the public communications media and giving expression to a "twisted ecumenism," as Cardinal Heenan characterizes it, which jeopardizes the work of the Second Vatican Council.

Our quarrel, like Fr. De Pauw's, is definitely not with those sincerely motivated ecumenists who, together with the Sovereign Pontiff and in the true spirit of the Council Fathers, seek to draw

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the members of the Mystical Body of Christ closer together with Him and therefore graciously permit the use of the mother tongue, alongside the Latin, in the Church's public prayer life. Rather, our disagreement is with that questionable breed of "reformationists" who, in their frenzy for change for change's sake or in their childish preoccupation with anything new, have come dangerously close not only to barbarizing all languages but in the process have ridden roughshod over the moral as well as religious sensibilities of the faithful....

It is with these "learned" gentlemen, — those in particular, as Bishop Dwyer puts it, who "experience no embarrassment in addressing the Deity [or having the faithful address the Deity] precisely as we do one another on the street, as good democrats all" — that we and countless other American Catholic "traditionalists" tend to part company. But we do so, let us note, not merely on aesthetic or artistic grounds, or as Editor William Sumner of the *St. Paul Pioneer Press* so beautifully editorialized last Sunday — because all this vernacularization of operas and High Masses and the hipster's Bible and Rock 'n Roll preachers is "silly and abominable." We disagree, rather, because any uncalled for or completely unauthorized jettisoning of the Latin language, which for centuries has been the most normal and most scientifically exact means of communication for theologians, priests and professional men, must of necessity rob our oncoming young priests and theologians of what might very appropriately be called the Liturgy of the Word, which is after all the Liturgy of the Truth, and will surely impair their ability to properly apprehend for themselves and communicate to their people the exact meaning of this sacred Word, this unique and universal Truth, in a way that is clearly and universally understandable and meaningful.

And the end result of the present trend, if it is allowed to continue indefinitely, is of course readily predictable: On this road the much yearned for DIALOGUE, even among the People of God themselves, not to speak of a dialogue with their separated brethren, will quickly fade into emptiness and the void will eventually be filled by bitterness, frustration, and discord, perhaps even by a repetition — God forbid! — of the ancient and distressing story of Babel, according to which all men lost their facility to dialogue with each other and with their God!

May loyal Catholic priests like Fr. De Pauw and the towering Vicar of Christ, Pope Paul, yet save us from such dread catastrophe!

1966

The Wanderer

A NATIONAL CATHOLIC WEEKLY

St. Paul, Minn., January 13th, 1966.

Report Of The CTM To Pope Paul And The U. S. Bishops

The report of Fr. De Pauw, entitled "The True Feelings Of American Catholics Concerning Their 'Updated' Church In General And The New Liturgy In Particular," was presented to His Holiness Pope Paul VI and to the Catholic Bishops of the United States in Rome last November 21st. Published since then by the Catholic Traditionalist Movement of the United States, the report reads as follows:

Between August 1st and November 15th, 1965, the Catholic Traditionalist Movement of the United States of America conducted its second survey of the reactions of American Catholics to the "new look" in their Church and especially to the newly-introduced liturgical changes. (A first opinion survey took place during the Winter of 1964 and prompted the launching of the Catholic Traditionalist Movement.)

Amplly exceeding the number of persons customarily interviewed by professional research organizations, the Catholic Traditionalist Movement's volunteer workers directly invited more than forty thousand Catholics from all parts of the United States of America and from American troops overseas to express their views,

Over twenty thousand printed questionnaires were mailed to persons whose names were obtained from various sources that would guarantee the widest representation and greatest objectivity. About the same number of forms were personally handed to Catholics after Sunday Masses, at church meetings and social functions.

Two types of questionnaires were made available, a very detailed one composed by the Catholic Traditionalist Movement's Detroit chapter, and a more succinct one distributed by the Greater Washington chapter.

Most heavily tested were California, Illinois, Maryland, Virginia, Washington, D. C., and especially Michigan where a diocesan paper had claimed that ninety-two percent of the Catholic population favored the changes in their Church.

Among uncounted thousands of answers approximately two thousand were from persons willing to go on record by signing their name, address, parish, and diocese. Practically all — 99.6 percent — stated that the Catholic Traditionalist Movement's 1964 and 1965 opinion polls were the only chance ever given them to express their views on the "updated" Church and the new Liturgy, and countless persons of often opposing views thanked the Catholic Traditionalist Movement for giving them this long-hoped-for opportunity.

An impartial analysis of these two thousand signed forms, representing more than double the average number of persons tested in professional research surveys, reveals that their answers fully coincide with the views expressed by millions of American Catholics in the thousands of messages the Catholic Traditionalist Movement has received within the first year of its existence.

The findings of this survey, the result of countless hours of work and sacrifice on the part of CTM volunteers, are being communicated today to His Holiness Pope Paul VI and to the Catholic Hierarchy of the United States of America.

We hope that by providing our spiritual leaders with objective controllable data we might undo the effects of the unsubstantiated triumphalistic claims of certain reformationist circles which continue to misinform our Holy Father and our Bishops about the TRUE sentiments of what the Second Vatican Council called "the people of God."

Successively we like to submit:

A. Pertinent data concerning the people who provided the answers.

B. The people's views concerning the "updated" Church in general.

C. The people's views concerning the new Liturgy in particular.

D. Practical conclusions.

E. A declaration of principle.

A. Pertinent Data Concerning The People Providing The Answers

1. Female, 59%; male, 41%.
2. Age groups: 15-20: 15%; 21-30: 12%; 31-45: 30%; 46-60: 22%; over 60: 11%; undeclared: 10%.
3. Born Catholics, 86%; converts, 14%.
4. Length of membership in present parish: less than one year, 4%; one to five years, 19%; six to ten years, 23%; over ten years, 51%; undeclared, 3%.

B. Views Concerning The "Updated" Church In General

1. What do you consider the most strikingly "Catholic" features which make the Catholic Church different from all other religions?

ANSWERS: 1. Belief in the supremacy of the Pope: listed first by 89%. — 2. The Sacrament of Confession: listed first by 80%. — 3. Devotion to the Blessed Virgin Mary: listed first by 77%.

2. Should we play down these strictly Catholic views in order to foster the ecumenical movement?

ANSWERS: Yes, 9%; No, 81%; undecided, 10%.

3. Should we in particular de-emphasize or soft-pedal the Catholic devotion to the Blessed Virgin Mary in order not to offend non-Catholics?

ANSWERS: Yes, 3%; No, 93%; undecided, 4%.

4. Do you think that as a result of the Second Vatican Council the authority of the Holy Father and the respect for His Holiness has been lessened?

ANSWERS: Yes, 39%; No, 47%; undecided, 14%.

Dedicated to those jesuitic

(look this one up in your dictionary!)
clerics in "good standing" with their "superiors" who in the Seventies say: "Father De Pauw and the C.T.M. should first have tried to achieve their aims from within the Establishment!..."

Report Of The CTM

(cont'd 1)

C. Views Concerning The "New Liturgy" In Particular

1. Do you agree with the view that the Mass is primarily the renewal of Christ's Sacrifice on Calvary rather than a community banquet of assembled Christians?

ANSWERS: Yes, 97%; No, 0.8%; undecided, 2.2%.

2. Indicate your preference between the new-type Mass participation (hymn-singing, lectors, commentators, etc.) and the previous quiet-Mass participation.

ANSWERS: Prefer new type, 23%; prefer old type, 70%; undecided, 7%.

3. Do you think that the traditional Latin Mass should at least be allowed to co-exist with the new vernacular form, so that priests and people be given adequate opportunity to offer and assist at Mass in the traditional Latin form on Sundays as well as weekdays?

ANSWERS: Yes, 86%; No, 14%.

4. List in order of preference the sermon topics you consider to be the most effective to make "better" Catholics.

ANSWERS: (1) A person's relationship to his Creator: listed first by 75%. (2) The Ten Commandments as illustrated in the Epistles and Gospels of the Mass: listed first by 66%. (3) The moral duties of the various states in life (married persons, teenagers, etc.): listed first by 48%. (4) The Sacraments: listed first by 47%. (5) The responsibility of Catholics in a secular society undermined by Communism: listed first by 46%. (6) The religious value of Catholic social activities (club meetings, games, fairs, etc.): listed first by 23%. (7) The religious value of the liturgical reform: listed first by 12%.

5. Express your views regarding the following specific elements of the new Liturgy:

Return to "simplicity" in church interiors: for, 27%; against, 66%; undecided, 7%.

"Rebuilding" of existing sanctuaries by installing "tables" and lecterns, removing the Communion rail, etc.: for, 4%; against, 93%; undecided, 3%.

Removal of the tabernacle from the main altar: for, 6%; against, 94%.

Removal or reducing in size of crucifixes: for, 1%; against, 99%.

Removal of the "corpus" from crucifixes: for, 3%; against, 95%; undecided, 2%.

Removal of the Stations of the Cross or replacing them with simple wooden crosses: for, 1%; against, 99%.

Elimination of statues and votive lights: for, 6%; against, 94%.

Priest facing the people at Mass: for, 37%; against, 56%; undecided, 7%.

The new translations of Epistles and Gospels at Mass compared to the old version: for, 37%; against, 59%; undecided, 4%.

Singing on the way to and from the Communion rail: for, 8%; against, 90%; undecided, 2%.

Standing instead of kneeling while receiving Communion: for, 13%; against, 85%, undecided, 2%.

Omission of traditional Catholic church music and singing in favor of more "ecumenical" hymns and popular music: for 8%; against, 89%; undecided, 3%.

Increased Catholic emphasis on Holy Scripture: for, 74%; against, 15%; undecided, 11%.

De-emphasis or playing-down of the Rosary as a Catholic devotion: for, 5%; against, 95%.

De-emphasis or playing-down of such existing devotions as First Fridays, First Saturdays, Benediction of the Blessed Sacrament, special novenas, Rosary sessions at funeral parlors, etc.: for, 20%; against, 80%.

6. Have the recent changes in the Liturgy of the Mass increased your devotion to the Mass and strengthened your religious beliefs in general?

ANSWERS: Yes, 25%; No, 69%; undecided, 6%.

7. Have the recent changes in the Liturgy of the Mass lessened your devotion to the Mass and weakened your religious beliefs in general?

ANSWERS: Yes, 69%; No, 25%; undecided, 6%.

8. Do you know of one or more non-Catholics who have been attracted to the Catholic Church by the recent liturgical changes?

ANSWERS: Yes, 3%; No, 97%.

9. Do you know of one or more Catholics who are no longer attending Mass because of the recent liturgical changes?

ANSWERS: Yes, 21%; No, 79%.

D. Practical Conclusions

In the light of these factual findings, and believing that in this instance the old saying, "*Vox populi, vox Dei*" (The voice of the people is the voice of God), is most pertinent, we are respectfully asking the Holy Father and the American Catholic Bishops to consider the following requests:

1. To take effective measures to end the existing excessive ecumenism which MIGHT be pleasing to SOME non-Catholics but which is definitely offensive to the great majority of Catholics. While honestly respecting the convictions and rights of their non-Catholic fellow-citizens, these Catholics resent what appears to many as the protestantizing of their Church and are most anxious to preserve their Catholic identity.

We are especially concerned about those Catholic dogmas which the encyclicals of our present Holy Father so effectively emphasized: the supreme primacy of the Roman Pontiff (*Ecclesiam Suam*), the devotion to the Blessed Mother (*Mense Maio*), and the Real Presence of Our Lord Jesus Christ in the Holy Eucharist (*Mysterium Fidei*).

2. 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.

Report Of The CTM

(cont'd 2)

3. 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 hymn-singing and without lectors or commentators.

In this we are simply asking the application of the ENTIRE Constitution on the Sacred Liturgy as voted by the Bishops at the Second Vatican Council and promulgated by Pope Paul VI on December 4th, 1963.

We have especially in mind those articles of that Constitution which prove beyond a doubt that the extinction of the Latin rite was NOT one of the pastoral aims of the Ecumenical Council convoked by the late Pope John XXIII:

ARTICLE 23: "... there must be no innovations unless the good of the Church genuinely and certainly requires them. . . ."

ARTICLE 36: "... the use of the Latin language is to be preserved. . . ."

ARTICLE 37: "Even in the Liturgy the Church has no wish to impose a rigid uniformity. . . ."

ARTICLE 38: "Provisions shall also be made . . . for legitimate variations and adaptations to different groups. . . ."

ARTICLE 54: "... 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."

That ours is the correct interpretation of the new Liturgy Constitution should be clear to everyone who is familiar with the decree of March 3rd, 1965, of Paul Cardinal Marella, archpriest of the Basilica of St. Peter in Rome itself, by virtue of which all Masses in the Holy Father's own basilica, with the exception of two on Sundays, are still in Latin!

We also happily observed during the recent Council sessions how our Mother the Church generously allows some of her children to keep their Abyssinian, their Armenian, their Byzantine, their Coptic or their other rites. May we then not prayerfully request that our American Bishops permit the retention of one Latin traditional Mass a day to the millions of Catholics of the "Latin" rite who spiritually benefit from it?

4. To keep the Latin language and the traditional Catholic chant and music in all high and solemn Masses, and to ban anything which is conducive to what has become known as a "hootenanny" atmosphere.

In this request, too, we are once again simply requesting the application of the newly-promulgated Constitution on the Sacred Liturgy which clearly wants to retain the traditional Gregorian and polyphonic chant (Article 116), and with equal clarity condemns anything not "in accord with the dignity of the temple" or not contributing to "the edification of the faithful" (Article 120).

5. To urge the greatest moderation upon certain members of the post-conciliar liturgical commission in Rome, and to prevent the unbelievably radical and useless changes which they are fanatically preparing and which, if ever introduced, would even increase the confusion and despair which already exist now among Catholics, priests as well as lay persons.

6. To direct all diocesan Catholic publications to devote as much energy to the objective presentation of the traditionalist views as to that of the reformationalist views. And to allow priests and lay persons of traditionalist convictions the freedom of expression now enjoyed by the reformationalists within the Church.

7. To end the misrepresentation of the Catholic Traditionalist Movement and the persecution of its leaders, and to recognize the right of all Catholics to join the Catholic Traditionalist Movement as a movement whose doctrine and aims are in full harmony with the doctrines of the Church and the directives of the Second Vatican Council.

"We fail to understand how, especially in the light of recent developments, anyone could still honestly oppose a movement whose very existence is simply the implementation of the 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. . . ." (Article 37)

8. To give due and proportionate representation to priests and lay persons of traditionalist convictions in all commissions, secretariats, and similar organs which are to be organized on the international, the national, the diocesan and the parochial levels for the implementation of the directives of the Second Vatican Council.

E. Declaration Of Principle

I wish to end this memorandum with a declaration to which I attach the greatest importance.

More than once certain circles have mentioned the possibility of schism in the Church as the result of dissatisfaction with some of the decisions of the Second Vatican Council. And among the vilifications heaped on us, traditionalist Catholics, is precisely this accusation of potentially schismatic aims and activities.

I wish to declare once more before God and men — and in this, too, I speak in the name of millions of loyal American Catholic men and women who have accepted our "Catholic Traditionalist Manifesto" of December 31st, 1964, as the constitutional basis of their actions — that we, traditionalist Catholics, will never leave the Holy, Roman, Catholic Church. We believe too strongly in the "One and Holy" Church to ever, even remotely, consider leaving that Church whose very existence we are defending.

We make no secret of our strong traditionalist convictions regarding our Church's doctrine and essential practices. But we are fully prepared to collaborate most loyally with Pope and Bishops in the updating of our Church's methods and techniques to make these unchangeable doctrines and essential practices more appealing to the ever changing world around us.

We believe, however, to be strengthening the hand of our Holy Father and our Bishops in doing our utmost to keep this updating within the limits set by the Second Vatican Council, and to fight — and fight we will — those extreme excesses which our Holy Father condemned once more in His most recent *Adhortatio Apostolica* of November 6th, 1965.

hopedfully, and respectfully submit to our Supreme Pontiff and our American Catholic Bishops.—
(By REV. GOMMAR A. DE PAUW, J. C. D., Rome, November 21st, 1965.)

and suffering loyal American Catholics than the granting of the sincere requests which I here with, in their name, prayerfully,

At the present we can think of nothing that could more effectively increase such confidence among the millions of distressed

This same apostolic appeal of our Supreme Pontiff also urges Catholics to retain confidence in the "shepherds" of their souls.

The Wanderer

A NATIONAL CATHOLIC WEEKLY
PUBLISHED EVERY THURSDAY BY THE
WANDERER PRINTING COMPANY
(Established 1867)

128 EAST TENTH STREET
PHONE 224-5733 ST. PAUL 1, MINN.
(ADDITIONAL OFFICES AT MADEIRA, MINN.)



Member: CATHOLIC PRESS ASSOCIATION

Dedicated to those
"loyal" Catholics who
quote THE WANDERER
of the Seventies as the
Bible of Roman Catholic
orthodoxy, but wish to
forget THE WANDERER
of the Sixties....

St. Paul, Minn., January 20th, 1966.



The Case Of Fr. De Pauw -- Smears Vs. The Truth

By WALTER L. MATT

IT was to be expected that, when Fr. Gommard De Pauw announced, in effect, his having won something of a moral victory at the Holy See, both for himself and for his Catholic Traditionalist Movement here in the United States, there would be angry outbursts of amazed incredulity and vociferous denials. In an age so crassly dominated as is the present by the entrenched forces of Liberalism, Progressivism, and Modernism, it is quite understandable that any favorable mention of traditional concepts, values and institutions will be more or less automatically drowned out by the Establishment's kept propaganda media in a caterwauling incantation of derisive name-calling, lying, and even outright character assassination in the popular press and radio and TV. In the case of Fr. De Pauw, he has been cruelly subjected during the past week not only to this kind of shameless treatment — the *New York Times*, to wit — but he has been dealt with perhaps even more despicably by far too many supposedly Catholic publications that have chosen either to ignore the story completely — i. e., the silent treatment — or have published only the barest factual details, whilst at least one of them has had the bad grace to pontificate, editorially, that Fr. De Pauw's painstaking and scholarly research and even his formal representation to the Holy Father in Rome are, very bluntly, worthless if not "suspect"!

As far as the editors of THE WANDERER are concerned, let this be clearly understood: We hold no particular brief for Fr. De Pauw and for the Catholic Traditionalist Movement to which the Holy See has or had, apparently, given its blessing. To this very moment we have not met Fr. De Pauw in person, nor have we ever applied for or received personal membership in the C. T. M. We do know, however, that, whatever else may be said either for or against him, Fr. De Pauw is a Roman Catholic priest in good standing, that he is NOT — repeat NOT — a priest in any way rebelling or fomenting rebellion against either the Pope or the divinely ordained teaching Magisterium of Holy Mother the Church, or the official decrees and decisions voted upon at the Second Vatican Council. The facts are quite the contrary. From the very moment when Fr. De Pauw was first ordered by his ecclesiastical Ordinary, Cardinal Shehan of Baltimore, to cease his activities as head of the C T M in this country, Fr. De Pauw graciously submitted to this request and formally relinquished his leadership in that movement. Later, when in accordance with the provisions of canon law he took his case to Rome and there, according to the official documents he has on hand, won for himself the right to resume the leadership of that movement, he conspicuously refrained from anything that could have been fairly construed as a tactless, vindictive, or designedly provocative announcement of any sort. Instead, he merely reported what at this time appear to be the only pertinent and so far incontrovertible facts in the case, namely: (a) That, since no American Bishop could be expected to accept Fr. De Pauw as a member of his diocese without risk of offending Cardinal Shehan, who obviously considered him *persona non grata*, therefore Fr. De Pauw was incardinated as a member of the diocese of Tivoli, Italy, under the jurisdiction of Bishop Luigi Favari from whom he received permission to return to America or any other country of his choice "to do research work" — —, although, apparently, this latter permission had not been clearly understood or anticipated by Cardinal Shehan. (b) That regardless of how Cardinal Shehan may have understood the exact situation, the official transfer from the Archdiocese of Baltimore to the Diocese of Tivoli, Italy, was nonetheless canonically approved by decree of the Cardinal Archbishop of Baltimore on November 10th, 1965, and that this document was officially approved, signed and sealed by Bishop Favari as well as by the chancellor of the Tivoli diocese on November 15th, 1965. The document, according to Fr. De Pauw, stated that Fr. De Pauw "has obtained the canonical excardination by decree of the Cardinal Archbishop of Baltimore under date of November 10th, 1965." The same document commends Fr. De Pauw for "his priestly conduct, piety and religious zeal," and concludes that "in order to show him a special service, all forms of canon law being observed, we declare him a priest of the Diocese of Tivoli. . . ." It ends with the

statement: "This, our decree, is being communicated to the Archdiocese of Baltimore." Later, in a letter to Fr. De Pauw by Bishop Faveri, dated

November 23rd, the Bishop advises him that Cardinal Shehan "already has in his hands a most clear declaration of your incardination [to Tivoli]." At the same time, Bishop Faveri advised him that "Fr. Gommar A. De Pauw is most regularly and canonically incardinated into this diocese [Tivoli]" and that "all the legally required proofs of such incardination are now [November 23rd] available in the chancery office of Tivoli."

As for the genuineness of the above facts, we have the categorical statement given out this week by the Most Rev. Bishop Blaise Kurz, whom Fr. De Pauw personally accompanied during the Second Vatican Council in Rome, saying that anyone who would dare to impugn the veracity or character of Fr. De Pauw's statements in this matter would by that token be attacking the veracity and character of Bishop Kurz himself in his full capacity as a duly ordained and consecrated Roman Catholic Bishop!

Which brings us back to Mr. John Cogley's report on the Rev. Gommar De Pauw in last Saturday's *New York Times*. To give credit where credit is due, Mr. Cogley at least had the good grace — somewhere towards the tag end of his otherwise largely hearsay and tendentious report — to cite the various official documents offered by Fr. De Pauw in his own defense. Moreover — — and this too is to his credit — — Mr. Cogley at no point allowed himself to repeat, parrot-fashion, the utterly scurrilous and completely falsified statement that was given out by a certain Jesuit reporter, to the effect that Fr. De Pauw had never been received by the Pope in a private audience or had received his personal blessing. Where Mr. Cogley failed, however, was almost equally unconscionable. Without citing chapter and verse of any supporting letter or document, he stated that Bishop Faveri "was reported to have changed his mind yesterday (January 14th) about accepting the leader (Fr. De Pauw) of the American Catholic Traditionalist Movement into his Italian diocese." Mr. Cogley went on to say that, "according to reports," Bishop Faveri had said that "the formalities of canonical transfer had not been completed" for Fr. De Pauw, and hence Bishop Faveri had "changed his mind" about accepting Fr. De Pauw.

Mr. Cogley based this alleged "change of mind" by Bishop Faveri on a report by the Rev. Edward Duff, an American Jesuit correspondent for Religious News Service. The same Fr. Duff, according to Mr. Cogley, quoted Alfredo Cardinal Ottaviani, head of the Vatican Congregation for the Doctrine of Faith, as repudiating any contention that either he (Ottaviani) or the Holy See had supported the Catholic Traditionalist Movement. The fact, however, that Fr. De Pauw had never asked for nor ever had claimed the Holy See's "support for his Catholic Traditionalist Movement" but had mere-

ly stated that he had received Pope Paul VI's personal blessing and had been canonically removed from American ecclesiastical jurisdiction in order to resume his work, this neither Mr. Cogley nor Fr. Duff bothered to tell their readers! After all, where either conservative or traditionalist Catholics are concerned, one can safely afford nowadays not to tell the whole truth and nothing but the truth! One can truthfully say, for example, as certain newspaper reporters publicly stated last week, that in New York City, where Fr. De Pauw's Catholic Traditionalist Movement happens to have its headquarters, the ecclesiastical Ordinary, Cardinal Spellman, has not given ecclesiastical "approbation or blessing" to this particular Movement. And yet, in saying this, one need not bother to inform one's readers that, in point of fact, in the case of Fr. De Pauw, no such special approbation or blessing was needed, or had ever been requested once Fr. De Pauw had been incardinated into the Tivoli diocese. Indeed, did not Fr. De Pauw make it abundantly clear upon his return to New York City that, with the permission of his Rome superiors, he was erecting the CTM headquarters in New York City exclusively under the civil statutes and laws presently in force in that State and city? Who, then, is trying to embarrass whom with irrelevant and loaded questioning?

But, it apparently matters little what Fr. De Pauw actually said or did. What does matter is the fact that he is a Catholic Traditionalist, a Conservative, a conscientious Roman Catholic priest, a loyal protagonist and champion of Holy Mother the Church, a ranking theologian standing foursquare on the side of Peter! That alone, in today's rebellion-bent and anarchic society, apparently makes a man a marked man — uncommon, unprogressive, un-modern — in short, suspect. Such a man is not deserving of an impartial hearing, nor fairness, nor justice at the hands of the Establishment!

And yet we know in the end that truth must prevail. We said last week that Fr. De Pauw and his CTM have been vindicated. We say it again now, all slanders and smears to the contrary notwithstanding. We know there will be unnumbered faithful, fair-minded Catholics, both here and abroad, who will take their stand unreservedly alongside the courageously outspoken Bishop Blaise Kurz and will likewise defy Fr. De Pauw's various detractors and calumniators to disprove, if they can, this man's personal veracity as well as the validity and licitness of his Catholic Traditionalist cause. To date they have failed miserably in this peculiarly feverish and desperate attempt!





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)

Dedicated to those clerical self-styled "experts" in Canon Law who say: "A lot of priests would have joined the C.T.M., if only there had been just one bishop to publicly back up Father De Pauw against his "superior" in Baltimore!..."

Following is the text of the statement to the communications media by the Most Rev. Bishop Blaise S. Kurz, O.F.M., LL.D., Titular Bishop of Terenuti, Prefect Apostolic of Yungchow, China, an American citizen exiled by the Chinese Communists and now living in Staten Island, New York City. The statement is dated January 17th:

"Wishing to put an end to the confusion caused by statements allegedly made by various persons concerning the canonical transfer of the Rev. Gomma A. De Pauw, professor and doctor of Canon Law, from the Archdiocese of Baltimore to Tivoli-Rome, a diocese directly subject to the Holy See, I hereby publicly declare that I am the Bishop who on November 17th, 1965, at the last session of the Vatican Council II, personally received from Bishop Luigi Faveri of Tivoli and then personally delivered to Fr. De Pauw an official document duly signed by said Bishop of Tivoli, countersigned by his chancellor, Rev. Antonius Pericli, and carrying the official seal of that diocese. That document of unquestionable canonical authenticity and validity is still in the possession of Fr. De Pauw and clearly states that on November 10th, 1965, the Cardinal-Archbishop of Baltimore signed Fr. De Pauw's excommunication-decree and that subsequently on November 15th, 1965, the Bishop of Tivoli incardinated him.

"Ever since the opening of the Second Vatican Council in 1962 Fr. De Pauw has, besides other functions he may have held, served as my personal Council expert. Because of Fr. De Pauw's professional competence and priestly loyalty to me and a number of other Bishops in Rome, I often thought of maintaining Fr. De Pauw as my personal secretary during the post-conciliar period of such great importance to the Church and the world. When his Eminence Lawrence Cardinal Shehan decided to silence Fr. De Pauw and suggested that the Mount Saint Mary's Seminary and College professor place himself under the jurisdiction of another Bishop, I informed Cardinal Shehan by letter of August 25th, 1965, of my willingness to incardinate Fr. De Pauw into my Prefecture Apostolic of Yungchow. Realizing that, regardless of the activities of the Chinese Communists, I still have all the duties, rights, and privileges of any other member of the hierarchy, the Cardinal-Archbishop of Baltimore, in a letter dated August 27th, expressed pleasure at my offer to incardinate Fr. De Pauw. In a later letter, dated September 2nd, the Baltimore Archbishop refused the transfer to my jurisdiction.

"When Fr. De Pauw had become an incardinated priest of the Diocese of Tivoli-Rome, I requested

St. Paul, Minn., January 27th, 1966.

Reprinted from + THE WANDERER

and obtained the Bishop of Tivoli's permission to keep Fr. De Pauw as my theological-canonical advisor and secretary. Since November 18th, 1965, the day Bishop Faveri and I jointly signed in Rome the necessary official document, Fr. De Pauw, while technically remaining a priest of the Diocese of Tivoli-Rome, directly subject to the Holy See, is, as my personal secretary, under my direct episcopal jurisdiction.

"I consider any attack on Fr. 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 Fr. De Pauw to the communications media and particularly to the New York TIMES contain the truth and nothing but the truth.

"Regarding the CATHOLIC TRADITIONALIST MOVEMENT, I judge that Fr. De Pauw has, like any other citizen of the United States, be he priest or layperson, the right to be a member or even president of any educational corporation organized in accordance with the laws of our land, regardless of where the headquarters of that corporation may be located.

"May I humbly request the communications media not to ask me for any further comment, and to consider this as my final statement on this subject.

"New York City, January 17th, 1966.

(signed) Blaise A. Kurz
Titular Bishop of Terenuti
Prefect Apostolic of Yungchow"

Two days later (January 19th), after Cardinal Shehan's reiterated orders to Fr. De Pauw to return to Baltimore, Bishop Kurz issued a second statement saying:

"I have directed the Rev. Gomma 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 this directive.

"The canonical basis for my action is the official document Bishop Faveri of Tivoli-Rome and I jointly signed and sealed in Rome on November 18th, 1965, a document never repudiated or revoked by either one of the signatories.

"In virtue of that document Fr. De Pauw, a canonically incardinated priest of the Diocese of Tivoli-Rome, is as my personal secretary under my direct episcopal jurisdiction.

"New York City, January 19th, 1966.

(signed) Blaise S. Kurz,
Titular Bishop of Terenuti
Prefect Apostolic of Yungchow"

The Wanderer

St. Paul, Minn., March 31st, 1966.

On This And That

By WALTER L. MATT

A Wisconsin priest called our attention last week to a recent article in the *Green Bay Register* (February 4th) on the case of Fr. Gommar De Pauw, in which both Fr. De Pauw as well as THE WANDERER are taken to task for not having produced "the one letter which Fr. De Pauw needs" to prove that he was validly released from the Archdiocese of Baltimore for subsequent incardination in the Diocese of Tivoli, Italy.

As far as THE WANDERER is concerned in this matter, we remind the *Green Bay Register* of the lengthy statement made some time ago by Fr. De Pauw's avowed ecclesiastical superior and personal champion, Bishop Blaise Kurz, who has insisted from the very beginning that Fr. De Pauw had been in fact duly excommunicated from the Baltimore Archdiocese and that, because of this fact, he, Bishop Kurz, had ordered Fr. De Pauw NOT to return to Baltimore. THE WANDERER was one of the very few American Catholic newspapers that saw fit to publish Bishop Kurz's highly revealing and unequivocal statement. The question arises: Has the *Green Bay Register* published this complete statement even now, at this late date?

As for Fr. De Pauw, his answer to the oft-repeated question about the "one missing document" is this: No priest is ever given the official papers of excommunication when he is transferred to another diocese. These papers, he maintains, are sent on directly to the next diocese into which a priest is incardinated, which in his case was the Diocese of Tivoli. Hence he never had in his hands the so-called "missing document" of excommunication, but he is nevertheless completely certain that he HAD been excommunicated because, in the document of incardination which was duly signed and sealed by the Bishop of Tivoli, the same Bishop explicitly refers to the fact that the Archbishop of Baltimore had canonically released (excommunicated) Fr. De Pauw under date of November 10th, 1965.

"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 RECOMMENDED THE CATHOLIC TRADITIONALIST MOVEMENT TO ALL CATHOLICS WILLING TO DEFEND OUR CHURCH."

—BISHOP BLAISE S. KURZ, May 22, 1966.

Fr. De Pauw has (and I have copies on hand myself) photostatic copies of all these and other pertinent official documents attesting to the canonical validity and genuineness of his transfer from the jurisdiction of the Baltimore Archdiocese. Indeed, according to these same official documents, Bishop Luigi Favari had officially incardinated Fr. De Pauw into the Diocese of Tivoli, and this he could not have done if the decree of excommunication had not been received by him to begin with. For, as the *Green Bay Register* itself puts it, "it is a fact of Canon Law that there can be no incardination unless first there is an excommunication." Very well, if even "the most amateurish student of Canon Law knows this as a set principle," as the same *Register* article maintains, then why, pray tell, make it appear that it is THE WANDERER and the followers of Fr. De Pauw who have no respect for the authority of the Church and its laws or who are "deliberately creating confusion where none need exist because of the clarity of the law" in this matter? On the contrary, we do indeed respect the Church and Her laws, and that is why, in the case of Fr. De Pauw — who, after all, has the officially signed documents to support his contention — we have never had cause to condemn this priest but rather, in justice and charity, we saw fit to defend him. In this, by the way, we have been motivated also by the old Anglo-Saxon juridical concept of always presuming a man to be innocent unless or until he is PROVEN guilty. To date, where Fr. De Pauw is concerned, he has been repeatedly accused, right or wrong, by many people, but, since he has not yet had his day in court, the presumption stands as to his innocence.



Learn the **TRUTH** about the C.T.M. and its fearless leader, Father Gommar A. De Pauw, J.C.D., . . . and discover why some "New Breed"-clergymen and the brainwashers of the anti-Catholic "catholic press" do not want you to know the **FACTS**.

"The Truth Shall Make You Free!"

1966

Dedicated to those "solid citizens on-the-right"
 who say: "We wouldn't have thought of reading that
 ...y NEW YORK TIMES in the Sixties! In those days,
 thank Heavens, we had ... THE HERALD TRIBUNE!..."

Herald Tribune

ESTABLISHED 125 YEARS AGO, A EUROPEAN EDITION IS PUBLISHED DAILY IN PARIS

FEBRUARY 6, 1966

Father DePauw, Priest Who Dares

By Barrett McGurn
 Of The Herald Tribune Staff

Capacity crowds of Catholics, including a sprinkling of priests, are turning out at meeting halls across the country to hear the speeches of a 46-year-old Roman Catholic clergyman who argues that the old Catholic Church as generations have known and loved it is being killed by the bishops of this country.

The old Catholic Church, as Father Gommar Albert De Pauw envisions, it had the Mass in Latin, revered the Blessed Virgin Mary, worshiped the consecrated bread in the tabernacle as God, and told its prayers on the honored rosary beads.

All that is gone or going, in Father DePauw's view. The Catholic Church is "becoming Protestant." To prevent any such development, he is mobilizing the forces of reaction inside the ranks of the 45 million Catholics and will not desist unless the pope himself orders him to do so.

JURISDICTION

Father DePauw, according to Pope Paul VI's official representative in this country, papal delegate Egidio Vagnozzi in Washington, is a priest of the Baltimore archdiocese, subject to the orders of Lawrence Cardinal Shehan, a broad-minded clergymen who is the official director of American Catholic efforts in behalf of closer Catholic-Protestant religious ties.

Cardinal Shehan has ordered Father DePauw to suspend saying Mass and to give up all other priestly functions under pain of sin. Father DePauw refuses to admit that the Baltimore cardinal is his superior and that the Apostolic Delegate can tell him anything about it. Accordingly, each day, Father DePauw shows up at one Catholic church or another, demands permission to say Mass, shows credentials, and does what the cardinal has forbidden him to do.

The priest's documents look—and are—official, and local pastors see no way to refuse him.

At issue is whether the Catholic bishop of Tivoli, near Rome, made Father DePauw one of his priests, thinking that Cardinal Shehan, New York's Francis Cardinal Spellman, and the Holy Office's arch right-wing Alfredo Cardinal Ottaviani were in favor of the priest's transfer from one see to another. The Tivoli bishop says he did give Father DePauw documents but that he finds, now that Cardinal Shehan still wants Father DePauw under his auspices, that he wishes to withdraw his action.

Father DePauw does not want to create a "new religion" but he does denounce the American Catholic hierarchy for what he considers exaggerated Protestantizing, going further than necessary with the "agglornamento (the updating)" triggered by the late Pope John XXIII and the just-finished ecumenical council.

The priest, once a revered member of the theology staff of Mount Saint Mary's, Maryland, one of the main American Catholic seminaries, ignores his old cardinal and

rejects the papal delegate's attempt to restore him to Cardinal Shehan's control.

"I understand," he said, "that the Delegate uses the phrase 'Holy See,' meaning that the Vatican Secretariate of State orders me to submit to the control of Cardinal Shehan. Well the Secretariate of State has no such power. Only the Holy Roman Rota

can act, and not just Monsignor Brennan (Monsignor Francis J. Brennan, the 71-year-old Pennsylvanian who is the presiding officer of the Vatican's highest court of law) but a panel of three of the 19 Rota judges. One of them is my old professor."

If the Rota ruled against him, he would appeal to the pope, the priest added. "It is inconceivable that the Pope would decide against me, but if he did, well, I just don't know what I would do then."

AIMS

The American Catholic Church, as Father DePauw sees it, is moving steadily closer to an all-English mass with never any Masses in Latin. He and his "Catholic Traditionalist Movement" want a minimum of one Latin Mass every day in each parish church. In Father DePauw's view "75 per cent" of the American Catholic laity and clergy are bewildered by the loss of the familiar Latin, and would flock to the old-style service.

The two other flags for the movement are "papal supremacy" and veneration of Mary. Father DePauw thinks both are now in question.

"In Belgium and Holland I saw side chapels where the statue of the Virgin has been ripped out. One bishop told me of one priest in one American parish who stood up in the pulpit holding a pair of rosary beads (a devotion to the Virgin, since 50 Hail Marys are recited in each rosary). He said 'no more of this,' burst the rosary apart, and threw it on the floor. Then he added 'what we will have from now on is active

participation in the Mass instead'."

(There is little doubt that there is less emphasis now on the repetitive rosary, and that American Catholics at Mass are urged to recite prayers in English aloud and to sing hymns, some of which are Lutheran in origin.)

"And," Father DePauw added, "the tabernacle is off to the side now in many churches—a mere bread box!"

(There is a clear trend toward use of a simple table as the altar, limiting the old emphasis on the ornate central tabernacle as God's repository.)

A statement from aids of Cardinal Spellman has emphasized that the New York archbishop has given no approval to Father DePauw to use his archdiocese as headquarters for the rebellious national Catholic Traditionalist Movement.

Father DePauw agrees.

"But I don't need it," he said. "This is not a religious organization. It's a civil one, organized under the laws of New York State. I don't need the cardinal's permission for that."

As Father DePauw sees it, the American Catholic Church is going its own way, a new church, more and more cut off from the Romans of the Vatican.

That many bishops, priests and laymen are uneasy about the modernization changes is unquestionable.

"It's just that no other priests dare to do what I am doing," Father DePauw said. "And it isn't easy. I've had no income since last June, though some people are giving me funds now. Materially speaking I had it quite comfortable as a seminary professor."

Capacity throngs are showing up for Father DePauw in Chicago and other cities, but the organization and discipline of American Catholics make it scarcely thinkable that a 1966 version of the 1870 "Old Catholics" is in the making.



BALTIMORE, MONDAY, APRIL 18, 1966

2,200 Cheer Father DePauw In Blast At Catholic Reform

Priest Upbraids Catholic Reformers In 2-Hour Speech At The Civic Center

By WILLIAM F. SCHMICK 3d

Enthusiastic cheers and hand-clasps from a crowd of about 2,200 persons greeted the Rev. Gommarr A. DePauw yesterday at the Civic Center:

His speech of more than two hours was interrupted over 70 times by applause. At several points persons rose to their feet in support and afterwards they calmed about the stage seeking his blessing or his handshake.

Discusses Movement

Though he repeatedly alluded to the controversy surrounding his relations with Cardinal Shehan and the Archdiocese of Baltimore, his address centered on the contentions and intentions of his Catholic Traditionalist Movement.

"We traditionalist Catholics will fight with everything we have against the false interpretations of those decrees (of Vatican II) which are now being forced down our throats," he stated, pounding his fist on the lectern for emphasis.

Though he listed numerous areas of complaint, he argued specifically against application of the Council's constitution on the liturgy of the mass.

Equal Time For Latin

He followed his objection to the "new noisy English liturgy" by the demand that each church be allowed to conduct "an equal number of masses in the old, quiet Latin."

Let the local pastors decide by a survey what system is best for their parish, he said.

"Had this system been adopted one year ago, every Catholic would still feel at home in the church today — which is not the case," he claimed.

Speaking without notes and with increasing fervor, Father Depauw painted a picture of dissension within the Church which seemed

to be enthusiastically welcomed by a majority of those present.

He embellished this picture by reading a portion of what he maintained was the "third secret of Fatima."

Higher Church authorities have remained persistently silent on this, which is reported to be the final revelation of the Virgin Mary to three children of Fatima, Portugal, in 1917.

As stated by Father DePauw, the message foretells "a time of severe trial 'for the church' in the second half of the twentieth century" whereby "even in the highest places, Satan will reign and direct the course of things. He will even succeed in infiltrating into the highest position in the Church," he said.

"Junky Music"

As a prelude to yesterday's address, a recording of "The Gregorian Chant" was played. Father DePauw later referred to this music as just "a memory which the Church has sold out for that junky music."

He then made specific objection to what he called "the hootenanny mass."

Another disagreement was with the design of the altar and the priest's relation to it.

"An altar with steps reminds us of the Mountain of Calvary. But the mass is no longer a sacrifice," he claimed, and described an altar "like an ironing board" which has turned the mass "into a communal banquet."

He objected to the priest facing the congregation. "How can you turn your back on the tabernacle if you really believe the living God is in there?" he demanded.

Father DePauw made these additional points:

1. On worship of the Virgin Mary: "We're told we have to play down our devotion to the Blessed Virgin. We Catholic traditionalists will never do this. We want to remain Catholics who believe in the Mother of God."

2. On the primacy of the Pope and the changing jurisdiction of bishops: "We do not believe in 2,501 Popes, but in 2,500 bishops and one Pope. . . . He has supreme authority."

3. On statues: "When churches here remove statues, . . . something is rotten in the Archdiocese of Baltimore."

Father DePauw several times referred to what he claimed was his "unfair treatment" by the

Catholic press and specifically the Baltimore Catholic Review.

The entrance of the Very Rev. Joseph Gallagher, executive editor of the local paper, was marked by assorted cheers and boos from the audience. He smiled and later told another observer that he believed in "free speech and free listening."

Father DePauw, who described himself as "the symbol of traditionalism, of conservatism in the Catholic Church," suggested that he, like his movement, might "be destroyed."

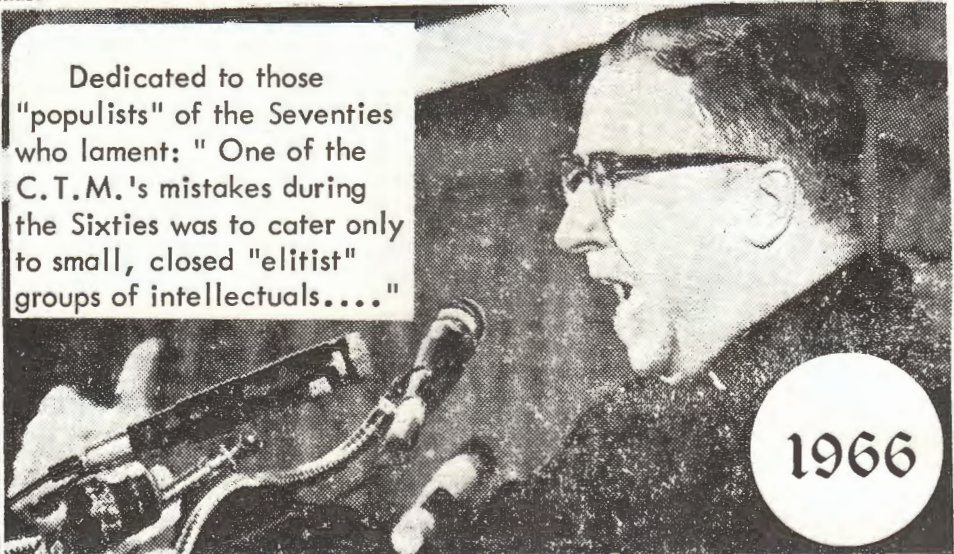
"My life has been threatened, and if I believe the things they tell me I have two more months to go before I have an accident or a heart attack. . . . But like MacArthur, 'I shall return,'" he said.

This and similar remarks were met by gasps and cheers.

Midway through the address, the vice-president of the Catholic Traditionalist Movement announced that a collection would be taken to "help us defray the expenses of this big hall."

Father DePauw interrupted himself to add his "hopes that you'll help us out," and twenty-one ushers immediately began to roam through the crowd with large plastic buckets.

The hall, it was later explained, was rented for \$400.



Dedicated to those "populists" of the Seventies who lament: "One of the C.T.M.'s mistakes during the Sixties was to cater only to small, closed "elitist" groups of intellectuals...."

Father DePauw At Civic Center

The Rev. Gommarr A. DePauw was cheered by 2,200 persons yesterday afternoon in a two-hour speech which charged that false interpretations of the Second Ecumenical Council "are now being forced down" the throats of Catholics. He pledged that his Catholic Traditionalist Movement would continue to fight relaxation of the established rituals of the Roman church.

THE AREA'S ONLY
INDEPENDENT
WEEKLY NEWSPAPER

The Citizen

Serving ALLEGANY and GARRETT Counties

THURSDAY, APRIL 24, 1966

FROSTBURG-CUMBERLAND, MARYLAND

CATHOLIC TRADITIONALIST'S HEAD SPEAKS OF AIMS BEFORE RECORD-BREAKING CROWD

Rev. Dr. Gommar A. DePauw, President of the Catholic Traditionalist Movement in the United States, spoke before some 2,000 persons in the Civic Center in Baltimore, Maryland, Sunday, April 17.

The Archdiocese was represented by Monsignor Gallagher of the Chancellor's office.

Reverend DePauw is on a speaking tour of the United States, but he may be reached through his New York address, Suite 303 East, Pan Am Building, 200 Park Avenue, New York, N. Y., 10017.

The Baltimore program was arranged by the Baltimore Traditionalist group, and the Movement has members throughout the U. S.

Suite 303 East, Pan-Am Bldg.,

200 Park Avenue,

New York, N.Y. 10017

The Traditionalist movement grew out of a dissatisfaction of the laity for the changes forced upon them by some American Bishops. Many Bishops and Priests were approached and asked to head up the movement, but until a Theologian by the name of Rev. Dr. Gommar DePauw of Emmitsburg's Mt. St. Mary's College was approached, none would "stick his neck out," as Fr. DePauw described it.

At that time, Fr. DePauw was under the jurisdiction of the Baltimore Archdiocese, and as the movement gained impetus, Fr. DePauw was ordered to silence by regis-



CATHOLIC TRADITIONALIST: Fr. Gommar DePauw, the Movement's President, to the enthusiastic audience in the Baltimore Civic Center Sunday, April 17.

tered mail signed by Cardinal Sheehan, Archbishop of Baltimore.

In an effort to continue the Traditionalist Movement, the Belgium-born American Priest became incardinated in the Diocese of Tivoli, and received permission from Blaise Sigisbald Kurz, by the grace of God and the Apostolic See, Titular Bishop of Terenuthi, Prefect Apostolic of Yungchow, to remain in the United States of America as his personal secretary.

Rev. DePauw obtained ex-cardination through a decree of the Cardinal Archbishop of Baltimore under date of November 10, 1965, and was incardinated into the clergy of Tivoli, Rome, which is directly subject to the Holy See, on November 15, 1965 in accordance with documents in the hands of Rev. Dr. DePauw.

The Baltimore Catholic Review and other newspapers

in the United States have tried to discredit Fr. DePauw, and whether or not the papers, documents and proofs which he presents are authentic is for those in a position of authority to discover... we are merely stating here that according to Fr. DePauw, they do exist.

Fr. DePauw needs no editorial support from this or any other newspaper. His cause speaks for itself. His organization is an educatio-

nal one, and as such, deserves to be heard on an unbiased basis, and for educational reasons.

Fr. DePauw says that an order was issued to American Bishops by the Holy Father ordering that in all Parishes with two or more Masses, that the majority be in Latin.

He said that the American Bishops will meet in one or two weeks to discuss this before it is released to the Parish levels. The meeting will be held in Washington, D. C.

He said that if there is not a Latin Mass in your Parish this Sunday, someone is flagrantly violating an order of the Holy Father's. However, your Parish Priests, bound by obedience, must wait for direction from the Bishop, which will not come until after the Bishops' meeting. His three-hour speech received for him innumerable standing ovations.

Dedicated to those "common folks-philosophers" of the Seventies who sigh: "Too bad the C.T.M. - news never reached "Mainstreet U.S.A." - small town newspapers, the real opinion-formers in the country!..."

One of the many standing ovations given Fr. DePauw during his three-hour lecture and question-and-answer session.

Washington Post

Today?

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Times Herald

1966

SUNDAY, JULY 17, 1966

Phone 223-6000 Circulation 223-6100
Classified 223-6200

...A Lonesome Crusade



Associated Press

The Rev. Gommur A. De Pauw

IN THE United States, the 47-year-old Belgian-born priest cuts something of a swath as head of the Catholic Traditionalist Movement, which he created, and as a fiery speaker for the cause of the Latin liturgy in the Mass rather than the vernacular urged by the Council. His role is defender against a trend to "Protestantize" the Catholic Church.

In his speeches in the United States, Fr. De Pauw complains that "certain circles have set up a smoke screen on the question of discipline." He insists that this is no part of the quarrel, but rather that it centers only on "doctrine."***

FR. DE PAUW, descendant of a family that came to America in 1627 and after one of whose members De Pauw University was named, was himself born in Flanders (his great grandfather had returned to Belgium). Although he has been in this country 17 years, he still speaks with a heavy Flemish accent. Until he began his crusade, he was professor of moral theology and canon law at Mt. St. Mary's Seminary, Emmitsburg, Md.

In December, 1964, when the Ecumenical Council still had a year to run and was moving toward some of its most important doctrinal decisions, Fr. De Pauw and some lay associates issued the Catholic Traditionalist Manifesto and sent it to all American bishops and key Vatican personages.

Its cover page carries an epigraph that precisely sets its tone. It is a quote from St. Pius X which reads: "The true friends of the people are not the revolutionaries or the innovators, but the Traditionalists."

The emphasis of the document is preponderantly on the retention of Latin in the Mass and the "calling of a halt to any further progress of vernacularism." To non-Catholics, the issue may seem trivial or, at most, arcanelly ritualistic. In fact, however, it is important both in itself and particularly for what it symbolizes—for what it is understood to stand for.

If the words and ideas of the Manifesto — and indeed, the words and ideas of the worldwide debate among Catholics over traditionalism v. *aggiornamento*, "updating" of the Church—seem Aesopian or concerned only with empty form, the ideas they are recognized as bespeaking are at the heart of a struggle over Catholic faith in the modern world.

FR. DE PAUW is a portly man but lively, round faced with pale watery green eyes behind thick-rimmed glasses. He is dramatic of gesture, given to slang, ardent, cheerful and increasingly free with vituperative remarks about his theological enemies. He is a brilliant speaker and manager of audiences. ***

Like his Manifesto of 18 months ago, most of his speech was aimed at the use of the vernacular—English—in the Mass. (He invariably refers to the "quiet Latin Mass" and the "noisy English Mass.") Among other targets is the positioning of the priest in front of the altar, his back turned to the tabernacle. If the priest really believed that the living presence of Christ was in the Host, he would not dare turn his back; doing so implies a betrayal of orthodox belief, Fr. De Pauw argues.

He also appeals for retention of the Gregorian chant and similar traditional church music and denounces as an abomination the "hootenanny" Mass. (He has conceded that people without the civilizing influence of 2000 years of Western culture may be allowed "Mau Mau drums" with their Mass if they desire—a nifty that Carleton Putnam might well envy.)

See PRIEST, Page E5

PRIEST, From Page E1

Oldsters Stayed Away

I WOULD HAVE supposed that this kind of appeal would have invited the support of only the older communicants, the grandparents, so to speak. Yet almost none were in the audience. It was young to middle-aged and middle-middle class, well-dressed and of pleasant appearance.

Why a program concerning what appeared to be entirely formalistic, ritualistic and nonsubstantive issues should provoke the most roaring response from that particular audience left me baffled.

Change is Disturbing

A NON-CATHOLIC may undertake to summarize these explanations only with great diffidence and as nothing more than a reporter of the conclusions of more knowledgeable men:

To a people whose general as well as religious outlook is conservative, and especially to those whose lives and minds are relatively unsophisticated, a major part of the comfort Catholicism offers is its certainty and immutability. It relieves the believer of doubt or argument. Thus, to change its form means to challenge its doctrine, to substitute uncertainty and unfamiliarity for assurance.

To a man who has seen the Mass performed in unvarying routine for 30 years, a change is deeply, psychologically disturbing. It comes as an enemy.

However subconscious the effect, change leaves an unsettling residue. It suggests that what was once an absolute sanctified by a millennium of tradition and a lifetime of experience, has itself now become subject to modification, no better than anything else in a shifting and bewildering world; the unquestioned reliance has been lost.

A Bond to Rome

MOREOVER—and here the argument shifts to a different level—Latin is not merely a symbol of eternal solidity but has a reality in itself. It is the reality of the universality and unity of Catholicism, the unbreakable bond to eternal Rome.

Whether to priest or communicant, Latin sheltered the Catholic as firmly in the protection of the Church at a Mass in Manila as a Mass in Millville; the language and the form provided a constant, an assurance of unchallengeable truth. But if the language changes, if the Mass is said in Swahili here and in French or Portuguese there, then where is unity, where is universality? And above all, where is Roman Catholicism?

In logic and almost by definition, acceptance of change—change of any sort—is an admission that what preceded turned out not to have been an inviola-



ble, immutable verity; it was not the absolute in perfection and divinely revealed certainty. And if what went before and what was then deemed certain beyond the admission of doubt was in fact not certain, then what assurances can rest in its replacement?

In a sense—an oversimplified sense and operative only where there is worry over certainty or the absence of it—the loss of Latin becomes a move toward Protestantism. (Fr. De Pauw, curiously enough, is at his most effective when he reads decrees in which Reformation authorities prescribed Protestant liturgical procedure and leaves to his listeners to deduce what looks like similarity between them and some of the procedures sanctioned by Vatican II.)

It is at this point of the argument that the abandonment of the Latin liturgy—to distort the famous phrase—appears as the outward and visible symbol of the inward and spiritual lack of grace. It suggests to the Catholic fundamentalists—even if they do not put it into words or concrete thought—that the Rock was not as irresistible as it seemed; that Catholic uniqueness has become diluted; that the certainty of ancient truth is subject to question; that the apartness that was the guarantee of strength and efficacy is compromised.

In his public appearances, Fr. De Pauw plays upon their concerns and discomfort with great skill. He is a spellbinder with professional technique, organizing his speech with the perfec-

tion and timing of a symphony.

He purports to be opposing only the "false interpretations" of the Council decrees; it would not do to admit that he opposes what the Pope himself has promulgated. Yet at times, with the audience safe in his hands, Fr. De Pauw ventures almost frontal attacks.

He refers to "junkumenism" and "ecumaniacs." The real issue, he shouts, "is Catholic identity." He concluded his Baltimore speech by reading from the third revelation of Fatima, prophesying that "Satan will even succeed in infiltrating into the highest positions in the Church" in the second half of the 20th century.

Fr. De Pauw chooses to say that the issue is not discipline but doctrine, the doctrine he swore to uphold when he was ordained as a young priest.

"The same doctrine I preached 24 years ago I am still preaching today. If it was right all those 24 years, why is it wrong today?" The pressure is on, he continued, to "bring the Catholic Church down to the level of the Reformation—the Deformation!"

As it is, it is obvious to anyone who watches him perform that Fr. De Pauw is vastly enjoying his role, the adulation of the crowds and the general image. As suggested by one of his followers, it is of an endlessly persecuted, five times exiled but ultimately triumphant St. Athanasius, whose views, denounced as heresy, finally became glorified as doctrine.

'Pope John must be turning in his grave'

Gommar A. DePauw is a contrast to most of the other dissident priests. He is a conservative, leader of the Catholic Traditionalist Movement, which campaigns to preserve the traditional Latin Mass. He refers acidly to supporters of the new English Mass as "ecumaniaacs" with their "hootenanny liturgy." His superior ordered him to abandon his crusade "in terms that would have done credit to an Inquisition priest," and DePauw was removed from his teaching post at a Baltimore seminary. Now he lives in a rented room in New York. "I do not consider myself a disobedient priest, a rebel priest," he says. "Of course that label is on me now and I see the headlines 'Rebel Priest in Town.' It's about like 'Mack the Knife is Back.' I felt uncomfortable—holy smoke, after 24 years, a rebel! But now I don't mind as long as they let me explain what I'm rebelling against: the hypocrisy and abuse of authority, selling out our doctrine and trying to make it look as if the things we believed in all these years were erroneous. People ask me continually, 'What in God's name is happening to our Church?' My answer is it's being undermined by the same forces of materialism, atheism, Communism and modernism which have been undermining the best Protestant denominations. I am not fighting the decrees of Vatican II but the misinterpretation of those decrees. Catholics should have a choice between the new and the old masses. That's exactly what we ask: a choice. This is the worst form of regimentation the Church has ever had. Whether you like the new liturgy or not you take it, they say. Well, Catholics have grown up. They don't have to swallow this kind of kindergarten dictatorship any more, from the right or the left. We are more liberal than the unliberal liberals who say whether you like it or not you sing, you stand up, sit down, kneel, walk, smile, cry, dance. What is all this? Good old Pope John must be turning in his grave. He wanted more freedom. Look what we're getting. It's ironic that the leader of the traditionalists should have gotten the worst of it. I believe no one has gotten more of a kick in the teeth than I have."



LIFE

Vol. 60, No. 25 June 24, 1966

1966

Reprinted for the benefit of those "holy innocents" of the Seventies who say: "Wish we had known about the C.T.M. at the time of its launching. But, you see, at that time we only did read picture magazines, like LIFE...."

1966

Dedicated to those re-writers of History who unblushingly keep repeating that, until a French-Swiss prelate ever so cautiously emerged from hiding, in the Seventies, the "Remnant Church" was left without "apostolic succession...."

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.

1967 The Evening Bulletin

CV. NO. 19.

52 PAGES

PROVIDENCE, RHODE ISLAND, TUESDAY, JANUARY 24, 1967

Priest Says Bishops Rebel Against Pope



—Journal-Bulletin Photo by GEORGE E. ROONEY

Traditionalist: The Rev. Gommar A. DePauw.

By JAMES T. KAULL

The fiery leader of the Catholic Traditionalist Movement paid his first visit to Rhode Island yesterday and charged a "small group of American bishops" with waging "an open rebellion against the Pope."

The Rev. Gommar A. DePauw, J.C.D., of New York City, who has received worldwide attention for his resistance to what he sees as unwarranted changes in the Catholic liturgy, thinks many American bishops have moved too far and too fast on the road to modernization.

The basic danger, Father DePauw said in an interview, is "the Americanization of the Roman Catholic Church."

This means, he said, "that we are now gradually becoming an American Catholic

Church rather than the Roman Catholic Church in the United States."

According to the Belgian-born cleric, "the destruction of the Latin liturgy is only a symbol" of the real "rebellion."

He said of the bishops who are his favorite targets, "They hate Latin because it is a symbol of our link with Rome and therefore they say it must go."

A thorn in the side of church authorities since he founded the Catholic Traditionalist Movement on New Year's Eve, 1964, Father DePauw paused on his way to a speaking engagement in Boston to warn the Catholics of Rhode Island about the "destructive elements" that haunt him:

The vernacular, "noisy"

Mass when it is used to the exclusion of "the old, quiet, Latin way we used to know."

The "erroneous theology" of using a "table" or free-standing altar as the place on which Mass is offered.

The "hootenanny" Masses in which guitars or jazz music play a part.

The holding of supposed Masses in homes and "kitchens," with unorthodox elements creeping in.

Father DePauw said "abuses" are not as bad in Rhode Island and New England as in some other parts of the United States. Nevertheless, he said the danger of future harm in Rhode Island "is drastic enough to warrant our stopping here."

He did not comment on any particular happenings in the Catholic Diocese of Providence.

Because the reputed abuses are not so striking in New England, Father DePauw said, his support here, although considerable, is not as strong as elsewhere.

He listed as "centers of destructive elements" Detroit, Baltimore, San Francisco, San Diego, Oklahoma and Atlanta.

Banned by Cardinal

Lawrence Cardinal Shehan of Baltimore, under whom Father DePauw served when he was a theological professor in Maryland, has banned the priest from exercising any ecclesiastical functions in that archdiocese.

Father DePauw contends this is a "smokescreen of discipline" and that he has been legally transferred to the authority of the Bishop of Tivoli-Rome in order to continue his traditional teachings.

The priest is sure that his exposure of American liturgical excesses, which he says he has reported in detail to Rome, played a major role in a recent Vatican admonition calling for vigilance in preserving the Mass from too free an interpretation, as regards the place in which it is celebrated, the persons presuming to offer it and the kinds of music which accompany it.

Rome, that is the Holy Father, has vindicated our viewpoint," Father DePauw maintained,

But he contends that some American bishops have said the warning does not pertain to them and that they will continue on what Father DePauw sees as the road to heresy.

"Ought to Get Out"

"If anybody feels this way, if we are going to have bishops who will ridicule the message of the Pope, they ought to get out and join the Episcopal Church," the priest said, explaining that the Episcopal Church is governed by bishops who do not acknowledge the supremacy of the Pope in Rome.

He said his movement is "fighting to remain what we were before; we were satisfied with the way the Catholic Church was."

Father DePauw said "I don't consider myself an old fogey. We believe in adapting to the techniques of the modern age, but we refuse to adapt our doctrines."

Believes in One Pope

He went on: "We are trying to remain under the Pope. We don't believe in 2,500 little popes. We believe in one Pope and 2,500 bishops."

According to the priest, the "leftwing Catholic press" conveys the impression that Pope Paul VI approves the "Americanization" of the church in this country.

He showed some pictures in European journals of Masses being celebrated in the midst of long-haired guitar-playing youths, at plain tables surrounded by lay people and, in one instance, with a nun administering the sacrament.

"Look at her!" Father DePauw said furiously. "Look at that arrogant face!" (The nun in the picture seemed to have a rather demure expression.)

"No longer is she the handmaiden of the Lord!" he thundered.

Father DePauw said his talk tomorrow night at John Hancock Hall in Boston will be addressed "to those among the Catholic public who have the guts to come and listen to something different."

in reality an undercover agent of the American bishops, who, in turn, do not realize that De Pauw is really a superbly trained Communist!

Dedicated to those ecclesiastical "... of the Seventies who - no, we are not kidding - reveal in quiet whispers that Father De Pauw is

Distributed free by
CATHOLIC TRADITIONALIST MOVEMENT
Suite 303 East, Pan Am Building, 200 Park Avenue
NEW YORK CITY, NEW YORK 10017

Journal-News

NYACK, N. Y., MONDAY, APRIL 24, 1967

Member AP and UPI

1967

Catholic Priest Decries Church Reform

FEELS THE CHURCH IS

UNDERMINED FROM WITHIN

By JOHN WRAY
Journal-News Staff Writer

"The Roman Catholic Church is in a time of crisis such as it has never known before; our faith is being undermined from within by people whose audacity in frightening."

The Rev. Dr. Gommarr A. De Pauw, leader of the Catholic Traditionalist Movement, told a capacity crowd at the county auditorium Saturday night that "if the catholic laity doesn't do something about the destruction, you won't recognize your own church a year from now."

Father De Pauw, known to the modernists as the "rebel" priest, received a standing ovation at his arrival at the auditorium, and for nearly three hours captured the attention of his listeners concerning the fate of American catholicism.

"I WAS NOT prompted to put my career on the line merely to save the Latin liturgy," he said, "but to save the very identity of the Catholic Church itself, which is being undermined by left-wing subversives from within."

"The real issue at stake is not Latin," he said. "From the very beginning, our left-wing litniks, or liturgical beatniks (as he described the avant-garde, modernist bishops and priests) have been out to promote a climate of change in our church... a climate which would lead to profound changes in doctrine, and would destroy our very Catholic identity."

AN ADVISOR to the Second Vatican Council, Father De Pauw claims the modernists have flagrantly misrepresented the decisions of the council to promote their own ends, not only by disregarding the Latin liturgy in favor of a vernacular — regardless of parish preference — but by debasing church tradition with guitars, "mini-skirted nuns," and other so-called modernistic innovations.

"I have been trying to make the world see that I represent not a bunch of reactionaries, but the majority of the Catholic people. Traditionalists are not reactionaries: They are the majority of Catholics, who believe the old, quiet Latin liturgy brings them closer to God than the new, noisy English liturgy."

Father De Pauw told the crowd that mass is becoming a community meal, rather than a sacrifice; that the modernist movement is destroying the morals of children and attempting to destroy religion itself to make way for communism....

He described situations throughout the country where communion was served with ordinary household bread, and even with hot-dog rolls; where statues of the Virgin Mother have been removed from the churches, and end up in junk yards where nuns participated in hootenanny teen-age services in mini-skirts, "looking like a cross between a milk-maid and an African airline hostess."

Dedicated to those "conspiracy-experts" of the Seventies who claim that Father De Pauw really never grasped what is truly behind those Church reforms....



In New Mexico, he said, the governor proclaimed the state would preserve Catholic statuary for posterity if the church didn't want it.

In Rotterdam, Holland, he said, the cathedral is up for sale because modernistic services have led to poor attendance.

"THE DAYS are gone," he said, "when you can trust what your local priest or bishop tells you," describing some of the modernist clergy as "glorified altarboys who have abused their delegated right."

Father De Pauw said he personally could never see any reason for substitution of a vernacular language to replace the universal Latin language of the church, but added he did not oppose use of the vernacular, so long as it was not used to the exclusion of Latin where Latin is preferred.

"We traditionalists are willing to adopt new techniques and pastoral approaches to the needs of the people today, but we are indeed against updating of the church's doctrines, traditions, and practices."

HE TOLD the group of national referendum proposed by himself, whereby each parish would, for several weeks, offer an equal number of "noisy English" and "quiet Latin" masses. On the basis of attendance at each, he said, the preference of the parishioners would become evident, and masses could be said in Latin or English accordingly.

"If the referendum has been accepted — as it was not — every catholic would feel at home in his church... which is no longer the case."

"We Catholics must not be willing to sell out our belief. We are neither anti-Protestant, anti-Semitic, or anti-anything; we are simply pro-Catholic, and those of us who want it to remain that way must stand up and be counted."

Throughout his long, and often amusing commentary, the audience was with Father De Pauw all the way, as indicated by intermittent outbursts of agreement and rapt attention.

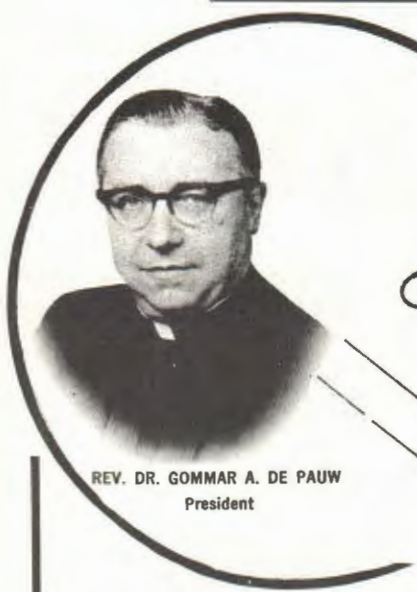
IT SEEMED clear that however unpopular among the church "establishment" in this country — from which he has been excluded — Father De Pauw represents a large segment of Catholic laymen, who wonder as he does, "What in God's name is happening to the Catholic Church?"

TO BE PLACED IN COLLECTION BASKET

I shall resume my customary contributions as soon as you will resume the celebration of at least one Mass each day, including Sunday, offered according to the **traditional Liturgy**: entirely in **Latin**, at a real **Altar** by a priest **not facing the people**, and conducted in a **quiet atmosphere** without hymn-singing and without lectors or commentators.

"If anyone says that the Mass ought to be celebrated in the **VERNACULAR** only, . . . let him be anathema (cursed).

—ECUMENICAL COUNCIL OF TRENT.



REV. DR. GOMMARR A. DE PAUW
President

Standard-Times
 Serving Southeastern Massachusetts for More Than a Century
 NEW BEDFORD, MASS., SATURDAY, JUNE 10, 1967

1967

Catholic Schools Called Foe by Traditionalist

By **DON MACLAY**
 Standard-Times Religion Editor

The controversial president of the Catholic Traditionalist Movement says the "real battleground" of change going on in the church is in the Catholic schools.

In an interview at The Standard-Times this week, the Rev. Gommarr A. DePauw condemned what he called "subversion of the church" through the parochial schools.

In many schools, he said, "they have eliminated the catechism, they have eliminated the 10 Commandments as being 'too negative' and tending to give the child 'an inferiority complex.'"

Told Leaders in Area

Father DePauw usually centers his criticism on changes in church liturgy. Working out of headquarters in New York City, he travels around the country making speeches and meeting with traditionalist branches, including one in New England.

"Some of the schools are going so far as to humanize and naturalize the sacrament of baptism," says Father DePauw. They now teach that baptism is a means "whereby we become members of a community, and there is no mention of original sin and sanctification by grace."

He says new materials substitute social action examples for those in the Gospel. He showed 3rd Grade material that depicted bravery as one's taking part in a civil rights demonstration and described a prominent civil rights leader as being led by the Holy Spirit.

The church has always emphasized "corporeal acts of charity and mercy, helping the poor, the sick and underprivileged. But this is substituting social action for love of God and salvation of souls," he said.

Speaking about the liturgy, he said, "Millions of Catholics no longer feel at home in the church. Many have left the church broken-hearted, feeling that "the mother has deserted her children," Father DePauw added.

He stressed that he isn't against changes decreed by Vatican Council II, but rather the "abuses" that have taken place in the name of reform and change.

"The traditional Latin liturgy has practically disappeared in spite of the clear directives of the official Vatican Council constitution that use of Latin is to be preserved," he says. He says this is a move by the "Litnicks — liturgical beatniks — to 'de-Romanize' the church. Ultimate aim, he says, is a "one-world religion controlled by a one-world government."

Father DePauw says Pope Paul VI is in sympathy with the Traditionalist Movement and given his apostolic blessing to it.

Father DePauw, who attended the Vatican Council as a theological adviser, says the Pope told him "to ask the American people not to lose faith . . . that once the 'dust has settled' the church will emerge with renewed life and vigor."

Europe Church Lost

For practical purposes the Roman Catholic Church in Western Europe "is lost," says Father DePauw. "There the abuses have been most flagrant and the 'new breed' theologians strongest."

Father DePauw says surveys he has taken show that about 90 per cent of American Catholics agree with him but that only about 10 per cent are willing to admit it openly. The Catholic press, he said, has largely ignored him, and he considers coverage by the secular press as being more fair.



"Dedicated to those 'educational experts' who discovered in the Seventies that not everything is 'cricket' - we are afraid to use the word 'kosher' - in the 'Catholic' school system...."

Scottsdale *Daily* Progress

SCOTTSDALE, ARIZONA, SATURDAY, NOVEMBER 25, 1967

1967

A traditionalist speaks out...

He's called the "rebel" priest . . . and not without cause.

Scrappy Father Gommær A. DePauw, J.C.D. is proud of the title and readily admits that he's rebelling against the trend of the Catholic church.

As president of the Catholic Traditionalist Movement, with offices in New York, the Belgian-born priest travels thousands of miles each year speaking and preaching to stem the tide of what he calls the "liberal church establishment who have changed the church liturgy, altar and doctrine."

Headquartered at the Valley Ho hotel this week for a meeting at the Women's Club in Phoenix as well as a series of television appearances, Father DePauw lashed out at his critics and ticked off points with which he has been vocally disagreeing with the "establishment" for the past three years.

For example:

the trend of churches to celebrate all masses in English;
removal of the main altar, pulpit and communion rail;



Traditionalist, Father Gommær A. DePauw, JCD

the attempt to end clerical celibacy;
modern music replacing Gregorian chants;
"mini-skirted" nuns;; and
the "pill."

Until Father DePauw began his crusade he was a professor of Moral Theology and Canon Law at Mount St. Mary's Seminary in Emmitsburg, Md., and also served as Dean of Studies. Between 1962 and 1965 he participated in the Second Vatican Ecumenical Council as a "personal expert" and "procurator." For his work he was awarded the Silver Medal of Pope Paul's coronation as a mark of the Pope's "appreciative gratitude."

"While I did not approve of the decisions of the Second Vatican Council," Father DePauw said, "I was obligated to abide by them. However, it soon became apparent to me that the liberal establishment was corrupting our church and demoralizing the people."

Father DePauw wrote, "Our Holy Mass has disappeared and in its place our people are offered a holy mess of a vernacularized vacuum stripped of the surety, serenity, uniformity and dignity of our traditional Latin liturgy."

"I like a good scrap," he smiles, "and with blessing from Rome I'll continue to be the voice of the Traditionalists."

For Father DePauw it means speeches, and personal appearances, and living out of a suitcase half the time. "But we're getting to the people. We have a lot of hard workers on our side and we will win out."

Dedicated to those
of the Seventies
who lament:
"Too bad the
C.T.M.
restricted
its activities
to the East
Coast of the
U.S.A...."

EAST COAST WEST COAST

AND COAST TO COAST
TO

Protect your church

CHOICE...for the Fourth Consecutive Year!

The New York Times

Dedicated to those "in-the-know" clerics who still wonder whether the late Cardinal Spellman knew Father De Pauw and the C.T.M....

The New York Times Co.

NEW YORK, SUNDAY, DECEMBER 31, 1967

60c beyond 50-mile zone except Long Island. Higher

PRIEST CRITICIZES SPELLMAN'S RITES

De Pauw Charges 'Travesty' —the Archdiocese Replies

By GEORGE DUGAN

The Rev. Gommar A. De Pauw, founder and head of the Catholic Traditionalist Movement, charged yesterday that the all-English requiem mass celebrated at the funeral of Cardinal Spellman on Dec. 7 was a "kind of spiritual travesty."

Father De Pauw made his charge in a 28-page Christmas and New Year's message to his "loyal Roman Catholic supporters."

The priest, a defender of the Latin liturgy and an opponent of what he once described as the "Protestantization" of the Catholic Church, described the late prelate as the "Cardinal-Protector" of his movement.

He said Cardinal Spellman did not approve of the English mass and "simply detested" the "new vernacular hootenanny liturgy" promulgated by "new breed" Catholic priests and "mini-skirted" nuns. He called the requiem a "public disgracing of everything dear to the late Cardinal."

Archdiocese Replies

The Chancery Office of the New York Archdiocese took the unusual step of issuing a statement as a reply....



The Catholic News

Following is the text of the letter which THE CATHOLIC NEWS, claiming to be "THE NEWSPAPER OF THE ARCHDIOCESE OF NEW YORK," did not dare to bring to the attention of its ADULT readers:

January 4, 1968.

I am writing regarding the article "CARDINAL DENIED HAVING GIVEN APPROVAL FOR TRADITIONALIST GROUP" which appears on page 17 of today's issue of your weekly, and in which you refer to the part of my New Year's message dealing with the relations between the late Cardinal Spellman and the CATHOLIC TRADITIONALIST MOVEMENT. I notice with special interest how you publish the "reissued" statement allegedly made by Cardinal Spellman on January 8, 1966.

I realize how your weekly has persistently refused to publish any communications sent to you by me personally or by our Movement. But, in case you can find it in your heart or conscience to do so by way of exception, you might find it worthwhile to inform your readers that I am herewith challenging your informants of the New York Archdiocesan Information Office to produce as much as ONE professional newsreporter who actually heard the late Cardinal make that statement on January 8, 1966 or any other day.

Unless your informants can accomplish such a feat I shall continue to believe in the veracity of the late Cardinal who gave me - AND NOT ONLY ME! - on more than one occasion his word of honor that he had nothing to do with the UNSIGNED declaration of January 8, 1966 distributed by his "palace guard" in his name!

I wish to repeat what I stated in my current C.T.M.-newsletter: "I believe that the time will soon be here for me to publish ALL the facts surrounding the founding and the growth of our Movement.... Meanwhile it will suffice for me to state now: ANY MOVE EVER MADE BY ME AS THE LEADER OF THE CATHOLIC TRADITIONALIST MOVEMENT... EITHER WAS URGED UPON ME OR AT LEAST WAS FULLY AND UNQUALIFIEDLY APPROVED BY THE LATE CARDINAL SPELLMAN." And until I publish ALL the facts it would be wise for certain individuals to realize that, unless they can stand plenty of heat, they better stay out of the kitchen!

(signed) Father Gommar A. De Pauw, J.C.D.
President
CATHOLIC TRADITIONALIST MOVEMENT



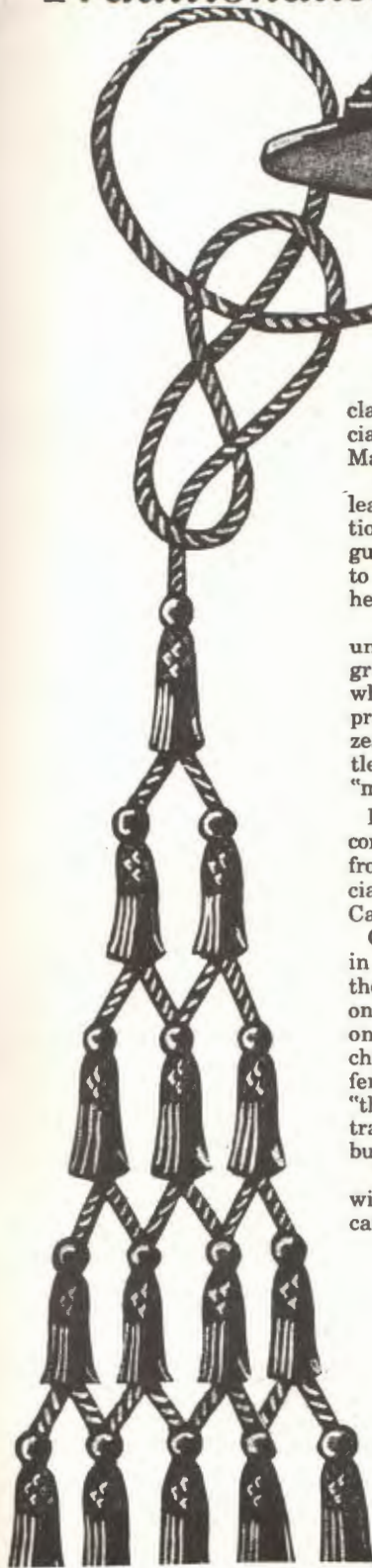
IN MEMORIAM

Francis Cardinal Spellman

1889-1967

Protector of the
Catholic Traditionalist Movement

Traditionalists Claim Support



New York
The Catholic Traditionalist Movement claims the support of a high Vatican official in its effort to keep Latin in the Mass.

Cardinal Antonio Bacci, the Vatican's leading Latinist, praised the organization's campaign to retain the Latin language and the Gregorian chant, according to Father Gommar DePauw, founder and head of the CTM.

Father DePauw revealed the support unexpectedly on an all-night talk program when he played a tape recording in which the Cardinal of the Roman Curia praised the CTM leader's "wisdom and zeal" and urged him to continue his battle which Cardinal Bacci described as "more opportune than ever."

Father DePauw held that the tape recording contained similar endorsements from two other high-ranking Vatican officials, Cardinal Alfredo Ottaviani and Cardinal Ildebrando Antoniutti.

Cardinal Bacci, in a letter hand-written in Latin to Father DePauw, insisted that the Second Vatican Council's Constitution on the Sacred Liturgy calls for at least one traditional Latin Mass in every church where more than one Mass is offered, and condemned what he termed "the Protestant table now replacing the traditional altar in Catholic Church buildings."

Father DePauw provided newsmen with a photostatic copy of the communication from Cardinal Bacci.

Dedicated to those "hierarchy-minded" clerics of the Seventies who claim that they would have joined the C.T.M. in the Sixties, if at least someone "higher than Fr. De Pauw and Bishop Kurz" had come out into the open....



1968

*Ex aedibus Vaticanis
14 - XXI - 1968*

*Cardinalis Antonius Bacci
gratulatur admodum Reverendo Patri
Gommaro A. DePauw iis pro
linguam latinam et Gregoria*

AMERICAN FREE PRESS

First In The Truth For All Americans

CINCINNATI, OHIO 45213

NOVEMBER 1968



"WHAT IN THE NAME OF GOD . . .

. . . Is Happening To Our Catholic Church and Schools?" This was the topic of a lecture given by Rev. Gomma A. DePauw, JCD, of New York, president of the national Catholic Traditionalist Movement, at American Legion Post 139, Arlington, Va., March 17, 1968. It was preceded by a now-rare Latin Mass celebrated by Rev. DePauw. It was the first Latin Mass in the Diocese of Richmond since the English Mass became general two years ago.

Three churches expressed a desire to include a traditional Latin Mass with the regular vernacular Masses— St. Matthew's Cathedral, St. Patrick's, and Immaculate Heart of Mary, Lexington Park, Md. Pastors of other churches indicated willingness to schedule a Latin Mass if there are substantial requests for one. Support was given by Cardinal O'Boyle. Rev. DePauw said that perhaps the people didn't realize they could have a Latin Mass if enough spoke for one. "I believe in freedom of religion. When you ban the Latin liturgy you deny freedom of worship to the traditional Catholic."

Apart from the Archdiocese of Los Angeles, whose conservative Archbishop, James Cardinal McIntyre, encourages the use of Latin, there are only 17 Latin Masses in the U.S. It is hoped that Cardinal O'Boyle's positive approach might be a breakthrough leading to a Latin upswing.

Since Father DePauw founded CTM in 1964, when he could "see the trend developing", he has been harassed, maligned and persecuted by the Catholic press, bishops, new-breed clergy and religious. The priest, the movement and its followers have been given the silent treatment to anything favorable by the anti-Catholic "catholic" press which "is controlled by a few brainwashers in Washington's plush National Catholic News Service headquarters."

Rev. Dr. Gomma A. DePauw is a Belgian-born (1918) U.S.-citizen. After graduating, magna cum laude, from the College of St. Nicholas, Belgium, he entered the diocesan seminary of Ghent, Belgium, for his philosophical and theological studies. At the outbreak of WW II, he fought with the 9th Belgian Infantry Regiment in the campaigns of Belgium, Holland, and France where at the Battle of Dunkirk he was taken prisoner. After escaping from prison camp, he returned to the seminary. He was ordained to the priesthood in 1942 at the age of 23, by special indult of the Holy See. Followed three years of post-graduate studies at the Catholic University of Louvain which included course of study for the Licentiate in Canon Law, Moral Theology and Church History, as well as International Law and Archeology.

As Auxiliary-Chaplain, Father DePauw took part in the liberation of Northern Belgium and Southern Holland with the Belgian Underground Army and the 1st Free Polish Armored Division which awarded him the Memorial Medal of the Free Polish Forces. Fifteen years later he was to receive the "Certificate of Achievement" from the U.S. 2nd Army for what the citation called "outstanding contribution to the religious welfare of the military and civilian personnel of the U.S. Army Garrison and War College at Carlisle, Penn., where Father DePauw served as substitute-chaplain in 1960. In 1949, he served for two years as parish priest in New York City, while preparing his doctoral dissertation on "The Educational Rights of the Church" for the Catholic University of America, Washington, D.C., where he was promoted to Doctor in Canon Law in 1953. Meanwhile, in 1952, he had accepted the chair of Moral Theology and Canon Law at Mount St. Mary's Seminary in Emmitsburg, Md., a position he held for thirteen years and still technically holds. He also served a ten-year term as Prof. of Fundamental Dogmatic Theology and Dean of Studies at the same institution. Rev. DePauw now serves as personal secretary to the Most Reverend Bishop Blaise S. Kurz, N. Y. C. Bishop Kurz is Bishop-Moderator of CTM, Inc.

It is necessary to give you some of this dear priest's credentials (there are still twice as many left!) to prove that this is not the nebulous meanderings of some crackpot, rebel, or dis-gruntled reactionary. This is a man who, between 1962 and 1965, participated in the Second Vatican Ecumenical Council as an officially recognized "personal expert" and "procurator". At the end of the third session of that Council, he received the Silver Medal of Pope Paul's coronation, which the Holy Father awarded Father DePauw as a "mark of the Pope's appreciative gratitude" for his work at Vatican II.

After three years as professor at Mount St. Mary's, he transferred from the diocese of Ghent to the archdiocese of Baltimore until November 15, 1965, when the Holy

Stand Up
and
Be Counted!

"What In The Name Of God . . .

See placed him under the jurisdiction of the bishop of Tivoli-Rome in order to enable him to resume the leadership of the Catholic Traditionalist Movement. Why was it necessary for Father DePauw to transfer from Baltimore to Tivoli? Cardinal Shehan, Archbishop of Baltimore, attacked the movement and told the priest to give up the movement or lose his position at the seminary. When Rev. DePauw refused to abandon the movement, the Cardinal forbade him to exercise his priestly ministry.

Since his canonical transfer to Trivoli, Shehan nor Bishop Kellenberg have authority over him. Alfred Cardinal Ottaviani in Rome arranged for the transfer. I have a photostatic copy and the translation of the decree signed by Aloysius Faveri, Bishop of Tivoli, dated November 15, 1965. It states, in part: ". . . We, anxious to show our good will and do a special favor to this priest, commended for his moral conduct, his piety, his zeal for religion as well as other priestly qualities, do hereby, in full observance of Canon Law, incardinate him forever into the diocesan clergy of Tivoli, and declare him subject to our jurisdiction and that of our successors. Let this decree of ours be communicated to the archdiocese of Baltimore."

Rev. Dr. DePauw says that the changes in Roman Catholic liturgy and doctrines are enough to make the late Pope John XXIII turn over in his grave. He said, "I was at the Vatican Council, and I knew precisely what the old man meant. Pope John was such a traditionalist he makes me look like a devout liberal."

The CTM president believes that modernistic changes in U. S. Catholic churches are a result of American bishops straying from the desires of Rome, and he also believes (as I believe) that a false religion is being taught in the Catholic schools. This new technique includes spoken words, books, slides, movies, tapes, records, field trips, attendance at "special Masses", "Bible services", "ecumenical encounters", and other inventions of the "aggiornamento"-church. As he has stated, "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?" He suggests that parents should thoroughly investigate what kind of religion their children are being taught.

Rev. DePauw said, "We still believe religion should concern itself with the Almighty God and the salvation of souls. Instead, we have an underground church composed of no-good, new-breed Catholic priests, Protestant ministers and Jewish rabbis who are more interested in war, poverty, race and sex. They have betrayed their own beliefs. They want to reduce their religion to the lowest common denominator, the result of which will be a weak, watered-down religion controlled by a one-world government."

Father DePauw states that the American All-English Canon "Mass" is SCHISMATICAL, SACRILEGIOUS, HERETICAL and possibly INVALID. Every priest should be put to the test to see if he is "with" the Conciliaristic liturgy. CTM has a Concrete Action Plan to keep the true Faith and the valid Sacrifice of the Mass available to the Catholic laity and their children, also full 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. To save the Church from further disintegration write: CTM, Inc., Suite 303 East, Pan Am Building, 20 Park Avenue, New York, N. Y. 10017.

With regard to the schismatical "Mass", it was pointed out that Archbishop Deardon, when announcing on September 29, that effective the following October 22, all public Masses in the U.S.A. would mandatorily contain an all-English Canon, defiantly admitted that the English text of this new Canon had been examined AND REJECTED BY ROME AS UNACCEPTABLE, but that the American bishops would use it regardless of Rome's decision! He stated further that the text rejected by Rome would be used in America's "Catholic" churches not on December 3, as was originally requested from Rome, but on October 22, this being the earliest Sunday the necessary printing could be ready. This, according to Father DePauw, is a defiantly schismatical act on the part of a "Roman Catholic" bishop which unilaterally changes the established form of a sacrament, especially the Most Blessed Sacrament of the Holy Eucharist.

Rev. DePauw points out that on February 22, 1962, Pope John XXIII personally issued the Apostolic Constitution Veterum Sapientia, FORBIDDING THE BISHOPS AND PRIESTS TO EVEN DISCUSS the possibility of eliminating Latin. Our American bishops directed their subordinates to ignore the Pope's orders and wait for the then already scheduled Second Vatican Council to do exactly the opposite of what Pope John had ordered. Father said, "I should know, because I was dean of the faculty at the time and I got instructions from the Archbishop of Baltimore not to implement the Constitution from Rome. That's when I resigned as dean. It is that day that the majority of the bishops automatically excommunicated themselves from our Roman Catholic Church. Now, they try to threaten me with excommunication. I would consider it a highest honor to be illegally excommunicated by a man who was excommunicated five years ago. . . Canon Law 2332 makes it so clear where the Shehans, Deardons, and Codys are since 1962; quote; "each and everyone of whatsoever position or rank, whether king, bishop or cardinal, who appeals from the laws, decrees or mandates of the reigning Roman Pontiff to an Ecumenical Council is suspected of heresy and incurs automatic excommunication." . . .

I also have a photostatic copy of the original letter of His Eminence Antonio Cardinal Bacci, written in Latin and taperecorded at the Vatican on March 14, 1968, and delivered to Father DePauw by personal emissary on May 2, 1968. . . .

This is a very tragic, and inspiring story of the persecution and harassment of a very dear and faithful priest. Some of you may have heard him on local radio and television spots, recently. It will warm your heart and give you the incentive to stand up and fight for what's right—whatever your spiritual affiliation may be.

Dedicated to those
"media-experts" of the
Seventies who say that
the C.T.M. never
drew the attention of the
press outside New York.

Long Island Press

NASSAU No. 4600

MONDAY, JULY 1, 1968

Entered as Second Class Matter
At Postoffice, Hempstead, N.Y.

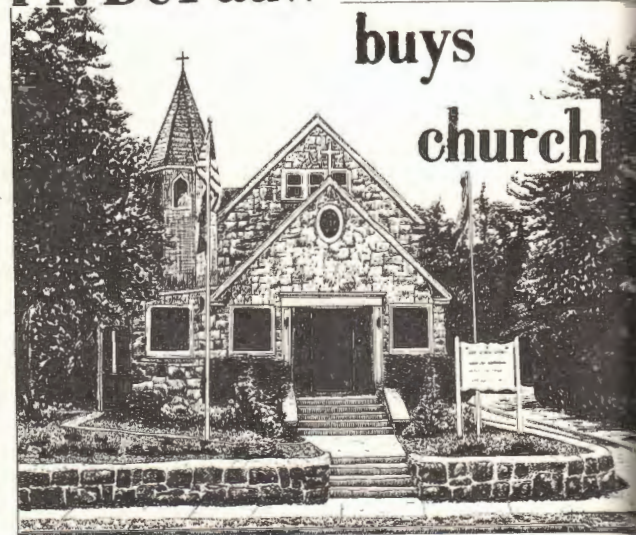
5 CENTS

They Came for Miles To Hear Latin Mass

Dedicated to those "pioneers"
who as early as... 1973 concluded:
"The time has come to stop TALKING!"

Fr. DePauw

buys church



More than 120 Catholics from as far away as Bridgehampton gathered yesterday at a prim, modestly decorated little church in Westbury to hear what probably were the only Latin masses offered in the metropolitan area.

They came despite the fact that the Rockville Centre Catholic Diocese has denied the legality of both the church and the priestly powers of the man who led the services.

The church, on Maple Avenue near busy Post Avenue, formerly housed St. Michael's Ukrainian Orthodox Church. Early in June it became a "center" for the Catholic traditionalist movement, which seeks to preserve the Latin masses and Gregorian chant in the liturgy.

THE FOUNDER of the movement and the man who offered two Latin masses yesterday is the Rev. Gommar DePauw, a former professor of theology at Mount St. Mary's Seminar in Emmitsburg, Md. who gave up his chair there in early 1965, when the movement came under attack by Cardinal Shehan, archbishop of Baltimore...

After the first masses were offered there a week ago yesterday, Bishop Walter P. Kellenberg of the Rockville Centre Diocese issued a statement that Father DePauw's church "has not been legitimately designated for the public practice of divine worship," and that therefore "the faithful cannot fulfill their Sunday obligation by attendance at this place."

Moreover, Bishop Kellenberg added Father DePauw did not have permission to exercise his ministry in the diocese.

BUT THE MEMBERS of the traditionalist congregation, a few of whom come from Westbury, were unconcerned with the bishop's statement.

"During the war men heard masses on the backs of jeeps, so I can't see what's wrong with this place," observed Thomas Zawislak of Jackson Heights.

Zawislak said he made the 17-mile trip from home because of a desire "to hear a mass where I truly believe that Christ is present... I feel closer to Christ when mass is celebrated at an altar rather than on a table."

He said he felt Father DePauw's church offered him an opportunity to retain his "Catholic identity."

HIS COMMENTS were typical...

Mrs. Leonard Britting journeyed from the Bronx with five members of her family. "I came here because I'm a good Roman Catholic and I don't believe in what's going on in the church today," she said. "On Good Friday I was so disgusted at what they've done to the mass that I walked out of the church in my home parish," Mrs. Britting added.

BORN IN BELGIUM, Father DePauw was ordained there in 1942. The 49-year-old priest, now an American citizen, earned a Ph.D. in canon law at Catholic University in Louvain, Belgium, before coming to the United States. He also has two postgraduate degrees from Catholic University in Washington, D. C....

ALTHOUGH THE ENGLISH mass did not fully replace the Latin until last fall Father DePauw founded his movement in December of 1964 while teaching at Mount St. Mary's because, he said, he could "see the trend developing."

According to Father DePauw, Cardinal Shehan immediately told him to give up the movement or lose his position at the seminary. When he refused to abandon the movement, the Cardinal forbade him to exercise his priestly ministry...

However, Father DePauw claims that in November of 1965 Alfredi Cardinal Ottaviani in Rome arranged for his canonical transfer from Baltimore to Tivoli, Shehan nor Bishop Kellenberg have authority over him.

FATHER DEPAUW SAID he bought the Westbury church, with help from some of his followers, for \$34,000. The movement he said, recently bought other land in Vienna, Va., about 10 miles from Washington, and in a Chicago suburb, for the purpose of opening new centers.

But despite this, he concedes that so far few clergymen have joined the movement.

1968



Church of the living God

1968 -

June 23, 1973: 5th anniversary of the PUBLIC opening of the C.T.M.'s AVE MARIA CHAPEL in Westbury, Long Island, New York.

Putting to shame those SKEPTICS who said it COULDN'T be done, those enemies who tried everything so it WOULDN'T be done, and those INGRATES who like to forget that it HAS BEEN done, the statistics covering the first five years speak for themselves:

- 1,100 PUBLIC Latin Masses.
- 99 Baptisms.
- 13 Marriages.
- 21 Funerals.
- 203 1st Confessions & Communions.
- 164 Confirmations.
- 530 Youngsters under Instruction.
- 12,800 Confessions.
- 200,000 Communions.



N.Y. TIMES Photo by Ernie Sisto

Joe Pyne Long John Nebel Alan Burke Alan Douglas Ed Joyce Alan Smith Douglas Edwards
 Robert Potts Mike Wallace David Brinkley Fred Griffith Candy Jones David Suuskind Barry Gray
 Dave Stickle Barry Farber Joe Roberts Carol Reed
 John Hart Bob Allard Charles Osgood

Joseph Benti

Stan Berk

Jack O'Brian

Arlene Francis

Dennis Holley

Joyce Susskind

Vic Miles

Ray Heatherton

Jean Bach

Leon Bibb

Sonny Fox

Bob Kennedy

Bill Ward

Jim Gerard

Cliff Hoehns

Bob Hardy

Alan Courtney

Dan Ryan Irv Kup

John Madigan

Dorothy Fuldheim

Charlotte Peters

Norman Ross

Julia Meade

Marie Torre

Chris Condon

Myron Drake

Jim Ganser

Mark Monsky

Vince Profita

Al Stetson

Dan Young

Hugh Downs

John Sterling

Tom Snyder

Ed Klitch

Bill Dorais

Ken Staff

Edmond Haddad

Jim Benjamin

SINCE 1965 . . .

ABC Television Network

CBS Television Network

NBC Television Network

WESTINGHOUSE BROADCASTING COMPANY

Dedicated to those Catholics who say:
 " We definitely would have joined Father De Pauw
 in the Sixties, but we never heard of him and the
 C.T.M., since we do not read any newspapers, and
 rely entirely on radio and T.V. for our information."

SINCE 1970 . . .

KXTC-PHOENIX, ARIZONA, 92.3 on FM: 10:30 A.M.

KNOB-LOS ANGELES, CALIFORNIA, 97.9 on FM: 8:30 A.M.

KKHI-SAN FRANCISCO, CALIFORNIA, 1550 on AM: 8:30 A.M.

KVOD-DENVER, COLORADO, 99.5 on FM: 8:30 A.M.

WXRA-WASHINGTON, D. C., 105.9 on FM: 10 A.M.

WTMI-MIAMI, FLORIDA, 93.1 on FM: 8:30 A.M.

WDHF-CHICAGO, ILLINOIS, 95.5 on FM: 8:30 A.M.

WVSL-NEW ORLEANS, LOUISIANA, 105.3 on FM: 9 A.M.

WBAL-BALTIMORE, MARYLAND, 97.9 on FM: 8:30 A.M.

WBOS-BOSTON, MASSACHUSETTS, 92.9 on FM: 8 A.M.

WQRS-DETROIT, MICHIGAN, 105.1 on FM: 7:55 A.M.

WLOL-MINNEAPOLIS, MINNESOTA, 99.5 on FM: 8:30 A.M.

KLSQ-ST. LOUIS, MISSOURI, 98.1 on FM: 7:30 A.M.

WVOX-NEW ROCHELLE, NEW YORK, 1460 on AM & 93.5 on FM: 8:30 A.M.

WNCN-NEW YORK, NEW YORK, 104.3 on FM: 10 A.M.

WLYK -CINCINNATI, OHIO, 107 on FM: 8:30 A.M.

WCLV-CLEVELAND, OHIO, 95.5 on FM: 9 A.M.

KLIQ-PORTLAND, OREGON, 92.3 on FM: 9 A.M.

WGET-GETTYSBURG, PENNSYLVANIA, 1320 on AM & 107.7 on FM: 9 A.M.

WIBF-PHILADELPHIA, PENNSYLVANIA, 103.9 on FM: 9 A.M.

WRR-DALLAS, TEXAS, 101.1 on FM: 8:30 A.M.

WTHE-MINEOLA, NEW YORK, 1520 on AM: CTM-BULLETINS:

Weekdays: 8:50 A.M., 2 P.M., 5:05 P.M.

Saturdays: 7:45 A.M., 11 A.M., 1 P.M.

Sundays: 12 noon, 1:25 P.M., 2:30 P.M.



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is to attend one SPIRITUALLY by radio



SINCE 1964 ...

TRADITIONALIST

CATHOLIC



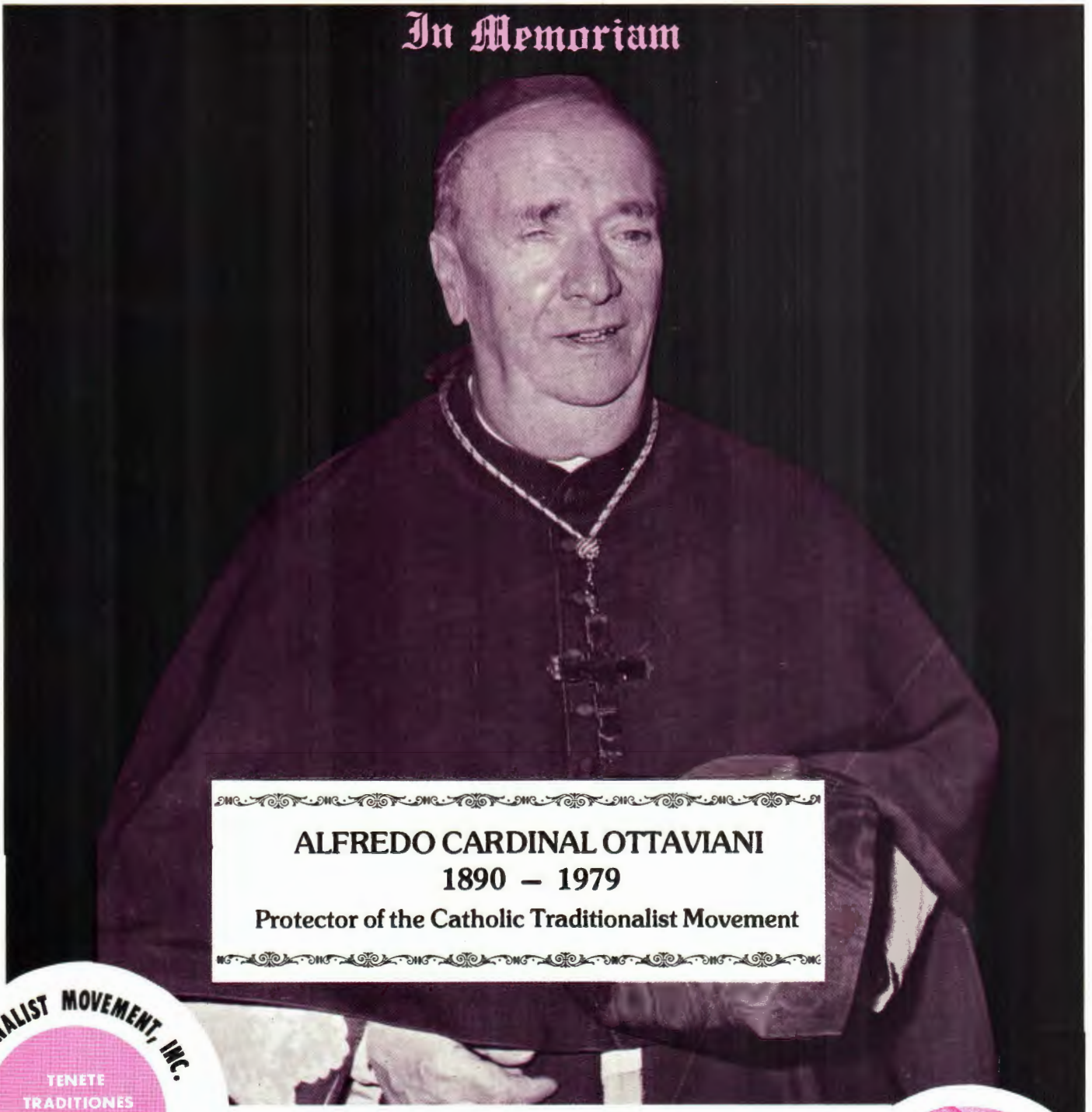
MOVEMENT, INC.

**SUITE 303 EAST/PAN AM BUILDING
200 PARK AVENUE
NEW YORK, N. Y. 10017**

SOUNDS OF

TRUTH AND TRADITION

In Memoriam



ALFREDO CARDINAL OTTAVIANI
1890 - 1979
Protector of the Catholic Traditionalist Movement



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:

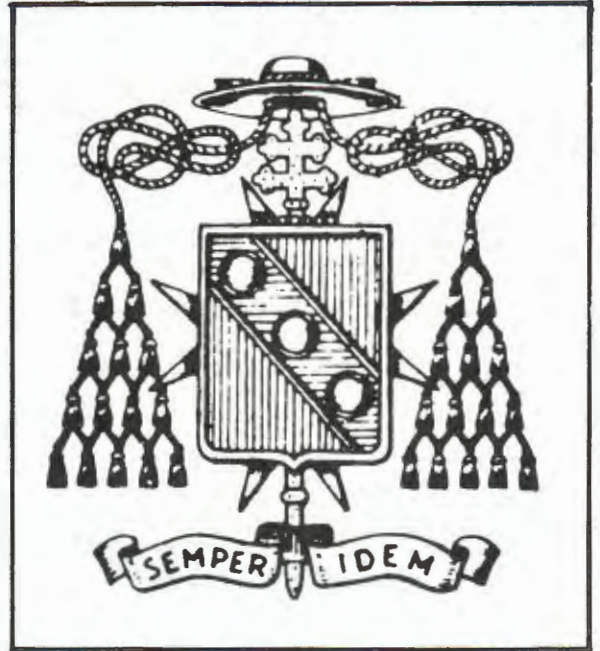
Among the countless "news items" we have been sending you these past fifteen years, none did ever provoke the sentimental response we received after mailing you the text of the eulogy I delivered on Aug. 5, 1979, during the three memorial Latin Requiem Masses offered that day for Alfredo Cardinal OTTAVIANI at our CTM Headquarters' Ave Maria Chapel.

As so many of our readers requested, we are herewith reprinting the complete text of that eulogy in a more permanent and more fitting form, while at the same time adding to it some other related items of interest, as well as some photographs.

We have heard it said and seen it printed that with the passing of Cardinal Ottaviani an end has come to the era of the Roman Catholic Church unapologizingly presenting itself to the world as God's unique never-to-change powerhouse of eternal Truth, welcoming all but compromising with none.

It would, of course, be unquestionably unrealistic to expect another spiritual and intellectual giant of Ottaviani's stature to ever again appear on the stage of the universal Church. But, let those who wishfully think that with Ottaviani's death his Faith has also been laid to rest, realize that the fire of his Faith continues to burn in the hearts and souls of millions of traditionalist Roman Catholics the world over, and that our fight "For Truth and Tradition" must and will go on, till the day sanity will have returned to our Church Establishment.

And when that day arrives, -- as it undoubtedly will sooner or later -- the confused sheep of the Reformed Conciliar Catholic Establishment should not be surprised, upon leaving their dark post-Vatican II tunnel, to find their old mother the Church spot Ottaviani's very own motto, "Semper Idem -- Always the Same." For, after all, is not that what Christ's own "The Gates of Hell shall not prevail" is all about?



A. Cardinal Ottaviani

avec ses vœux et bénédiction

Rome 10/11/65

The photograph on the front cover is a private picture which Cardinal Ottaviani personally gave to Father Gommar De Pauw, Dec. 10, 1965, at the Vatican's Holy Office, where the traditionalist leader that day received his final instructions before returning to the U.S.A. to resume full leadership of the C.T.M. -- The cardinal's accompanying autographed message -- in French -- was to the point: "Cardinal Ottaviani -- With his wishes and blessing."

A LIFE WELL SPENT...

In its Aug. 13, 1979 weekly English edition the Vatican's L'OSSERVATORE ROMANO gave the following biography of the late Alfredo Cardinal Ottaviani:

" Alfredo Cardinal Ottaviani was born in Rome on October 29, 1890. After attending the classes of the Brothers of the Christian Schools in Trastevere, he entered the Pontifical Roman Seminary 'all' Apollinare' where he studied classics and philosophy, theology and canon and civil law, obtaining the doctorate in these Faculties.

He was ordained priest on March 18, 1916. Called first of all to teaching, he lectured for several years on Ecclesiastical Public Law at the Apollinare Juridical University, and on Philosophy at the Pontifical Urban College of the Congregation for the Propagation of the Faith, where he also held the position of secretary for some time.

In addition to his official duties ... he also carried out assiduous priestly work among the youths of the densely populated Aurelio district, at St. Peter's Oratory.

In 1926 he was nominated Rector of the Pontifical Bohemian College, later called College of Nepomucene, and there guided many young Czechs to the priesthood.

In February 1928 he was promoted by Pius XI to the office of Undersecretary of the Sacred Congregation of Extraordinary Ecclesiastical Affairs and, the following year, to that of Substitute of the Secretariat of State....

In December 1935 he was promoted to the task of Assessor of the Supreme Congregation of the Holy Office (the present Sacred Congregation for the Doctrine of the Faith), of which he became the executive director with the title of Secretary and subsequently Pro-Prefect in 1952. (The Pope himself always retained the title of Prefect of this Congregation.)

Meanwhile he also distinguished himself by his activities as member of the Commission of Study for the Dogma of the Assumption of the Blessed Virgin into Heaven; president of the Spiritual Commission in the Central Committee for the 1950 Holy Year; president of the Committee for the Fifteenth Centenary of the Council of Chalcedon, for the Seventh Centenary of the Decree of Gratian, and for the solemn commemoration of the Apostolic Constitution 'Sapienti Consilio' of Saint Pius X on the reform of the Roman Curia.

At the consistory of January 12, 1953 Pius XII nominated him cardinal. On April 5, 1962 John XXIII appointed him titular archbishop of Berrea, and he was consecrated on the 19th of the same month.

His tireless charity at once calls to mind the Oasis of St. Rita (which gives hospitality to orphan girls) and St. Peter's Pontifical Oratory (a youth center). During World War II, in the tragic hours of political and racial persecution, he sheltered Jews and Protestants in his own private apartment, saving them from certain death.

In 1968 he handed in his resignation from the Holy Office to Paul VI, but retained the title of Prefect Emeritus of the Sacred Congregation for the Doctrine of the Faith till his death on Aug. 3, 1979. "

HIS FRIENDS REMEMBER...

A eulogy delivered by Father Gommar A. De Pauw, J.C.D., Founder-President of the Catholic Traditionalist Movement, at all Masses offered on Sunday, August 5, 1979, at the C.T.M. Headquarters' Ave Maria Chapel in Westbury, Long Island, New York.

Upon entering the chapel this morning you must have noticed the flags of the Roman Catholic Church and the Catholic Traditionalist Movement flying half-staff. The reason for this is that today we mourn the death not only of the one whom history will undoubtedly record as the greatest churchman of the twentieth century, but also of the most sincere and most powerful friend the C.T.M. and I personally ever had. I am speaking of His Eminence -- and in his case that title has meaning -- Alfredo Cardinal Ottaviani.

Cardinal Ottaviani died the day before yesterday, August 3, in Rome in whose working-class district of Trastevere he was born almost 89 years ago, October 29, 1890, the 10th of a poor baker's 12 children, in a little store -- of which he was never ashamed -- in the shadow of the very Vatican where he was to become the most powerful man, serving under five popes, two of whom he crowned, John XXIII and Paul VI.

The first time I ever heard the name Ottaviani was when as a young seminarian I started studying canon law. When after my ordination I was assigned to do post-graduate studies towards the doctorate in canon law, the works of the then Rev. Dr. Ottaviani became our textbooks, since Ottaviani was already then the number-one canon lawyer in the world. And when later on I became a professor of canon law myself, I never made an apology to either colleagues or students for having stated on many occasions that I was trying to be a faithful spiritual and intellectual disciple of Alfredo Ottaviani whom the "liberal" establishment was then just starting to label as "archconservative."

THE MOST POWERFUL FRIEND THE C.T.M. EVER HAD...



Cardinal Ottaviani with Pope Paul VI at the pontifical throne in 1963

After ten years of teaching, Professor Ottaviani was called to service at the Vatican in 1928 by Pope Pius XI who appointed him undersecretary of the Vatican Congregation for Extraordinary Ecclesiastical Affairs, and a year later, deputy Secretary of State. In 1935 he was transferred to what was then called the Holy Office, now the Congregation for the Doctrine of the Faith, the highest Vatican office concerned with safeguarding the true Catholic faith and morals.

In 1952 Pope Pius XII, who knew talent when he saw it, appointed him as head of the Holy Office, a position he held until 1968 when he offered his resignation as Pro-Prefect of the Sacred Congregation for the Doctrine of the Faith to Pope Paul VI, rather than approve of Catholics in Rome taking part in so-called ecumenical Christian unity services held in Protestant churches.

Of interest is the fact that Ottaviani had been made a cardinal by Pope Pius XII in 1953 while still a simple priest, and was not consecrated as bishop until 1962, under Pope John XXIII, when he became Titular Archbishop of Berrea.

Typical of the idea Ottaviani had of his responsibility of safeguarding truth and tradition as head of the Holy Office was the motto he chose upon becoming cardinal: "Semper Idem -- Always the Same." In an interview he granted at the end of the Second Vatican Council in 1965 he described his mission of defending Church "traditions" against "heresy," as that of "an old policeman guarding a reserve of gold."

Since Rome itself has lifted the veil of secrecy from such matters, it can now be said that there would have been no Second Vatican Council and Church history would have taken a completely different direction, if, upon the death of Pius XII in 1958, the conclave of cardinals had elected Ottaviani to become Pope Pius XIII, as it ever so nearly did before one Angelo Roncalli finally received the necessary votes that made him Pope John XXIII. And I venture to add that from that day on I, among many, started wondering what percentage in the outcome of papal elections is attributable to the Holy Ghost, and what percentage is the result of politics.

Perhaps you have seen the obituary of Cardinal Ottaviani in your newspapers. The N.Y. TIMES of yesterday did him the honor of a fairly good picture on page 24, while devoting about half as much print to this exceptional Church personality's lifestory as it did to other "luminaries" who died the same day, such as a politician, Victor Haya de la Torre, of Lima, Peru, and a millionaire California paint manufacturer, Harold McClellan!

Long Island's NEWSDAY carried a small but fairly good article about the cardinal, giving him, however, fewer space than the one it devoted to the obituary of a local lawyer, Myles Amend, connected with the New York archdiocese's CATHOLIC NEWS.

Typical of many a newspaper's policy today of foremost judging Christian clergymen by their relationship to Judaism and Zionism, NEWSDAY added the following interesting anecdote to Cardinal Ottaviani's obituary:



Cardinal Ottaviani shown placing the papal tiara on newly elected Pope Paul VI, Rome, June 30, 1963 (RNS-photo)

" During the Nazi occupation of Rome in World War II, Ottaviani reportedly sheltered Jews and other refugees in the Holy Office palace, even dressing some as Vatican Swiss Guards and posting them on guard duty."

What NEWSDAY did not find worth mentioning is the fact that many of those Jews were so impressed with Pius XII's and Ottaviani's all-embracing Christian charity, that, at the end of World War II, they recognized Jesus Christ as the Messiah and Saviour, and became Roman Catholics. Outstanding among such converts was the then Chief Rabbi of the city of Rome, Rabbi Zolli, who subsequently accepted a position in the Vatican Library.

Both the N.Y. DAILY NEWS and the N.Y. POST did not carry as much as one word about the cardinal's death in the editions I have seen, the same editions that devoted page after page to the death of a baseball player, N.Y. Yankee Thurman Munson.

Don't get me wrong! My heart too bleeds when a young athlete leaves a wife and three little children behind. But there is definitely something wrong with our scale of values and our sense of priorities, when newspapers can spend pages and pages of text and pictures for days in a row to the demise of a sportsfigure, and not one word to the death of the greatest Catholic churchman of our time!

But the C.T.M., and I personally, have lost more than an exceptional Church leader. We also lost the most powerful friend we ever had, the likes of which we shall never see again.

Before the CATHOLIC TRADITIONALIST MANIFESTO was made public on March 15, 1965, I had made it my business -- I would not have been worth much as a theologian and canon lawyer if I had failed to do so -- to submit the future program of the C.T.M. to Rome, asking the one directly under the Pope responsible for the true Catholic faith, Cardinal Ottaviani, for his judgment. On February 4, 1965, the Pro-Prefect of the Holy Office approved our Catholic Traditionalist Manifesto with these words: " My blessings and good wishes to you, Father De Pauw, and to the men and women for whom you speak."

1965, the year the C.T.M. was publicly launched, saw the beginning of a close friendship between Cardinal Ottaviani and yours truly, a friendship that grew over the years, and lasted until the day before yesterday, or, more correctly, will last beyond the grave for us who still believe in the Communion of Saints.

It was the late New York archbishop, Francis Cardinal Spellman, who introduced me to Cardinal Ottaviani as early as the first session of the Second Vatican Council in Rome in 1962. And while officially serving as "personal expert" to a number of other bishops, I wish to believe that during that Council (1962-1965) I also faithfully fulfilled the small part that was mine on what was sometimes referred to as the "conservative" Ottaviani-Ruffini-Spellman team.



THE FIGHT WAS STILL AHEAD.... -- November 1962, and the Second Vatican Council is in session at Rome's St. Peter's Basilica. -- In an obviously pensive mood, seated in the tribune of the "experts," is the future founder of the Catholic Traditionalist Movement, Father Gommar A. De Pauw, then a professor of theology and canon law in the state of Maryland, and a "junior member" of the "Ottaviani team." (Photo Felici, Rome)

"The true friends of the people are
not the revolutionaries or
the innovators,
but the TRADITIONALISTS."
(Saint Pius X.)

"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.

CATHOLIC TRADITIONALIST MANIFESTO

Sent, December 31, 1964, as a not-for-publication
communication to the Pope, all Vatican Curia
cardinals, all members of the Roman Catholic
hierarchy in the U.S.A., and selected bishops
in various countries.
Made public, March 15, 1965.

Whereas the recently promulgated Constitution on the Church clearly states that "public opinion" has a vital role to play within the Catholic Church;

Whereas the Catholic laity, according to this Ecumenical Council document, "should openly reveal . . . their needs and desires with that freedom and confidence which is fitting for children of God and brothers in Christ . . .";

Whereas the same Council document teaches that the Catholic laity "are permitted and sometimes even obliged to express their opinion on those things which concern the good of the Church . . .";

Whereas it cannot be denied that the new liturgical reforms and especially the changes in the Mass were introduced without the average Catholic man and woman being consulted;

Whereas these liturgical changes were not called for by "public opinion," but were rather subtly extorted from our Bishops by a small but well organized minority of self-appointed so-called liturgical experts, isolated in their ivory towers;

Whereas the greater number of the Catholic laity gratefully recognize true spiritual advantages in the partial use of English in the celebration of the Mass and the administration of certain sacraments, but at the same time wish to preserve some Latin in the Liturgy as an external sign of our unity with fellow Catholics all over the world;

Whereas the ever increasing use of the Latin-English missal by the laity and the inspiring success of the Latin Dialogue Mass in many parishes has shown how easily our Catholic people, if intelligently urged by their priests to do so, cope with the Latin;

Whereas the "active participation" in the Mass, introduced since November 1964, did not meet with the enthusiastic approval which certain press releases wishfully described, but instead generated sentiments ranging from passive resignation to outright resentment.

Whereas the principal fruit of the progressivistic agitation in the Liturgy and elsewhere in the Church has been the steadily increasing polarization of the radical minority and the traditionalist majority among God's people whose Christ-intended visible unity is thus becoming less and less apparent;

Whereas the liturgical progressivism is increasingly and alarmingly appearing to many as only the first phase of a broader scheme intent to "protestantize" the entire Catholic Church;

We, loyal and loving sons and daughters of our Holy Mother the Catholic Church, believing to represent the sentiments of the **majority of American Catholics,** urge all Catholic men and women who share the views expressed in this manifesto, to join us in forwarding to our beloved spiritual leaders, the Catholic Bishops of the United States, the divinely appointed guardians of our Catholic Faith, the following suggestions which we respectfully submit for their urgent consideration:

1. That, calling a halt to any further progress of vernacularism, English as now used in read Masses be allowed to continue while at the same time keeping our sung Masses entirely in Latin; that Latin be made a mandatory subject in all Catholic High Schools and continue to be recognized as the liturgical and theological language of the Latin rite Church and the supranational sign of unity among Catholics of various nations and cultures.

2. That in the seminaries where our future priests are being trained Latin regain the place of honor assigned to it by all the Popes of modern times, and that especially the open defiance of Pope John XXIII's apostolic constitution "Veterum Sapientia," now prevailing in many American seminaries, be immediately replaced with sensibly adapted but still obedient compliance.

3. That the permissive nature of the Liturgy Constitution of Vatican II be safeguarded

on local levels so as to eliminate any form of regimented compulsion from innovations which this Constitution never made mandatory but simply permitted as "privileges," and that, consequently, priests and people be allowed to pursue the defense and promotion of the use of the traditional liturgical language and customs with the same freedom given to the proponents of vernacularism.

4. That the centuries-sanctioned liturgical Latin form of the Mass not be banned, but, if not given full priority, at least be allowed to co-exist with the new vernacular forms, so that priests and people be given full option and adequate opportunity to celebrate and assist at Mass in the traditional Latin form on Sundays as well as weekdays.

5. That the new methods of group participation at Mass **not** be made mandatory at all public Masses, but that individuals be allowed to participate silently if they so desire, with such silent participation being recognized as equally fruitful and as praiseworthy as any form of group participation.

6. That in the new methods of community participation and especially in the field of sacred music and of architecture our Catholic heritage be preserved, and that strict control be exercised to eliminate and to prevent any features which are not conducive to preserve our Catholic identity, especially those practices or hymns marked by non-Catholic overtones or themes savoring of religious indifferentism or egalitarianism.

7. That the character of the Mass as the supreme act of worship to the most holy Trinity and the renewal of Christ's sacrifice on Calvary through the sacerdotal mediation of His ordained priests be duly emphasized, and that special caution be exercised to prevent the secondary social aspects of the Mass from being affected by the error of homocentricity or an exaggerated concept of the so-called lay-priesthood.

8. That the real presence of Christ in our tabernacles continue to be hailed as our

greatest and uniquely Catholic possession; that reverences to the Blessed Sacrament, such as genuflections, will remain mandatory; that the custom of kneeling for the reception of Holy Communion will continue to be upheld; that the theologically less expressive communion formula "The Body of Christ" be replaced with "The living Christ"; that especially for sanitary reasons, Communion under both species not be introduced; and that our traditionally reverent customs in the handling of the altar breads, destined for consecration, be preserved.

9. That our eminently Catholic devotion to the Blessed Virgin Mary, mother of our divine Savior and mother of His Church, be continued and encouraged along lines derived from our traditional and theologically sound axiom "Through Mary to Jesus."

10. That respectfully mature loyalty and filial obedience to the Supreme Roman Pontiff as Christ's Vicar on earth and the visible Head of His Church continue to be preached and practiced by all Catholics, and that all open or veiled efforts to impede the practical acceptance of the Holy Father's supreme primacy over shepherds and faithful alike, will be effectively unmasked and vigorously met.

11. That our priests continue to live in celibacy and to wear their distinctive black street clothing with Roman collar, while our Sisters introduce only those dress changes that will still allow their uniform to remain indicative of their special dedicated position among God's people.

12. That, while truly respecting all non-Catholics who follow their conscience into what in candid honesty we must continue to call objective errors or partial truths, our bishops, priests, religious and laity alike renew their truly ecumenical efforts to proclaim the full unadulterated doctrine of Christ's Catholic Church in a world that desperately needs it.



The Rev. Gummar A. De Pauw, J.C.D.
Mount St. Mary's Seminary
Emmitsburg, MARYLAND 21727

U.S.A.

Il Cardinale Ottaviani

wishes to acknowledge the recent communication of the Rev. Gummar De Pauw, enclosing the conclusions of a group of Catholic men and women; he is grateful for this thought and wishes to give assurance that he has read the enclosure with close attention. He gladly takes this occasion to send his blessing and good wishes to the writer and the men and women for whom he spoke.

Vatican City
4 February 1965

A month after this letter was sent, the "recent communication" became publicly known as the "CATHOLIC TRADITIONALIST MANIFESTO," and the "group of Catholic men and women" became the "CATHOLIC TRADITIONALIST MOVEMENT." -- The rest is history....

But it was not until August 1965 that a true "father-son" relationship between Cardinal Ottaviani and yours truly was born. Informed by Cardinal Spellman of the attempt the then archbishop of Baltimore, Lawrence Shehan, was making to destroy me, both as priest-seminary dean and as C.T.M.-leader, Cardinal Ottaviani invited me to Rome.

Never will I be able to forget the week of August 10-16, 1965, I spent as Ottaviani's guest, both in the sweltering "ferragusto" heat of Rome and at the cardinal's more comfortable but ever so humble summer residence -- actually an old convent of Ursuline nuns -- in Rapallo.

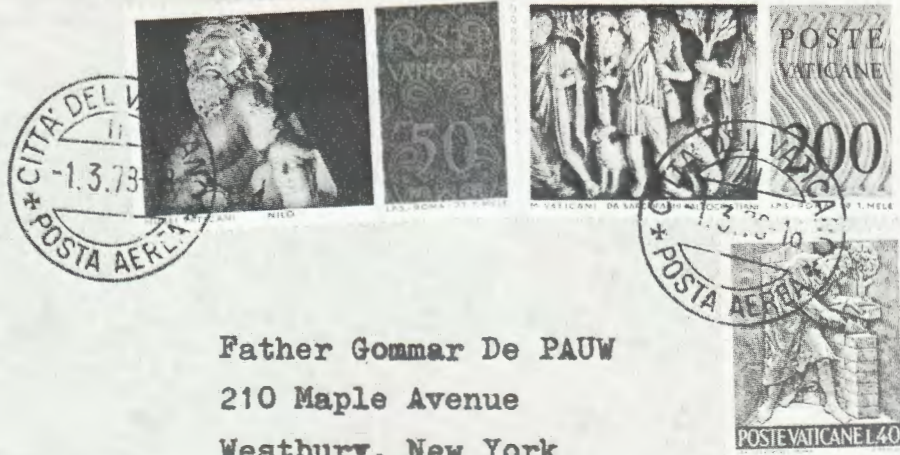
Not only was the whole Second Vatican Council, soon to end, discussed in the light of traditional theology and canon law, but it was also a week in which I learned more about Church politics than I was ever able to even suspect during my previous twenty-three years in the priesthood. I thank God that, beside many a painful eye-opener I experienced on that occasion, I also learned first-hand that not all cardinals and bishops were cheap politicians, and that certainly the one I was learning from was a man whose scholarly brilliance was only surpassed by his simple faith and unshakable integrity.

Again it was Cardinal Ottaviani who later that same year, during the last session of the Second Vatican Council, arranged my canonical transfer from the Baltimore archdiocese to the diocese of Tivoli, the suburb of Rome, into which I was officially incardinated November 15, 1965. It was this transfer to a diocese "immediately subject to the Holy See," as the official Vatican *Annuario Pontificio* lists it, that would permit me, upon my return to the United States, to resume the full leadership of the C.T.M., in total independence from what some Vatican officials slightly sarcastically referred to as "the local boys."

Two weeks later our connections with Cardinals Ottaviani and Spellman made it possible for me to have that December 1, 1965-- personal audience with Pope Paul VI which I described in detail in the C.T.M.'s 79:1-2 issue of *SOUNDS OF TRUTH AND TRADITION*. Let me just state that it was on that occasion that Pope Paul VI gave his blessing to us of the C.T.M. And may I add that, to his credit, no matter how unhappy we may have been with some other decisions of his, Paul VI never revoked that blessing to the C.T.M., and never stopped us from doing what he knew only too well our activities were.

On December 10 of that same year, 1965, -- two days after the Second Vatican Council had officially closed -- I left Rome. And for the first time in my life I saw a cardinal cry.

Cardinal Ottaviani, still a vigorous man at that time, and not yet blind as he would become during the latter years of his life, took my hands into his, and, elaborating on the message he had just written on the autographed picture of his he had just handed me, said:



Father Gommar De PAUW
210 Maple Avenue
Westbury, New York
11590 U.S.A.

VIA AEREA - PAR AVION - BY AIR MAIL - MIT LUFTPOST



Febr. 28, 1978

Dear Father De Pauw,

I received your letter of Jan. 3,
and am hoping that you may soon see the time
when your fedelity to Catholic Tradition may
be rightly considered and appreciated.

The Jan. 3, 1978 letter referred to above was a report on the state of the CATHOLIC TRADITIONALIST MOVEMENT in the U.S.A. and a discussion of the Lefebvre affair.

" Son, my prayers and blessings are with you. You will need them. You will have to suffer a great deal once you are back in the States. But, be strong. Watch every word you say. Be charitable even in regard to those who do not practice charity towards you. I worry that they will even try to make life materially impossible for you. But, you must persevere. You are fighting for God's truth and our Mother the Church. I am behind you. Always keep me informed. As long as I live, no one in Rome will ever touch you. And if I live a few more years, by the time I leave this vale of tears, you will be so solidly entrenched that no one in Rome will touch you then either." -- I hope that last prediction of the late cardinal will also come true.

In 1970 the C.T.M. publicly rejected the "New Order of the Mass" as "sacrilegious at its best and invalid at its worst." The dogmatic, canonical and moral grounds on which we based our position are well known to you.

But, let the record show that we only took this painful position after, months before, Cardinal Ottaviani, in this joined by Antonio Cardinal Bacci, in a letter made public on October 15, 1969, had begged Pope Paul VI not to replace the traditional Sacrifice of the Mass with the so-called "Novus Ordo Missae" which the former Pro-Prefect of the Congregation for the Doctrine of the Faith rejected and condemned as "infidelity to that sacred deposit of doctrine to which the Catholic Faith is bound forever."

Only on that solid basis did Bishop Blaise Kurz and yours truly of the C.T.M. dare to appeal to all bishops and priests the world over -- in the United States our appeal was sent to every Catholic rectory -- to stand up for the true Mass and true Faith by joining Cardinals Ottaviani and Bacci behind the C.T.M.-flag of resistance raised five years earlier... Need I tell you that the response to our appeal, which at that time had every potentiality of success, was minimal, and that the silence was especially deafening in that corner where later on the devil of schism would raise his ugly head.

Among my most treasured possessions is the volume of letters and communications received from Cardinal Ottaviani these past fourteen years. I fondly remember with special attachment the one by which I was invited to join the cardinal on March 18-19, 1976, at the Oasi di Santa Rita, the orphanage in Frascati which he singlehandedly supported all his life, to celebrate "among friends" the sixtieth anniversary of his ordination to the priesthood.

Perhaps the most encouraging communication I ever received from Cardinal Ottaviani was the one the cardinal sent me on February 28, 1978, a month after I had sent him one of our regular reports on the state of the C.T.M. and its headquarters' Ave Maria Chapel, and a few days after one of the cardinal's regular meetings with Pope Paul VI. And even though unforgivable tactical errors on the part of some Johnny-come-latelies in the "conservative" camp were to shatter our hopes very soon afterwards, it certainly



Rev. Dr. Gommar A. De Pauw
210 Maple Ave
WESTBURY, New York 11590
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Il Cardinale Ottaviani

Prefetto Emerito

della Sacra Congregazione per la Dottrina della Fede

ringrazia sentitamente il Rev. Dr. Gommar A. De Pauw per le cordiali espressioni augurali inviategli in occasione delle Festività Natalizie e che ha voluto accompagnate da

Sua Eminenza, unito nella
preghiera,

con la sua cordiale benedizione e voti d'ogni miglior bene per il proseguimento del nuovo anno appena iniziato.
Roma, Capodanno 1979

Il Segretario

The last written communication between Cardinal Ottaviani and Father De Pauw was dated New Year's Day 1979. Even though typed on the cardinal's official stationery, it was no longer signed by the cardinal, but by his secretary instead, stating that the gravely ill cardinal was with the C.T.M.- leader "united in prayer," and sending him his "heartfelt blessing and all good wishes for the coming year." -- (Matters of a strictly personal nature have been blotted out.)

came as the best anniversary present to our then ten years old headquarters' Ave Maria Chapel to find Rome's theological Rock of Gibraltar writing to me "that you may soon see the time when your fidelity to Catholic Tradition may be rightly considered and appreciated."

1978 was, of course, the year of three Popes, Paul VI who died on August 6, John Paul I who was pope from August 26 till September 3, and John Paul II who was elected October 16.

Cardinal Ottaviani was not permitted to formally take part in those 1978 papal elections, as he was one of the cardinals over 80 years of age excluded from the conclave by Paul VI's 1970 decree. Even though the staunchest supporter ever of papal authority, Cardinal Ottaviani severely criticized that decree when it was issued as "an act accomplished in total disregard for multi-century traditions, . . . an unusual hasty way towards revolutionizing the upper ecclesiastical hierarchy."

Let me at once add that, to the everlasting credit of the late Pope John Paul I, the very day the younger cardinals had elected Cardinal Luciani to succeed Paul VI, the newly elected Pope insisted on meeting Cardinal Ottaviani, not only to thank him for the decisive part he had played "behind the scenes" of the conclave, but also to ask for Cardinal Ottaviani's vote "to make it official." It is said that the aging cardinal's answer was: "Holy Father, you certainly have my vote. You are indeed the kind of Pope we need."

May I also refresh your memory recalling the fact that it was the same Pope John Paul I -- if only he could have lived longer! -- who merely two days after his inauguration thanked us of the C.T.M. for our "loyalty and love," while "taking the greatest satisfaction in sending at the same time his Apostolic Blessing." (See the full text in SOUNDS OF TRUTH AND TRADITION, 79:1-2.)

The last written communication I received from Cardinal Ottaviani was sent this past New Year's Day, January 1, 1979. Even though typed on the cardinal's official stationery, it was no longer signed by the cardinal, but by his secretary instead, stating that the gravely ill cardinal was with me "united in prayer," and sending me his "heartfelt blessing and all good wishes for the coming year."

With the letter was a beautiful color photograph, the last one ever taken of Cardinal Ottaviani with Pope Paul VI who visited the cardinal the very day the pontiff left Rome for Castelgandolfo where he died a few days later, August 6, 1978. The secretary explained that the cardinal had wanted to write a personal message for me on the picture, but that his failing health only enabled him to simply autograph it for me. Need I say how we of the C.T.M. will forever treasure this picture?

And now our friend and leader Cardinal Ottaviani is dead. I just learned that yesterday Pope John Paul II interrupted his vacation and flew back to Rome to pay his respect to the deceased cardinal. It is good to see "Papa Wojtyla" show the deceased cardinal Ottaviani the respect the former Bishop Wojtyla not always showed the living cardinal Ottaviani, especially during the Second Vatican Council, when the young Polish bishop and the aging Pro-Prefect of the Holy Office more than once found themselves on opposite sides of the fence.

Cardinal Ottaviani is being buried ... tomorrow! Normally funerals of cardinals of Ottaviani's stature are not scheduled that quickly. After all, our venerable friend and leader only died the day before yesterday.

I hate to think that there could be truth in the Roman rumors that have it that Cardinal Ottaviani's funeral was so hastily arranged out of fear that traditionalist Roman Catholics from all over the world might turn out in force for the funeral of their leader, and make the obsequies a manifestation of support of what the cardinal stood for and many in Rome no longer believe in.

I for one would certainly have attended that funeral, if it had only been scheduled for later this week. But, tied down here on weekends by my duties at our headquarters' chapel, and considering the 6 hours time difference between Rome and New York, it is physically impossible for me to attend tomorrow's funeral. The C.T.M., our Ave Maria Chapel, and I personally, will, however, have a representative in attendance in Rome.

I wonder if today's powers-that-be at the Vatican will at least respect not only the last wish but also the often expressed request of the late cardinal to have the traditional Latin Requiem Mass at his funeral. The latest word I got this morning is that no decision has been made yet, and that the issue is still being debated!

How wonderful it would be if Pope John Paul II would simply offer that old Latin Mass again! He would not have to issue any new decrees or declarations in the future to end the division from which the Church has suffered these past ten years! His action would speak loudly and clearly enough to all who do not want to close their eyes and ears! But, don't bet on it! Especially if those papal advisers have their way who are at this very moment urging the pope to once more interrupt his vacation tomorrow and fly back to Rome to preside over a half-Latin half-Italian, half-traditional half-reformed concelebrated funeral, the very kind of "concelebrated Mass" which the late Cardinal Ottaviani despised.

But, whatever may happen in Rome tomorrow, today, here at the C.T.M. headquarters' Ave Maria Chapel, we are honoring our cardinal the way he wanted to be remembered and the way he deserved. Our three Masses here today are traditional Latin Requiem Masses, and I am asking all of you to offer them with me for the repose of this beautiful soul.

Having known this humble giant with the faith of a child, I know that this is what he expects us to do, pray FOR him. But I for one unhesitatingly already pray TO him. With Cardinal Ottaviani gone, things will not be easier for the C.T.M. and for me personally. So we pray to the "SEMPER IDEM - ALWAYS THE SAME"-cardinal Ottaviani in heaven to obtain for us, traditionalist Roman Catholics, the world over, the grace and the strength to continue to do what he urged us during his lifetime to do: Fight for Truth and Tradition, and forever remain loyal to the true Roman Catholic Faith, the Faith of Alfredo Cardinal Ottaviani.... Requiescat in Pace!...

A SUBDUED VATICAN PRESS...

All editions of the Vatican's L'OSSERVATORE ROMANO devoted several pages of text and pictures to the passing of one of Rome's most beloved native sons, "Don Alfredo."

Typical was the Osservatore's weekly English edition of Aug. 13, 1979, which carried not only an exhaustive biography of the late cardinal, but also the text of Pope John Paul's telegrams of sympathy as well as of the Pontiff's eulogy at the cardinal's funeral, an eulogy which the Vatican paper summarized in these words: "Cardinal Ottaviani: the man with the great priestly heart -- exemplary fidelity in ecclesial service."

In its feature article L'Osservatore Romano described Cardinal Ottaviani as a man "with a lively intellect and a fervent heart, bringing to his work the enthusiasm of a faithful collaborator and hard-working executive."

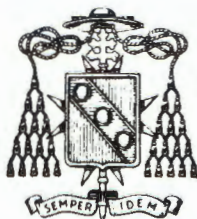
Ottaviani's at times much criticized tenure at the Holy Office is praised by the Vatican paper in these words: "The late cardinal brought to this Department of the Roman Curia the contribution of his extraordinarily wide theological and juridical knowledge, outstanding clear-sightedness, and his love of the Church, in vigilant defence of the purity of Faith."

Trying to summarize and understand Ottaviani's exceptionally long and fruitful life, the paper added: "It has been written that, always from a fundamental spirit of loving service, there emerged uninterruptedly in Cardinal Ottaviani the 'vir ecclesiasticus' -- 'man of the Church' par excellence.... Cardinal Ottaviani's life was a tribute of love to the Church. This is the key that enables us to interpret the rest of his rich life."

L'Osservatore ended its article by quoting the praise the late Pope Paul VI heaped upon Cardinal Ottaviani on Jan. 6, 1968, when the latter resigned from the office of Pro-Prefect of the Sacred Congregation for the Doctrine of the Faith. On that occasion Paul VI praised the man who had crowned him pope 5 years earlier, as one who had served his Church "with the mind of a learned and authoritative teacher of law, with the heart of a priest devoted to his generous service, and with the tenderness of a son's love for the Sovereign Pontiffs."

**OTTAVIANI...MAN OF THE CHURCH 'PAR EXCELLENCE'...
IN VIGILANT DEFENSE OF THE PURITY OF FAITH.**

--L'Osservatore Romano





Cardinal Ottaviani shown escorting Pope John XXIII at the opening ceremony of the Second Vatican Council, Rome, October 11, 1962. (Photo Felici, Rome)

A PUZZLED SECULAR PRESS...

As Father De Pauw stated in his eulogy of Cardinal Ottaviani, there is definitely something wrong with today's society's scale of values and sense of priorities, when newspapers can spend pages and pages of text and pictures to the demise of sportsfigures and moviestars, but not one word to the death of the greatest Catholic churchman of our time. And the same criticism must be directed to our national television and radio newsdepartments who all, as far as we could ascertain, ignored the passing of Cardinal Ottaviani.

The papers who did mention the cardinal's death, in most cases, simply reprinted the following obituary related by the ASSOCIATED PRESS wire service:

"Vatican City (AP) -- Aug. 3, 1979. -- Alfredo Cardinal Ottaviani, 88, who headed the Vatican's powerful Holy Office under Popes Pius XII and John XXIII, died today.

The ailing, half-blind cardinal died in his Vatican apartment, the Holy See said.

Long regarded as the symbol of church conservatism, Cardinal Ottaviani often acted as self-defined 'policeman' of Roman Catholic faith and morals.

He declared that errors and deviations were occurring in the Church, but argued that the powerful Congregation for the Doctrine of the Faith, formerly the Holy Office, was moving with the times.

He lost a battle to keep the Index of Forbidden Books in existence, and also unsuccessfully resisted making the trials of clerics more open when they were called into question for unorthodox writings. The name of his department in the Roman Curia -- the Church's central administration -- was changed from Holy Office to Congregation for the Doctrine of the Faith, during his tenure and over his objections.

A document prepared by his office, 'Dangers to the Faith,' was rejected by bishops from around the world as not in keeping with the church renewal spirit of the Second Vatican Ecumenical Council.

Cardinal Ottaviani defended the late Francis Cardinal Spellman of New York for his support of the Vietnam war, this at a time when Pope Paul VI publicly condemned the fighting there. But Ottaviani rejected guerilla warfare as a means to speed social reforms in Latin America and elsewhere. 'The Pope will never approve the use of violence, even if this is applied to achieve justice,' Cardinal Ottaviani said.

On communism, Cardinal Ottaviani said that a dialogue between Christians and communists would be very difficult because they don't understand each other's language.

The Cardinal also favored excommunication for those 'who profess Marxist doctrines.'

**...FAVORED EXCOMMUNICATION FOR THOSE WHO
PROFESS MARXIST DOCTRINES...**

On his conservative label, Cardinal Ottaviani said: ' I am simultaneously conservative and progressive. I am conservative as far as the essence of the doctrine is concerned. I consider myself a carabinieri (policeman) guarding the riches of the Church and religion as they are laid down in Holy Scriptures and traditions. Therefore when I was obliged to be stern, I did it exclusively to do my duty.'

Cardinal Ottaviani's death reduces the number of cardinals to 133. "

Contrary to its custom of assigning one of its own reporters to write a "special" obituary for important people, even the NEW YORK TIMES simply printed an abbreviated form of the ASSOCIATED PRESS dispatch regarding Cardinal Ottaviani, while in its same Aug. 4-issue carrying "special" obituaries of a politician from Lima, Peru, and a millionaire paint manufacturer from Palm Desert, California.

If only the WASHINGTON POST had followed the example of New York's TIMES! Truthfulness and objectivity would certainly have been better served!

In its Aug. 4-issue one of the Post's staff writers, Marjorie Hyer, who also functions as the paper's religion editor, wrote a five columns article under the headline " Cardinal Alfredo Ottaviani, Conservative Force in Vatican."

It strikes one immediately that, in line with today's Washington's "detente" atmosphere, the article does not mention one word about the Cardinal's strong anti-communist position.

The most truthful lines in Hyer's otherwise mostly anti-Ottaviani treatise are found where she describes the late cardinal as " for decades the symbol and the substance of resistance to change in the Roman Catholic Church," adding, however, that " even his bitterest opponents paid tribute to Cardinal Ottaviani's personal qualities of warmth, humor, and a quick wit."

Hyer was still partially telling the truth where she wrote that " Cardinal Ottaviani opposed the (Second Vatican) Council decision allowing translation of the Mass from Latin into the language of the people, and at one time gave powerful Curia backing to an American priest who started a movement to preserve the Latin Mass."

But the Washington Post religion editor surely went off the deep cliff when she followed this up by writing: " But when the Rev. Gomma A. De Pauw turned to open defiance of church law and authority, Cardinal Ottaviani, who used to describe himself as a 'policeman' for the faith, withdrew his support."

As soon as the latter assertion was brought to his attention, the leader of the CATHOLIC TRADITIONALIST MOVEMENT sent a registered letter to Mr. Ben Bradlee, the paper's executive editor. (See full text on following page.)

When this "In Memoriam"-issue went to press, almost five weeks later, no answer had been received from the Washington Post, and legal counsel is being sought by the CTM-leader as to what step to take next.

Mr. Benjamin C. Bradlee
Executive Editor
WASHINGTON POST
1150 15th St., N.W.
Washington, D.C. 20071

August 25, 1979

Dear Mr. Bradlee:

Only today was I given a copy of your Aug. 4 article by Marjorie Hyer, " Cardinal Alfredo Ottaviani, Conservative Force in Vatican," in which I am mentioned. I am referring to the paragraph stating that " Cardinal Ottaviani ... at one time gave powerful Curia backing to an American priest who started a movement to preserve the Latin Mass. But when the Rev. Gommar A. De Pauw turned to open defiance of church law and authority, Cardinal Ottaviani, who used to describe himself as a 'policeman' for the faith, withdrew his support."

Regardless of the prima facie "respectability" of the Establishment sources which fed that information to Ms. Hyer, she is completely in error where the facts are concerned, an error which she could have easily avoided by consulting some of the printed material our office has been sending the WASHINGTON POST for the past fifteen years.

First of all, my "defiance" has never been one of ROMAN Catholic Church law and authority, but rather one of certain AMERICAN Catholic church leaders who abuse their limited authority to defy such clear Church laws as St. Pius V's Decree "QUO PRIMUM" which in 1570 canonized the traditional Latin Mass "for all times," and the Second Vatican Council's CONSTITUTION ON THE SACRED LITURGY clearly stating in 1962 that "the use of the Latin language is to be preserved."(art. 36.)

Secondly, at no time did Cardinal Ottaviani ever withdraw the indeed "powerful Curia backing" which he gave our Movement, in writing, as early as Feb. 5, 1965. Contrary to whatever some jesuitic sources may tell you about an alleged Ottaviani interview in 1965, I can provide the newsmedia with a stack of correspondence to prove that till the end of his life the former Prefect of the Holy Office continued to back our Movement, and me personally, for what he called in one such letter, Feb. 28, 1978, my "fidelity to Catholic Tradition."

In order to see at least partially amended whatever damage your article may have caused to my reputation, I am herewith requesting that the WASHINGTON POST as soon as feasible inform its readers of this "the other side of the coin."

I would also appreciate your sending a copy of your printed "correction" either directly to me at my Westbury, N.Y. address, or to our attorneys, ... (name and address listed.)

Sincerely,

(s) Father Gommar A. De Pauw, J.C.D.
President
Catholic Traditionalist Movement, Inc.

Of the three national weekly newsmagazines neither NEWSWEEK nor U.S. NEWS & WORLD REPORT found the greatest Catholic Churchman of the 20th century worthy of a special obituary article. Only TIME magazine did so, in its Aug. 13 issue, under the title "A Cardinal Carabinieri," --"a carabinieri (policeman) of orthodoxy," as it was explained further in the article.

While not exactly pro-Ottaviani, Time's extensive article was summarized in its last paragraph: "In private life the Cardinal was a witty, charming and humane man. During World War II he personally sheltered a number of Jews. But he will be remembered for his official acts to ward off the influence of the modern world, which he felt threatened piety and the Church, and which he described as prey to an ardent rage for novelties."

What we liked best in Time's article, besides reminding its readers that Cardinal Ottaviani "publicly denounced Pope Paul's reformed Mass as nearly heretical," was the magazine's reference to the half-blind cardinal who "saw more with one eye than most see with two!"

Typical of the foreign press was the following article by Jean Tordeur in Belgium's daily LE SOIR, Aug. 4, 1979, under the title "Leader of the Vatican Old Guard, Cardinal Ottaviani passes away at 88." We translate it in full from the French:

"Rome nicknamed him affectionately 'the old carabinieri,' while some who were harder on him would sometimes whisper the name of Torquemada (the 15th century Great Inquisitor of Spain.) Last Friday he died at the age of 88 in his Vatican apartment. Alfredo Cardinal Ottaviani!

Together with Eugene Cardinal Tisserant, the late French-born Dean of the College of Cardinals, he was, until some twelve years ago, the symbol and the head of that 'old guard' that ruled the Roman Curia for the longest time, and recommended in the strongest terms to stand up and resist the changes advocated by Popes John XXIII and Paul VI.

He was born in 1890, the 10th of 12 children, in the overcrowded Trastevere section of Rome, where his father was a baker and his mother a seamstress.

Proud of being Roman in the fullest sense of the word, he would never forget or deny his humble background. He liked nothing better than, at the end of a busy day, change from the red and purple garments of the prelate into the black cassock of a simple priest, walk back to the poor neighbourhood where he was born, talk and joke with the people of the 'popolino' in their own dialect, and even share their favorite pastries, even though the latter habit was not the best thing for his figure, as he would jokingly remark.

**"...HALF-BLIND HE SAW MORE WITH ONE EYE
THAN MOST SEE WITH TWO..." --TIME magazine**

But, as affable and witty as he was in private life, he was inflexible as head of the Congregation which for centuries had kept the strictest watch over any and all errors in matters of doctrine.

From his simple personal apartment in the building known as the ' Palace of the Holy Office ' he found time to personally supervise a home for the orphans and poor children of the neighbourhood streets surrounding the Vatican.

Simultaneously exceptionally devout and highly educated, he was a man of strong character and unbending loyalty to his convictions.

As head of the Holy Office he was the incarnation of the Church's most conservative tendencies. During the first session of the Second Vatican Council, when he was still a figure with exceptional authority, he managed to temporarily block the discussion of the proposed text on the sources of Revelation. Not any less lively were his clashes with other cardinals over the suggested reform of the liturgy and the Holy Office. Indeed, he most strongly opposed such proposed reforms as 'collegiality', the reform that would eventually lead to the creation of the Permanent Synod of bishops, as well as the idea of married deacons, and the use of vernacular languages in the liturgy.

Laying aside all oratorical niceties, he denounced as absolutely unjustifiable the proposals of Belgium's Leo Cardinal Suenens to have bishops resign at age 75, and to exclude cardinals over 79 from papal conclaves, proposals which Paul VI would subsequently nevertheless accept and legalize.

In 1964, however, the picture was totally different, when Paul VI appointed Cardinal Ottaviani chairman of a special papal commission which was to evaluate the Church's traditional position on marriage and birth control.

Even though most of the commission members allegedly favored ending the Church's traditional ban against artificial contraception, the Pope decided the very opposite. To say that Cardinal Ottaviani had something to do with Paul VI's final decision, would be putting it mildly.

One thing that puzzled many was the fact that this formidable opponent who never compromised the traditions of the Church, even when it meant standing alone, did approve the French "priest-workers" movement. That he himself was born and raised among the working class, is perhaps the best explanation for this position.

Very often his uncompromising positions were defended by him in fiery speeches to which the newsmedia would violently react. When for the first time in history an Italian president, Gronchi, traveled to Moscow, Cardinal Ottaviani thunderously attacked him from the pulpit. But Roman observers felt that the "old carabinieri" was not just condemning politicians whom he accused of "using the Church," but equally the then surging "detente Ost-Politik" of his own Church.

"...A FIGURE WITH EXCEPTIONAL AUTHORITY..."

-- LE SOIR

(It was 1960 when Cardinal Ottaviani said: " In this twentieth century it is still necessary to deplore genocide, mass deportations, slaughters like Katyn Wood and massacres like Budapest.

But some stretch out their hands to the new Antichrist, and even race to see who can first shake hands with him and exchange sweet smiles.

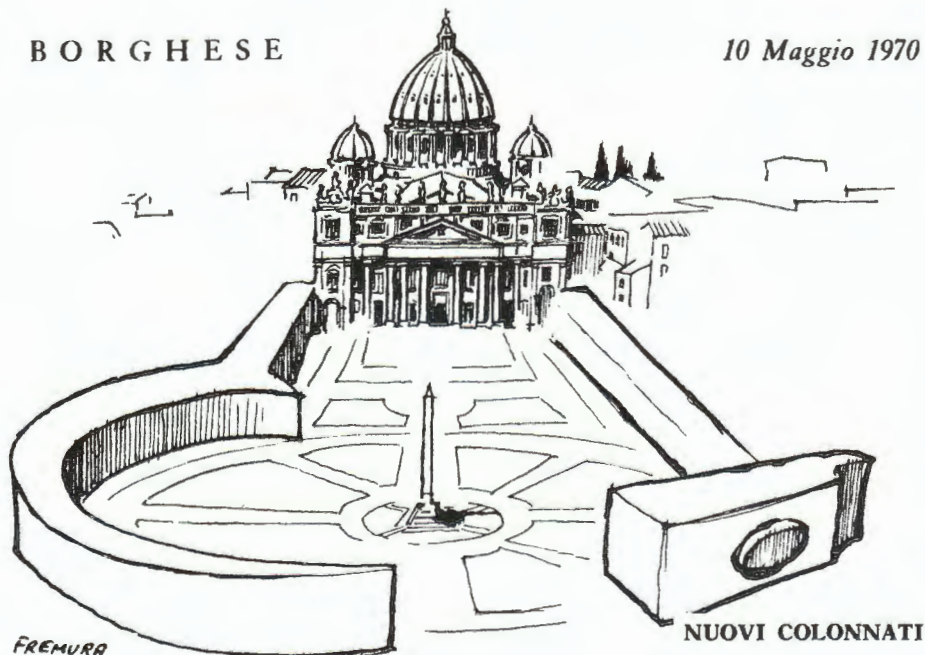
Can a Christian, confronted by one who massacres Christians and insults God, smile and flatter? Can a Christian opt for an alliance with those who prepare for the coming of Antichrist in countries still free? Can we consider any relaxation of East-West tensions when the face of Christ is once more spat upon, crowned with thorns, and slapped? ")

The last ten years the "old carabinieri", practically blind and cared for by his sister, stayed away from most ceremonies. He lived, semi-retired, in an apartment on the upper floor of the Holy Office, with on the door a simple one-word plate that said it all: 'OTTAVIANI.' And when at times he would walk through the ornate 18th century lounge to go to the roof of the Holy Office Palace to feed the birds, people were staring at a man who had spent a life in a palace, ...living like a pauper...."

"SOME STRETCH OUT THEIR HANDS TO THE NEW ANTICHRIST, AND EVEN RACE TO SEE WHO CAN FIRST SHAKE HANDS WITH HIM AND EXCHANGE SWEET SMILES..." -- Cardinal Ottaviani

11 BORGHESE

10 Maggio 1970



TOO BIG FOR THE "CATHOLIC" PRESS...

Except for local news items, the "Catholic" Establishment papers in the United States fill their pages with news provided them by either one of two agencies, the National Catholic News Service (NC), a branch of the American Catholic bishops' central office in Washington, D.C., and Religious News Service (RNS), a New York-based inter-denominational agency.

Even though both agencies decided to ignore the tribute the CATHOLIC TRADITIONALIST MOVEMENT paid to Cardinal Ottaviani, their press obituaries of the Roman Cardinal were otherwise fairly balanced. So balanced, as a matter of fact, that some "Catholic" diocesan papers found those releases too favorable to that "villain" in Rome, and simply would not let their readers in on them.

Typical of such "liberal" censorship was the LONG ISLAND CATHOLIC of the Rockville Centre diocese which only published the bare biographical data of the cardinal's obituary, but obviously did not want its readers to see the rest of the RNS-dispatch (8.3.79) which stated:

" Typical of the unwavering vision he had of himself and his mission was the motto Cardinal Ottaviani chose upon becoming cardinal: Semper Idem -- Always the Same.

In an interview in 1965, Cardinal Ottaviani described his mission of defending Church traditions against 'heresy', as that of 'an old policeman guarding a reserve of gold!...

... At the Second Vatican Council, the late Cardinal Joseph Frings, Archbishop of Cologne, West Germany, roundly criticized the procedures of the Doctrinal Congregation under Cardinal Ottaviani and complained that the Vatican congregation condemned authors without giving them a hearing to learn of accusations and to explain their ideas....

In reply, Cardinal Ottaviani noted that since the Pope was prefect of the doctrinal congregation, criticism of it was 'a reflection on the Vicar of Christ.'

He defended the congregation's rule of secrecy as an effort 'to protect the good names and public renown of the persons under investigation,' and said that outright condemnation of a book had been 'avoided in recent times whenever possible.'

... Cardinal Ottaviani's critics in the Church, at least those who knew him personally, were also unanimous in their praise for the doughty churchman as an individual, for his warm, alert pastoral concern, his sense of humor, his personal loyalty, and his fatherly interest in priests, even when he was admonishing them against what he considered error.

For years, Cardinal Ottaviani was one of the busiest men at the Vatican, but his sparse free time was often spent with orphan children to whom he had a special dedication.

Though almost totally blind in recent years, he continued to follow closely the events of the Church from the apartment where he lived for more than 30 years on the top floor of the 17th-century palace of the old Holy Office in the Vatican." (RNS -- 8.3.79)

"LIBERAL" CENSORSHIP BY "CATHOLIC" PAPERS...

The Long Island Catholic was not alone, of course, in trying to "get at" Cardinal Ottaviani even beyond the grave. (Even the pagans of old had a Latin saying "De Mortuis Nisi Bene -- Say nothing but good about the dead.") Besides ad nauseam repeating the press cliché of the "blind cardinal," "Catholic" paper after paper could not resist including in their Ottaviani obituaries the corny Vatican Council joke that had it that Cardinal Ottaviani came out of his residence one day, climbed into a taxi, and directed the driver "to the Council" -- whereupon the cabbie took the cardinal to Trent.

Among the "Catholic" publications London's THE TABLET (Aug. 11, 1979) stooped to the lowest level by assigning an ex-Jesuit, one Peter Hebblethwaite, to write its obituary of Cardinal Ottaviani. And what an obituary it was!

It started with: " Cardinal Ottaviani was one of a quintet of cardinals -- known as 'the Pentagon' -- who had enjoyed the favors of Pope Pius XII.... The Pentagon candidate, Cardinal Siri, having failed to emerge as pope from the 1958 conclave, Ottaviani contributed to the 'institutional solitude' which according to Cardinal Lercaro, surrounded Pope John XXIII. But it was not Pope John's way to take on opposition. He preferred to bypass it: while Ottaviani continued to fulminate against communism... he wrote 'Pacem in Terris.'... (Our comment: If this ex-jesuit's Vatican sources were as reliable as he likes his readers to believe, he should know by now that at the 1958 conclave the real candidate of what he calls 'the Pentagon' was none other than Cardinal Ottaviani, and not Cardinal Siri.)

The Tablet's writer further states that " to call Ottaviani a conservative would be to do him an injustice: he was an arch-conservative..." But, when he compares the views of Cardinal Ottaviani with those later propagated by Archbishop Lefebvre, the writer is honest enough to admit that " Ottaviani was never tempted by schism."

And, as if he had to beat a deadline somewhere, the ex-jesuit abruptly ends his strange "eulogy" by saying: " in his last years he was increasingly blind and isolated." Of course, what this ex-jesuit calls "isolation," is a rather relative notion. TIME magazine, (Aug. 8, 1979) described Ottaviani as one of the most influential figures in the 1978 conclaves in which he himself could not vote. As Time put it: " blind, but with a razor-sharp mind."

But then again, the Englishman did not go as far as the "special writer," one Charles Fecher, who started his Ottaviani obituary in Baltimore's CATHOLIC REVIEW by saying, " The news of the death of Cardinal Ottaviani in Rome last week surprised me for two reasons. First, somehow or somewhere I had gotten the impression that he died years ago. Secondly, it turns out that he was 88; I would have thought that he was even older than that."

"The cake" must go, however, to the "Catholic" twins-of-the-Left, NATIONAL CATHOLIC REPORTER and COMMONWEAL, who, in the best imitation of the communist system of treating your enemies as non-persons, a month after the cardinal's death, still had not mentioned one word about it to their ever-so-well-informed readers!

HIS MUCH MALIGNED HOLY OFFICE...

One of the most dramatic days of the Second Vatican Council was November 8, 1963. The question under consideration at this 63rd general assembly meeting was whether or not the powers of the Roman Curia -- the central administrative body of the Church -- should be at least partially returned to the bishops of the dioceses.

To the delight of the newsmedia reporters, the opposing sides of the issue were defended by two of the real "biggies" of the day, Joseph Cardinal Frings of Cologne, West Germany, and Alfredo Cardinal Ottaviani, of the Holy Office.

With an arrogance never before displayed in the Council aula, St. Peter's Basilica itself, the German directly attacked what was then still listed as "the Supreme Sacred Congregation of the Holy Office," the Curia's department responsible for the safeguarding of doctrine and morals.

" The distinction between administrative and judicial procedures in the Roman Curia," the German said, " should be extended to all areas, including the Supreme Sacred Congregation of the Holy Office. Its procedures are out of harmony with modern times, and a source of scandal to those outside the Church. No Roman Congregation should have authority to accuse, judge and condemn an individual who has had no opportunity to defend himself."

Cardinal Ottaviani, considering the German's words a direct attack on the Pope personally, replied at once in perfect Latin: " The opportunity must be taken to protest most vigorously against the condemnation of the Holy Office voiced in this council hall. It should not be forgotten that the prefect of the Holy Office is none other than the Pope, the Sovereign Pontiff, himself. The criticism formulated proceeds from a lack of knowledge, not to use a stronger term, of the procedures of this sacred congregation. "

" No one" the cardinal secretary of the Holy Office continued, "is ever accused, judged and condemned without a thorough previous investigation carried on with the help of competent consultors and experienced specialists. Besides, all decisions of the Holy Office are approved by the Pope personally, and thus such criticisms are a reflection on the Vicar of Christ."

Cardinal Ottaviani could indeed have used stronger terms than "lack of knowledge" to describe the origin of Frings' attacks on the Holy Office procedures. After all, these procedures were no secret to the German cardinal or to those writers who till this very day continue to talk and write about Ottaviani's Holy Office "human rights" violations.

Every canon lawyer, in Cologne or elsewhere, could have told Frings that his call for a "distinction between administrative and judicial procedures in the Holy Office" made no sense, as the Holy Office under Ottaviani already had two clearly distinct procedures, one doctrinal and one criminal.



Cardinal Ottaviani shown escorting Pope Paul VI who reopened the Second Vatican Council, Sept. 29, 1963. (Photo Appetiti, Rome)

The DOCTRINAL procedure of the Holy Office concerned books or publications denounced by someone, inside or outside the Vatican, as contrary to the Faith or morals.

Once such a denunciation had been made, the Holy Office would appoint an official "examiner" whose duty it was to determine whether or not the denunciation had any basis in fact, and whether or not further scrutiny by the Holy Office was necessary. In every case the examiner was reminded from the outset that what was under examination was the orthodoxy of the writings, and not the person or the intentions of the writer.

In a large number of cases the denunciation was dismissed as unfounded. In case, however, the examiner found further study necessary, the book or article in question was submitted to normally two, but sometimes as many as eight specialists in the field under consideration. And, contrary to what some have written, these specialists were not necessarily residents of Rome.

At this point, except in cases where the futility of such an approach was evident, the author under investigation was asked for his side of the story, as were also the bishop of the diocese and/or the superior of the religious order to which the writer belonged.

Next the reports of all involved, including that of the author under investigation, were given to each of the some 25 "consultors" of the Holy Office, all highly trained theologians and canon lawyers, who met every Monday morning, during which meeting each consultor would explain to his colleagues the reasons for whatever position he was to take in the case under consideration.

The views and the votes of the consultors were then forwarded to the 8 cardinals, members of the Holy Office, all residents of Rome, who would individually study each case before jointly meeting ten days later, and cast their votes on the matter.

Hereupon the complete dossier of the case was sent to the Pope who, after personally studying the case, either accepted, with or without modifications, the decision of the Holy Office cardinals, or rejected it, sometimes ordering a new investigation, sometimes simply closing the case. It was this personal and final decision of the Pope, and of the Pope alone, which then became the decision of "the Holy Office," after the Supreme Pontiff passed it on to the then Cardinal-Secretary, Cardinal Ottaviani, during one of the latter's regularly scheduled weekly private audiences with the Pope.

Pope Paul to the Catholic Press Union

«Unprejudiced, truthful, honest and charitable»

You will also bear in mind not to let yourselves be carried away by passing fashions that tend to sift from the facts only what suits them, with disregard both for objective facts and for the reader, who is then unjustly deprived of his legitimate right to information on which the quality of his participation depends to a large extent.

From the Vatican, 30 June 1968.

PAULUS PP. VI



THE PLOTTERS. -- November 1962, and the Second Vatican Council is in session in Rome. -- Planning their next move are two of Cardinal Ottaviani's fiercest opponents: Brussel-Mechelen's Leo Cardinal Suenens, then Primate of Belgium, and Milano's Giovanni Battista Montini, the future Pope Paul VI. (Photo Felici, Rome)

Besides the doctrinal procedure of the Holy Office, a procedure which was really nothing more than an investigation never resulting in anything more than a "warning," the Holy Office, under Cardinal Ottaviani, also had a CRIMINAL procedure, a true court trial dealing with such well defined canonical crimes as heresy, schism, and profanation of the Most Blessed Sacrament.

Whenever a person was accused of such a crime before the Holy Office, that person was not only always -- repeat: ALWAYS -- heard in person, but had to be assisted in every case by an attorney during formal appearances before the Holy Office tribunal, or a diocesan tribunal designated by the Holy Office when traveling to Rome was not possible or feasible.

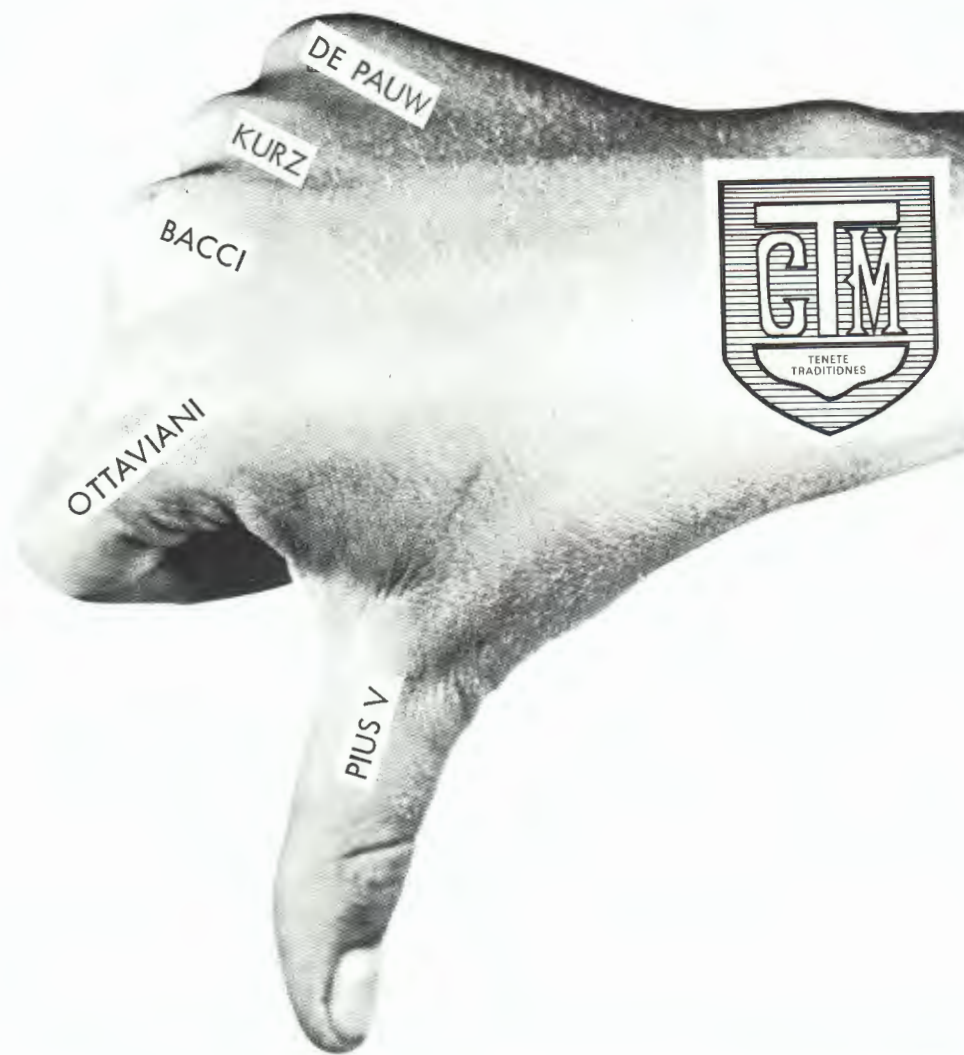
In every criminal procedure before the Holy Office under Cardinal Ottaviani there also was always a "promoter of justice" appointed, a sort of ex-officio defense lawyer whose impartial appraisal of the situation was added to the accused's own defense report when the latter was sent to the consultors, the cardinals, and finally to the Pope for sentencing.

To suggest or state, as a German cardinal publicly did in 1963, and as others, including most of the "Catholic" Establishment press, continue to write even now, that Cardinal Ottaviani was the Grand Inquisitor of a Holy Office that "accused, judged and condemned individuals who had no opportunity to defend themselves," is nothing less than what our British cousins rightly call a ... "b..... LIE."

I accept, without hesitation, and profess all that has been handed down, defined, and declared by the Sacred Canons and by the general Councils, especially by the SACRED COUNCIL OF TRENT, . . . This same Catholic Faith without which nobody can be saved, which I now freely profess and to which I truly adhere, the same **I promise, vow, and swear to maintain and profess**, with the help of God, entire, inviolate, and with firm constancy **until the last breath of life. AND I SHALL STRIVE, AS FAR AS POSSIBLE, THAT THIS SAME FAITH SHALL BE HELD, TAUGHT, AND PUBLICLY PROFESSED BY ALL THOSE UNDER MY AUTHORITY OR ENTRUSTED TO MY RESPONSIBILITY.** This, I, N.N. promise, vow, and swear. So help me God and these God's Holy Gospels which I touch with my hand.

PROFESSION OF THE CATHOLIC FAITH

*taken under oath, both orally and in writing,
by every Catholic cardinal, bishop and priest.*



Novus Ordo Missae



New Order Mass

"NO!" TO THE "NEW MASS"...

Perhaps the greatest accomplishment of Cardinal Ottaviani was something ... he never did! He never did say -- "offer" would be a meaningless word here -- the "Novus Ordo - New Order " "Mass."

It could not have been otherwise, after he unequivocally rejected it as early as 1969. It was indeed on September 3, 1969, that the cardinal whom Pope John Paul II would some day eulogize for his "firmly safeguarding the purity of Christian doctrine" and "unconditional fidelity to the Church," sent a personal letter to Pope Paul VI informing the Pontiff of the dogmatic reasons that prompted him to reject the proposed "New Mass." To the letter -- copy of which was sent to every Catholic bishop in the world -- was attached the text of a "Critical Study of the New Order of the Mass," written by a group of Roman theologians whose conclusions Ottaviani accepted as convincing arguments for his own rejection of the new "Mass."

When for more than a month no reaction whatever reached him on the part of Pope Paul VI, and the Pontiff's "palace guard" successfully prevented him from personally meeting with the Pope, Ottaviani permitted his letter and its accompanying critical study to be made public on October 15, 1969.

And while 20 cardinals and 100 bishops had promised Cardinal Ottaviani to add their signature to the original letter before its publication, -- the then CTM-moderator, Bishop Blaise Kurz, was confined to the hospital at the time, and the Ottaviani letter somehow never reached him! -- ONLY ONE, Antonio Cardinal Bacci, honored his given word! (By the way, did any one hear the name Lefebvre in those days?)

A few months later the CATHOLIC TRADITIONALIST MOVEMENT, in a letter sent to every Catholic rectory in the United States, invited all Catholic priests to join Cardinals Ottaviani and Bacci, Bishop Kurz and Father De Pauw, in their rejection of the new "Mass" which Cardinal Ottaviani described as "infidelity to that sacred deposit of doctrine to which the Catholic Faith is bound forever."

But for a handful of very rare exceptions, the clergy on the parish level did what their cardinals and bishops had done before, they closed their eyes and ears, and kept the band playing in the best Titanic tradition....

It obviously meant nothing to them that saintly scholars like Cardinals Ottaviani and Bacci rejected the "New Order of the Mass" on no less than twenty-seven counts, calling it such names as "a denial of all Catholic claims to be the the true Church;... the overthrow of a tradition unchanged in the Church since the fourth and fifth centuries;... satisfying the most modernistic of protestants;... the systematic and tacit negation of the Real Presence of Christ in the Blessed Sacrament;... an incredible innovation." (For a complete analysis of the canonical, moral and dogmatic reasons for rejecting the "New Order of the Mass" we refer our readers to the CTM's "The New 'Mass' -- Warning!" of 1975.)

"THE NEW LITURGY: ...AN INCULCABLE ERROR..."

-- Cardinal Ottaviani

A GIANT AMONG DWARFS...

It was October 30, 1962, and the Second Vatican Ecumenical Council was holding its 10th general assembly in Rome's St. Peter's Basilica, discussing proposed changes in the Mass.

The wind of change was in the air. Indeed, some of the changes proposed by some of the "Council Fathers" were so drastic as to make the Mass of old as unrecognizable as in fact it would become ten years later.

Somebody had to ring the warning signal. The one who did was Alfredo Cardinal Ottaviani, just turned seventy-two the day before, and undoubtedly at that time the most powerful cardinal in the Roman Curia whose *Annuario Pontificio* listed him as Secretary (Executive Director) of the Supreme Sacred Congregation of the Holy Office, ranking member of six other curial congregations, and judge on the Supreme Tribunal of the Apostolic Signatura, the Church's Supreme Court.

Going far beyond the defense of Latin as the necessary universal language of a universal Church, the cardinal pointedly asked the assembled cardinals and bishops: "Are we out to confuse the Christian people, or even scandalize them, by introducing changes in such a venerable rite, accepted for so many centuries and so familiar to all? The liturgy of the Holy Mass should not be treated as if it were a piece of cloth to be refashioned according to the whim of each generation."

Speaking in beautiful Ciceronian Latin, but without a text, because of his failing eyesight, Cardinal Ottaviani inadvertently exceeded the ten-minute time limit on speeches, which Council regulations asked the speakers to observe if possible, but which was largely ignored, and certainly had never been invoked against a cardinal speaker before.

Presiding the session that morning was Bernard Cardinal Alfrink, the Dutchman who would later lead his country's Catholics into factual schism. (In an attempt to settle the dispute, Pope John Paul II has summoned the seven Dutch bishops to an extraordinary synod in Rome, scheduled to begin Jan. 14, 1980.) At a signal from Alfrink, a technician switched off Cardinal Ottaviani's microphone. The giant Ottaviani had been silenced and humiliated, and the dwarfs around him, cardinals and bishops, applauding enthusiastically, enjoyed every minute of it.

Escorted by a few loyal friends, Cardinal Ottaviani left the council aula, determined never to return to those Roman circus performances on top of St. Peter's tomb. But when ten days later Pope John XXIII personally asked the cardinal to return, Ottaviani, good soldier that he was, did just that. And among the cardinals and bishops who went to shake Ottaviani's hand that day, there were some who by now were ashamed of having been part of what was unquestionably the Second Vatican Council's cheapest performance....

...THE VATICAN COUNCIL'S CHEAPEST PERFORMANCE...

A VOICE IN THE DESERT...

Next to the destruction of the traditional Mass in Latin, the Second Vatican Ecumenical Council's greatest "accomplishments" could well be the introduction of "collegiality," -- the bishops sharing the government of the universal Church with the Pope -- and of "liberation theology" with its open-hand policy towards communism. Cardinal Ottaviani opposed them both.

On COLLEGIALLY he stated on Nove. 8, 1963, during the debate on the powers of the bishops: " Those who propose collegiality of the bishops proceed in a vicious circle, since they presume that the Apostles existed and acted as a collegial body, and then proceed from that presumption to deduce the collegial character of the body of bishops. And yet, learned and experienced professors of Sacred Scripture reject this thesis as without any solid foundations in the sacred books.

To defend collegiality is to place a limitation on the exercise of the universal primacy of the Roman Pontiff. Yet the fact is that only Peter has responsibility for the entire flock of Christ. It is not the sheep who lead Peter, but it is Peter who leads the sheep."

(It was no coincidence, but truly good team work, when three days later, Nov. 11, 1963, New York's Francis Cardinal Spellman would, equally in Latin, state: " The theology we all learned in the seminary teaches us that the Pope alone has full power over the entire Church. He does not need the help of others. As far as the Roman Curia is concerned, it is only an executive organ of the Holy Father. Consequently it is not up to us to try to reform or correct it. We can only offer suggestions or recommendations. Let us be careful about proposing anything that may be at variance with the decrees of previous councils or papal pronouncements.")

Not any milder was his rejection of LIBERATION THEOLOGY and its ensuing collaboration with COMMUNISM. While several other speakers were making ever so subtly anti-American diatribes against war, -- Vietnam was very much in the news -- Cardinal Ottaviani, on October 7, 1965 stated:

" War is not the only thing we should condemn. We should also condemn such things as the stirring up of armed revolution which can lead to civil war. We should also condemn the so-called 'guerilla' warfare, a method of fighting especially employed by the communists to bring about the subjection of peoples to communism.

We should also condemn subtle warlike acts which nations use against each other, such as 'sabotage' and terrorism.

Neither should we forget that communism initiates its wars -- that is, its agressions -- under the guise of liberation. For, to communists, words assume a different meaning, more often than not a meaning which is contrary to that normally contained in the words themselves."

**"TO COMMUNISTS WORDS ASSUME A DIFFERENT MEANING."
-- Cardinal Ottaviani**



A LAST.... -- The last written communication between Cardinal Ottaviani and the Catholic Traditionalist Movement leader was dated New Year's Day 1979. -- With it came this autographed personal picture, a "last" for both Pope Paul VI and Cardinal Ottaviani. (Photo CTM-archives)

FAREWELL FROM A POPE...

Even though he had been in steadily worsening health for almost a year, Cardinal Ottaviani's death, from pneumonia, on Aug. 3, 1979, came as a surprise to many. Pope John Paul II who, two weeks after his election to the papacy, had visited the cardinal in the latter's apartment, interrupted his vacation and helicoptered to Rome to pay his respect to the deceased Prefect Emeritus of the Vatican's most powerful Curia Congregation, that for the Doctrine of the Faith.

The Pope also sent telegrams of condolences to Carlo Cardinal Confalonieri, dean of the College of Cardinals; Franjo Cardinal Seper, who succeeded Ottaviani as prefect of the doctrinal congregation; and to Mr. Renato Ottaviani, the deceased cardinal's nephew.

In his message to Cardinal Confalonieri, Pope John Paul recalled " the gifts of intelligence and heart of the deceased, his profound piety, his initiatives in the priestly service, and his unconditional fidelity to the Church and to the Holy See."

Writing to Cardinal Seper, the Pope called Cardinal Ottaviani a " generous servant of God and of the Church." He also recalled the cardinal's " unremitting dedication and tireless zeal in firmly safeguarding the purity of Christian doctrine, with the deep faith and priestly spirit that always distinguished him."

Three days later, Aug. 6, Cardinal Ottaviani's funeral took place in St. Peter's Basilica.

Of the 132 surviving cardinals, 37 Italians among them, only 13 were willing to interrupt their vacations to attend the funeral of the man they at one time claimed to respect so highly.

Even though he had requested the traditional Requiem Mass in Latin, the funeral Mass, concelebrated by the Pope and the 13 cardinals present, was the New Order one in Latin, but with the valid consecration formula of old.

The Pope personally delivered the eulogy, opening with the words, " Ecce Sacerdos magnus, qui in diebus suis placuit Deo et inventus est justus." -- " Behold a great priest, who in his days pleased God, and was found just." (Eccles. 44:16-17).

John Paul II called Ottaviani " really a great priest, distinguished for his religious piety, exemplary fidelity in the service of the Holy Church and of the Apostolic See, solicitous in his apostolate and in the practice of Christian charity;... at the same time a Roman priest ... with that special attachment to Peter and to the Faith of Peter, and keen sensitiveness to what the Church of Peter is and does and must do."

Ottaviani's long years of service in the Roman Curia were summarized by the Pope as " an entire life of really tried and unflinching fidelity."

**"AN ENTIRE LIFE OF UNCONDITIONAL FIDELITY
TO THE CHURCH..."** -- John Paul II

Some eyebrows were raised, and many a Roman prelate who knew of Ottaviani's fierce opposition to the reforms introduced by John XXIII and Paul VI had difficulty believing his ears when he heard John Paul II also say that Cardinal Ottaviani "saw in reforms the providential sign of the times, so that he was able and anxious to collaborate with my predecessors John XXIII and Paul VI, as he had already done with Pius XII and even earlier with Pius XI."

The Pope then noted that by a strange coincidence Cardinal Ottaviani's funeral was taking place at the same hour during which, exactly a year earlier, Pope Paul VI had died. But when John Paul went as far as to state how happy the late cardinal had been over the election of Paul VI, outright unbelief could be seen on the face of those Vatican insiders who still remember how during the 1963 conclave Cardinal Ottaviani fought tooth and nail to prevent the Milan archbishop from returning to head the Vatican from where he had been banished by Pius XII.

And, as if he himself was feeling that his painting of Ottaviani as the great admirer of "Papa Montini" was not selling too well, the Pope abruptly ended his eulogy by practically telling his audience that it really did not matter any longer whether or not Paul VI and Ottaviani had been on different sides of the fence during their lifetimes. "Both of them, in their respective positions of responsibility, in the obvious distinction of their individual personalities," the Pope said, "have now concluded the cycle of earthly existence, to enter definitively -- as we all hope and pray -- that Kingdom into which their ardent and intrepid faith had brought them in hope."

The Pope concluded by praying, "May the Lord now grant both of them rest in His light, in His peace." A prayer to which every Catholic can only answer: "Amen!"

REQUIESCAT IN PACE

ALFREDO CARDINAL OTTAVIANI

Born: October 29, 1890
Priest: March 18, 1916
Pro-Prefect Holy Office: 1952-1968
Cardinal: January 12, 1953
Archbishop: April 19, 1962
Died: August 3, 1979

"They seemed, in the view of the foolish, to be dead; and their passing away was judged an affliction, and their going forth from us utter destruction. But they are at peace."

- Wisdom, 3, 2-3.

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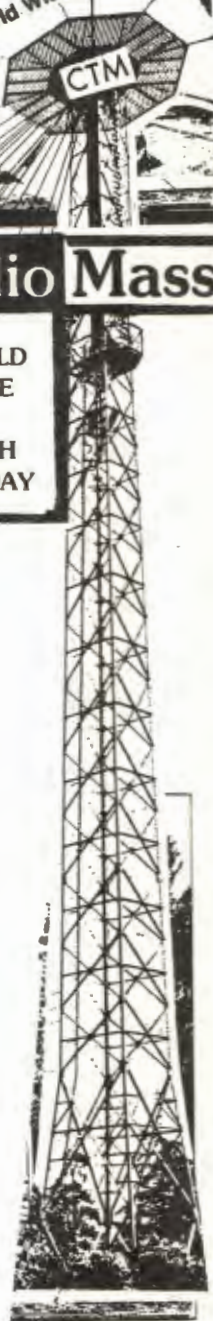
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IN MEMORIAM

Alfredo Cardinal Ottaviani

Protector of the Catholic Traditionalist Movement

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