

The Roman Catholic Church

One, Holy, Catholic & Apostolic Church

Heresy, Crisis & Conflict: Latin or English?



Ordinary
Form



Extraordinary
Form

**“This is my body, which will be given
for you; do this in memory of me”**

IS THE NOVUS ORDO MASS VALID?

By Stephen J. Marino

[Active Hyperlinks in this Bold Color, Click to View](#)

Plus [Mediator Dei](#) (MD)—Pope Pius XII, 1947

Solemnity of Saints Peter and Paul

I left the Church in 1964 before Vatican II ended and returned 20 years later after Vatican II liturgical renewal had taken root....talk about a culture shock! I spent the next two decades (off-and-on), trying to make sense of all of the arguments against the Novus Ordo Mass, and it does appear as if there was something amiss in the implementation of the liturgical reforms. However, I've always believed that the Church would never have kept the Ordinary Form **unless it was valid**; I took that on blind faith and trust in the Church (the spotless Bride of Christ), especially in the persons of Popes John Paul II and Benedict XVI (who participated in Vatican II and therefore understood the Church Father's intentions).

Before creating this document, I took time to reflect upon the conflictual underpinnings of the Novus Ordo and Latin Mass camps that I had gleaned from previous research. Plus, I opened a new investigation through prayer, adoration of the Blessed Sacrament and seeking updated information from credible sources like **Popes Pius XII and Benedict XVI; Cardinals Sarah, Burke, Arnize and Ranjith; Bishop Schneider, and relative Church documents and teachings** so that everything I present is in full accord with official Catholic teachings.

I did this **because there is still ongoing confusion in some circles** about the authenticity of both Vatican II and its implementation. I've met many people, some just recently, who *may have knowingly or unknowingly* drifted into dangerous waters concerning the validity of the **Novus Ordo Mass**, and the **authority of the Pope and Catholic Church in this matter**. It is to these people that I primarily address my remarks with the hope that what is said bears good fruit (**Proverbs 9:8¹**) for the sake of truth (**Jn 17:19²**) and unity (**Proverbs 9:9³; Jn 17:20-26⁴**).

Just a quick note: The pre-Vatican II liturgy (the Extraordinary Form) was (and still is) prone to liturgical abuses and experimentation; furthermore, everyone should realize and understand that either Form (Ordinary or Extraordinary) can be compromised and abused. In 1947, more than a decade before Vatican II, Pope Pius XII said:

“Though we are sorely grieved to note, on the one hand, that there are places where the spirit, understanding or practice of the sacred liturgy is defective, or all but inexistent, We observe with considerable anxiety and some misgiving, that elsewhere certain enthusiasts, over-eager in their search for novelty, are straying beyond the path of sound doctrine and prudence. Not seldom, in fact, they interlard their plans and hopes for a revival of the sacred liturgy with principles which

compromise this holiest of causes in theory or practice, and sometimes even taint it with errors touching Catholic faith and ascetical doctrine.

“Yet the integrity of faith and morals ought to be the special criterion of this sacred science, which must conform exactly to what the Church out of the abundance of her wisdom teaches and prescribes. It is, consequently, Our prerogative to commend and approve whatever is done properly, and to check or censure any aberration from the path of truth and rectitude” (MD 8, 9).

There are three paths for the celebration of the Latin Mass:

- The **Priestly Fraternity of St. Peter (FSSP)**⁵ established as a Society of Apostolic Life of Pontificate Right by Pope John Paul II (JPII) in 1988
- **Summorum Pontificum**⁶ (SP) issued by **Pope Benedict XVI** (B16) in 2007
- The schismatic group founded by Archbishop Lefebvre, the Society of Saint Pius X

For the purpose of this conversation, I’m going to base everything on the FSSP since what holds true for the FSSP also holds true for SP; meaning these groups are in *full communion* with the Catholic Church. As such, I couldn’t find anything in JPII’s **Ecclesia Dei**⁷ or B16’s **Summorum Pontificum**⁸ that in any way demeaned the Novus Ordo Mass. There are, however, many websites and contributors, like **Rorate-Caeli Blog**⁹, that hold contrary views; therefore, great caution and prudent discernment should be exercised when considering their postulations.

More to the point: The fact that JPII established the FSSP while continuing to recognize the Novus Ordo Mass as valid speaks volumes; the same for B16’s *Summorum Pontificum*. In either case, JPII or B16 could have eliminated the Novus Ordo Mass altogether—but neither did. On the contrary, in his **Letter to the Bishops**¹⁰ that accompanied **Summorum Pontificum**, B16 said, “the two Forms of the usage of the Roman Rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted in the old Missal.” And in a YouTube video, **Cardinal Arinze on the Extraordinary and Ordinary Forms of the Mass**¹¹ said, **“Benedict XVI spoke very kindly and wisely to the Church that both forms remain, and that there be freedom to celebrate one form or the other form. It is the same Church, therefore, let no one, because you love one form, condemn the other one. That’s not acceptable.”** Plus, there are other substantial reasons for not doing so which I’ll touch on later.

Pope Pius XII also made clear in 1947 that “as circumstances and the needs of Christians warrant, public worship is organized, developed and enriched by new rites, ceremonies and regulations, always with the single end in view, that we may use these external signs to keep us alert, learn from them what distance we have come along the road, and by them be heartened to go on further with more eager step; for the effect will be more precious the warmer the affection which precedes it” (MD 22). And so, the Church, under the inspiration of the Holy Spirit, continues to this very day to “organize, develop and enrich” the Sacred Liturgy according to Christian needs within different periods of human history. And that the outward acts of the Sacred Liturgy (i.e. ceremonies, use of Latin or the vernacular, etc.) are

really designed to “rouse the heart...to veneration of the sacred realities,” and that “**the chief element of divine worship must be interior**” (MD 23-26; my underline/bold/red added).

With all of this in mind, let me say with complete sincerity that I believe many people who show disdain for the Novus Ordo Mass love the **Eucharist** and the **Roman Catholic Church**. I contend that we need many more people with such zeal to fill our pews every day of the week. And hopefully through this discussion, we can truly find the necessary common ground that is so needed to help evangelize and build up our local parishes since true evangelization (in the spirit of JP II’s *New Evangelization of the World*) begins at home!

Having said that, I would like to continue by referencing **Ecclesia Dei**¹² (ED; the 1988 document that opened the door to FSSP); and specifically paragraph #4 because I am convinced that it is both pertinent and applicable to this discussion—even if this is not FSSP but SP (My bold/underline/red highlight):

4. The root of this schismatic act (the unlawful episcopal ordination conferred on 30 June last by Archbishop Marcel Lefebvre, and the canonical warning that was ignored) can be discerned in an incomplete and contradictory notion of Tradition. Incomplete, because it does not take sufficiently into account the living character of Tradition, which, as the Second Vatican Council clearly taught, “comes from the apostles and progresses in the Church with the help of the Holy Spirit. There is a growth in insight into the realities and words that are being passed on. This comes about in various ways. It comes through the contemplation and study of believers who ponder these things in their hearts. It comes from the intimate sense of spiritual realities which they experience. And it comes from the preaching of those who have received, along with their right of succession in the episcopate, the sure **charism of truth**” (Vatican Council II. Const. Dei Verbum, n. 8. Cf. Vatican Council I, Const. Dei Filius, cap. 4: DS 3020.).

But especially contradictory is a notion of Tradition which opposes the universal Magisterium of the Church possessed by the Bishop of Rome and the Body of Bishops. **It is impossible to remain faithful to the Tradition while breaking the ecclesial bond with him to whom, in the person of the Apostle Peter, Christ himself entrusted the ministry of unity in his Church** (Cf. Mt. 16:18; Lk. 10:16; Vatican Council I, Const. Pastor Æternus, cap. 3: DS 3060.).

Archbishop Marcel Lefebvre’s rejection of Vatican II led to his excommunication. In this regard, I submit that **Vatican II was valid** because “**The college of bishops exercises power over the universal Church in a solemn manner in an ecumenical council.**” But “**there never is an ecumenical council which is not confirmed or at least recognized as such by Peter’s successor.**” (**Catechism of the Catholic Church [CCC], 884**)¹³. Since Vatican II was presided over by Pope John XXIII and Pope Paul VI, those conditions were met as stated. **This truth was and is acknowledge by the FSSP.**

Therefore, the conspiracy theories about the validity of Vatican II don't hold sway against **official Church teachings**, or the authoritative **historical votes of the Church Fathers in unity with Pope Paul VI** which are shown below ([Source: https://en.wikipedia.org/wiki/Second_Vatican_Council](https://en.wikipedia.org/wiki/Second_Vatican_Council))¹⁴:

Four Constitutions	YES	NO
<i>Sacrosanctum Concilium</i>	2,147	4
<i>Lumen gentium</i>	2,151	5
<i>Dei verbum</i>	2,344	6
<i>Gaudium et spes</i>	2,307	75
Three Declarations		
<i>Gravissimum educationis</i>	2,290	35
<i>Nostra aetate</i>	2,221	88
<i>Dignitatis humanae</i>	2,308	70
Nine Decrees		
<i>Inter mirifica</i>	1,960	164
<i>Orientalium Ecclesiarum</i>	2,110	39
<i>Unitatis redintegratio</i>	2,137	11
<i>Christus Dominus</i>	2,319	2
<i>Perfectæ caritatis</i>	2,321	4
<i>Optatam totius</i>	2,318	3
<i>Apostolicam Actuositatem</i>	2,340	2
<i>Ad gentes</i>	2,394	5
<i>Presbyterorum ordinis</i>	2,390	4

Please note that in the exercise of his Petrine ministry, Pope Paul VI promulgated every single Vatican II document. There can be no question (outside of being schismatic and thus excommunicated) about the validity or efficacy of either the votes or Vatican II itself. The authority entrusted to Peter (and his successors, the Popes) by Jesus cannot be denied.

Therefore, every condition that was met and/or action that was taken by Pope Paul VI that validated Vatican II also holds true for the promulgation and validity of the Novus Ordo Mass (even if it was “hijacked” which I will explain later in this document).

Now, lets talk about continuity: The Novus Ordo Mass is consistent with a macro view of Sacred Tradition. Take Saint Justin Martyr's description (circa 155-157 AD) as the basis for comparison ([St. Justin Martyr, First Apology \(NewAdvent.org\)](#)). [See Chapters 65-67](#)¹⁵; see also [CCC, 1345](#)¹⁶):

Essential Components of The Mass		
Justin Martyr circa 155AD	The Latin Mass	The Novus Ordo Mass
Most likely in Greek ¹⁷	Latin ¹⁸	Vernacular
Met on the day called sun	Sunday	Sunday
Met in an assembly	Meet at Church	Meet at Church
Readings: Apostles & Prophets	Liturgy of the Word	Liturgy of the Word
Offer hearty prayer in common	Petitions	Petitions
Salute one another with a kiss	Sign of Peace ¹⁹	Greeting of Peace
Offertory: bread, wine, water	Offertory: bread, wine, water	Offertory: bread, wine, water
Prayers offered in thanks	Eucharistic Prayer	Eucharistic Prayer
People express assent: Amen	The Great Amen ²⁰	The Great Amen
Partake of the Eucharist	Receive Holy Communion	Receive Holy Communion
Eucharist brought to those who were absent	Eucharist brought to those who are ill or homebound	Eucharist brought to those who are ill or homebound
Bread, wine and water become the Body and Blood of Jesus Christ by “transmutation”	Bread, wine and water become the Body and Blood of Jesus Christ by “transubstantiation”	Bread, wine and water become the Body and Blood of Jesus Christ by “transubstantiation”

Note: The term “transubstantiation” was used to explain the how bread and wine becomes the Body and Blood of Jesus Christ and came into use at the **Fourth Council of Lateran in 1215**²¹. See also **Liturgy of the Mass**²² for a detailed explanation of its historical development from the time of the Apostles.

The Celebration of the Holy Mass began in Greek, then gradually evolved “organically” into Latin and also the vernacular over many centuries. For the Greek, Latin and vernacular in the pre-Tridentine era, **Click here for more info**²³. In the Tridentine Latin Mass (1570-1962) **Click here for more info**²⁴. Some other links of interest: The Mass of all Ages (**Catechism of the Catholic Church, 1345-55**²⁵) and **The Ancient Mass in the “House Churches” was not as Informal as Many Think**²⁶ (Msgr Charles Pope).

As I continued my research, providence brought to light a video I mentioned earlier entitled, **“Cardinal Arinze on the Extraordinary and Ordinary Forms of the Mass.”**²⁷ What Cardinal Arinze said made perfect sense, so I encourage everyone to click the blue highlighted link to get a sense of what he said. In all, I watched it at least a dozen times trying to assimilate all the nuances in his remarks; they’re truly enlightening.

Coincidental to my renewed effort to get to the bottom of things, I came across a **LifeSiteNews** article that talked about a new book, **Infiltration, The Plot to Destroy the Church from Within (Infiltration)**.²⁸ After reading it, I concluded that the author had **an agenda to discredit Vatican II, Pope John Paul II and even Benedict XVI**. Many allegations made in the book came from unsubstantiated second-hand sources that were considered to be true. I mention the book because **this very same logic has also been promulgated**

by many other ultra-right wing traditionalists and conspiracy theorists over the years; the book lacked concrete evidence and therefore could easily scandalize the weak and foster division within the Church and Body of Christ. So, I prayed to the Holy Spirit for a deeper understanding, and [Matthew 16:23](#)²⁹ came to mind: **“Get thee behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do.”** This shocking statement came right after Jesus made Peter the first Pope, “You are Peter and upon this rock I will build my church” ([Mt 16:18](#)) Wow, is all I could say because as I reflected on all of the research I had done to that point, I realized that nearly all of the arguments being promulgated by both sides (Novus Ordo and Latin) were couched in human expressions like: hijacked Vatican Council; hijacked liturgy; trust only Latin because of its historicity, infiltration of the Church to destroy her from within, break from Tradition, irreverent, counterfeit, impostor; Freemasonry; Communism, I don’t like Latin, how can I pray when I don’t understand what I’m saying, etc. While true to a certain extent, it seemed to me that no one asked or proposed the question, “*What does God want?*” in their arguments, one against the other; all horizontal reasoning, nothing verticle. So when I came to that realization—truly a eureka moment—during adoration of the Blessed Sacrament, with a heavy heart I prayed and asked Jesus, **“Jesus, what do you want?”** The thought came: “Only God can draw good out of evil.” And some examples came to mind: Adam and Eve eating the forbidden fruit and how God used that evil for our salvation; King David committing adultery with Bathsheba and then killing Uriah and how Jesus came from that line; Jesus being crucified and from that came victory over death and a pathway to God the Father.

As I looked up [Matthew 16:23](#)³⁰ online (USCCB website), my eyes were drawn instead to [Matthew 16:18](#)³¹ where Jesus said, “...you are Peter, and upon this rock I will build my Church, and the gates of the netherworld shall not prevail against it.” If Jesus’ words are true, *and they are*, then the Holy Spirit *had to be protecting* the Church from error through Vatican II and its implementation (a conclusion already realized earlier in this document). To deny that truth (depending on the degree of denial) either borders on or actually becomes heresy ([CCC, 2089](#)). Also: God’s ways are not man’s ways [[Isaiah 55:8-9](#)³²] and therefore what appears to be a train-wreck from a purely human vantage point, God may very well be conforming (the “train-wreck”) to *His* Holy Will in a way that initially transcends human understanding, reasoning and time. Let us not forget that God is Omniscient and Omnipresent; in other words, He is always directing the course of human history—and the life of His Church—without interfering with man’s free will! So I looked up verse 18 in **Haydock’s Bible Commentary** which says in part (my bold/underline added):

Ver 18. *The gates of hell, &c.* **That is, the powers of darkness, and whatever Satan can do, either by himself or his agents.** For as the Church is here likened to a house, or fortress, built on a rock; so the adverse powers are likened to a contrary house or fortress, the gates of which, i.e. the whole strength, and all the efforts it can make, **will never be able to prevail over the city or Church of Christ.** By this promise we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever shall at any time prevail over the Church of Christ. Ch. —The gates, in the Oriental style, signify the powers; thus, to this day, we designate the Ottoman or Turkish empire by

the Ottoman port. The princes were wont to hold their courts at the gates of the city.
V.

“By this promise **we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever shall at any time prevail over the Church of Christ.**” Jesus’ words are either true or they’re not true; His words cannot be both true and not true at the same time!

Little did I know that the answer to my prayer came in three parts: In the very next verse, **Matthew 16:19**³³, Jesus said, “I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.” The Pope has the authority to bind and loose, to make revisions and changes (*including the liturgy*) that God will ratify in heaven. I then looked up verse 19 in **Haydock’s Bible Commentary** which says (my bold/underline added):

Ver. 19. *And I will give to thee the keys, &c.* **This is another metaphor, expressing the supreme power and prerogative of the prince of the apostles.** The keys of a city, or of its gates, are presented or given to the person that hath the chief power. We also own a power of the keys, given to the other apostles, but with a subordination to S. Peter and to his successor, as head of the Catholic Church.—*And whatsoever thou shalt bind, &c.* All the apostles, and their successors, partake also of this power of *binding and loosing*, but with a due subordination to one head invested with the supreme power. Wi. —*Loose on earth.* The loosing the bands of temporal punishments due to sins is called an indulgence: the power of which is here granted. Ch. — **Although Peter and his successors are mortal, they are nevertheless endowed with heavenly power, says S. Chry.** nor is the sentence of life and death passed by Peter to be attempted to be reversed, but **what he declares is to be considered a divine answer from heaven, and what he decrees, a decree of God himself.** *He that heareth you, heareth me, &c.* The power of binding is exercised, 1st. by refusing to absolve; 2d. by enjoining penance for sins forgiven; 3d. by excommunication, suspension or interdict; 4th. **by making rules and laws for the government of the Church; 5th. by determining what is of faith by the judgments and definitions of the Church.** T. —The terms *binding and loosing*, are equivalent to *opening and shutting*, because formerly the Jews opened the fastenings of their doors by untying it, and they shut or secured their doors by tying or binding it. V. —Dr. Whitby, a learned Protestant divine, thus expounds this and the preceding verse: “As a suitable return to thy confession, I say also to thee, that thou art by name Peter, i.e. a rock; and *upon thee, who art this rock*, I will build my Church, and **I will give to thee the keys of the kingdom of heaven, the power of making laws to govern my Church.**” Tom. i, p. 143. Dr. Hammond, another Protestant divine, explains it in the same manner. And p. 92, he says: “What is here meant by the keys, is best understand by Isaias 22:22, where they signify ruling the whole family or house of the king: **and this being by Christ accommodated to the Church, denotes the power of governing it.**”

“...**What he** (Peter, or the current reigning Pope) **declares is to be considered a divine answer from heaven, and what he decrees, a decree of God himself.**” (This is not unconditional:

[see Declaration of Truths](#)³⁴) That was quite an immediate answer to my prayer. (My note: These conclusions are also consistent with official Church teachings that I mentioned earlier about the Pope and bishops united with him [[CCC, 100](#)]). Quickly, everything became clear to me, and I could see that even *if* Vatican II or the implementation of Vatican II was “hijacked,” (according to man’s way of thinking; think also about how Lucifer got the name Satan) Pope Paul VI—by ratifying the [Vatican II Constitutions, Declarations and Decrees](#)³⁵—bound them on earth and in heaven (and later by approving the implementation of those documents, he bound them as well), and so even *if* Vatican II or its implementation was “hijacked,” not only were they valid, God could still bring good from it.

As for “**Infiltration**,” I entered it into this discussion simply because some of what the author said sounded like things other people and I (yes, me: thoughts I held out of ignorance to the truth) have talked about in the past, knowing full-well that his conjectures wouldn’t stand up to scrutiny. For example, see this review: [Catholic World Report](#)³⁷ (CWR).

One person I know who read the CWR review said that it seemed “balanced and on point. Book raises important questions but **needs more supporting research**. FYI, yesterday was the 50 year anniversary of cardinals voicing concerns about the new Mass in 1969 while the ink was still wet so to speak. Rorate Caeli had a post yesterday on it. **These concerns are not new and not made up by conspiracy theorists**.”

As for “Infiltration” and other conspiracy theorists, **I submit that more supporting research will not produce any more concrete evidence**. My reasons being:

It’s very difficult to get hard “evidence” on specific names of men who “infiltrated” the Church to take her down from the inside. **Over the years, I’ve tried to get that evidence but to no avail**. The reasons? Freemasonry lists (from a variety of sources) are suspect since it’s nearly impossible to validate their claims. Plus, there’s a ton of “information” and “misinformation” floating about that would take a team of experts to sift through to get to the truth; most people don’t have the time or wherewithal to do that, and those who do are probably already part of the problem or have no interest in pursuing the truth.

But, that doesn’t mean one can rule out “infiltration” altogether. For example, in a private meeting with Cardinal Silvio Oddi in May 1996, a priest who was with me asked him, “Pope John Paul II’s life is in danger, isn’t it?” Oddi said in response, “Yes, yes.” Then came the bombshell question, “It’s the Masons, isn’t it?!” With tears in his eyes, and walking cane raised in the air and shaking in his hand, he said, “What can we do? What can we do?” Cardinal Oddi also told me that aside from only three Cardinals in Rome, the others were enemies of Pope John Paul II. I believe what he said is true. Also, there are other sources of information like [Grand Orient Freemasonry Unmasked](#)³⁸, [War of Antichrist With The Church](#)³⁹ [Confession of an Illuminati](#)⁴⁰, [AA-1025](#)⁴¹ and [Bella Dodd’s](#)⁴² testimony before Congress which suggest infiltration, but **none provide corroborating evidence pointing to specific names**. That’s the problem, and that’s also where the trail goes “cold.” That’s also the main reason why I didn’t create a video exposing Freemason-Communist infiltration into the Catholic Church (which was on the drawing board for

the past year). Others have, like [ChurchMilitant.com](#)⁴³, [LifeSiteNews.com](#)⁴⁴, [1Peter5.com](#), [Rorate-Caeli Blog](#)⁴⁵, but all they've succeeded in doing is fueling the flames of conspiracy without giving any concrete solutions for ending or suppressing them (the conspiracies).

Bishop Athanasius Schneider, from Kazakhstan, summed it up best; He basically said that obtaining names of infiltrators is almost impossible. Rather, what you have to do is look at the agenda of Freemasonry or Communism and then pay careful attention to what is being said and by whom. In other words, do their words line up with the objectives of those two groups? Bishop Schneider went on to say that even though a prelate's words line up with the objectives, that doesn't necessarily mean he is an infiltrator (these are pretty murky waters).

Now back to "Infiltration": Not only does the author not give concrete evidence in his agenda to discredit Vatican II and the Novus Ordo Mass, he cites only a handful of men (some left-leaning prelates and theologians) who supposedly led the "hijacking." A handful of men: Recall that earlier in this document I revealed how the Council Fathers voted as a group. It would be statistically impossible for so few men to have exerted that much control over 2,600+ voting bishops, archbishops and cardinals!

Therefore, without hard evidence, at best all one can say is "there's probably infiltration." Anything beyond that is pure conjecture at this point. Let's make this real: Would you want to be tried in a court of law and sentenced to death on "pure conjecture?" Not me. Therefore, while we cannot entirely rule out infiltration or "conspiracy theories" against Vatican II and the Novus Ordo Mass (as they are being promulgated today), neither can we "buy in" hook, line and sinker simply because there isn't any bonafide evidence (The Rules of Evidence⁴⁶) to prove those allegations...while the theories may be true in principle, without hard evidence the theories are just that: theories leading nowhere except to propagate confusion and division within the Church.

As for the "50 year anniversary of cardinals voicing concerns about the new Mass in 1969," I believe those changes are in motion (remember, the Church isn't a racing Ferrari when it comes to timelines; the Church is more like a turtle plodding along for decades, centuries and even milleniums). I don't have time to research all the evidence of change, but I can see where [JP II's Ecclesia Dei and FSSP](#)⁴⁷, [B16's Summorum Pontificum](#)⁴⁸, [Redemptionis Sacramentum](#)⁴⁹ in 2004, [new English Mass translations](#)⁵⁰ in 2011, [Cardinal Sarah's pastoral call to "turn to the Lord"](#)⁵¹ in 2016 (vetoed by Pope Francis), the liturgical movement for "reform of the reform" [vetoed by Pope Francis in 2016](#)⁵², B16's book [The Spirit of the Liturgy](#)⁵³, Cardinal Sarah's book [The Power of Silence](#)⁵⁴ along with [B16's essay as an afterword](#)⁵⁵, our work on [The Real Presence Project](#)⁵⁶ and [Stopping Eucharistic Abuses by Stopping Communion in the Hand](#)⁵⁷, and many, many others are all part of answering those concerns. All things aside, there is still an ongoing discussion about "reforming the reform" which takes on many shades and colors. Ten years ago, when I was building a website for a parish in my diocese, I brought an article to the priest and person whom he put in charge of the website about the "reform of the reform". All hell broke loose, work on the website

stopped and I ended up leaving because the environment, which was already hostile towards me, became even more toxic. I tell you this because those same attitudes, to one degree or another, prevail worldwide and are in fact roadblocks to “reforming the reform” (remember the turtle).

Which brings me to the point: By the time JP II was elected Pope, the Novus Ordo Mass already had 13 years to take root and there was no turning back. In **B16’s letter to the Bishops of the Catholic Church**⁵⁸ that was issued at the same time as **Summorum Pontificum** which permitted the celebration of the Mass in the Extraordinary Form (Latin), he said that it is “not appropriate to speak of these two versions of the Roman Missal as if they were ‘two Rites’. Rather, it is a matter of a twofold use of one and the same rite” and that it is “clearly seen that the new Missal (Novus Ordo Form) will certainly remain the ordinary Form of the Roman Rite.” Also, in a video I referenced earlier, Cardinal Arinze alluded to the fact that celebrating the Holy Liturgy under both the Ordinary and Extraordinary Forms could possibly **create an environment where change could take place, where each Form could have a chance to “organically” influence the other** and thus, over time, usher in “the one reformed liturgy” which the Vatican II Church Fathers envisioned.

Now for the local scene. Knowing what we know now, we have an opportunity to cooperate more closely with the Holy Spirit and those faithful Cardinals, Bishops and Priests in bringing about the liturgical reforms envisioned by Vatican II, by working together **like a team of Budweiser Clydesdale horses**⁵⁹; all pulling in the same direction (cf. Jn 17:21). That doesn’t mean we have to give up our affinity for one Form or the other, it means we must embrace both Forms and work towards the goal (just stated) knowing that all we can do is advance the ball, simply because it may (and probably will) take centuries for that goal to reach its zenith. **If we fight against it, I’m certain that we’ll be fighting against God Himself (cf. Acts 5:39⁶⁰), and I’m pretty sure I know who’ll lose.**

I sincerely believe that you and I (and all Catholics, for that matter) were born into this period in history for just that purpose. **We have to give up the “I” and embrace the “we”; selfless, self-giving love of God and love of neighbor (as Jesus loved us [Jn 13:34]; i.e. “from the cross”) for the love of God (Mt 22:36-40).** Only in this way will our lives bear good fruit for the Kingdom and for the eternal well-being of our souls! Only with pure hearts filled with **perfect love that casts out all fear (1 Jn 4:19⁶¹)** can we achieve the unity that Jesus calls us to (**cf. Jn 17:21**) and receive all of the extrinsic graces that are available to each of us every time we attend the Sacred Liturgy in *either* the **Ordinary or Extraordinary Form**; it’s the **same Jesus, the same Last Supper, the same Passion and Death on the Cross, the same Resurrection** and the **same Ascension into Heaven!**

It’s not about Greek, Latin or the vernacular (English, German, French, Italian, Spanish, Swahili); it’s about heartfelt worship, love, reverence, and respect (MD 6, 23-26)!

In closing, I sincerely hope and pray that nobody loses the “real but hidden” opportunities that are before us. By this I mean: **we must work for the liturgical common good of all Catholics, not just ourselves; we must do our very best to help enhance the beauty of each**

liturgical celebration we attend in the Form which we celebrate; whenever we participate in the Eucharistic Liturgy, we must help **foster a greater sense of heartfelt worship, love, reverence and respect for Jesus** whether it be the Novus Ordo or Latin Mass (i.e. if we're praying the Ordinary Form, we pray in English except for any Latin parts approved by the parish priest; if we're praying the Extraordinary Form, we try our best to pray in Latin, but not mix English where Latin is expected and vice versa); that **we work cooperatively with our priests towards the common goals that should be inherent within the liturgical renewal envisioned by Vatican II**, and those of *The New Evangelization* promulgated by Pope Saint John Paul the Great, which should be first and foremost sacrificial, self-giving service to others, etc. Let us **do these things with joy in our hearts** and not begrudgingly. **Let us be examples of great Christian witness** to all Catholics and non-Catholics alike. **Let us be united**, not only with one another, but with all men and women of good will who strive, in their daily lives, to be faithful Catholics. **Let us work tirelessly towards that end**, so when we meet the Lord in judgment, we hear those sweet, sweet words, "Well done, my good and faithful servant". Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy" (Mt 25:23⁶²)!

To God, Father, Son and Holy Spirit, be all the glory, honor and praise, now and forever.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen!

Declaration of Truths

Cardinal Raymond Burke and other prelates issued a "Declaration of Truths"⁵⁷ on May 31, 2019 clarifying that even if a Pope were to introduce error or confusion into Church teaching, **that teaching would not constitute a "divine answer" or "a decree of God himself"**:

1. "The right meaning of the expressions 'living tradition,' 'living Magisterium,' 'hermeneutic of continuity,' and 'development of doctrine' includes the truth that whatever new insights may be expressed regarding the deposit of faith, nevertheless they cannot be contrary to what the Church has always proposed in the same dogma, in the same sense, and in the same meaning (see First Vatican Council, *Dei Filius*, sess. 3, c. 4: "in eodem dogmate, eodem sensu, eademque sententia")."

Endnotes

1	http://www.usccb.org/bible/proverbs/9
2	http://www.usccb.org/bible/john/17
3	http://www.usccb.org/bible/proverbs/9
4	http://www.usccb.org/bible/john/17
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8	See #6
9	https://rorate-caeli.blogspot.com/
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11	https://www.youtube.com/watch?v=hmG_9oB9oTM
12	See #7
13	http://www.scborromeo.org/ccc/p123a9p4.htm#884
14	https://en.wikipedia.org/wiki/Second_Vatican_Council
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30	http://www.usccb.org/bible/matthew/16
31	http://www.usccb.org/bible/matthew/16
32	http://www.usccb.org/bible/isaiah/55
33	http://www.usccb.org/bible/matthew/16
34	See Declaration of Truths
35	https://en.wikipedia.org/wiki/Second_Vatican_Council
37	https://www.catholicworldreport.com/2019/05/31/infiltration-innuendo-and-the-longing-for-certainty/
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